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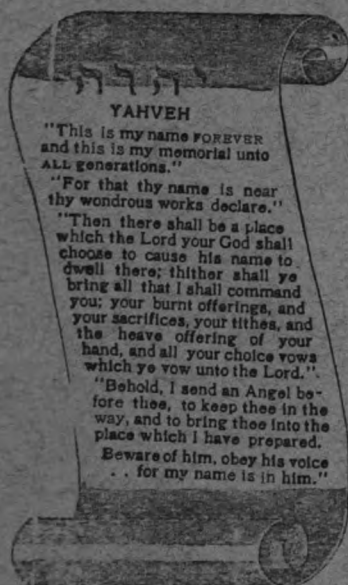
OCTOBER, 1916



BIBLE REVIEW

Advanced Esoteric Thought.

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YAHVEH

"This is my name FOREVER
and this is my memorial unto
ALL generations."

"For that thy name is near
thy wondrous works declare."

"Then there shall be a place
which the Lord your God shall
choose to cause his name to
dwell there; thither shall ye
bring all that I shall command
you; your burnt offerings, and
your sacrifices, your tithes, and
the heave offering of your
hand, and all your choice vows
which ye vow unto the Lord."

"Behold, I send an Angel be-
fore thee, to keep thee in the
way, and to bring thee into the
place which I have prepared.

Beware of him, obey his voice
... for my name is in him."

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Vol. XV.

Vol. XXIX.

OF THE ESOTERIC SERIES.

No. 1

\$1.50 A YEAR

15c. A NUMBER.

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

OR

FOWLER & 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.

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BIBLE REVIEW

HIRAM E. BUTLER, EDITOR.

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BIBLE REVIEW

VOL. XV.

VOL. XXIX. OF THE ESOTERIC SERIES

FROM

OCTOBER 1916

TO

FEBRUARY-MARCH 1918

ESOTERIC PUBLISHING CO.,

APPLEGATE, CAL., U. S. A.

Gift

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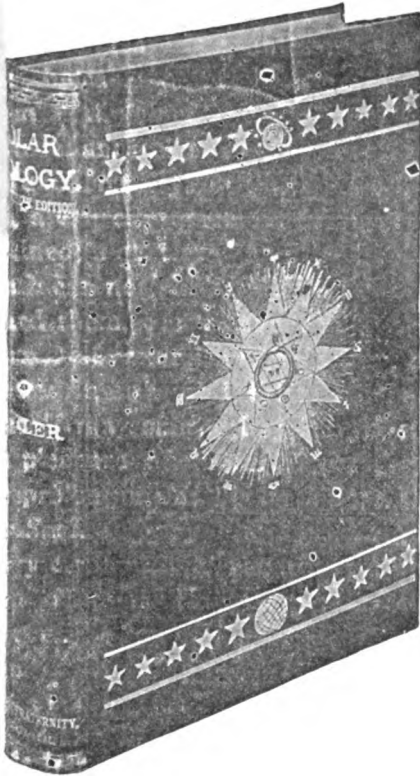
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APPLEGATE, CALIF., U.S. A.

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. XV

OCTOBER, 1916

No. 1

Our Inward Man

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

OUR Inward Man is renewed day by day." Thus does the Apostle Paul speak of his experience and of all who are "bearing about in the body the dying of the Lord Jesus"; how

THE LIFE ALSO OF JESUS

may be "made manifest in their mortal flesh."

This inward man is that which survives the dissolution of the body—for "though the outward man," he says, "be decaying, yet the inward is renewing day by day," and if the earthly tent-dwelling of the physical body *should* come down, this will remain in the case of the regenerate, "a building of God; a dwelling not made with hands age-abiding in the heavens."

Of this inward man we learn that he has

FIVE SENSES

corresponding to those of the outward man. These are

1. Light,
2. Hearing,
3. Smell,
4. Taste,

5. Feeling.

1.—Of

SPIRITUAL SIGHT

we often read in the Scriptures of Truth, our beloved Bible. For this reason the Hebrew prophets were called *Seers* and their books a record of *visions* as in the case of Isaiah (i. 1), Jeremiah (i. 13), and Ezekiel (i. 1). They saw visions of God which they themselves did not understand, in many cases, the purport, tho they "sought and searched diligently" to know; but they saw the near future as close at hand, and the far-off events as distant, and faithfully recorded them, as ministers to us,

"THE HOUSE OF SONS"

the joint-heirs with Christ, to whom pertains the riches of the glory of the inheritance of the saints in light. Some also like Elisha had spiritual sight, which enabled them to see what was then taking place in the spiritual world, as Elisha did at Dothan, when he saw the armies of YAHVEH encamped around him, just as we might see to-day, if the eyes of our inward man were in like manner opened; "for are they not all ministering spirits sent forth to minister to them that are heirs of salvation," that "innumerable company of angels," to whom we *are come*, and that "great cloud of witnesses" by whom we *are* "encompassed about."

There are some in the present day whose eyes are opened, some normally, others intermittently, and especially on occasions of silent waiting upon God. Others there are who have trance visions, like the prophet Balaam, "who saw the Almighty [*Shaddai*] in a trance: who saw the Almighty Life; entranced but yet with opened eyes";* or like Peter† and Paul.‡ There are seers to-day fully devoted to God who can foretell events. This

*Num. xxiv. 4, 16. †Acts x 1-19. ‡Acts xxvi. 19.

the writer knows for certain, because he himself has often been seen in vision by such seers; his state of mind and consciousness, and his spiritual need, and its supply, portrayed. They have been able

TO FORETELL ACCURATELY

what would happen to Christian friends whom they have never seen in the body, and also to minister to the spiritual need of those at a distance. And all this by means of spiritual vision; having the eyes of the inward man enlightened, according to the promise in Jcel ii. 28-31, for these last days.

2.—The second great gift of the Spirit is the opening of the *ear* of the inward man. As the Christ speaking thru the Prophet Isaiah says, "Adonai YAHVEH hath given me the tongue of a learner, he wakeneth me, morning by morning, he awakeneth mine ear to hear as one that is taught. The Lord God hath opened mine ear,"

"At break of day he waked my ears

To hearken as a child."*

This is the gift of

SPIRITUAL HEARING

by means of which we receive the thoughts of God, which when spoken by us are as words proceeding out of the mouth of God, and therefore infallible:

"For My thoughts are not like your thoughts,
For as high as the heavens are over the earth,
My thoughts are thus higher than yours.
For as rain and snow fall from the skies
And return not, but water the earth,
Make it bear, and produce and grow grain,
Thus my word that proceeds from my mouth
Returns not in vain, but will do what I wish,
And effect what I sent it to do."

*Isa. l. 4, 5.

It must accomplish that whereto he sends it, because it is the Almighty Fiat, which "spake light out of darkness." Without these words man cannot live, for they are spirit and they are life.

3.—The third faculty is that of

SPIRITUAL SMELL,

by which we are made of "quick scent in the fear of the Lord." This is called the gift of discerning the spirits, for by means of it the spiritual man is enabled to discern the odor of evil spirits, and to discriminate between corrupt and healthful teachings; and whether the spiritual food presented for his acceptance is sound or rotten.

4.—The fourth faculty is that of

TASTE.

The symbol of eating and drinking and therefore of tasting is used thruout the Bible from Genesis to Revelation. Man fell by *eating* of the tree of knowledge, he can be saved only by *eating* of the tree of life, and by drinking of the water of the River of Life. The symbol of taste is therefore often used, as when we are exhorted to "Taste and see that the Lord is good," "How sweet are thy words to my taste." Believers are said to have, *tasted* of the heavenly gift and to have *tasted* that the Lord is gracious.

5.—The lowest faculty is that of feeling. In the natural world it is possest by the lowest forms of animal life (as the amœba) and also by plants. All men at some time or other, in their lives are the subjects of spiritual feeling; for as Paul said, "God has made of one blood all the nations of the earth; that they might feel after him and find him, for he is not far from any one of us," and so those that are dead in trespasses and sins, are made to *feel* the burden of sin; and to cry out for salvation, and deliverance, like the Publican, "God be propitious to me, the sinner."

FEELING

is the first sign of life in the world of organisms, and is present even where every other faculty is lacking. And in the spiritual world those who are "past feeling," are said to be "twice dead."

It is beautiful to see, however, that those who have no spiritual faculty but that of feeling, can come and touch the hem of the garment of Jesus, just as did the multitudes of old time, and be like them made perfectly whole.

And if like the woman who first conceived this method, we will but exercise this faculty, our faith may be, thru the result, so mightily strengthened that even the Christ himself may marvel; rejoicing over us in spirit as he sees the pleasure of the Lord prospering in his hand, thru the prolonging of his days upon the earth *in us* who are *His Seed*.



Come

BY ASAPH

COMMUNITY of ideas and desires lead to communal life which is so arranged and conducted that the common ills, which go hand in hand with civilization, do not exist in a world where the idea of property and the ownership of perishable things are translated into USE.

This ideal, however, can appeal as a practical everyday existence only to him who, being master of his own thoughts, desires, and vital being, uses his organic structure from the standpoint of service, in order to rise to ever greater consciousness in being for use to a greater body than his own; instead of being used by the sensa-

tions of the flesh and its promptings.

In the world of generation men's bodies are the habitation of a great many entities whose intelligence is purely selfish, not being able to think beyond the narrow radius of their own diminutive structure; therefore they seek to possess and own that which eternally eludes their grasp, and to enjoy sensuous pleasure which terminates in death. To gratify sensuous promptings is to diminish the vital energies of the structure, and to reduce the conscious realization of one's own being to the narrow radius of its organic structure, because of suffering thru lack of vital life.

Now, in a world where men have overcome the sensuous delusions of their being, no member cares to burden himself with something perishable, or to have the idea of ownership interfere with the freedom of his mind.

The central idea of this great State is that God is the center and pivot of all that is. Being Unknown, and not defined He can be compared to that part of the Universal Wheel which is the void posited in the center of the hub; the latter is the Word from which proceed, and in which are posited, the twelve functions of the heavenly man, which are the spokes of the wheel. Now, each member of the true and rational State is a part of one of those twelve spiritual emanations, likened to spokes; being tempered, modified, deprest, obscured, or elevated by other influences, which are mind-currents from organized centers. These influences thus effect man's bodily structure, because plasmic matter is not only subject to the elements, but is also subservient to waves of thought that carry ideas seeking a place to grow and to express their spirit. Their desire is to live and to have access to sexual plasma, and by those means to exist and to realize self in conscious being. The very idea, "MAN," unless it enters into being thru the gate of generation, can

under no strain of imagination become visible to its own perception.

Man is idea, form, and function. As an idea he is perfect, but as a material fact and living being, he is far from that goal. Therefore he evolves to that idea thru culture; and when so evolved he must of necessity cease to function outward thru the sex. Such men, and women too, are to constitute that community that has just been outlined; a community into which discord, disease, and death can not enter. "And I John saw those things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: WORSHIP GOD." (Rev. xxii. 8, 9.)

In the external it is a civilized community possessing every convenience, the same as found among the children of men. Having come thru the dark confines of nature, the son of man of necessity passes thru the region of those who are slaves to sensuous pleasure, but the sons of Israel who seek the eternal City, being acquainted with the jewels possessed by the Egyptians, borrow—figuratively speaking—every known feature of civilization conducive to the comforts of man and society, taking with them into the new world the knowledges of the arts, letters, inventions, mechanics, and every other knowledge needed for culture; using them for the good of all without money and without price.

This system of the true government and perfect State is reflected in man. As ruler of his threefold being, he takes care of his organic structure as he would of a valuable mechanism indispensable to his existence; but as the body is a vital, living, breathing organism, the burden of man relative to the body consists in abstaining

from the lusts of the flesh, and in the establishing of a proper diet, as well as proper exercise, all of which will keep the structure indefinitely at his disposal; thus giving him the opportunity to develop his soul-powers to ever higher states in being, and thus is to obtain in a community of people functioning as one man. Because alone and isolated in the world of generation, man will not be able to enter the greater glory of the Lord at his second coming; but he can enter into this glory when associated as an active member in an immortal body such as we have just been considering. From all that has been said by many writers in the last generation, regarding this new world casting its shadow before, it is clear that there is a standing invitation to those who have finished their tour in the outer world quietly to transfer self where this ideal can be demonstrated in practise.

“And the Spirit and the Bride say, COME. And let him that heareth say, COME. And let him that is athirst say, COME. And whosoever will, let him take of the water of life freely.” (Rev. xxii. 17.)

The Law of Correspondence

BY DINAH

★♦♦♦★ HERE is a law of correspondence on the physical, mental, and spiritual planes. Thus, if one's mentality is characterized by order, every thing that one does will be orderly, whether it be mental, physical, or spiritual work. Again, if one has the mental habit of doing work thoroly, every thing that one does will show

a thoroughness and a completeness. True, there would be no truth in the sciences of Solar Biology, Phrenology, &c., if persons did not show special aptitude for certain kinds of work. But, if one is disorderly, disorder will characterize all his work, whether he has a special aptitude for that work or not.

Likewise there are spiritual correspondences but these are not so apparent to the ordinary man. If one has an orderly mentality, that order will be manifest on the spiritual plane; and so on thru all the other traits of character. The Christ proclaimed this law of correspondence in this statement to his disciples: "He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous riches, who will commit into your hands the true riches? And if ye have not been faithful with that which is another man's, who will give you that which is your own?"

If one is wasteful with material things, he will be wasteful with spiritual things. Christ showed that he had learned the law of economy in the fact of his commanding that none of the fragments be wasted, after he had fed the five thousand. How many to-day would save the fragments of that that cost so little effort as the creating of the loaves and fishes?

When one allows himself to do work poorly, wastefully, or disorderly, the greater loss is not in the work that he performs—altho that loss is more apparent at the time—but the greater loss is to his own nature; for in so doing he has built something undesirable in himself, that sometime, somewhere he will have to tear down. And the more and oftener he builds of the undesirable, the harder the task, and the more time it will take to tear it down. Every repetition of a trait that is weakening, fixes it more firmly in the mind, in the body, and in

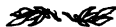
the soul; and the more firmly fixt the harder to uproot. All who are striving for the higher spiritual life will do well to look and see how they perform their every-day tasks. They will do well to analyze their mentality and see wherein they lack, for just so sure is this lack on the spiritual side.

Those who are building soul-powers in the regeneration are building stronger and on a firmer foundation than those living in generation. Therefore if they build wrong, it is much harder to tear down. In this higher life a man's sins must go before him into judgment, if they "follow after," great is the rending of the soul and body in their eradicating. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. vi. 7.) And he must reap it on three planes.

We often hear the expression, "He is a great soul," or "She has a large soul," but no one can see the soul, one only sees the expression of it in its work. A weak person in the mundane world, is a weak person in the spiritual world. "As below, so above." Not every one that sayeth unto me, Lord, Lord, shall enter the kingdom of heaven; but he that DOETH the will of my Father which is in heaven." (Math. vii. 8.)




WHAT a pleasure to see those virtues that we love in another! If we see one who will not disclose confidences, or betray others even to his choicest friend, neither will he betray his friend even tho hard prest.—D——.



WHAT a wonderful thought that with love we shall dominate the earth.—D——.

A Vision of the Great Exorcism

BY NATHAN DAVIS

URING the hours of physical slumber, I heard a loud voice crying, "Satan is expatriated! Satan is expatriated! Satan is expatriated!" The crying voice startled me out of my slumbers. I then began to muse upon this manner of salutation. What could it signify? As I mused the words of Scripture came to mind where the Pharisees gave warning to Jesus, "Saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." (Luke xiii. 31, 32.) This was a prophecy of the crisis of judgment which was fulfilled in John xii. 31: "Now is the judgment of this world: now shall the prince of this world be cast out."

I was made to know that the cying voice was but a prophecy of the closing hours of my own probation, when I should pass the threshold of the "strait gate" into the Aquarian or spiritual dispensation, having a like experience to the great Exorcism, when the prince of this world with his whole family of carnal principles should be cast out; and I should be accounted worthy of citizenship in the world to come, with the transcendent concomitant of an endless life, and an invitation into the eternal order of Melchizedek.

I have had for a long time a vivid consciousness of

the activity of the Holy Spirit in reproving for sin, in convincing for righteousness and judgment; and a consciousness that I was being illuminated and led on toward this final crisis; and that I should be tested and past out of death into life. I realized that if I received the true doctrine, power would be given to me to become a son of God. There are many gods, and I had grown weary in yielding obedient service to the god of this world, and I had a strong desire to change my allegiance to a higher sovereignty. It was probably for this reason that this vision was given to me, in order to point the way for gaining the mastery; for it is not to be thought that I am already perfect, or that I have already attained; but I am following after with an ever increasing apprehension of the fulness of Christ.

After an interval, as I lay sleeping, I experienced a dual consciousness, and carefully analyzing my sensations, I found formed within my inmost consciousness, the very Christ or the Anointed One for whom I had so long waited in travail, and in him I found my soul-mate to whom I was joined in holy wedlock; this was the blessed fruition of all my hopes, when struggling in the cleansing fountain, preparing the spotless wedding garment. This consciousness of the Anointed One to whom I had been so long betrothed, being fully unfolded within my inmost being, brought such an overwhelming sense of joy unspeakable and full of glory, that I seemed to float out upon the etheric waves, and every fiber and cell of my being seemed vibrating and scintillating with a light far transcending the brightness of the noonday sun; and not only this but an understanding heart was given to me in order that I might apprehend all the mysteries of righteousness, and that I might learn how to be attuned with the Infinite One. Then I fully understood the mystery of the At-one-ment that will bring

into the bonds of a holy wedlock all the elect and so blend and knit hearts and souls together in unity that the fusion is absolutely perfect, and the bond of unity is found to be incorruptible love flowing out from the great heart of God.

Then such a power of holy utterance settled upon me that I seemed inspired for preaching the everlasting gospel to all the world; and with this realization came an unfolding consciousness that I was accompanied by myriads of other beings all imbued with immortality and endless life; and commissioned to be kings and priests for ruling and evangelizing the world. This vast assemblage was acting in concert for the one common end as before indicated; and among them was neither Jew nor Greek, neither bond nor free, neither male nor female, for all were a unit. This consciousness was succeeded by the discovery that all the laws of our being had apparently been reversed, and instead of being subject to the laws of physical life, the laws of spirit life had made us free from physical laws; and whereas we had hitherto been held down to the earth, earthy conditions, by the laws of gravitation, now the laws of levitation were operating, and we were sailing or gliding thru a great ocean of magnetic ether that held, in the greatest profusion, the elixir of all life; and every need with every longing desire was spontaneously supplied; for all these beings having first sought the kingdom of God, and his righteousness, had all things needful added unto them. Every one of these beings had been successful in passing the exacting ordeal of the great day of at-one-ment, the one hundred per cent grade, "A grade," and each one is now clothed in the spotless bridal garment.

My love nature became so centered in the ideal image of the Glorified One that had been unfolded within my

inmost consciousness, that I was perfectly conscious of the real duality of self, and that the anointed one within was the higher and better self. Thrice blest is the man who has made purity and love his very own; for he has been ransomed from the perils of his lower self, and is *himself* his own higher self.

When I scanned this glorified throng, I quickly discerned that the love nature of every one had been intensified and purified, and that no carnal love was anywhere manifest; but all was incorruptible and divine, for there had been in the experience of every one a great exorcism, and all were qualified to bear some part in the ruling and evangelizing of the world, tho all did not possess the same degree of talent; for to some it was given to bear rule over five cities, and to others it was given to bear rule over two cities, according to their unfoldment.

During my unfolding experiences, I saw the Lord face to face, and tho there was at that time no audible utterance, yet there was such an infusion of illuminated consciousness realization that it was accepted as a pledge of my final translation into the kingdom of the Son of God's love. Again when keeping a tryst with the Elder Brothers, the Master of Masters has come anointing me with the oil of gladness, and sealing me unto the day of redemption, when all that is mortal will be transmuted into immortality and endless life. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction." (Job xxxiii. 15, 16.) Verily this is the fulness of time, when the heaven should be opened and all who have the circumcised vision may and do see the angels of God ascending and decending upon the Son of man.

Greetings of incorruptible love to all mankind.

Divine Love

BY ELNATHAN

***** **W** HAT is love as a principle?

It is the most powerful agency in the whole universe. True there are other forces that appear different, and even the opposite of love, and in themselves very forceful, but underlying their existence is the principle of love. The diminishing of love produces a state of decay, and the entire absence of it is death.

It has differentiations of expression, and it may be perverted, causing some of its expressions to be very low and base in accordance with selfish nature; and when that self-love is crossed by other love interests, it takes the form of a destructive force, bringing about a result of the law, that "As a man soweth so also shall he reap," and that very often brings death.

There is one expression of love on the human plane of action which seeks to protect its own against all outside forces.

There is another expression in which sympathetic attraction exists between two in whom the underlying motive seems to be for self-gain, but love between two on a higher plane is expressed in the Scriptures as, "We love him because he first loved us."

Again, there is another love, a love springing out of the heart of man which bursts forth in praise and thanksgiving, a love that loses itself in the yearnings of the soul

towards the spirit of YAHVEH our God.

We have felt the mighty, strong power of faith, also the great blessings of hope, especially to one undergoing severe trials and reverses that tax ones utmost courage, but what saith the Scriptures? "And now abideth faith, hope, charity [love], these three; but the greatest of these is charity [love]." (I Cor. xiii. 13.) How often as we have listened to persons talking about love, we have felt that it was merely the sound of words, and that the principle of love was desecrated by the hollowness of the sound. For love "vaunteth not itself, is not puffed up," but behaveth itself aright. Love is long-suffering; merciful; kind; patient under trial; endureth to the end; is stronger than death; as it holdeth on, it is the "I will be what I will to be;" it is the very spirit of God; it is God himself, for "God is love," and it is life in motion, therefore it is fire, for "God is a consuming fire." "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. For there shall be a day, that the watchman upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God." (Jer. xxxi. 3, 6.)

The constraining power of love is irresistible. Love is the fulfilling of all law. We know that an aspirant may make great attainments along certain lines, such as having the latent powers of the soul awakened along occult lines, and he may be able to talk like a sage, believing he is mounting up to the very throne of God; and yet he may be like the illustration given by Paul, "Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal, and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove

mountains, and have not charity [love], I am nothing." (I Cor. xiii. 1, 2.) All other attainments will not avail unless we have them baptized in the fount of *Love*, which is the fire of the living God.

And why is this? Because we are striving to enter the spiritual kingdom of God, the kingdom of love; and unless the soul of man ascends up to the Father of its own volition, with an abandonment of self, and lovingly clings to the Holy Spirit, even as as a bride deeply in love with her husband yearns after him and is delighted when in his presence, he will not be able to endure to the end. Such a principle of love active in man is stronger than death, and reaches out thru all eternity. How beautifully has the Divine Parent implanted this principle in his creation of all life, positive and negative, masculine and feminine—from the weakest manifestation of it unto the strongest, an irresistible power. So we are reminded of this love when Our Husband in the heavens, YAHVEH of Hosts, says to his bride, "I will be your power."

Have the so-called Christian churches manifested this principle of love in there life as a body? We think not; for whence came all their wars, their opposition one to another, and their fierce struggles for supremacy? And if one of their number differed from them in their leadings in their way of thinking, would they throw their arms of love around him? No! rather they would cast him off as a heretic for daring to differ with them; or else they give him the cold shoulder (as we say,) even the shoulder of Death. God's dear people whom he intends to fashion in his image, and after his likeness have become thru their ignorance, fanatics, hypocritically pious, intolerant, condemnatory, dissectors of one another's faults, uncharitable and unkind. Where! Oh, Where! is the beautiful spirit of love? God grant that his dear people may become enlightened in the basic principles of his kingdom

of love.

Once more may his word go forth over this planet of ours, "Let there be light." No wonder that the beloved disciple in his ripened years said, "Little children, love one another."

"Love one another,
Thus saith the Savior,
'Tis the Father's blest command."



THE AGE OF GREED

BY MARTHA SHEPARD LIPPINCOTT

IN this age of graft and greed
Few appear to do the right.
Many, blind thru selfishness,
Other's lives will daily blight.
Each one looks out for himself,
Trying to get all he can,
And there are few that we could call
Just a real, unselfish man.

Self, the center, seems for all
That a man is working for
Just himself and family,
Just themselves and no more,
Till the world has grown to be
Ruled by selfishness and greed.
Lost is brotherhood of man
That we now so sadly need.

Let us, for the good of all,
Now be working every day,
Then a dawn of peace and love
Will be coming round our way;
And the world will so improve
We'll be filled with happiness,
Then love's law of harmony,
All the world will seem to bless.

Super-Man and Super-Woman

BY ELI

★✠✠★ N looking over the rapid progress in intellectual growth of the present day, we are often led to ask, What will men and women be like in the near future? In the past they have been slaves to their passions; tied down by the god of generation, giving their life to their offspring. Our fathers and mothers have given us our bodies, and while we regard their sacrifice for us with filial reverence, yet their manner of life and sacrifice is not the highest.

In this period of the world's development of mind, there is a demand for superior men and women. In the past there have been a religious veneration and regard for men who deserve no such veneration. These were lofty in pride, haughty, dictatorial, and overbearing. Their every act exprest the thought, "I am superior to you." Such men act thru the operations of the physical, sensual mind, and not from any agency above—not from the mind of God. The highest and most superior man or woman is a son of God, or a godlike man and a godlike woman as one. These will constitute the superior man and woman of the future. They will transcend man of our present day only because of their superior manhood and womanhood. They will surpass those of to day in goodness and truth, their character will be too firm to be subdued or affected by the passions of the

sensual man. Hence, they will be connected with a world, or with a state of existence, which is higher than that of this world; and in this state of existence, they will surmount and conquer the laws governing physical generation in themselves. Therefore will this God-man be beyond and with superior powers to the ordinary man, in that his mind works in opposition to the doctrines of men, which deny the instrumentality of the mind of God, claiming that there is no other Cause but physical or natural causes. Thus thru Divine love and the favor and mercy of God, which renew and free man from sin, will he stand forth as a super-man.

Such men will fill an office that has been unoccupied, and vacant since the time of the Christ. Thru his perceptions of wrong and injustice, he will sit in the judgment seat in the Lord's day, and deal out Divine justice. Was Jesus the Christ a super-man? Indeed there has never been one before or after him who kept Divine laws so perfectly. But now there are men who see Christ as he really is, and they will grow like him.

Man in these so-called days of civilization, has not been much better than a savage, he has killed and destroyed for the sake of power and ease. His culture does not represent soul-culture, but wealth-gathering culture—how he can best gain an existence without physical exertion, and have more time for pleasures of sense. Can we look for super-man in such? Can we look for him in those who plan for themselves only? and who have no feeling or regard for any one but self? We think not. Are such men fitted to lead in the coming human life?

In the super-man, we look for man who is qualified to lead the race upward into love, goodness, and truth, this unselfish leadership can come only thru the son of God.

Many think that the woman of the future will be bet-

ter fitted to lead in the uplifting of the race. True it is that a great many of them have had great ability to start something new. But while the sexes are divided, (for they are truly divided when living in the senses) neither man nor woman can lead any one into the kingdom of God. We read, that woman led man into generation by entreating him to partake of the forbidden fruit, she still leads him in this direction. We see the woman of to-day studying the art of fashion, in order to attract the attention of pleasure-seeking men. Super-man must rise above all this, and draw her with him into a higher and purer life. Her feelings, and emotions and inspirations are very strong; but she lacks wisdom, and wisdom is necessary in Divine leadership. When man has attained wisdom, then, and not until then, will man be able to lead woman into the regeneration, and the two working together as *the Son of God* will lead the race into happiness and peace, enabling them to enjoy life on earth.

Many think that for six-thousand years the Creator has been resting from his work in the creation of man; but we fail to see any evidence of it. His purpose during all these years has been to create super-man and super-woman. Jesus said, "My Father worketh hitherto and I work." For his Father's work did not constitute only the creation of man in physical form, for that work was started ages upon ages ago by laws set in motion by Him, and carried over by the god of generation, but He has worked and is still working upon the mind of the individual to make man like Himself. Super-man will interest himself in doing the will of Him who produced him. He will enjoy himself by interesting himself in the welfare of the human family as a whole. The possibilities that will open before his mind will be too numerous to mention here.

All the world expects a great change to come after this great world war. That change will be the coming of the super-man in his glory as the Son of God. And thru his coming, the more intelligent will no longer be playthings and slaves to passion. When real order has been established, he will come into his own, he will be joint-heir with Christ; then he will not interfere, or be anxious about this one or that one, or try to make others bend to his will; but he will love mankind as he loves himself and his God. This will constitute the make up of the coming super-man and super-women. They both will spring out of chastity. He will be human and angel in one until his work on earth is finished, and the transmutation of his human form takes place, then he will advance another step upon the ladder of progress in the eternal mind.



Religion

BY ENOCH PENN

✠✠✠✠ MAN'S religion is, in one sense, his system
 ✠✠✠✠ **A** of belief relative to the unknown that he
 ✠✠✠✠ recognizes to be greater than himself. If
 ✠✠✠✠ those beliefs be recognized by one to be un-
 ✠✠✠✠ true, or but crude and very faulty expres-
 sions of truths, to that one it is but superstition. The
 dividing line between religion and superstition is some-
 what like the standard of morality, an exceedingly vague
 and indefinite thing. We might say that the difference
 between religion and superstition is, that religion is a
 belief in that which is true, and superstition is a belief
 in that which is untrue.

A superstition, or a belief in the untrue, remains while held always but a belief, it cannot be more. A true religion, or a system of belief in things that are true, cannot remain a system of faith, it must sometime become knowledge, it is then no longer a matter of faith.

We may say of one who believes the teachings of the Bible, both the Old and the New Testaments, that he is a Christian, he believes in the Christian religion. But if he practises that religion, it cannot always remain to him a system of faith. Assuming that all the teachings of the Law and the Prophets and of the Gospels are true, these teachings must in time by the practise of them pass from the realm of faith to the realm of knowledge.

Where do we find those who can truthfully say regarding these teachings, "I know them to be true"? But where can we find those who have put these teachings to the test and have proved them?

There is certainly room for wonder, when we find eminent theologians questioning and differing regarding the vital points of their faith. They could neither question nor differ if they knew. Since then we find that those who have grown old in the study and in the teaching of the Christian religion do not know, but still only believe, and are not wholly unanimous in their beliefs, are we not correct in assuming that their practise has not been such as brings certain knowledge?

The statement of the Lord Christ to his disciples; "Ye shall know the truth," implies that by a belief in his teachings that resulted in a proper practise of them, a positive knowledge of the truth he taught would be gained.

It would not be amiss for the profest believers of the teachings of the Christ to ask themselves the straitforward question, "Of the teachings of the Christ and of the tenets of the Church, how much do I know to be true?" In spite of the fact that we are admonished to

“grow in grace, and in the knowledge of the truth [of the teachings of the Christ],” how many of these things are surely known that were not known centuries ago? In other words, how much of the Christian religion that to our forefathers was only faith, remains but faith today? We feel safe in saying that if those things that were matters of faith to our forefathers of a century or more ago remain to the Church but matters of faith still, then for a century or more there has been no growth in the Church. But one will say, “Faith in the vicarious virtue of the blood that was shed upon Calvary must always remain but faith, only after death we find it true.” It is true that the faith taught by the Christian Church must remain always a faith, and cannot be knowledge to the living; but the teachings of the Christ were of things that can be known, else why his declaration, “Ye shall know the truth”? Thru the prophet, God cried to the people, “Because thou hast rejected knowledge, I will also reject thee.” It is not enough that we say, “I have faith, I have an abundant unwavering faith.” But we ask, as it was asked of old, “Can faith save him?” (James ii. 14.) Knowledge is gained by experience, faith may be gained thru teaching. Then faith that does not lead to experience, and thru experience to knowledge, is in vain.

Jesus taught that it is possible to know God. To say, “I know such a one,” means that that one has been seen, and recognized, and would be recognized if seen again.

Again, Jesus declared that “The pure in heart shall see God.” Again, he declared, “This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.” That is, it is possible for one, by practising the teachings given, to see God’s face, and to know him; and when this knowledge is gained, endless life is assured. But this attaining of endless life is not

by virtue of a belief however firmly held, but it is by virtue of positive knowledge gained by experience.

Of the myriads of profest Christians, how many can truthfully say, "I have seen God's face, I know his name, I have heard his voice, I know God"? Yet the Lord Christ would have us to understand that not only is this experience and knowledge possible, but that it is necessary to the attainment of the kingdom of heaven and endless life.



The Regeneration

BY H. E. BUTLER

*** I N the past we have written considerable upon the prerequisites for attaining the results of the regenerate life; yet there seem to be many who think that if they are able to shut off the waste of the seed, that "occult powers," and all manner of good things, will come to them without their doing anything. This reminds me of a man who has a fine, new engine standing by his side, but he does not even so much as put forth his hand to make it serve a use.

Now we repeat what we have so often said before, that a person living the regenerate life should arouse all his energies to utilize the added life that he is gaining. It is true that it matters not in what direction a man feels the need of added powers, if he puts the regenerate life into motion and moves forward with a will, he will find that he has powers to do and to accomplish in whatever direction the mind may lead; let it be business of any nature or anything else. The powers are there waiting to be

used; and they should be used to the utmost capacity; for one living the regenerate life will find that he has almost unlimited capacities. But wisdom requires that man select the best, the results that will be eternal and not transient. Please turn back and read the article, "The Thought in All Nature," in the September *Bible Review*, where it is shown that the trend of all nature is toward unity with God, divine Sonship.

A person that desires to reach the highest ultimate of the regenerate life, should consecrate his life to God and to the guidance of his spirit; he should awaken his mind to study the laws of nature and their Source, and their bearing upon his own life; and thru that consecration of his life to God and diligent perseverance in that direction, he will soon awaken to find that he is in touch with the Cause of all things, and the way before him will be clear, open, and bright. But he who sits down and waits for something to come will find that in place of "occult powers," and other great things coming to him, he will, on account of his body being overloaded with unused life-energies, sink into a stupor and his condition will be really worse than before he made the effort to live the regenerate life. It is because of this we advise in the little book, "Practical Methods to Insure Success" that a man should utilize all the powers he has, for he will be growing and gaining more continually as he lives the life.

Another point to be considered in this regenerate life is that the waste in the body being shut off to so great a degree, it becomes necessary that one curtail the amount of food taken into the body. There should also be a curtailing of the amount of sleep, sleep is recuperation, and when there has been sufficient sleep for recuperation, added sleep becomes stupifying. Thus it will be seen by those who think, that by living the regenerate life, every

power and faculty of the human mind and soul enters a new realm—I might almost say, a new world, in which those things that were obscure, and were thought to be unknowable, become plain and clear, to the mind that reaches out into the cause-world with energy and thought.

The Lord Jesus, when he was here, taught immortality, he so often said, mentioning certain things, "If you do this, you shall never die." Therefore it is necessary that those who would have immortality should live this regenerate life correctly by utilizing all the powers gained thereby.


If a person's business or calling is routine work, in which there is not much opportunity to expand, he should take the evening for study, for thought, and musing; and if he does not seem to be successful in this, he should take up writing his thoughts. If a person is not used to writing his thoughts, he will not write much until he will feel oppressed, and he must stop; but if he perseveres he will overcome that feeling. It is a good method for one to make a diagram of one's thoughts, then to sit and study the diagram; in this way a person gets control of the mind, and forces open the door into a new field of action and consciousness.

There is no thought that has ever been given to the world so important as this thought of regeneration. The Lord Jesus Christ lived the regenerate life, and united his mind with the mind of the Father, and he was ever active in the great thoughts that he was giving to the world; therefore death and the grave could not hold him. For even though temporarily his body was killed, yet he arose and ascended to the Father. And you may say as he did, if you live this life correctly, "All power is given unto me in heaven and in earth."

Peace be with you.

Words

BY PHEBE HART

 ONCE asked the question, Why do the insects make so much noise so continuously? The reply I received was, "That is largely the means whereby they know that they are alive." I have thought of that answer many times since, and I am willing to accept it as correct.

Ascending up the scale of animate existence even to the human, we sometimes see a manifestation of the same thing. For there are some who seem to depend very greatly upon talking or being talked to, to relieve themselves of the monotony of an existence without noise. While for one to depend upon many words and much noise as a means of exciting the sensations that produce consciousness, indicates, if not a low degree of mind development, at least a state of immaturity. Yet at times the most pleasing and long-remembered incidents of one's life are where there was a quiet interchange of thought with some congenial mind, thru the use of words.

When we consider and in a measure perceive the consequences of our words, it is strange how very careless we are in the use of them! A few days ago a person quoted to me a statement made by a mutual friend, and I felt grieved at the implication of the statement. An-

other person quoted to me the same statement in the same words, but in a different spirit, and what a different meaning it gave to the words. If I believe one friend, I am grieved; If I believe the other, who said the same thing, I am pleased. Surely, tho they said the same words, yet they did not say the same thing.

One said to me the other day, "People born in a certain sign are such big liars." I answered, "All persons are liars."

It is doubtful if there are many who dare to look down into their hearts and face themselves in the silence and looking back over the past, acknowledge to themselves, "I did not tell it quite as it was." "I hedged a little when I said that." "It would have been better if I had said that differently." "That thing that I said was not true, tho I thought at the time that it was."

It is not comfortable to feel small, but the honest heart who is careless with words will often have occasion to feel small. But all hearts are not permitted to be honest; all people do not wish to be bothered that way.

It is usually thought that it is a difficult matter to deceive an old trickster, and comparatively easy to deceive an honest-hearted person. But I do not believe this is true. If in making statements one will watch carefully his own heart, and refuse to state those things to which his own heart will not respond, so that he finds himself checked when about to misstate anything, I am satisfied that that same spirit within will not permit him to receive an untruth from without, without due warning. Surely a truthful heart is the surest defense against being deceived. For the heart that will permit

you to deceive another, will permit another to deceive you; for the simple reason that it is not trained to distinguish carefully between truth and untruth.

The Lord Christ told the Jews that they were the children of the Father of lies. The spirit life in which all were born, and in which all live, until thru the regeneration they are enabled to live in and from the Holy Spirit, is that which gives to man his normal consciousness. This state of consciousness is called "the carnal mind." In this carnal or natural consciousness are all the impulses to evil, common to the animal nature. One of these impulses and perhaps it is the chief one, is fear. When Adam was asked, "Did you eat of the fruit of the tree?" fear filled his heart and he stammered, "The woman gave it to me." Is there one of Adam's sons who has not felt and spoken just so? When Eve was questioned, she replied, "The serpent beguiled me." Eve's daughters are like their mother.

Some will reason that there are times when it is not best to tell the truth. True indeed, it is best at times to be silent.



Letters

FROM DR. M. F. RICHARDS

Toledo, Ohio. August 30, 1916.

Dear Brother:

THE *Bible Review* is needed. It is something like a halter strap that holds the horse to the post; it reminds one at stated intervals, of something he has set out to accomplish. Every number has something of special interest.

The great war in Europe seems to be the beginning

of the end. Eventually this country will be involved in some way. We do not see how it can keep out. The contending forces are Capital and Labor. Both sides across the ocean are learning a severe lesson. It seems to be the only way to teach humanity of to-day some things that they must know before a lasting peace can be. They have got to be burnt in order to know—in much the same way as a child gets to know something for a certainty after he has put his finger on the hot stove. The Socialists may win out. They may get the opportunity to try their hand, but they will fail because not sufficiently well grounded in the Esoteric fundamentals of their ideals. Even the great Ecclesiastical Body aspiring for supremacy, may reach its ambition for a time, but its failure is inevitable, because its fundamentals rest upon sand. And then the world must turn to the 144,000, for they will be the only ones capable of putting things in order, and of governing with an impartial justice. They will be the saviors of the world. Looking at the status of the world to-day, we do not see how it can turn out any differently.

Yours sincerely,
M. F. Richards.



Ala., September 5th, 1916.

Dear Brother Butler:

I think your articles – as well as the others – in the September *Bible Review* are splendid. On page 552 “Eli” says that it is altogether impossible that man can “be changed in a moment, in the twinkling of an eye.” Yes, of course, and I think it is not only one of the misconceptions of the churches, but it seems to me, a misunderstanding of St. Paul’s expression in I Cor. xv. 52.

The Greek reads: *en atomo*, *en* 'ripe of thalmou (into atoms, in twinkling of an eye). It seems a rather abbreviated expression, and the church authorities think that St. Paul meant *en chrono atomo*, and that would mean the smallest part of time. But why should we spoil St. Paul's expression by this interpolation? We know that *atomos* means the smallest or indivisible part of something, and St. Paul is here speaking of the change or transmutation of the human body and mind, and he tells us here that this change must be thoro so it penetrates every atom of our constitution; and this transformation must be constantly kept up, at every eyewink. So it seems that St. Paul exprest two great truths in this little sentence as it stands in the Greek, and why couldn't the idea be expressed in common English something like this, "We shall al' be changed, in the least atoms of our being, at every twinkling of the eye, continually until the last call," etc? That would not be contrary to St. Paul's teaching elsewhere, nor contrary to science; it is in harmony with the laws of nature and -- it is common sense. If a different and better understanding of this sentence can be given, please let us all know.

Fraternally, O. Tuveson.



"SINCE the important thing is to practise, it is in vain that one is near the master, if one does not practise oneself; no profit of any kind comes out of it. The mind may be compared to a precious stone which is pure and brilliant in itself, but hidden in a coarse coating of foulness. There is no reason to suppose that any one will be able to clean and purify it simply by gazing at it without any process of cleansing.

It is not difficult to know the good, but it is difficult to put in practise."

Truth Frees the Soul

BY ELNATHAN

AND ye shall know the truth, and the truth shall make you free.—

John viii. 32.

***** HAT is truth?

W This is what Pontius Pilate asked Jesus of Nazareth, but no answer is recorded. The One who was conscious of the two realms of existence, the interior as well as the exterior world, said at another time, "I am the way, the truth, and the life."

What is truth founded upon?

Eternal laws. What are the eternal laws?

The mental action of the living God.

When does truth reveal itself ?

When the soul awakens into a spiritual consciousness.

Does a sensitive soul indicate an awakened one?

Not necessarily, for in its experience, it may have been tempted to fasten a hold upon perverted things, that cast a shadow upon the real truths. These perverted things, are to the earnest soul playthings or baubles.

Where is the truth found?

In the revealed mind of the Holy Spirit; the mind that Paul admonished his hearers to receive, "Let this mind be in you, which was in Christ Jesus."

Does Occult practise prove true attainment?

No, for soothsayers and astrologers have failed to shew the way to eternal consciousness.

Who spoke of the attainments of the eternal conscious-

ness?

The apostles when they counceled those who were following the leadings of the Holy Spirit in the regeneration, to desire the gifts of the Spirit.

Will a building stand that has under it a rotten foundation?

No! neither will he who seeks to climb up some other way, rather than to take on the mind which was in Christ Jesus, it being the mind and will of the Father, which is truth.

What is freedom?

It is that state of realization and experienced by the soul of the man or woman. It is the absence of all bonds or hindrance to that which seeks freedom.

Will freedom come to man or woman in any other way?

No! for all physical things are subject to change, and no abiding fact resides there.

The longings in the human breast are but to be as free as the air; yet so long as one feeds the physical senses and is subject to them, one cannot be free, for unless the strong man is bound one cannot have access to the goods.

Has the rich man freedom?

No, he is a slave to all transitory things; for after having the means, which is the physical power for procuring all things materially, he is dissatisfied. Material things undergo change, and in time pass away; but truth never passes away. Very often the rich man has some good principles or part truths which enable him to thrive for a season.

Has this country, "The land of the free," any real freedom?

No, for discontent pervades the minds of the people.

While they have religious freedom and certain material rights, yet the souls of all classes of peoples feel their bondage, and are crying out for freedom, which can come

only by gaining a knowledge of the truth. Truth is as eternal as the heavens; therefore the condition produced by a knowledge of truth is a consciousness of freedom.

And "If the Son therefore shall make you free, ye shall be free indeed, and with that truth will come "the peace that passeth all understanding," and that love that goes out to all creation.



HYMN OF THE BRIDEGROOM

BY LURA BROWER

Behold the Bridegroom cometh,
Rejoice, O Earth, rejoice!
Let every living creature
Be still and hear his voice.

All ye whose hearts are emptied
Of everything save love,
Shall hear Joy's anthem pealing
From Angel choirs above.

Then thrilled with purest rapture,
In voices clear and strong
Ye shall unite in singing
Love's grand triumphal song.

THE SONG

O Love supreme, Love holy,
We feel thy glad heart's beat
Pulsing through all creation
Awakening music sweet.

We see the light down-streaming
 From thee, tho Central Sun,
 And souls where thy rays enter
 Grow luminous one by one.

Clothed in their bridal raiment
 Of spotless, shining white,
 They fill earth's darkest places
 With an effulgence bright.

★ ★ ★ ★ ★ ★

This is the Christhood Body,
 The Lamb's beloved Bride.
 For whom Love long has travailed
 And oft was crucified.

But now redeemed and holy
 She waits to meet her Lord,
 Forever sings the praises
 Of Love's transforming word.



Mind-Control

LEO—LIBRA



HERE are a great many laws and prerequisites laid down for the neophyte who is living the regenerate life. One of the rules laid down is that he must not lose his temper, that he must have his temper well under his control because by not controlling his temper, he not only hurts others, but he hurts himself worse. Indeed the instruction given by the masters on this point is that the control of the temper is not one of the tasks to be begun after the neophyte has started on the road,

but it is something that he must have accomplished before he starts on his journey. Therefore the would-be neophyte works hard to get control of his temper. Finally he reaches a point when he thinks he has it well under control, until one day when the astral is teeming with anger, some one says or does something that he does not like, and in an instant his will is excited and he becomes angry. After he becomes calm again, he wonders how it could have happened for he thought that he had conquered that temper years ago, but here it has sprung up with greater force than ever. For men or women conserving the life-forces are only storing up a great power, and that power is subject to their will; they can use it in anger or in love. But the one will rend them asunder, while the other will build them into godlike men and godlike women.

Another's besetting sin is his tongue, the saying of sharp and bitter things, the little member that causes so much trouble in the world, but he works hard to get it well under control, when on one unlucky day, under great provocation, he gives away to saying sharper and more bitter things than he has ever said before. Why?

Because he has more power than he has ever had before.

Still another's besetting sin is a spirit of criticism, but after many long battles, and many fierce struggles, he thinks that he has finally overcome his spirit of criticism; for it does not matter what he now sees to criticise, he makes no more complaint; but on some ungarded moment, he makes sharper and more poignant criticism, than he has ever made before; and in reflecting over it, he sees that there was not so much to call forth criticism, then he asks himself why he should give way to its influence.

Yet another has a haughty spirit, a spirit of pride and over-bearing that wants to make others subservient to

his will, and he works hard to overcome this spirit, until to all external appearances, he becomes as meek as Moses, until on one unlucky day, that Pride that always goes before a fall, leads him headlong into the pit.

Thus we might go on ad infinitum, enumerating the snares and pitfalls that God's children are subject to; and all for the lack of one thing exprest by two little words, **MIND-CONTROL**. For no adverse thought, no disease, no trouble of any kind, can enter the dwelling of any man, only thru the one door—the mind. When the man or the woman has that door well guarded, he or she is safe.

But how guard it? That is the question of vital importance. In these days when the astral is full of warrings and bickerings of every name and nature, these foes enter the mind almost before one is aware of it. Indeed he is only made aware of the fact of how far he has opened his mind to adverse influences, when he begins to clean his mental house. But the answer does not come; even the great Paul asked that he might have adversities sent him that he could be tested in order that he might know whether he had overcome the adversary. And David prayed, "Try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

So if we turn to the great spiritual souls of all the ages, we shall find that they have had great mind-control for no great spiritual soul has ever attained without mind-control. But how did they get it, for they were all made white, and then tried, to see if they could stand; not as some would say tried and then made white. If we look for instructions from great souls who have past over the road, we find that they relied solely on God for help. For no man, no matter how strong he is, can get this mind-control of himself. These great souls

have left many helps and instructions for those on the road such as:

“Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the LORD forever: for in the LORD YAHVEH is everlasting strength,” “Who will stand up for me against the workers of iniquity? Unless the LORD had been my help, my soul had almost dwelt in silence. When I said my foot slippeth; thy mercy, O Lord, held me up.” (Isa.xxvi. 3, 4. Ps. xciv.16, 17, 18.)



Man the Embodied Word

BY ELI

When God created the worlds, and made all the orderly arrangements of the heavenly bodies in the formation of our entire universe, he also connected every living thing as a whole; and in doing so, he gave expression to his innermost thought in everything that has life. He thus exprest his wonderful nature of love, in that he produced the highest and purest life-substance in the ultimate of embodied mind.

We have evidence of this in ourselves, for we see how the mind will change the nature of things in us. Therefore, the gospel of St. John could in truth say,

“Thru it [the Word of God] everything was done, and without it not even one thing was done.” (John i. 3. Emphatic Diaglott.) Hence all creation is the embodiment of his mind. You and I each are a thought from

God; and if we recognize ourselves as his thought, and live up to the highest within ourselves, then shall we unmistakably become the expression of his Divine word.

If thought is the controlling principle and the developing power of every living and moving body in the universe, then we certainly must have emanated from the Word of God. When we have conquered the god of generation, we shall be able to declare openly that we have in us the essence, and that we contain the vital substance and power of his mind; and thus we shall be able to go forth to conquer and to command everything in Nature thru the power of Love. As the embodiment of the Divine Word, we shall be strong. As YAHVEH Elohim, "Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. Thou scattered thine enemies with thy strong arm;" for YAHVEH, the God of the universe, is thy mighty arm.

Stormy clouds may gather around us on every side, but within us there is stillness, for the intense stillness of the Divine light that we are conscious of, within our soul, causes us to feel that "Thou art the glory of his strength" — that pure essence of Divinity which vibrates thru the thought-currents of our soul so quietly, and so gently aids us in stilling the senses. That essence stills the external, worldly mind, which wanders everywhere, by sending a shock thru the body while wandering during concentration, which brings one back into the consciousness of his Divine Glory until one is better able to control his mind, and stand before the Lord and hear him. The Divine thought-essence, or light, burns out the sense mind. This divine essence is in itself so pure, calm, and gentle, that one is not conscious of the destruction of the sense-currents, only as one looks back over time. Hence, the Holy Spirit, which has been given to us by the Christ will create in us a mind that is to be

like God, our Creator. Christ in his address to Peter said, "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkest whither thou wouldst; but when thou shalt be old, [older in soul experience] thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

This spake he signifying by what death he would glorify God." (John xvi. 18, 19.) That other who would carry him whither he would not, was the Spirit of the Christ within; and by the death, and crucifixion, of the external sense-man, can he glorify God. In the Word of God, there is no coercion, tho it is the mighty power of all men who lead this life. It does not restrain forcibly your will. But it warns us against evil results, and of the destruction of the Divine spark within. And it will cause us to know that we cannot exist with him unless we heed the Word. We shall soon find out that if we wish to exist with him, we ourselves must restrain the evils in our nature, according to his Word—according to that still small voice that speaks within the soul. It is by the reflection of the mind upon that which is right, which creates in us a love for the good; for God is so good, in that he causes us to see wherein we fail. God is *Mind*, and we are a part of that Mind. Hence we fall under the examination of his mind. We contain all its virtues, all that pertains to the Creative-Word.

How does our heavenly Father reveal his will to us? Is it not by our mistakes, and the evil results, that follow? Therefore, it is very important for us to learn how to distinguish his voice, when it is uttered from the inner sanctuary of the soul. In all the events of our life, there is a forerunning of what will follow, this may come in the form of a dream, or thru our meditations. But we shall know the truth; for when we embody the Creative-Word of God, and realize that we are a thought from him, we shall become "free from the law of sin and death."

Feed My Sheep

BY R. C.

"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever."—Psalm xxiii.

HE Apostle Paul states that the day of
T Christ will not be in order until the man
of sin be revealed. (II Thess. ii. 3.) And
Christ admonished his people that "of
that day and hour knoweth no man,
no, not angels of heaven, but my Father only." He al-
so said: "When ye therefore shall see the abomination of
desolation, spoken of by Daniel the prophet, stand in
the holy place, (whoso readeth, let him understand)." (Matt. xxiv. 15.) And describing the days immediately
preceding the coming of the Son of Man, He said, "So
likewise ye, when ye shall see all these things, know
that it is near, even at the door. "Verily I say unto you,
This generation shall not pass, till all these things be
fulfilled." (Matt. xxiv. 33, 34.)

Without entering into an extended argument, the as-
sertion is here made that the "abomination of desola-
tion," spoken of by Daniel, and the "image of the
beast," referred to in Revelation xiii. are one and the
same thing. That the image of the beast, in the pleni-

tude of its power, has not yet appeared upon the scene of action, is likewise not open to argument. But that this image is rapidly being whipt into shape, and will soon stand forth in its awful power and might, should be apparent to all who hope to share in the early blessings of the Kingdom of God.

One has but to examine the literature that is being distributed by some of the organizations to see that they will soon have acquired powers that will startle the world. One of the most prominent of these societies is now plainly advising its members that "There are the powers of all nature before you; take what you can." And not only this, but it openly teaches how these powers may be incorporated into the life of the individual. Some of the powers of which they claim one may be master, are: Thought reading, seeing events yet to come, unveiling the motives of others, seeing and hearing thru all space, the carrying of solid objects thru space, causing written messages to appear at a distance.

One need not be a prophet to foresee that within a few years this image of the beast, now so swiftly taken form, will be in position to command the world. And we further realize that approximating the time of the extinguishing of the image of the beast, the assembling of God's people will take place. How long, then, will the image remain in control of affairs? Jesus said that the generation witnessing the rise to power of the abomination of desolation and the events during its domination would not pass away until "all these things be fulfilled." It is thought by some that the "generation" here referred to is tantamount to the average life of humanity—about thirty years, "And Jesus himself began to be about thirty years of age." (Luke iii. 23.) While we are assured that those days shall be cut short, nevertheless none will argue but that the image must be organized and have his day.

The society above-mentioned states that "It may be advisable for awhile not to permit the exercise of these powers which lie dumb and dormant in their potentiality." But the time is rapidly approaching when this restraint will be removed, and the man of sin, now hiding behind the skirts of the woman, Jezebel, will stand forth in the might of the power of the beast. Then woe to the inhabitants of the earth. It is a dark picture portrayed by Jesus as recorded in the 24th. chapter of Matthew, but we remember the darkest hour precedes the dawn.

The time has now arrived in which all people must decide where they will stand, "Choose ye this day whom ye will serve." The great clock that ticks centuries has struck the midnight hour.

It is presumed that a portion, if not all, of the years of the dominance of the duration of the image of the beast, will embody the years of famine—not a famine of bread, but of hearing the words of the Lord. Assuredly the man of sin will not permit the open, full, and free discussion and dissemination of the Esoteric thought. Esoteric students in those days will need be Esoterists in the full and strict meaning of the word. But God's people should have no fear. There is one who wears a coat of many colors, that fruitful bough by the well, whom the archers have sorely grieved, who has laid up thruout the world, stores of rich and rare food, that will serve to carry God's people thru those dark days.

"Feed my sheep," said the master. Truly has this beloved descendant of Jacob gathered and caused to be gathered from the abundant fields of the Father's inexhaustible possessions the rich and ripe fruit of the milk of the word, that the sheep, during the famine, might be sustained, and the Kingdom of God have a standing upon the face of the earth. "The words I speak unto you," said Jesus, "they are truth and they are life." Again

He said, "I came that you might have life and that you might have it more abundantly." And the knowledge that will give life, that will permit the hearing of the words of God during the coming famine, and allow the people to emerge therefrom in the fulness of his strength, are found in the Esoteric teachings, and nowhere else. "There was food in Egypt."

"The name YAHVEH is a strong tower. The righteous runneth into it and is safe."

Editorial

★✠✠✠★ here is a time in every man's life, and also
 ✠ T ✠ in the life of every institution when every
 ✠ thing seems uphill and stony, and we here
 ✠ seem to be going thru one of those times.
 ★✠✠✠★ The first thing that occurred was the breaking down of the printing press, which delayed us and made the August magazine late; the next month the parts for the repairing of the press were late in getting here, which made the September magazine late; the early part of this month, the manuscript came in so slowly that we could scarcely move forward with the magazine, then one of our office staff went away right at the crucial moment; and then came a forest fire, which took all our men out for several days fighting the fire to save our buildings and other property. There was a roaring furnace on three sides of us, but notwithstanding it all, we lost no buildings; but it took a great deal of diligence to prepare for the oncoming fire, and to protect our buildings when it came. We had the help of the men of the district of Applegate, and also from the neighboring district of New England Mills, who worked with us untiringly day and night, until the fire was conquered. To-day, Sept. 21st, when the magazine ought to be already out in the mail, the third form is just being printed; and

it is very evident that we shall be considerably late. Added to these troubles, there seems to be a heavy pressure upon the minds of all who are connected with us, and we believe that this pressure is upon the mind of all the writers at this time. We believe that the psychic force from that fierce struggle in Europe is making it difficult for all thinkers and writers to think orderly and consecutively. It may be my imagination, but as we look into the leading magazines that come to us in exchange, it seems as if the thoughts therein were almost nonsense.

But we are standing here under the guiding influence of the Infinite Mind, and by the power of that Eternal Will, YAHVEH, we must go forward doing and accomplishing. The time may be near, spoken of by the prophet, "The day of the Lord is darkness, and not light even very dark and no brightness in it" (Amos v. 18, 20). The Lord said, "The night cometh when no man can work" (John ix. 4). Is this the beginning of that time? It looks as if it were. Again the Lord said "For then shall be great tribulations, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. xxiv. 21).

If we do not now realize this time of trouble here, we may in the near future; and they are certainly realizing it in Europe now, and while we feel that it is very probable that it will come here, yet we hope for the best and will be prepared for the worst. But we still revert to the one great center, our hope in God, and the great point for us who have faith in God is to keep the mind stayed on the spirit, and to live so carefully that we will realize that we are accepted of God, and when we realize that acceptance we have nothing to fear, for, "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. ci. 7, 8).

Our soul prays for God's people everywhere, and yet we know that God loves them more than we love them⁴ so we commit them into the hands of him who rules the universe.

Our beloved Brother, Theodore Price, President of the Birmingham Esoteric Society, and the moving spirit of the Esoteric work in Birmingham, has been summoned to go into the army, and may be imprisoned if he does not obey the summons; this summons, a man living the life that Mr. Price lives, he feels it impossible to obey. Our hearts are with our Brother, but we know that our Father, in whom he has placed his life, will bring him safely thru all the evils that now threaten him.

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., Nov., 1916

Body	Enters	On day	h.	m.
☾	♊	1	7	42 p. m.
"	♈	3	10	57 p. m.
"	♉	6	2	52 a. m.
"	♊	8	7	59 a. m.
"	♈	10	3	12 p. m.
"	♉	13	1	12 a. m.
"	♊	15	1	37 p. m.
"	♈	18	2	25 a. m.
"	♉	20	0	54 p. m.
"	♊	22	7	40 p. m.
"	♈	24	11	3 p. m.
"	♉	27	0	37 a. m.
"	♊	29	1	59 a. m.
☼	♈	22	10	0 a. m.
♂	♊	7	5	7 a. m.
♀	♈	4	8	9 p. m.
"	♉	23	7	14 a. m.
♂	♊	4	4	52 p. m.
"	♈	13	4	30 a. m.
"	♉	23	8	1 a. m.

On Nov. 1st					
♈	is in	♊	1°	6'	18"
♉	" "	♈	24	16	1
♊	" "	♉	18	37	4

BIBLE REVIEW

VOL. XV

NOVEMBER, 1916

No. 2

Treasure In Earthen Vessels

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

***** WE have this treasure in earthen vessels that
the excellency of the power may be of
God and not of ourselves." What is this
treasure, and what is the earthen vessel
that contains it? The earthen vessel is the

BODY OF OUR HUMBLING

which is "of the earth, earthy," and to which it was
said, "Dust thou art and to dust shalt thou return."

And the treasure therein is the

PEARL OF ETERNITY

which has power to transmute even the earthen vessel
which holds it into pure gold—that is from the human,
earthy nature into

THE DIVINE SUBSTANCE

"like unto the Body of God."

This treasure is not in a far-away heaven that we
should say, "Who shall ascend into the heavens for us,
to bring it down from above?" Nor in the Abyss that
we should say, "Who shall descend into the Deeps for us,
to bring it up from Sheol?" It is not so far off as even to

be near, "for the kingdom of Heaven is within thee," "but **HID** like unto treasure *hid* in a field; for we are God's field: his tilled land."

To sell all that we have to buy that field, means to suffer the loss of all things that we may win Christ, to

RENOUNCE ALL THAT WE POSSESS

that we may become his disciples: to hate father, mother, sister and brother, yea, and even our own soul also; our own life, so that we **DIE** and our life is **HID** with Christ in God. For the pearl of great price is the Indwelling Christ in whom are

ALL THE TREASURES

of wisdom and knowledge *hidden*.

It is said of Moses that the reproach of Christ was to him "greater riches than all the treasures of Egypt." What then must be the

THE RICHES OF THE GLORY

of this Mystery which is Christ in you with all his unsearchable riches? Of you, therefore, it may truly be said that, "Ye know *all* things," and that all things are you, and that nothing is impossible unto you, because the Christ who is "the Wisdom and Power of God" and to whom all authority is committed in the heavens and on earth, in his own time will shew, Who is that Blessed and only potentate; King of Kings and Lord of Lords. He indeed is that unspeakable treasure that we have in the bodies of our humiliation, so that the excellency of the power may be seen to be of God, and not of ourselves.

The earthen vessel, we surrender to God, presenting our bodies a living sacrifice, and ceasing from our own works, we let God work in us; "Energizing us both to *will* and to *do* his good pleasure; thus proving what is that good acceptable and perfect will of God; and shewing forth the excellencies of him who hath called us out of darkness into his marvelous light." Of ourselves, we

realize that we are "poor and naked and blind and miserable," but we buy of him gold tried in the fire, even that Divine Substance which is not like the dead, solid gold of the earth, but living and active, "as if it burned in a furnace" for it is the fire of God burning within it, that transmutes the

EARTHEN VESSEL INTO GOLD-

every atom of corruptible flesh into incorruptible Divine Substance. Thus we buy of him

GOLD TRIED IN THE FIRE

at the price of complete surrender of personality, that the Living Stone, with God

ELECT AND PRECIOUS

the pearl of great price within us may transfigure the body of our humbling into the likeness of his glorious body by means of the same power, whereby he is subjecting, (ταπανος) the whole creation to himself.

This (Δυναμης) power of God is even now working inwardly in the earthen vessel to transmute it into the same form* as the body of his glory.

But for this we must follow him

IN THE REGENERATION

touching no unclean thing, but purifying ourselves from all pollution of the flesh and spirit; perfecting holiness in the fear of God.†

The earthen vessel is called the body of our humbling, because of that exceeding and eternal weight of glory, which shall be revealed therein, which even now is given to it, and lieth hid therein, even the glory of God, as the glory of the Heavenly Jerusalem, which is like unto a stone most precious.

And what term could be more fitly applied to express its present lowliness of the earthen vessel, when we con-

* σνμ-μορφη, same-form.

† 2 Cor. vii. 1.

sider that within it lives the seed of the Ancient of Days, being of the most Ancient Royal Lineage of the Universe, travailing in birth-throes, burdened and groaning, not only with its own pain, but with that of the universe, for the wrongs of others wound them, and the stripes of others fall on their flesh, and toward them is looking with eager expectation and longing

THE WHOLE CREATION,

waiting with outstretched neck for the unveiling of the glory of the Sons of God.



A Call To Birth

BY ASAPH

"Free Will is the fruit of
That forbidden tree whose mortal taste
Brought death into the world, and all our woe,
This same fruit, however, if left to ripen and transmute,
Will grant the soul the entrance into life eternal,
And establish upon earth the peace of heaven
In a society of people functioning as One Man."

AND out of the ground made the LORD God
to grow, every tree that is pleasant to the
sight [every useful quality perceptible by
sensuous man] and good for food; the tree
of life also in the midst of the garden, and
the tree of knowledge of good and evil." "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. In
the midst of the street of it, and on either side of the
river, was there the tree of life, which bare twelve man-
ner of fruits, and yielded her fruit every month: and the

leaves of the tree, [the knowledge gained thru experience by the regenerate people] were for the healing of the nations." (Gen. ii. 9; Rev. xxii. 1,2.)

The destiny of man is to be a king or ruler over self, and a priest unto God. The individual seeking to know self must grasp the idea of the correspondence existing between the microcosm and the macrocosm, and attain the spiritual perception that man, the little world, is a synthesis of the great universe. He must know that man is man, because as a soul he functions as a man; so does society; so does the race; so do the systems of worlds, and so does the universe. To function as a man is to govern the animal body that man receives from the serpent, and to use its many functions in the good and the true, and not to be subservient to the impulses of the lower or sexual passion that is seeking to repeat the transgression, and thus continues death and unconsciousness in the race.

God made man in his own image (Gen. v. 3), and the candidate for initiation is told that all the gods, even the greater ones, were but men who arose to power, because singly and collectively they control the energies of their own being and function as a man.

In studying the question of good and evil in the career of man, who is a little world within himself, to whom the laws of nature apply the same as they do to the great universe, of which he is a part, we find that evil, namely, ignorance, incapacity, and its consequences, suffering, want, disease, war, and death, reigns, and will reign as long as man subjects his body to the rule of the generative impulse arising in the sex, which is the fountain of life. From this point of view, the life of man on the generative plane is a transitory phase of his being, serving the use of divorcing him from the rule of a deceptive spirit and of leading him to the realization that the con-

trol of the fountain of life enables him to retain his conscious being in form and function thru time eternal, and thru the associate efforts of kindred souls, of establishing a perfect social state wherein there will be no disorder, no sickness, no want, no death. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. xxi. 4.)

All evil, therefore, had its rise in the finite, in time and space, originating, as it were, in the self-assertion of one over many.

That man was subjected to vanity, we assert, was a necessity; for otherwise he could not rise to rulership over himself and nature, and become himself an infinite being; for it is plain, that if finiteness had its rise in division thru multiplication, which is generation, creating birth, decay, and death, and events which are time; the opposite of it, namely regeneration or conservation of sexual energy, abolishes time or finiteness; for then man ceases to be born, and as a spiritual intelligence remains conscious of his own identity, in form, function, and use thru time eternal. "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." (Rev. x. 5-7.)

But it must not be concluded, that, because time with man, who has become master over his triune nature, has ceased, that creation below him with all its variety and never

ceasing movement is also to cease, or that generation among the different specie is to be abolished.

Creation below the regenerate man, must be utilized by him so as to establish by degrees—extending thru ages—universal knowledge and intelligence, attractive industries, peace and social concord, universal communal system, social equality, passionnal harmony, and social unity. “And he said unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 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.” (Rev. xxii.10,11.)

There exists for man, a unitary communal destiny, or divine social order, to be established on earth by those who have overcome the power of the serpent so as to regulate the social and domestic relations of the human race. Not that the knowledge of spiritual and biological laws held in custody by God’s people, will be forced upon the race, but truths, the same as it has been in the past, will percolate thru various channels into the masses, and be taken up in part to suit their quest and desire for greater light.

The new world into which the regenerate people are invited to enter, will not be void of passions, attractions, characters, and all other features needed for a social edifice, only it will be free from generation, and all thought and desires leading to sin. Supreme wisdom in creating man predestined a natural and true order of society, and supplied man with all the essentials for its construction; but it devolves upon man to discover this order and to grow up to its realization.

As long as man lives under the law of generation, the social code will inevitably produce poverty, fraud, oppression, disease, war, climatic changes, epidemics, war of

commerce, and a schism between God and his people; these are a standing blasphemy of the so-called Christian world to-day. The opportunity, therefore, to establish a true state, which has been so often stated in the pages of this magazine for the last thirty years by different writers, is incumbent on those who have overcome the attractions of the underworld, and yet, retaining all the passional powers, feel the need of employing their natural gifts and energies in forming a society patterned after the divine order, which essentially is a community of people functioning as a man. In such a community the passions, which are the impelling and directing forces in man, and are the work of God, must, like all other powers, express the Will of their Author with whom the regenerate soul is One.

Now man's passions can be divided into three classes; namely, five, sensuous; four, social; and three, serial, thus making the gamut of twelve radical passions. The first class tends to beauty, elegance, and refinement in all outward material arrangements; as in scenery, dress, food, architecture and even luxury and splendor; for all ascetic notions in a true social divine order are false in principle, and belong to an age when man's conceptions of God and God's relation to man were crude and without foundation. Therefore to-day asceticism conflicts with man's destiny, which is that of a ruler over self, which implies absolute knowledge as to the uses of things.

"Strong meat belongeth to them that are of full age, even those who by reasons of USE have their senses exercised to discern both good and evil." (Heb. v. 14.)

The second class, or social passion, tends to the formation of sympathetic unions, and an association according to function, to politeness and urbanity; while the third class retains the individuality; creates alternation, variety, enthusiasm, ideality, and general order in the social

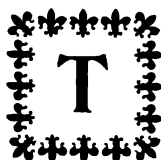
mechanism. To all this must be added the hierarchial element—discernible in “Solar Biology”—imposing upon each individual a certain rank in his functional nativity, which gives each a distinction, and specialization, which no other can fill; for service to the UNIT is the crown of all, because it is LOVE DIVINE. The Universe is ONE, a great immeasurable, collective WHOLE, a vast Unitary ORGANISM; and correlation, association, correspondence, mutual dependence, solidarity reign, thruout this great living ORGANIC UNITY. All the creation in IT from the lowest to the highest, from the mineral, the plant, the animal, the individual man, and, up to the planetary man, have each a function to perform, a mission to fulfill, a destiny to realize. To impel and to guide the living, self-acting creations to perform their infinitely diversified functions in this great whole, Supreme Wisdom gives them attractions adapted to this end; these attractions are distributed in conformity with the general plan of order, which the Supreme Architect and Harmonist has established in creation. Their distribution is calculated with such exactness, and with such perfect conformity to that plan, that all animated beings are impelled to act and operate in their diversified spheres with perfect concert and harmony towards the accomplishment of a common end, the realization of Universal UNITY.

“A voice of noise from the city, a voice from the temple, a voice of YAHVEH that rendereth recompense to his enemies. Before she travailed she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such a thing? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith YAHVEH: shall I cause to bring forth, and shut the womb? saith thy God.” (Isa. lxvi. 6-9.)

A Trinity Of Days

BY R. C.

THEN certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; So shall the Son of man be three days and three nights in the heart of the earth.—Matt. xii. 38-40.



THE most diligent and studious people in the world to-day are those who are endeavoring to provide for the future.

Thruout the world are many organizations, some of which have acquired great power, all attempting to rear a structure that will serve a new humanity. That these organizations are one and all prompted by the rule of selfishness (which they deny) is proved by the fact that they have left God out of the reckoning.

The apostle Paul took special pains to warn the people that the coming of the Lord Jesus Christ, and the gathering unto him would not take place, "except there come a falling away first, and that man of sin be revealed, the son of perdition." (II Thess. ii. 3.) Without doubt, as one views the aims, motives, and underlying principles of the organizations above referred to, the falling away, or the separation of the wheat and tares, the sheep and the goats, has already become an accomplished fact.

The Lord Jesus, in the parable of the wheat and the tares, pointed out clearly the present condition. It was not, according to the parable, until the tares began to

"head out" that their admixture with the wheat became observable. The harvest season being at hand, they now reveal themselves. But they have had equal opportunity with the wheat class. They took root in the same soil, were refreshed by the same rains, and warmed by the same sun. Notwithstanding these advantages, they have chosen the path that they will tread. "Bind them in bundles to burn them," said Jesus.

Is there any doubt that the goats have gone by themselves, lead by the false doctrines and lying wonders of that wicked one! One has, for example, but to attend a meeting of a prominent society, now endeavoring to gain control of the world, to ascertain whether they are building upon solid rock or erecting a structure upon the shifting sands. Do we in these meetings hear philosophy based upon the teachings of the Man of Galilee? No. Is it here we see a temple being constructed according to the plans and specifications of the carpenter of Nazareth? No. We listen in vain for a word grounded upon the impregnable precepts of Him who endured all the agonies of Gethsemane and poured forth his last breath upon the cross at calvary, in order that you and I might have the knowledge that would permit us to inherit eternal life. Instead his very existence is denied, and for food the people are served with the husks of a departed theology, culled from the miasmatic swamps and venomous jungles of decadent India.

As we look into the future, the immediate future, we can say with positive assurance, "The stone that was rejected of the builders has become the corner of the temple."

The setting up of the abomination of desolation, the revealing of the man of sin, and the appearance of the image of the beast, constitute the very time of the end. (Matt. xxiv. 15.)

We have not yet reached that period, but are now well advanced in the time of the beginning of sorrows. The curtain has risen on the great drama of the ages, with the world for a stage. The beginning of sorrows is largely characterized by war, to be followed by famine and pestilence. Already the evidence of famine is appearing. The cost of living in the last decade has risen seventy per cent, and thirty per cent in the last year. There is an actual shortage in almost every commodity of commerce. The great wastage brought about by the terrific struggle in Europe and which may be augmented by other wars presently to come, will well-nigh impoverish the world. But the day will come when peace will be restored, and the people will exclaim, "Peace and plenty." "Then cometh sudden destruction." This period will undoubtedly be a time "when whirlwinds of rebellion shall shake the world." Here will be the opportunity for the dark and selfish organizations, combined or working in accord, to take control of affairs. This they will be able to do. "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." (Rev. xiii. 17.) But the people cannot be fooled all the time, and eventually the man of sin will be forced into the open for a last stand.

The near future rises before me as it were like a dream. I see Prince Michael, the great friend of the people and captain of the angelic hosts, unsheath the sword of divine justice. I see the men of Ninevah and the queen of the south rise in judgment against this generation and condemn it. I see that thief and robber, who would climb up the other way, thou that "hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most high. Yet thou shalt

be brought down to hell, to the sides of the pit;" "And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath" (Is. xiv. 13-15; Rev. xvi. 16); and with the glad acclaim of the angels, reverberating to the utmost limits of the universe, we join, "Babylon is fallen, is fallen, that great city." And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." (Rev. xiv. 8, 15.)

Christ said, "Destroy this temple and in three days I will raise it up." And the Apostle adds, "But He spake of the temple of his body." This is commonly supposed to refer only to the crucifixion and resurrection of the Lord. If it does refer to these events, does it not also have another meaning? Did he not refer to that temple "not made with hands, but eternal in the heavens?" Consider the testimony of the witnesses at the trial of Jesus, "And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands." (Mark xiv. 57, 58.) Now Jesus did make a declaration in which He referred to the raising up of a temple, and this statement gave his accusers the opportunity to testify falsely against him in this, that Jesus Himself would destroy the temple then standing in Jerusalem. This accusation of the witnesses was clearly false, but the later part of the statement, "in three days I will build another made without hands," is undoubtedly the truth.

Jesus also said, "I do cure to-day and to-morrow, and the third day I shall be perfected." (Luke xiii. 32.) We read that 144,000 are to dwell with the Lord for 1000 years, under guidance and instructions—a time of perfection. The 1000 years constitute the third day referred

to by the Master. This assertion forces the conclusion that the gathering, or the assembling of the people, will take place at or near the termination of the second day. Is it not a fact that the resurrection of Christ took place on the second day following the crucifixion? There are many events yet to come, but it must be manifest to all who will think that we are in the closing hours of the second day.

“Watch therefore: for ye know not what hour your Lord doth come.”



The Law Of Correspondence

BY DINAH



AST month we gave a few observations of the working of law in general on three planes, or the law of correspondence on the physical, mental, and spiritual planes.

God set a great many laws in motion when he created the earth, and men have been a long time grappling with them, trying to learn how they work; many of these laws, man has not yet learned the existence of; for God is a wise Father, he does not give his children a new lesson until they have learned the underlying principles of the lessons that they have yet in hand.

Here is a law that few have learned, proclaimed by the Christ over two thousand years ago:

“Give and it shall be given unto you; good measure pressed down, and shaken together, and running over shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you

again." (Luke vi. 38.)

This law seems so simple that even a child can understand it, and yet men still grapple hard with it, for when one attempts to put it into action, like many of the other laws that the Christ proclaimed, it takes often many reincarnations for one to be able to say, "I am the master of that law on three planes, I can set that law in motion and reap the desired results whenever it is necessary."

We shall see first how this law works on the physical plane, where its workings are easily seen.

Let us first look at the soil which gives freely to support *all* life on this earth. Does it vibrate that law set in motion when the earth was created, "Give and it shall be given unto you"? Look at that fertile field! The man that owns it has planted it to grain, and it has yielded him an hundred fold; he is well pleased, for who could ask more, and he sees in his imagination rich harvests for many years to come; so he plants the same grain year after year, but to his surprise each year the harvest grows less until finally the soil ceases to bear. What is the matter with that once fertile soil? Nothing, the man only broke that simple law, "Freely ye have received freely give." He received freely from the soil, but he did not give freely of fertilization, he made no effort to replace in some other form what he had taken from the soil, until finally the grain had taken all, and the soil had no more to give.

We shall now observe the working of this law on the animal plane. Look at that cow quietly grazing in the field, she is a choice animal, a very picture of beauty, and her milk is of the richest quality, and she gives freely of her best life-qualities to help to support man; but her owner does not give so willingly of food whereby she may produce this rich food for him; but the faithful animal does not cease to draw from her life-forces to give, until finally she has no more life to draw from. The

owner now looks at what was once a picture of beauty, and wonders what is the matter. But he has only broken a simple law. He has received without giving. As we go on higher up the scale of life, we see the same law operating, but it is not so apparent as on the lower planes.

But who has not seen the lean soul who did nothing but receive, he took all that he could get, but gave nothing in return. The miser may accumulate money, but he starves his own soul thereby. We often hear of rich men who envy the poor laborer his enjoyment of food. For the rich man used all his strength in accumulating wealth, but did not give his body the wherewithal to recuperate it.


"But," says one, "The Christ said, 'To him that hath shall be given.'" True but he said it to the one who knew enough to apply this law; for he condemned the man who did not give out his talent. Likewise this law condemns every one who is afraid of giving in return for services of any kind whatever. It does not condemn in words, but in something more powerful than words—in results.

All the laws that God set into action when the world was made, are in the astral waiting to be taken and formulated by the mind of man, and then expressed in the material. So when men formulates one of these laws, and the results are not in evidence, he may be sure that his own mind is at fault, and not the law, for God's laws are immutable. "To him that hath shall be given"—to him that has mind enough to work these laws, it "shall be given." This law of giving obtains more powerfully on the spiritual plane than on either the physical or mental, for one who receives largely of spiritual gifts must be a constant stream of giving. He must be as it were a channel thru which the Divine Mind flows, giving out a constant supply to all the suffering and needy children of earth—a never-ceasing fountain of receiving and giving, a fountain that is a "well of water springing up into everlasting life."

Brotherly Love

BY ELI

AND now I beseech thee, lady, not as though I wrote a new commandment unto thee, but which we had from the beginning, that we love one another. And this is love, that we walk after his commandments.—II John i. 5,6.

ERE John makes it clear that brotherly love must be maintained in our covenant relations with God, otherwise we should fail in expressing His real love nature. We all have experienced how easy it is for the darker forces to get us to babble maliciously against our brother, and to stir up contention and anger on the slightest cause. If we give way to our passions we are not a helper to our brother in the truth, but an instrument to tear him away from the work which God has begun in him. Remember, "Their redeemer is mighty; he shall plead their cause against thee" (Pr. xxiii. 11); for all who give way to their passions will be cast out from among his people. For it is said in Proverbs (xxii. 10): "Cast out the scorner, and contentions shall go out; yea strife and reproach shall cease." To ridicule another is as great an evil as any of the other evils that humanity is subject to. For when we ridicule one, it is usually because we are condemning that one for not obeying our wishes. Hence ridicule often springs from the meanness that we imagine we see in another. In indulging in ridicule we thereby become murderers of our brother's higher nature.

It is a sad state of affairs, when some of those who are thought to be well along in the path of righteousness, fail

at this point. No wonder it was said by the spirit of God thru the Prophet Jeremiah (xxxi. 15,16): "A voice was heard in Ramah [the lofty place] lamentation, and bitter weeping; Rachel [the Divine Mother] weeping for her children refused to be comforted for her children, because they were not. Thus saith YAHVEH; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith YAHVEH; and they shall come again from the land of the enemy." Here the prophet expresses the law which the Divine Father and Mother of Deity has for their children, as if the Divine Father endeavors to console and alleviate her grief, in that her children would soon be drawn closer to her bosom, never again to be parted from her love.

If we wish to enjoy an interest in our Father's favor, we must respect our brother's feelings; and act justly and do good to all, especially to those who have given their life to God and to humanity. We should always endeavor to show true friendship and kindness to those who are struggling along the path. Again Jeremiah says (xlviii. 32): "O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage." If we do not support our brothers and our sisters by kind words and deeds and remove that which is detrimental to their success, but rather ridicule their acts, we become that spoiler spoken of in Jeremiah which is fallen upon the Lord's summer fruit; and it will be only a matter of time when we shall be separated from God and his people. If we could only observe and attend to our own deficiencies and leave our brother to attend to his, there would always be harmony among all. Man must attain to this agreeable condition, eliminate every harsh and severe word, before he can become one with the Father and his holy angels.

If the body of 144,000 should be gathered with only one inharmonious person among them there would be a deadly wound in the Christ body that could not heal until he was cast out from among them. Thank God it is always found out, "The men that were at peace with thee have deceived thee [for a little while]; they that eat thy bread have laid a wound under thee" (Ob. 7); but all such shall be cut off, unless they repent.

No man can live without love, there is always a longing in his soul for some of the varying phases of love. And when man has the love of God in him, and is daily expressing it towards others, it gives joy, not only to himself but to all who come in contact with him. Love is power. The most stubborn will yield under the power of love, when given at the fitting moment. When there is love between two or more persons there is harmony, they fit together, they agree, they are joined together as one. It was Divine Love which was intended from the beginning to form us into a connected whole, with the same harmony which obtains with the Holy Ones in the heavens for the production of Divine love here on earth.

In Divine love there is a vibration from a great number of harmonious love-beings, united by that great wonderful, central Fountain-Head of love. If these love centers, each so different in expression, yet in concord with each other, should disagree on a single point, there would be nothing but inharmony in the entire universe. The prophet speaks of the son of the morning, which fell from heaven, through pride and exaltation, and perhaps caused inharmony in all creation. He made the world a wilderness of evil, made it tremble, and shook it from its foundation.

If there is to be a body here on earth like the Heavenly Host we must attain to God-like love. Vibrate it everywhere we go, be the expression of the song of love,

as if we were united in song in a concert. Each working for the other's interest and soul well-fare. This will be as sweet to the soul as the music of the spheres. The conclusion of the whole matter is to fear God, love your brother, keep God's commandments; for this is the whole duty of man.



LOVE IS GOD

BY LOUISE EVANGELINE KEEP

Two Traditions came a-stalking
Down the street, arms interlocking;
One with rigid jaw of flint
Molded in the stoic's mint
"There is naught," he cries aloud,
"To this theory of God;
There is nothing, sir, to prove
Any law of peace and love.
View our nations steeped in blood,
Then declare there is a God!"

Stalked the other's feet in action;
Grim, relentless as the faction
Which he termed in Creed complete;
Wrenched his arm from its retreat,
Drew his bushy eyebrows down,
Sacrificed his brow to frown,
Rapped his cane in roadside dust,
Wrathfully gave back the thrust:
"He a fool is," he avows,
"Who affirms there is no God!"

Stalked the two apace, disputing,
Atmospheric waves transmuting
Into war, until it thundred;
Lightning crashed; and then they wondered
At the weather. Neither heard
At their feet a crippled bird;
But a ragged waif knelt there
Lifting it with tender care.
Then the sun smiled thru a cloud—
Love in human hearts prove God.

After the Pattern of the Heavens

BY ELI

THE old Jewish tabernacle, we are told, was so constructed that it could be taken to pieces and moved about from one place to another, while the children of Israel were wandering in the wilderness.

This would indicate that it was only intended as a temporary place for God's name, and that its real place was to be the inner sanctuary of man's soul nature.

As the Israelitish nation in those days had but little knowledge of Divine law, they had to gain this knowledge through external means first, and then work inward towards their soul-consciousness. This sanctuary was made after the pattern of the heavens, in that it contained the perfect law of God, written upon tablets of stone. When the children of Israel were brought out of Egypt, they were in such a state of spiritual darkness that they were a very unhappy people, until Divine mercy delivered them from cruelty and misery.

As they were never able to obey his commandments and to live up to the requirements of a holy life, there had to be, as it were, a veil over the inner mysteries of the soul, so that the real divine sunlight did not have free access. When Christ came, he made the perfect law of God plain to a few who were able and willing to understand it. The old ceremonial law given by Moses was only an external method of the Divine Mind to keep the divine spark alive within their soul. If this method had

not been used, we should not at this time be able to partake of the nature of God. There would be an emptiness in the soul, a want of a holy life-giving substance.

Living the life of regeneration is making the sanctuary of our soul after the pattern of the heavens. The law of God is written within our hearts, and thereby we become the ark which contains the eternal laws, which has been in existence from the beginning. We must change from the law of generation to the law of regeneration. We no longer feel the need of this outward form of religious worship. We see how hard it was for Jesus the Christ to change the Jews from the observance of the old ceremonial law to his teachings; only a few accepted him as the coming Messiah; the Israelitish nation never has accepted him even to this day, and it never will, until "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be [the regenerate man]."

As it was so difficult for the Christ to change the Jews, so will it be for the Spirit of God, thru the regenerate man; to change many of these so-called Christians. They refuse to accept the purification of their sensual nature thru a more perfect life, which would make them after the pattern of the Holy Ones in the heavens. So they prefer to cling to the old physical body-worship of the past, in preference to the Holy Spirit of God, which should have its seat in the inner sanctuary of their soul-nature. Paul says that man is the temple of the living God; and when Christ suffered so intensely; and he expired upon the cross in order to open the vision of their soul, "The veil of the temple was rent in twain from top to bottom," for this reason there is no excuse for a misunderstanding of his mission here in our day of enlightenment. But the Christians of to-day cling tenaciously to the old physical-body-worship of the man Jesus, and are satisfied with

that, in order that they may retain the sensual pleasures of this world, and enjoy the senses.

“Practical Methods to insure Success,” by H. E. Butler, challenges any man, no matter who he is, who is subject to the laws of procreation, to stand forth and reveal the hidden secrets of his impure mind. Oh, what sepulchers would open before us! So beautiful outwardly, and so Christianlike, and yet inwardly they are full of the bones of the dead, and of all impurity. Jesus makes it clear that these worship their own body in preference to God, and use his teachings to cover the man of sin. Thus they pollute the body, which should be the temple of the Divine Mind; and then they increase this pollution by self-deception.

Let us rise in the grandeur of our real manhood, and conquer this deamon in us that we call the lower passion, and allow the body to become the sanctuary of God. For it is in this Holy sanctuary that he says “I will meet you, to speak there unto thee. And this tabernacle shall be sanctified by my glory. And they shall know that I am [the “I will be what I will to be”] YAHVEH their God. that brought thee forth out of the land of Egypt [the lower sensual, worldly condition of mind] that I may dwell among them: I am YAHVEH their God.” (Ex.xxix. 42-46.)

God is mind, and to be made after the pattern of the heavens, is to become like that *Mind*—clean and pure in thought and action.

Many of these so-called, twentieth-century Christians, wonder what would happen to the world if they should stop reproducing their kind. They think that human life would come to an end. They forget that Jesus said all men could not receive his saying, thereby signifying that procreation would take care of itself, just the same as it did when Jesus overcame the passions. He made it clear

to the Mind, that there are enough men and women, of lower intelligence to carry on generation.

The regenerate man—or woman—never worries himself about this. They have but one central object to attain, and that is to become one with their Father in heaven. Without the help of the Holy Spirit, there can be no pure mind. This original corruption which inclines man to sin and evil, is present with him. Hence man covets those things which are forbidden in the law of regeneration. Think of the words of Jesus, ‘‘But I say unto you that every man gazing at a woman, in order to cherish impure desire, has already committed lewdness with her in his heart. Many are given to this unlawful indulgence in the imagination, and cherish impure thoughts in connection with some young woman.’’(Matt.v.28, Emphatic Diaglott.) We know that all lust springs out of an inactive,evil mind. When the mind is stagnant and sluggish, the sensual forces are concentrated around the sex, and the sex being connected with the brain thru the spine, lewd desires mount upward into the mind.

On the other hand, if the mind is kept active on God and his purpose in regard to man, the sex forces mount up into the brain, and there can be no desire to cherish impurity. In the Holy Spirit, therefore, we find our shelter, from our serpent nature.

In the pattern of the heavens we see Jesus the Christ; and we are preparing to imitate his life. He was an example to be followed in the regenerate life. He was fit to serve as a model of the holy order of the heavens; his supreme excellence in matters of purity is to be desired by all who undertake to follow him.



TRUTH and wisdom are the mainsprings of righteousness.

The Pace That Kills

VERSUS

THE PACE THAT MAKES ALIVE

BY NATHAN DAVIS

To be carnally minded is death; but to be spiritually minded is life and peace.—Rom. viii. 6.

HE carnal mind is the mind of the flesh and is at enmity with God; i.e., it is not subject to the laws of Spirit-life. “Ye cannot serve two masters.” If the mind of the flesh be your master so that ye live after the flesh, ye shall die; but if the mind of the Spirit be your master so that you obey the laws of spirit-life then ye shall live. If the laws of spirit-life be wrought into your physical being, your mortal bodies will be first quickened, and then born of the spirit. In the birth of the spirit, the sex function of both male and female is neutralized, so that in Christ there is neither male nor female, but are neuter gender—unisexual, or deific men. This attainment is designated by the masters as an evidence of apostleship, or a characteristic of all who have overcome after the manner of Christ’s overcoming.

Infallibility is the logical sequence of this attainment; for “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.” (1 John. iii. 9.) There can positively be no natural generation in the regenerate life; for there can be no awaking of the carnal nature. After one has past

out of death into life, there can be no return. We know that we have past out of death into life when our love-nature has been purified and intensified and made incorruptible; for that which is incorruptible cannot be corrupted; for all the natural has been transmuted into Spiritual; then there can be no envying, no strife, no divisions; and the course of divine love will always run smooth, and the daily walk will be that of deific manhood. Immortality is a concomitant of divine love, and cannot be disintegrated for it is matured for the harvest. There can be no spiritual birth separate and apart from the redemption of the body. Man is a triune being—body, soul, and spirit. If death robs one of his body, then he is only a faction of a man. He must needs have his hope of immortality confirmed by the redemption of his body from the law of corruption, for the law of spirit-life will make one free from the law of sin, sickness, and death; though he cannot be crowned with endless life for the body, unless his strivings have been in strict compliance with the requirements of the law of spirit-life. We are only related to the spirit-world so far as we have unfolded in spiritual consciousness. We cannot unfold in spiritual consciousness only as we apprehend the way, the truth, and the life, which were brought to light by the Master of masters thru his Gospel, and by his exemplary life. He lived the regenerate life by conserving all the reproductive substance, and devoting it to the up-building of his own physical being into the fulness of deific manhood. Simply living the virgin life of sexual purity is not sufficient. This must be accompanied by a life of humble service to humanity, such as will electrify and stimulate all observers to like efforts, as sacrificial offerings for the good of humanity. This the Master did in our behalf, and not only so, but after he had thus finished the work of overcoming the world, the flesh, and the devil, he must needs

demonstrate it to an incredulous race by voluntarily laying down his life in submission to the stern demands of a self-righteous mob, and then raise it up again, that the world might gain confidence in the power he had gained thru his overcoming life.

The man who has a sick and dying body is not a spiritual man. He is only a natural man in the image of the first Adam; but he may put off this image and put on the image of Christ by living the regenerate life, after the manner of Christ's overcoming-life.

The god of nature is an anthropomorphic god; he is the god of generation, he is the god of this world, "the prince of the power of the air"; and as long as you yield yourselves servants to obey him, you cannot be spiritual.

If you would be spiritual, you need first to dethrone this god of nature and to enthrone the Most High God who is spirit, and dwelleth not in temples built with hands. The beginnings or rudimentals of all natural life are under the sovereignty of the god of nature; and he is a jealous god and would keep you ever under his sovereignty; so if you would make any forward movement, which is in itself migratory, looking to a change of sovereignty, you will find this god of nature jealously guarding all the avenues leading out of his sovereignty, and into the sovereignty of the Prince of Life.

All natural laws, or the laws of physical being, are the laws of descending involution, or creation, which bring labor, sorrow, sickness, and death; but if one heed the high calling of God, and truly desire to obtain the prize or crown of endless life, he will speedily change his citizenship or fealty from the god of nature to the Prince of Life, who will lead him by easy, but effectual stages out of death and darkness—the absence of God—into a full apprehension of the light that emanates from the universe where creation is finished.

In the universe where creation is finished there is no darkness at all, and the at-one-ment is fully accomplished. There is no at-one-ment for a man until all the words of Jesus have been kept; and for those who have kept all the words of Jesus there is no death.

As with an eye of retrospection, we look back across the centuries, we find the Creator commanding our progenitors to be fruitful, and multiply, and replenish the earth, and subdue it. Had this command been obeyed in a lawful manner, sin would not have entered into the world. Paul declared to the Corinthians that it was not sin to marry, but the inference is reasonable that the sin consisted in lewdness, indulgence in lust, or unlawful sexual desire. Our progenitors in their primitive state were pure, but not mature; and in obedience to the mandate, be fruitful, multiply, and replenish the earth, they failed in the act of subduing, or coming to maturity, whereby they set a pace that kills; "for it is appointed unto all men once to die" because of this first transgression, the penalty of which was past upon the race as an inherited possession. While the race was unisexual it was in tune with the Infinite; but immediately upon its becoming bifurcated or disintegrated, it was plunged into a vortex of carnal desire and unchastity. The current of involution was so strong that the wickedness of man became so great, all the thoughts of his heart was evil continually, and only Noah and his family were found to be perfect or blameless in there generations, while all the earth beside were disorderly in their generations; and to such an extent that a crisis of destruction was quickly precipitated upon them. Thus we see that the pace that kills is characterized by carnal desire and unchastity. We might amplify upon this thought, but a word to the wise is sufficient.

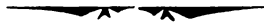
The carnal mind is a monstrosity, abnormal, and un-

natural. When the human mind is divested of all carnality, it is then natural and in the image of the first Adam before the fall. The race as it at present exists, before it is subdued by grace, is in the image of the Old Man of sin, or the first Adam after the fall.

As in the sexually disintegrated, or bifurcated race, all men die. So in the sexually integrated, or unisexual race, shall all be made alive. It is in living the regenerate life after the manner of Christ's overcoming life that the sex function is neutralized, becoming neither male nor female.

Jesus Christ himself set the pace which should make alive all who purify themselves even as he is pure, and are overcomers after the manner of Christ's overcoming life. None can be said to be truly born of the spirit until all of this overcoming is fully accomplished. None are eligible for initiation into the eternal order of Melchizedek until they have past out of death into life. None are eligible as members of the bride of Christ until they are transformed and conformed to the image of the first-born Son of God.

Benedictions to all.



HAVE you a friend? Does he—or she—tell you all the secrets that have been confided in him,—Beware! Some ill-fated day when the sun does not shine so brightly, or the birds sing so gayly over your friendship, your friend will disclose all your confidences. Does your friend show a spirit of treachery to those he cares nothing for? Again, I say, Beware! For some day when you need a friend the most, that spirit of treachery will betray you.

The Christ voiced the same thought, "Do men gather grapes of thorns? or figs of thistles?"—D——.

Keeping the Sabbath

BY H. E. BUTLER

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of the LORD [YAHVEH] honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD [YAHVEH]; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of the LORD [YAHVEH] hath spoken it.— Isa. lviii. 13, 14.



THE Bible is one of the most wonderful books in the world, in that it says so much in a very few words. This is the cause of a general misunderstanding or failure to understand its real meanings. It is most obscure unless a person knows the trend of the whole book. It is because of this that in the past, we have made so much of the knowledge of the purpose of God in the creation of the world. When this purpose is properly understood, and the Bible as a book is studied from that standpoint then all will become plain to the mind. The foregoing quotation begins with the words, "If thou turn away thy foot from the sabbath." The Sabbath or the Hebrew word for the seventh day of the week, means "to cease to do," "to rest," and is declared to be the ceasing from our own works, for the Lord ceased from the creation of the world on the Sabbath day. Taking up the purpose and the trend of that purpose, it becomes clear to every mind that the Sabbath is the symbol of the end of creation, and the beginning of the work of re-creation.

As we have stated so many times in this magazine, crea-

tion is carried on by means of generation, and the work of the whole world, not only of man but of all flesh, is to produce its kind, to look out for its interests, and to bring it to maturity. Concerning this work of generation, it was said to Adam that there should be labor, sorrow, and death. In the quotation before us it says, "If thou turn away thy foot from the sabbath," and this means, in other words, from treading it down, from ignoring it, from going your own way, which way is the way of labor. If the Sabbath means cessation from labor, and if the labor of all flesh is based on the generation of its kind, then these verses clearly refer to the work of regeneration, to the overcoming of generation in one's own person. Therefore it says, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day," the Lord's holy day comes when the work of creation is finished in the world.

We read that the Lord said, "Let us make man in our image and after our likeness, and let them have dominion," etc. Do you think that the Lord simply said this, and that it never will be fulfilled? Is he not as wise as any mechanic of the world? If a mechanic builds a house, when the house is built and completed, he ceases to work on the house. So it is at the present time, God began the work of creation, of making man in his own image and likeness, and there are but few persons in the world to-day, who think who do not feel that the time is now at hand for the completion of that work in the lives of men. This makes it necessary that men should turn away their foot from the Sabbath, from doing the things that have been their pleasure in all the centuries that have past, and that they should now begin to live the life of regeneration, as it says, they shall "call the sabbath a delight, and the holy of the LORD [YAHVEH] honorable; and shalt honor it, not doing thine own way, nor finding thine own pleasure."

Oh what a pleasure-seeking people we have in the world at the present time! We speak to men of the regeneration, of the overcoming of sex in their own nature, and they scoff. I have often heard men say, "The only pleasure in life is the relation of the sexes." It is a temporary pleasure, pleasure for a moment, and pain for weeks, months, and years. It is well known to those who have studied the subject that our insane asylums and almshouses are principally filled with men and women who have sought sex relation as their pleasure, thus verifying the words of the Lord in Genesis, "Because thou hast . . . eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life" (Gen.iii. 17).

In the verses we are considering it further adds, "nor speaking thine own words"—there is so much of the conversation among those who are living the life of generation, that is mere babble, talking for amusement and not for a purpose. Here we are brought to one of our main maxims, "Use determines all qualities, whether good or evil," and if this is true, which it certainly is, then talking when there is no use to be accomplished thereby, must necessarily be evil. There is more evil resulting from talking without a purpose than probably from any other one thing in the world.

It is said that "The tongue is an unruly member," and it is only by a strong will and intelligent thought that this unruly member is put under dominion, and caused to work only for the accomplishing of a purpose. Then the questions should be answered in the mind, What purpose is this, or that, or the other thought expressed, accomplishing! does it belong purely to the realm of labor, sorrow, and death? or does it belong to the realm of life and immortality? Those who have turned away their foot from the Sabbath—ceased the work of generation—must have their

minds consecrated to God so that all within may be led by his spirit. Any person who has started in the life of regeneration and soul-consecration to God, will be surprised at the results that will follow in not speaking his own words, but the words of God; for as it is said here, "Then shalt thou delight thyself in the LORD [YAHVEH]; and I will make thee to ride upon the high places of the earth." This then becomes the dividing line, a line so marked, so perfect, that none can mistake it; because that condition of not speaking our own words, but speaking the words of knowledge from God, and consecrating our life with the uses of the faculties and powers that we possess to the Spirit, will cause us to realize that the Spirit of the Lord will take us up, and, so to speak, cause us to ride upon the high places of the earth, and lift us above all this babbling, sensuous state of the world.

The realization that will come to the individuals obeying these injunctions will be so grand and so ennobling that it will separate them from the world of labor, sorrow, and death, and will unite them with that Eternal Spirit where all is love, peace, and harmony.

In these verses it further adds, "And I will feed thee with the heritage of Jacob thy father"—if you will turn to the promises made to Jacob, and will examine closely what that heritage signifies, you will find that it comprehends all that is desirable, honorable, and elevating. It still further states here, "For the mouth of the LORD [YAHVEH] hath spoken it"—he who spoke the world into being, he whose words are absolute, he from whose words there is not a shadow of turning, he who said, "My thoughts are not your thoughts, neither are your ways my ways, 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. 8-11.) There is nothing that relates to God's word that is mere talk, every word has a purpose and a power to cause to be that which he wills it shall bring forth. Thus we see in these two verses that we have been considering, the whole purpose and plan of God brought forth in order that it may be carried out in your life, and when it is thus carried out in your life, you will become a representative of the kingdom of God upon earth. We are not left to conjecture what that kingdom will be, of what it will consist, for in the Revelation it is plainly declared that there shall be gathered together in the one place 144,000 of the first ripe fruit of the earth. They are spoken of as the ripe fruit because they are mature souls, and have left the old age and order of labor, sorrow, and death, and have entered that eternal Sabbath, or rest, with God; and it is also said that they shall be kings and priests unto God and reign on the earth. It does not say that they shall reign in heavens, but it says, "The heavens, even the heavens are the LORD'S: but the earth hath he given to the children of men." (Ps. cxv. 16.) Again it says, "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.) A realization in the soul of man that God is his father, will bring him also to the realization that his inheritance from the Father is all the kingdoms of the world and the glory of them.

The thought embodied in the words, "nor speaking

thine own words," has a meaning in it for us, who are seeking the kingdom of God and his righteousness—a meaning that cannot now be grasped by us; for when we cease to speak with our own words, and seek to be so thoroly, so perfectly, absorbed in the mind of God, that we only speak when we see therein a use to be served, then the Spirit of God will flow in and fill our mind with knowledge, wisdom, and understanding.

Some have committed the serious error of going about in silence, almost refusing to answer when asked a question; this conduct comes about by an entire lack of wisdom. It takes great wisdom to speak when we ought to speak, and to refrain from appearing eccentric, extreme, and unreasonable. When our minds are filled with the spirit of wisdom from on high, then we are enabled to discern all the uses of our words, so that we shall not be eccentrically silent, neither shall we be noisy and babbling.

In all our association with men, there are always words of wisdom and use that may be exprest, therefore the truly consecrated soul will always study the usefulness of his words. He will study the effect of every word uttered, for the uses are in the effects of the words.

In this connection we should pray earnestly to the Father for wisdom, for as Jesus said, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. i. 5.) You who have turned "away thy foot from the sabbath, from doing thy pleasure on his holy day," should realize that you are past the old age—wherein there is nothing but labor, sorrow, and death and are passing into the new age, where a consciousness of God will abide within you, which will bring all that is peaceful and joyous to your soul, and will cause you to realize that you are no longer of the earth, earthy, but that you are living and are henceforth to live in the kingdom of God.

May divine wisdom and peace abide with you.

Wisdom

LEO-LIBRA

WHERE shall wisdom be found? The deep saith, It is not in me: and the sea saith, It is not in me.—Job xxviii. 12, 14.

★✱✱✱★ HERE oh “where shall wisdom be found?”
✱ **W** ✱ What soul is there who has undertaken to
✱ walk the path of the higher life who has
✱ not cried out from the depths of his soul for
★✱✱✱★ wisdom? For after the soul has started on
the path, if he goes wrong, the suffering is so much
greater, the sorrow so much deeper than on the old road,
that he may well sit down and count the cost before he
starts.

On the new road there are points of distinction so fine,
and passes so narrow, and the path is so little trodden
that it is almost obliterated in places, and there are ob-
stacles of every name and nature to encounter, that the
neophyte often cries out in despair of ever having wisdom
enough to surmount all. Frequently the neophyte is over-
whelmed with voices clambering for this decision, and for
that adjustment, until it seems impossible to decide which
is the path of justice and mercy. For Mercy must always
go hand in hand with Justice, as it walks the narrow path.

But the only certainty the neophyte can have that he is
always walking the way of wisdom at all times is to take
certain principles that he knows are Wisdom's principles,
and get them so firmly grounded into his very being, that
he will know when he is violating these principles, and
when he is acting in strict accordance with them—princi-

ples before which everything must pass the crucial test, before he pronounces this way or that way, the path of wisdom. When adversaries come pouring in on all sides crying, "This is the way," "No this is the way," "Here this is right," "No, that is wrong," until his reasoning mind is thrown into utter confusion and ceases to act with any degree of intelligence, then these principles that have sunken into his heart of hearts will ever start uppermost, will ever give him the right key to unlock the door, whereby he may escape the confusion.

There are so many pitfalls but there is a principle that will guide us over every one, a principle of wisdom adapted for every emergency.

In this article we shall look at only one pitfall, and the principle that will help the one overtaken with a fault to overcome it. A great and wise Master has said, "He that passeth by, and vexeth himself with strife belonging not to him, is like one that taketh a dog by the ears."

After the neophyte has begun the higher life, he finds often to his great dismay and consternation that he cannot mingle in other people's affairs as he did before; because his path and their path are separate, he is going on one road, and his former associates are on another. If the neophyte goes on the other's road he is going away from his destination. And of those whom he has chosen for his associates that are going over the same road with himself, no two go together, for the path is too narrow, which necessitates that each occupy a different position on the path—some ahead and some behind. Therefore no one with impunity can interfere with the other. For how can those in the rear tell those ahead the difficulties that they have to encounter on a path that they have not been over themselves? And if those ahead are paying attention to their own climbing, how do they know where their brother is on the path? or the kind of help he needs at some

critical moment? And if one does not know his brother's *need*, and gives him aid of the wrong kind one has done more harm than good.

Another wise and good Master has said, "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth his compassion from him, how doth the love of God abide in him?" Now here is a most critical point to decide, and only Wisdom can decide it; viz., Whether in giving aid to a brother or a sister in distress, the neophyte is meddling "with strife belonging not to him," or in withholding aid, he "shutteth up his compassion from him." And often such decisions have to be given so quickly that unless the principle of wisdom is well-grounded, the neophyte cannot decide justly. To know when to give help and when to withhold it is a narrow, narrow place on the path, and great harm has been done both in giving and in withholding by those not having the guidance of Wisdom.

But where shall the neophyte go to get these principles of wisdom? He certainly would not be so unwise at the start as to go to one for guidance who had never been over the road!

There is only one who has been over the entire road and that is the Christ. And all who would get over that narrow road must go to him and get some principles so well grounded, that no matter how fierce the storm rages, nor how dark the night, yet shall they see the light of wisdom—the light that will guide them over the narrow way. For, "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

Christ gave many principles to guide the neophyte, for well he knew how sorely he would be tried, and how much he would need guidance; having gone over every step of the way himself, he knew the pitfalls and the dangers.

When the Christ sent his disciples out to teach the truths that they had learned, he told them that if they entered a city and were not received that they should come out and shake the dust off their feet.

But what does the average young neophyte do when he gets on the path? He feels that he has got something good, something that everyone does not have—which is a truth—and he immediately tries to force it upon all his friends. He forgets that the other soul is in a very different place in the path from what he is, and if his friend undertakes to walk in the same steps, in the same way that he is walking, his friend may be an utter failure.

If the neophyte will fix this principle firmly in mind, he will save himself and others much trouble; viz., Our heavenly Father never forces any of his children into the right path, he shows them the way and then lets them alone to follow or not as they choose. And he often lets his children fall into the pit that he has warned them against; for that is the only way that some will ever learn.

But what does the young neophyte do when he sees his brother going into the pitfall? Does he use the same wisdom that his heavenly Father does? No, he usually uses all kinds of persuasion and coercion to try to keep his brother from a great evil; which if he had wisdom, he would have known that it was his brother's greatest good. The untimely coercion of a would-be-friend usually results in both tumbling into the ditch. Wisdom is utterly lost, and goes mourning when one in the higher life interferes in the slightest degree with another's freedom. And the one who does it can not afford to do it, for thereby he takes on the karma of the other soul. And who has not enough of his own?

It is only the beginner who stumbles here, for those who are well on the path have learned this hard lesson,

and nothing could induce them to interfere with another soul.

It is easy not to interfere when we attend strictly to our own business. But what is our own business? Surely we cannot let another suffer and not lend a helping hand! How dwelleth the love of God in one who can do this? Right here some are guided by what they term, "Wisdom;" viz., They will give if it does not cost them any suffering or inconvenience, but if it does they withhold their hand. But if we follow the wisdom of the Christ, we shall find that all his life was one great gift for suffering humanity; and of all the miracles that he performed, not one was for his own personal benefit.

No "man liveth unto himself," yet "Christ trod the wine press alone," So many paradoxes one gets bewildered. But Wisdom says there are no paradoxes, they only seem so. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James i. 5.)



An Enteric Clinic

ELOISE O. RICHBERG, M. D. (CHICAGO)

✿✿✿✿✿ HAVING been appealed to as a contributor to Bible Review—in person and by letter—by many suffering brothers and sisters, the Writer with the Editor's consent has thought it well to attempt to advise with those who may be about to offer themselves on the altar of professional selfishness.

A fetich among doctors is what is recognized as "Professional Courtesy," this expression has for many years been used as a threat to cow the rebellious into submis-

sion, and to insure secrecy as to the exact method and measure of the medication in vogue. Whatever may have been the original reason for this secrecy, it has worked much harm, because of the lack of honor and wisdom in many graduates. Ignorance and blunders have been concealed and overlooked in order that the profession, as a whole, might not be belittled in the eyes of the patrons upon whose loyalty, the living and luxuries of doctors depend.

It is not necessary to suggest to Esoterists that Truth is more essential in the conduct of human affairs, than professional courtesy; and that the writer ignores the demand of the last in her desire to reveal the former.

All Esoterists believe in a ruling power—within self—hence the origin of the word, "Esoteric." When because of accident, adverse circumstances, or neglect, health is disturbed, such believers naturally turn to that Divine Power for relief.

What are the requisites for the maintenance of a normal, physical body, therefore for its restoration?

Upon this we are agreed—pure, fresh air, nigh tand day, such exercise as will call into reasonable activity every part of the body, rest, and wholesome food and drink. How many Esoterists seek relief first within these essentials when discordant conditions manifest themselves? Were this the *unvarying* rule, seldom would our believers need professional advice; but being more on less subject to the psychic influences that swarm about us, apprehension overpowers Self-rule in many cases; and, wholly forgetful of the superiority of the relief at hand, the nearest M. D. is usually consulted.

Were every graduate physician and surgeon an able and honest man or woman, with a thoro education, wide experience and well-developed intuitions, small harm would result; as the majority of these applicants for help

would be promptly dismissed with brief, or more or less elucidated, directions to follow the dictates of nature (as revealed by the silent voice within). Unfortunately this seldom occurs; but instead, to the distressful physical inharmony already manifesting, are promptly added crude drugs, increased apprehension, and a most unfortunate feeling of helpless dependence upon the will and skill of practitioner.

As the introductory lesson, let it be understood that diseased conditions manifest (in active throat, digestive, or nerve annoyances) *for man's safety and benefit*; such local manifestations are not to be suppressed but to be studied, investigated thoughtfully and with a definite purpose. Every phase of ill health speaks its own distinct and characteristic language and, tho it is meaningless to the patient, and to all other noninitiated, it never should be so to the physician. His comprehension has been developed in this direction, we assume, but unless he is able to translate the manifestations into a recognition of the cause of the distress, its location and general extent, he cannot adapt to it the suitable remedy, and is unworthy the confidence of the patient, or recognition from the brotherhood.

Honor is due those in the medical profession who, being endowed by nature, education, and experience to relieve the sufferings of humanity in the quickest, simplest way, thus win the confidence of the public. But for the protection of the over-trusting, it is herein frankly admitted that such practitioners are but a small minority among those *legally* permitted to practise medicine and surgery.

Among the sufferers who have recently applied to the writer, many are apparently much lower in the health-scale than when weeks, months, or years ago, medical help was first sought; and one naturally wonders

whether "No doctor," as the Christain Scientist insists, is not the safer plan, especially when a belief in Divine help is well established.

There come times, however, to many of us, when the Will seems to weaken, and inharmonious physical conditions overbalance our faith to the extent that a gentle pressure of a Helping Hand is needed to restore the physical balance and to enable us again to "walk alone." Until we have learned to maintain our confidence and consistently to rule the physical agent, this helping hand may well be asked, but not until we have first *tried to live according to natural law and failed to arrive at health*. The prevailing habit of seeking a doctor and medicine, every time one is conscious of disorder within, undermines the will-power, and opens the door for numberless, undesirable intrusions. Those who claim to be "too busy" or "too poor" to take the time required for adequate rest, exercise, or "life in the open," oftentimes hasten from the shop, kitchen, or nursery to the doctor's office; and, *obedient* to his *unconfirmed* opinion and mandate, finally sacrifice weeks, months, or life in a hospital—with or without an operation; and this on the dictum of a *stranger*; while the all-knowing Power within awaits recognition, but is quite forgotten during the emergency, out of which Wisdom may have led the victim. Is this an act of the Faithful? Yet many who think they believe, thus prove their unbelief, even as the church-member fears death, while claiming it to be the solution and remedy of all ills.

Especially reluctant should a wise student be in consenting to the removal of vital organs and tissues. Many harmful expressions by conscienceless fanatics or thoughtless individuals among our surgeons have done much to mislead their intended victims. No capable and honest surgeon assures his patients or their attendants that *any*

operation is "absolutely safe;" nor does a reputable practitioner advise the removal of healthy structures on the plea that they are *liable* to become diseased later, and thus prove a menace unless taken far away !

God makes no blunders in the man-making process that a surgeon *rights* in the extirpating of the appendix, tonsils, ovaries, or other vital structures.

When man classes such as useless or dangerous to the human body, not God's mistake, but man's audacity and ignorance, are revealed; and Esoteric students should require definite proof within their own comprehension—not bare assertion—before consenting to the loss of these God-given structures—leaving, as does every wound, *an obstructing scar* to interrupt the natural body-processes.

Just now there is a fanatic and destructive wave of professional desperation sweeping over the populous portions of the country.

While dust and smoke-laden air are ignored, to be breathed into delicate and protesting lung spaces, from every side come warnings that countless health-destroying and death-dealing germs and elements, are swarming around, and thus after frightening the timid into a dangerously receptive state by fictitious statistics as to the horrors lying in wait around the corner, across the street, or in the shrubbery, these same "shouters," as self-constituted Saviors, appear with various repulsive "CURES," and insist upon forcing their experimental concoctions upon the uninformed. Homes are quarantined at a whispered rumor; inspectors officially endorsed and on comfortable salaries, unbidden come and go, themselves the most potent carriers if there were any dangers to be transmitted.

Purges of many grades of violence are urged upon all, even from the columns of the most reputable Dailies. Astounding diet is prescribed, regardless of preference or idiosyncracies. To satisfy the surgeons, wholesale ex-

cision of the tonsils is urged.

Physical examinations by public officials are countenanced in homes, schools, and business houses. Chemists too are remembered with requirements in order that blood, urine, and other body fluids be analyzed and listed.

Teeth are publicly examined, and repairs ordered (for the dentists); and a busy hum of activities all along this professional line *sounds reasonable to the outsider*. Are there any flaws in this method? It is full of flaws. Probably the greatest evil is the persistence with which every individual is being constantly assured and reminded of supposably incurable, physical conditions within himself. This, alone, causes diseased conditions in many sensitive individuals; again, we here recognize an undesirable *intrusion of outside Authority* upon individual life-control; while other evils are too many and mixed to detail.

Let us, however, try to bear in mind that the *best general prescription* for the retention and restoration of physical and mental harmony, which is health, is to accord to your body its recognized rights and needs to the full extent of your understanding; then, putting your trust in Him, with whom you are at-one, *forget*, or ignore *all the direful threats*, realizing that critical conditions calling for heroic treatment by doctor or surgeon, do not appear *unannounced*, and you will not need to *watch* for danger-signals; forget them whenever and as long as possible.

"But," falters a timid one, "It may be too late."

This is true, too; but the chances are all the other way. It is much more likely to be *too soon*. For instance, a thoroly reputable and popular surgeon stated before his class, that 95 per cent of his operations for appendicitis were not needed. When a physican presented a case, he operated. Results told the story! When diphtheria germs are recognized in 75 per cent of the normally healthy throats; when the dissecting table reveals countless cases of lungs scarred *years before* from tuberculosis, *healed*; hearts

comfortably located thru a long life on the right side; a missing-kidney that was never mist, and countless other abnormal but harmless conditions that have never been revealed to a hungry surgeon by the skyagram, it surely encourages us to move *slowly* toward the operating table.

No man knows His power to heal, and wise indeed is the physician who affords Him every chance and only strives occasionally to open the way before weak and faltering feet, leaving them to walk towards the light with a little urging.

To those who hurry confidently to an M. D. at the first warning note, we suggest:

What is cancer? Its cause? Its cure? Which doctor knows? None. Guess-work and experimentation are the present professional solution to this one problem, and there are many other familiar ones equally unsolved. To be honored, indeed, is the physician who says, "You are *probably* suffering from——and I believe I can relieve you, but *you* must do the larger part." This is included in true "Medical Science."

Outside the legalized circle of practitioners, experimental work is violently discountenanced. "Speculative treatment," for thus their experimental medication is mistily veiled, is allowable only to those who agree with the Majority as to drugs and dosage. Even mental healing would have been tabooed had not too many in our legislative bodies been believers in such methods.

It is well to trust Self to the limit; and, when other authority *must* be accepted, let the doctor be a *truth-lover*, above all else. Such a practitioner will not claim wisdom and insight if he possess it not.

An esoteric student recently said to me, "I don't see how any one can ever be ill with this belief, on account of the life it generates." He was exceptionally fortunate in his planetary endowments, and recognized—as few are privileged to do—the Light ahead.

Editorial



WE are sorry that the magazine is late again this month, but we have had but one man to do all the type-setting, printing, and other work attached to the publishing of the magazine—with the exception of some help on the folding. But he has worked from 6:30 in the morning, thru the day and night, until 1:00 and 1:30 o'clock and even later the next morning, repeating the same thing each day. This he has been doing right along now for about seven weeks in order to send out *Bible Review*; but we have the promise of additional help the first of November, and if this help comes the magazine will probably be out earlier next month than it is this month, but if that help should fail in coming then you may expect the magazine considerably later.

No man but a man living the regenerate life could possibly have stood what this one man has stood, but even he should have relief from the monotony of the strain. So we will hope for the best and believe that it will come.

NOTICE

To our friends in Canada, we wish to say that when Canadian money is sent us we can do nothing with it but send it back to Canada, and pay the expense of getting a money order. Our local banks will not accept Canadian money even at a discount, so we ask our friends to send us money orders. Canadian stamps can be disposed of only by sending them to some friend in Canada who is kind enough to keep them and to send us a money order for them.

Time of Cusp Transits				
Washington, D. C., U.S.A., Dec., 1916				
Body	Enters	On day	h.	m.
☾	♋	1	4	22 a. m.
"	♌	3	8	27 a. m.
"	♍	5	2	28 p. m.
"	♎	7	10	33 p. m.
"	♏	10	8	54 a. m.
"	♐	12	9	10 p. m.
"	♑	15	10	10 a. m.
"	♒	17	9	41 p. m.
"	♓	20	5	44 a. m.
"	♈	22	9	49 a. m.
"	♉	24	10	59 a. m.
"	♊	26	10	57 a. m.
"	♋	28	11	34 a. m.
"	♌	30	2	17 p. m.
☼	♓	21	10	59 p. m.
♂	♐	27	0	3 p. m.
♀	♑	11	7	0 p. m.
"	♒	30	9	5 a. m.
♄	♈	4	5	0 a. m.
"	♉	14	8	21 a. m.
"	♊	22	9	13 p. m.
"	♋	29	7	32 p. m.
On Dec. 1st				
♈	is in	♓	3° 50'	23"
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♊	" "	♉	18 56	38

BIBLE REVIEW

VOL. XV

DECEMBER, 1916

No. 3

The Redemption of the Body

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

T HE topstone of salvation, the acme and
* crown of life, is the redemption of our
* bodies from corruption. It is for this that
* the sons of God, conjointly

WITH THE WHOLE CREATION

are said to groan and travail in birth-throes, ardently waiting for the New Creation, of which our Lord Jesus is the Firstborn. And all the members of

THE CHURCH OF THE FIRSTBORN

who are still imprisoned in this house of clay, are groaning within themselves, not wishing to be unclothed, or disendowed of their present habitations, but

CLOTHED UPON

with a permanent habitation;

OUR HOUSE WHICH IS OF HEAVEN;

a building of God, eternal in the heavens. But tho while in this tent, we are weighed down, yet are we not sighing to be stript of it, but to be endowed so that what is mortal may be swallowed up of life; or, in other words, that "the Spirit of Him who raised Christ from the dead

may *make alive* even our death-doomed bodies’’* And
 ‘‘He who enables us to work for this purpose is God, who
 gave us the pledge of the Spirit’’†

It seems evident from these passages that the time of
 the quickening or ‘‘making alive’’ (Greek) is *now*, because
 it is by means of that Holy Spirit, whose temples we
 now are:

‘‘HIS INDWELLING SPIRIT WITHIN YOU.’’

And it is according to the inward working or energy ‡
 of the strength of His might which he inwardly wrought
 in Christ *when he raised him from the dead*, and seated
 him at his own right hand in the heavenlies,

THE POWER THAT NOW ENERGIZES US
 which shall transfigure the body of our humbling, to the
 same form (σὺμ-μορφῇ) as the body of his glory or

HIS GLORIOUS BODY,
 by means of that inward working whereby he is bring-
 ing into subjection

THE ALL THINGS,
 the whole creation, to himself. The design of God is,
 that we should be filled with all the plenitude of divini-
 ty; ‘‘*all the pleroma of the Divine nature*;’’

UNTO ALL THE FULNESS OF GOD.

If therefore there is any hindrance, any lack, it must be
 in ourselves that we are straitened, since God has made
 us joint-heirs with him who is

HEIR OF ALL THINGS.

He in whom dwelleth all the fulness of the Godhead
 bodily, who abolished death and brought life and immor-
 tality to light, who himself is

THE RESURRECTION AND THE LIFE,
 inhabits and walks about in the bodies of those who are
 really and truly his disciples; and who follow the Lamb
 whithersoever he goeth. But why then does not every

* Rom. viii 2. † II Cor. v. 5. ‡ ἐνεργεῖα § Phill. iii. 20, 21.

Christian escape death? Because as Thomas a Kempis says, "There are *many* believers but *few* disciples." Because narrow is the gate and straitened is the way that leadeth into life, and FEW there be that find it"—tho the number of those who DIE in faith may be "as the stars of neaveh for multitude." What are the conditions laid down in order that we may

ENTER INTO LIFE

now, and secure a present immortality? They are, first, the complete surrender of the body: "Present your bodies a living, holy, well-pleasing sacrifice to God;" and "be not conformed to this age, but be transformed by the renewal of the mind." A gradual metamorphosis is to take place in the body, by the renewal of the mind, or changing of the thoughts, until every thought is brought into captivity to the obedience of Christ, and we grow up in all things into him; until we become permeated and saturated with his life, and so attain to perfect manhood, "unto the measure of the stature of the fulness of the Christ."

Having thus devoted our bodies, we become really and truly, not in name only,

TEMPLES OF THE LIVING GOD—

and our bodies members of the Christ. It is clearly evident then, that unless we "crucify the flesh with the passions, and lusts thereof," cleansing ourselves from all defilement of the *flesh* and *spirit*, we commit sacrilege, and defile the holy temple of God. The penalty for this is the death of the body—for if any man corrupt the temple of God, him shall God destroy, or turn to corruption. For this cause "it is good for a man not to touch a woman," (A. V.) or according to Weymouth's excellent version: "It is well for a man to abstain altogether from marriage."* Thus we see that it is absolutely essential to

I Cor. vii. 1.

the attainment of a present immortality that we live the regenerate life; that we walk even as he walked; for as *He is*, so shall we be in this world.* It is to such as these, alone, that the promise can be fulfilled, that they should

NEVER TASTE OF DEATH.

The Way therefore is clear and the promise of complete exemption from death unequivocal. If we follow in the train of His triumphs, who has not only conquered, but even abolished death:

THIS LAST ENEMY

can have no dominion over us, any more than it could over him who is

THE RESURRECTION AND THE LIFE.

This is indeed a High Calling, that we should get to *know Him* and the POWER of his resurrection. Those who really know this have attained to the mastery of the body and the complete redemption. And as disease, and old age are but modified forms of death, then we must be free from these also. And for this cause God is said to heal ALL our diseases, and to RENEW our youth like the eagle. And as the Christ is said to bear our sins, and to carry them away into oblivion, to wash us whiter than snow, from the iniquity, or evil disposition of the heart; and to UNSIN us (Hebrew) or to make us as tho we had never sinned or missed the mark of absolute perfection, so it is said also that, "Surely He hath borne our sicknesses, and carried away our pains." For if there is redemption of the soul from sin, there is also of the body from pain and sickness. And from old age or senility, we must also be set free, for this is disease, or according to the scientific definition of death, a falling out of correspondence with environment is really death. For according to this rational view, baldness, or falling off

* I John.

of the hair, is death, the loss of teeth is death, weakened sight is death, and that deafness which so often troubles the aged, is death, for all these are symptoms of the "falling out of correspondence with environment."

In Moses we have an example of one who did not grow old, whose "natural force was not abated, nor his eye dimmed." In Abraham of one whose youth was renewed after his body at 100 years of age had become "as good as dead," but who lived to be 175—what is now esteemed as a lifetime being thus added. Moses is said to have been of the House of Servants, while we are of the House of Sons. Is it not a shame to us, who are of the latter house

OF THE FAR MORE EXCELLENT GLORY

if we cannot attain even to that which was attained by the house of Servants? for in that long-past age when the Book of Job was written, even then, they believed it possible for a man to be brought back from the gates of Sheol, and filled with abundance of life.

Even when,

"His flesh is consumed out of sight,
And his bones that were hidden, stick out;
While his body is nearly dissolved,
And his soul is approaching the dead.
If an Angel is present with him
Interceding as one of his friends,
Then he pities and says, 'set him free,
I relieve from the descent to decay!'
And his flesh is revived as in youth,
It returns as in childhood's estate"*

Yea, "his flesh shall be fresher than a child's, he shall return to the days of his youth." If the House of Servants could trust God to "heal ALL their diseases, so that their youth was renewed like the eagle, how much more

* Job xxxiii. 21-25.

ought the House of Sons to claim their birthright, for the servant abideth not in the house for ever, for the glory of that house is evanescent, is passing away, but the Son abideth in the house for ever, for the glory of that House is of eternal excellency. But still we "*die* for lack of knowledge," not knowing the *Truth* which makes us FREE.

We that are living the regenerate life, have found by experience that the body is preserved in

A MARVELOUS STATE OF HEALTH,

and that our sight and hearing are far superior to that of many younger men who are walking according to the course of this age. Our natural force is not abated, but rather augmented. And that our eye is not dim is proved by the fact that we do not need glasses to assist the sight, as is the case not only with men and women of 30 to 50 years of age, but even with little children in our schools; who inherit the evil legacy of impaired vision. But one of the worst signs of degeneracy and decadence in this age is the fearful state of the teeth of people of all ages; girls especially being supplied with false teeth from their early teens, or otherwise becoming unsightly and prematurely aged.

The preservation of sound teeth is a matter of the first importance in order to maintain the general health of the body, for digestion is dependent largely upon mastication, and for perfect mastication a full set of sound teeth are essential.

We have a clear promise that the body may be preserved in a state of perfect soundness (ὁλόκληρος) and without blemish* (αμέμπτos) in the presence (παρουσία) of our Lord Jesus Christ. But this demands our co-operation, our entire sanctification, that we should be holy, both in body and in spirit, and that we should be full of

* 1 Thess. V: 23.

faith and expectancy of what God is able to do. "Faithful is He that calleth you who will also do it, for He is able to do exceeding abundantly ABOVE all our asking or conceiving "by means of His power energizing in us."

Physical sight has often been renewed. I have had in my possession several letters from

A MAN BORN BLIND

written in capitals, like printed matter, a method of writing which he has learned since thru faith in Jesus he received his sight in 1914. His eyes which were imperfect and shrunken, and the optic nerves of both, atrophied and dead, have been growing for over two years. He is now about 33 years of age.

In regard to hair and eyesight, many have been able to demonstrate the power of God to restore and preserve, but few, if any, in regard to the teeth. For this it is essential that we should learn how to

TRANSMUTE THE DIVINE SUBSTANCE

which impinges upon us everywhere into matter. All of us, who have made any progress in the regenerate life, are able constantly to

TRANSMUTE THE VITAL ESSENCE

which is a form of matter into spirit. A reversal of this process enables us to transmute spirit-substance into matter, as our Blessed Lord did when He fed the five thousand on five loaves, and they gathered up twelve baskets-full of the fragments.

In every age there have been those who have tasted of the powers of a future age.* By faith they have been projected in spirit (*ἐν Πνεύματι*) into a future Day of the Lord, and have not only foreseen but enjoyed it. We are now living in the consummation of the ages, during which the harvest of the Gospel Age (pisces) is being gathered in,

* Heb. vi. 5. *δυνάμεις τε μέλλοντος αἰῶνος.*

and the New Age to which the truly regenerate already attain, is dawning. It is an age in which the period of human life shall be indefinitely prolonged,

AS THE DAYS OF A TREE

shall the days of my people be. They shall wear out the work of their hands; outlast not only their houses, but the trees which they have planted.

This however is not immortality which is a predicate of the Divine Nature *only*, but will be the common lot of the whole race of mankind during the coming age. This being so, it is clear that senility will be a thing of the past, for a centenarian will be counted as a lad. Under these circumstances there is a strong probability that the teeth will be renewed by a continuous growth, of which there are even now many examples in the animal world. The pioneers of the new age, should be able therefore to effect this seeming impossibility NOW for is it not their privilege to taste the powers of the age to come and thru faith in

THE GOOD WORD OF GOD

to abolish pain and sickness, and senile decay? And finally having overcome all other enemies, we shall be more than conquerors through Him that hath loved us, and released us from our sins by his blood even THE CHRIST who is

OUR LIFE

thru union and identification with Him who is the Resurrection and the Life, we must be triumphant over the LAST ENEMY death itself.



“WITHOUT faith it is impossible to please God.” If we have not faith in our fellow-man, how can we have faith in God? If we cannot love our brother whom we have seen, how can we love God whom we have not seen?—

D——.

The Passing of a Master

BY DINAH

IT has ever been the custom to deify all great teachers; but those who know our elder Brother, our dear Brother Butler, the most intimately, and have been the most closely associated with him, know how much he disliked anything that even savored of deification, he ever attributed all his glory and powers to the Father.

The passing of our Brother will doubtless be a severe shock to the faith of some, and they will walk no more with him; while others will have their faith in immortality of the body unmoved—that truth of the immortality of the body that he tried so hard to instill into the minds of the people, that truth that when it once becomes a consciousness can never be erased from the soul.

That he could not attain immortality in the body now, he well knew, for he often said that the time was not yet ripe, that he had the knowledge whereby it could be attained, but he did not have the material at hand.

It was the burning desire of his heart to form a connecting link between the order of Melchizedek in the heavens, of which he had long been a member, and a like order of men in physical bodies on the earth—to establish that order as it once existed on the earth in the long-past ages. But he has often said that no man could attain to the immortality of the body alone, that there must be a body of men with the requisite conditions, for it must be built after the pattern of the heavens. No

man no matter how skilled can build a house without the material. That the Father could have given him the material is true, but the time was not yet. But that he had the material to start the foundation is certain, as many thruout the world can testify.

We here of the Fraternity knew the man as no other people knew him, for we often came into touch with those highly developed spiritual powers, as he drew heaven down to earth for his children here, and gave them a taste of what it is to be in conscious touch with that great heavenly body—we knew him, I repeat, as no others knew him, yet we did not know him, for he had no peer, no one who could meet him on that high spiritual plane, where he had lived so long. He lived his life alone surrounded by his spiritual children—alone as all great ones have lived, alone while in the midst of people; yet not alone, for he had a companionship that others who have not reached his high degree of spirituality could not have, a companionship of high and holy ones—even the very Elohim. And his last message to his children here was, “Whether in the body, or out of the body, yet we live.” Any one visiting his resting place and feeling those wonderful peaceful, comforting, magnetic vibrations that come therefrom, will have, the assurance that the body of no ordinary man lies there, but a body that has been charged and filled with so great a spiritual life, that it still emanates therefrom.

He had a wonderful mind, a marvelous mind, a mind filled with wisdom. How we miss that mind in our midst! He had a love-nature so pure and sweet that it shed its radiance everywhere, and dispelled the gloom and sorrow from many a weary soul of earth. How we miss that loving care over us! He has done so much for us, yet there is so little we could do for him. Yet we who are here feel that we have had a great privilege, that

few if any other souls of earth at the present time have ever had, in being able in any measure to minister to so great a spiritual teacher.

And while we miss his dear presence among us, yet we are glad that he has past over into that body of Elohim that he loves so well, and that that work that absorbed his whole being, that he lived for and suffered years for is still going on; for that faith in immortality in the body, still lives in the hearts of his people.



Lead me in thy truth & teach me.—Psa. xxv. 5.

BY FLORENCE A. COOKE (NATAL, S. AFRICA)

Lead us, Father, lead thy people!
To destroy our foes is ruth—
From their howling contradictions,
Lead us in thy truth.

Save us, Father, in thy mercy,
When they speak thy people soothe;
From their tangled webs of dogma,
Lead us to thy truth.

Now they call thy light the darkness.
And their darkness term the light;
Lead us from this mass of error,
God of Love and Might.

Thou alone canst, knowing all things,
Guide, protect, and strengthen all;
In the fulness of thy mercy
Us from darkness call.

Till we by the Truth enlightened
Find the Truth has set us free—
Free to tarry in thy presence
And to follow Thee.

The Goal

BY ASAPH

THE Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And 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. 1—4.

LIFE is motion, thought, desire, will, and action. It is a consciousness of self. I think, I feel, I see self and not another. Life is an advancement. It is an ever-growing, expanding consciousness of man's relation to matter, to society, to nature, and to God in all their vastness in time and space. Matter defined scientifically is infinitesimally small vortices of electrons whirling in and thru space, gathered together in groups of greater or lesser magnitude, appearing like islands or continents scattered thru the universal domain having no end in any direction. Between these electrons composing the many bodies in space, as well as upon earth, there are voids, or what appears to be empty space; and, while seemingly vacant, is the medium for holding the form intact. In this wise a steel cable supporting a bridge weighing thousands of tons is like a rope made out of sand, the grains of which are held together by that mysterious invisible

power. So in the body of man, the cells in reality do not touch each other altho to the sight the form of man, like the steel cable, is a solid mass of matter. This unknown magnetic force seems to be the foundation, or basis of matter, and as the latter is not a solid substance, it is clear thst man's existence is purely a consciousness measured and defined by concepts which may be real, or entirely false.

Life, therefore, is the natural state of man for neither matter so called nor the soul's conscious realization of self can be destroyed, except it may be interrupted thru ignorance, which causes man to identify self with the sensual part of his being, and thru it to be carried down into limitation, or death. In this sphere man is subject to generation, struggle, sorrow, and all other miseries which we see upon earth, from whose state he is destined to emerge into a higher world where transmutation becomes the law of his being; not by going away from the earth, but by living a proper life, consisting in the control of that to which before he bowed his knee.

If then we take a person and extend the distances of the voids which separate the cells and functions of his body and posit them thru space in a circle, we should practically duplicate the signs of the zodiac as they exist to-day; and as each sign or function would be the center of a particular spirit, we should witness the birth of a greater man, than when we see the birth of individual man upon earth, who is yet so obtuse in his mental development, that while he sees his own unity as man, yet he fails to see that the race of which he is only a cell is also one man, a collective unit, whose existence should be the pursuit of self-culture and control of sensuous passions, and not self-gratification. To realize those exalted pursuits and to derive practical results is impossible

so long as individual man and society is governed by generation and individualism; for the love of self separates one man from the other even when they are related by the ties of blood.

To demonstrate those ultimates requires individuals who have awakened to the knowledge of that reintegrating process thru self-culture and self-control of the sexual impulse, and nonattachment to perishable things that nature intended for use and not possession; permitting society to function as one man, and developing an entirely new State in thought, will, and action; and this in conformity with the Will of Him from whom man went forth in the beginning.

In going out from God, man radiated first as a soul possessing the ability to move its own substance which, as matter above-described, is a mode of spiritual being in those forms which express qualities needed in the manifest being of man. And whenever in the process of time those spiritual emanations have become fully understood, and incorporated in individual men and women, so as to give them an insight into the proper uses of the creative powers in the phenomena of their own being, then such individuals of necessity, will gravitate back to their Source, God, who being essentially One, compels that body in which they are to dwell to function as One Man; and by these means maintain their consciousness in continuity of being forever.

Man's existence as a living, thinking being comprises a succession of events, whose origin is to be traced to the individual self-assertion of Him who is the progenitor of man. This secret is known only to those who have past beyond the veil; therefore can neither be spoken about, nor expressed in letter, in fact it is the Unmentionable Spiritual Arcana.

As that silent rock, falling thru space from an invisible

and unknown source, igniting itself into a blaze thru swift descent, appears like lightning from heaven, still, and forever will, the waters of the weak be subject to those ever-spreading circles that engender individual existence in the world of fermentation, and the soul im-meshed in a vital structure gains knowledge of life thru experience. Sansation, therefore, is the ground where the soul awakens, and the flesh, or elements, so dark and forbidden, is, contradictory as it may appear, the source of light, from the very fact that knowledge gained thru experience, and used aright, leads the soul to immortality in form and function, and endless continuity in being.

Now man who awakens to unity with the source of his being, does so while in the flesh, which ceases to do its work of reproduction becoming the well of living waters, which was demonstrated and voiced by the Lord, who is the chief conner-stone of Christianity, by saying, "I and my Father are One." He did not wait for disembodiment to make this assertion, for unity implies that the body, where sensation is the root of man's conscious being, has become fully subservient to the soul which has penetrated to the knowledge of the source of its being. If then the Son has reached unity with the Will of the Universal, it is plain that those who are the offspring of him who is called Israel, in the course of time will return to the constitution of a greater body than individual man, because as many sons, they must form a social structure governed by the same Spirit which was in Christ.

It must be observed that the Universal Man is a composition of twelve spiritual qualities, or oceans of specific thoughts, impulses, and use in being; the same as the body of individual, diminutive man upon the earth is a composition of functional spirits serving the soul in man, and influenced in its existence by either the descending currents of creative energy, or the ascending forces

seeking a higher and perpetual use in being. The descending currents induce the soul to ally self to the impulses of the flesh, and thereby destroy the form, causing it to return to its source; while the physical experiences thru which the soul gained a knowledge of terrestrial affairs, become the link of its progress in a future incarnation; but if the soul is an advanced intelligence, and gains control of nature's forces ensphered in its organic structure, it will never lose the conscious continuity of its own being, but it will know self, its work, its place and function or use in being in a greater body than its own, which is to be its perpetual home. Such souls are those who recognize while in the flesh their ancient relation to the Word of God, which speaking of this fact says: "But when the Comforter is come, whom I will send unto *You* from the Father, even the Spirit of TRUTH, which proceedeth from the Father, he shall TESTIFY of me. And ye also shall bear WITNESS, because ye have been with ME from the BEGINNING. "(John. xv. 26, 27.)

Please observe: The growth of the planetary man, or specie, is governed by cycles, and life is an eternal flowing out and returning. In the former we deal with phenomena in the later with psychic reflections and spiritual arcana. Man started in a mental world, descended to the realm of desire, surrendered to a psychic whirl, and fell head-long into the elements. From them he ascends thru ages of progress in civilization and culture to even greater understanding of his relation to the unseen and true uses in being; but this advance is not universal, nor ever was there a period that true spiritual culture was attained by large groups of people at one and the same time. True culture can be gained only thru individual efforts according to a science which deals with laws contrary to the laws governing phenomena; consequently it is

one by one, that men here and there awaken thru trials of the most unusual kind into the kingdom of God, and finally are born into, or led to unite with, a body, or community of people, functioning as one man, and to develop a civilization entirely at variance with the system existing in the kingdom of man.


This then is the problem which should engage the attention of the student of esoteric culture, namely, a communal life. That which divides the people of God from the children of men is their belief in the uses of the energies of life, and the view they take upon the perishable things of earth; but as the esoteric student while in the midst of the sensuous elements, only advances to a certain degree, until he begins to lose all connections with the outer world, he must sooner or later, if he wishes to go on to perfection, seek affiliation with those who are ready to-day to demonstrate a method of every-day existence, which inevitably leads, to immortality in form and function.

Freedom and continuity in being can be only found where the desire to possess ceases to rule man, and instead he realizes that USE governs the world of spiritual being, spiritual existence, which is not a disembodied state but essentially a unity of Spirit and flesh, in which the later is perfectly obedient to virtue, truth, and righteousness; qualities possessed by those only who are entirely free from the attachments to sensual pleasure and ownership of that which perishes in space and time.

“Beloved believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world. Hereby know ye the Spirit of God: Every spirit that confessed that Jesus Christ is come in the flesh is of God.”

The Accomplishment of the Ages

BY ELI

 **M**ATTER is a substance which we feel and see. It is tangible because it has physical properties. Our reasoning mind, which belongs to the physical sense-plane, says that we are nothing but the result of material substance. There is something that we call spiritual, or mind-substance, which is all and in all, and had existence before matter. It not only preceded it, but it produced matter. If matter is the product of mind, it cannot exist apart from mind.

The forming of a world and systems of worlds was a product of the great Mind of the universe. In that Mind there was a far-seeing vision of the result of its power, which could traverse unlimited space, and act as a means of transmission. This Mind did not create life without any preceding thought or purpose. The Mind of God had the plan from the beginning for the support of this world and all life upon it. We cannot help but comprehend his whole purpose, when we see how all things are adjusted in their fit proportions, and how perfectly everything is adapted to his creative plan, in making man like himself in thinking capacity.

Therefore when we receive our completion in the body of the Christ, in a more perfect mind, it will mark the completion of the ages in man. Hence when God has wrought perfection in us, his creative plan, in just relation with this world, is finished in us at least. We read that after the creation of material substance, that it was

without form and void. There was complete darkness, and before it could be gathered together to form a world, light had to be created. We do not mean to infer, that there was a transfer of material particles thru light. But light was created for the purpose of binding the material substance into a ball. Neither do we mean to draw a conclusion from the creation of our world that there was total darkness thruout all space before the creation of this world, no there is every evidence, that there are suns so great, and so far distant from our earth that their light could never reach our planet, and that they take millions of years to traverse their orbit. Therefore light had to spring forth from a nearer source, and there must have been a planet which evolved light and reflected it upon the earth. That planets become luminous at a certain period, and that they are able, thru the law of change, to throw off from their surface the vibrations of light, is the result of the eternal progress of the Solar System.

Light is necessary to all life. But the higher Divine essence cannot reach the lower order of life direct, if it did, it would consume the lower animal life. There must be an act of transmission from a sun nearest our earth. Thus no life could exist on our earth until a planet could evolve into a sun thru the unfoldment of its inhabitants, who produce light in themselves through this all-pervading spiritual substance. Therefore there is a great desire in all the higher souls to illuminate life below them thru instructions of higher principles. It was love thru the instrument of light which gathered these material particles into a globe, and held them together for the production of life. There also had to be a division of light from darkness, or else we should not be able to discern light from darkness.

In order to understand the consummation of life, the

mind has to sweep back over the past ages as well as over the future. We desire to know how life originated. We read that it began in vegetation. "The earth brought forth grass, and herb yielding seed after his kind, and the tree yeilding fruit, whose seed was in itself. after his kind: and God saw that it was good." (Gen. i. 12) "Life opened itself higher thru the principle of fermentation." Life had to be sustained with the necessary means to supply a livelihood, upheld as it unfolded, and kept from sinking backward in evolutionary unfoldment. The three great principles of the Godhead, mind, will, and love, which is the foundation of all action, had to be implanted before life could proceed. Life at the present time is studied more seriously and more practically. We used to think that with each new birth, a new soul was created; but now it is self-evident that the mind we now possess has evolved thru culture and experience up from the far-distant ages, and that the human family has preexisted, unfolded, and expanded, until now we see the pro-product of that Mind—man. When we scan the different divisions of life from the sentient life of the plant up thru the animal kingdom, we see the great distance that all have evo'ved. Tho many are opposed to connecting the growth of the mind with the process of evolution, yet we cannot dispute the fact that many of the lower organisms of animal life approach the vegetable kingdom. And whatever view we may take of the reality of the cause-side of life and mind, we must never lose sight of the fact that every living thing in nature ripens and matures through growth. Why then, should it seem irrational that mind grew and evolved from the lower into the higher? We can observe the whole process of that wonderful Mind of God with systematic observations and inference. In the light of God's mind we can study the different races of mankind; their relations one to another;

their traits of character and their customs; the process of production, its origin thru the sex principle; the child, the animal, social and unnatural characteristics, and every thing that is of great practical benefit in the education of mind, or soul, and the advancement of human welfare.

In summing up our observations and deductions, there is only one solution to it all, and that is, we see how mind enlarges. There is no limit to man's thinking capacity, as there are oceans of water on earth, so do we find oceans of mind-substance. For the mind of God fills all space, from the most distant star, to the very substance of our being. There may be twelve different oceans which flow from one central source but one of the twelve is a mansion for each individual. In that mansion the birth of every individual mind took place. That abode is in a triangular shape with two of its three sides pointing towards its center of light, with its third side removed in order that we may expand into infinite space in our own particular sphere. And with the third line removed, which is the sensual mind, and which places a limit upon our growth, there will be no limit to our capacity. In sensuality there is limitation. For the dying embers of a once brilliant mind may burn themselves out to complete destruction.

But on the other hand, if the mind is purified and made white, it is clear and bright, and it grows clearer and brighter with each succeeding stage of unfoldment. Hence, will, the body of the coming Christ (the 144,000) be the ultimate, of his plan for the accomplishing of the purpose of the Age.



Love gives wisdom, the two are inseparable. — D ———.

"Spiritual Man"

BY EDITH V. CRANDELL



MAN know thyself," wrote the Greek sage, and in the knowledge of our real selves, the indwelling spiritual man, lies the secret of imperishable happiness and eternal greatness.

By "thyself," the seer meant the spiritual man, the real man, who is a son of God, "created in his image and likeness," and not the apparent man, whose physical form is often mistaken for his real self.

Revelation affirms, "Ye are the offspring of God," but God is a spirit, therefore, Man is the offspring of spirit, and is a spirit. A noted psychologist declares, "Each man is essentially a spirit, controlling a physical organism." Schopenhauer, the philosopher, wrote, "Our spirit is of a totally indestructible nature and its energy endures from eternity "to eternity."

The threefold voices of Science, Revelation, and Philosophy unite in declaring that man is not a body, but a spirit, which came forth, in the beginning from God, man is a manifestation of him in the flesh, and as the spirit partakes of his eternal nature, it survives the dissolution of the physical form. The physical form, in which the spiritual man dwells during his earthly career is of time; therefore, inherits decay; but the spiritual man is of eternity, and lives on forever. The spiritual man did not come into existence with the birth of the body, and neither does he cease to be with its dissolution.

He is not born, nor does he die. Our purpose in life, and for which we were put on earth, is to come into realization of our higher natures, and if we are going to spend our energy and strength, for the attainment of life's highest and best possessions, those which outlive the shock of death, we can only obtain them as we put forth every effort to realize oneness with the Father, or divine sonship.

There are certain truths, which will help us to tread the Royal road leading to knowledge of the spiritual man; and these truths are: "Man is a spiritual being;" the mind of spirit is all-wise and "all knowing;" the will of spirit is all powerful; eternal will works by and thru law; the body is the temple of the spirit.

Man in his innermost spirit, is one with the universe of spirit, and as a spiritual being, he needs wisdom and knowledge to help him to know himself.

The source of wisdom is the Infinite mind of God, which is over all, thru all, and in all; and that same mind, and its wisdom enfolds the spirit in man, for it is said, "In Him we live, move, and have our being," and likewise everything in creation. Ether is the garment of the universal mind of God, ever present, ever active, symbol and type of the everliving spirit, in whom we verily live, move, and have our being. God is where his mind is, and that is everywhere, for ether is everywhere, filling space and enfolding all worlds.

When we realize that ether is the garment of the universal mind of God, our religion will become scientific, and our science spiritual. The mind of God is open to the spirit in man. The pearls of great price of knowledge and of wisdom are for those who truly seek, and seek aright, "Ask, and it shall be given you; seek and ye shall find, knock, and it shall be opened unto you." Thus are we encouraged to seek the knowledge of our

true selves, that we may know the greater things of the spirit of God, which can only be perceived by the eye of the spirit in man, for whose eye there is no veil in all Nature's Kingdoms.

We are denied knowledge of the indwelling spiritual man, solely because, we refuse to obey the Laws of God, which are for our guidance and welfare, and as the result of this, there exist disease, selfishness, and all manner of wrong, but the inexhaustible love of the universal parent has provided a way whereby we may overcome disease and kindred evils; for it is his will that the whole body of creation shall be perfect, and to this end, his "all-powerful will" is working thru the indwelling spiritual man. When we do nothing, knowingly that is contrary to that will, we unite the weak, human will with the irresistible, all-conquering one, that moves the stars, and knows no defeat.

"Know ye not that ye are the Temple of God?" His Holy Temple has been defiled, and made a thing of corruption, by those who have, by lack of true insight, mistaken sense-pleasures, for the sunlight of Life. In their ignorance, and folly, they have enshrined therein, the anthropomorphic God of this world, the God of Carnal Generation, whose fire burns inwardly, and consumes the being.

"To be carnally minded is death," for it is the mind of the God of Generation, but to be spiritually minded is life and peace, for it is the mind of the Holy Spirit. The spiritually-minded man is awakened to consciousness of the indwelling spiritual man, and traveling upward and gaining experience, the battle begins between his higher and lower natures. The lower nature in its struggle for mastery, pulls down the higher nature to its own level, and holds it in its miasmatic embrace, from which the higher nature, or spiritual man, seeks ever to get free.

The creative and vital forces, which are within man, are wasted by the lower nature for physical and emotional ends. Now, this creative force, which is health-giving and life-sustaining must be used only for the highest service.

Its twofold function is one of generating life of its own kind, and the other of preserving the life of its possessor. This later function is often times unknown to, or overlooked by the average person, with the result that by this prodigal waste of vital force, the body becomes depleted of strength; and not having the power to resist disease, death sets in. For the finest essences that are in the body are used by this God-given, creative force in man. To be carnally minded is indeed death, but to be spiritually minded is life and peace. It is profitless for the man who is seeking to know the indwelling spiritual Man, to learn the principles underlying the development of will, action, and mind-force, when he has not the energy to master his own thoughts, and curb his desires. His flesh, having got the mastery of the spiritual man, is using the creative force to low and sensual ends, and if allowed to continue can but result disastrously, for the spiritual man will not be forever held in "durance vile;" nor can the body always withstand the steady drain of its vitality. To remedy this, he must first learn the elementary art of self-control, which is so essential to the overcoming of these conditions, and to the conservation of the vital fluids of the body. "The fruit of the spirit is self-control," says the ancient wisdom.

So many seekers after the abundant life of Divine Sonship, fail, because they do not know how to walk in the higher paths of intellectual, and spiritual attainment, until every appetite, function, and power of the body have been brought under the dominion of the indwelling

spiritual man.

The old book truly points out who the regenerate man really is, for of him it says, "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." The secret source of health, vitality, and power lies in the control of self by the indwelling spiritual man, who is one with the everliving man, the pillar and axis of the world.

Science and philosophy have taken years to discover these self-same truths; for both these avenues of thought, now declare that man's life is not so much dependent upon outward acts, and circumstances, as it is upon the inward state of mind and heart.

The cross is still raised upon the lonely hill, tho the Blessed One is risen, and shines in all His Glory. The Regenerate Ones are going the Way of the Cross, that they may crucify the lusts of the lower nature, and take on the personality of the Divine Man.



STOP AND QUESTION

BY MARTHA SHEPARD LIPPINCOTT.

Men of wisdom, stop and question
Why these bloody battle fields?
Why will man e'er be so brutal
That to cruel greed, he yields?
Why will he be killing others
Just to fill his pocketbook?
Why for peace and happiness, joys
Will he not now learn to look?
Oh! the horrors of his sinning
Cannot ever half be told.
Suffering for years will follow
His cruel, selfish war for gold.
Men, who boast of highest powers,
Are you lower than the brute
That for greed and selfishness, you
Your poor brother man, could shoot?

In the Days of These Kings

BY R. C.

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.—Dan. xii. 1—2

✿✿✿✿✿ HE Apostle James in his Epistle to the twelve
✿ T ✿ tribes delivers this pertinent observation:
✿ ✿ “Be ye doers of the word, not hearers only.”
✿ ✿ Those who have followed the Esoteric
✿✿✿✿✿ Teachings for many years know how pure
and sweet is the reading of this divine message; and there
are some who know from personal experience that the
message means nothing unless by careful and diligent
application the message is incorporated into the life of
the individual. There are many, thousands perhaps, who
accepted this message when it first came to them, but
who have gone back to the old life, and who now feel
ashamed to confess their acts and make a new start.
Brothers, this has probably been the experience of every
Esoteric student. “Return, O wanderer, return.” There
are loving friends who await you with outstretched arms.
“Remember, therefore, from whence thou art fallen, and
repent, and do thy first works.”

We have now arrived at a period in the world's history
when we cannot afford to take chances. It is no longer
in order to say, “My Lord delayeth his coming.” Standing,

as it were, upon a mountain top, and surveying the whole world, conditions are clearly seen which point to the time of the end. The great statesmen of the world unhesitatingly declare that like conditions never before have existed in all history. Winston Spencer Churchill, formerly first Lord of the British Admiralty, recently said: "Words cannot describe the torment of the troops exposed to prolonged, intense bombardment. In all the wars of the world, there has never been its like." And it may be added that unprecedented conditions exist in every sphere of human activity.

As we mingle with great business men—men who think in millions—we are lead to feel that reason has tottered on her throne, and judgment fled to brutish beasts. In the realm of politics, statesmanship under the old order has taken its appropriate place in the scrap heap of things that were. As conditions are viewed in the domain of society, business and politics the question is appropriately asked, "Who shall be able to stand?" Only those who by correct living (righteousness) have put their minds in perfect order, running with the precision of a Corliss Engine, and have unreservedly committed their lives to the great God of all. These shall be able to stand amid a wreck of worlds, like unto the pyramid of Cheops, unshaken by the barking of jackals at its base.

You who have accepted the Esoteric teachings in your heart, must now put them into practical application, for the Son of righteousness with healing in his wings is already above the horizon, and fast coursing to his meridian splendor.

"Awake! for morning in the bowl of night
Has cast the stone that puts the stars to flight.
And, lo, the hunter of the East has caught
The Sultan's turret in a noose of light."

Is not all worldly power and earthly authority being

destroyed by the very brightness of his coming? Consider the war-torn continent across the sea. The once great nations of Europe, remnants of the mighty Roman Empire, are no longer considered by the money-lenders as worthy of credit upon their solemn engagement to pay. They must deposit collateral. The world has witnessed the spectacle of Imperial Caesar supplicating for funds at the pawn-shop, and standing in eager expectation as the proffered pledge is subjected to the acid test.

The time is fast approaching when no man shall be able to work, but, "while the light holds out to burn the vilest sinner may return."

There are some who have borne the burden and heat of the day, but they will not complain that your one hour of labor in the Lord's vineyard entitles you with them to equal compensation.

"The harvest truly is great, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest." (Luke x. 2.)

DIVINE JUSTICE

BY ARTHUR GOODENOUGH

God reads all human hearts, and so reads mine;
And, truly written can discern therein
What times by accident or by design
That I have slipped and fallen into sin.

Not so with men; they cannot read the book
Of life with understanding; therefore, they
With careless eyes upon the covers look,
And all the contents by the binding weigh!

So men misjudge me; but the Living God
Will have some pity on my shrinking flesh,
And where a cruel world has laid the rod
He will forbear to make me bleed afresh!

Letters

FROM FRIENDS

Toledo, Ohio. Nov. 9, 1916.

The Esoteric Fraternity,

My dear, dear Brothers and Sisters:

I am in receipt of a newspaper clipping from a friend in San Francisco telling of the death of our beloved Brother and teacher. This is a shock very different from any that I have ever experienced. It seems that the spirit within me is crushed. I am not shook up, but on the contrary I am calm within—a quiet, deep sadness seeming to pervade the whole interior; and my heart goes out to our Beloved and to you. Surely we are united in the spirit.

The newspaper notice is such as to leave no room for doubt or conjecture. It is almost impossible to believe, to say nothing of trying to reconcile it. While it is not for me to sit in judgment of any of God's, decrees, or to say what is best or ought to be in another's life, I must say that this passing of our beloved from our midst, and away from personal, loving contact seems untimely. I have thought of him so much of late. In my musings it seemed that I was right out there with you. Many times it seemed I had approached Brother Butler, and felt that warm loving sympathy of which his heart was full to overflowing for all of us. I have had a vague feeling that we ought to be more of a sustaining power. In connection with this was the story of how the children of

Israel held up Moses' arms while the battle raged. I did not attach any serious import to this, but now I think I begin to get a faint glimpse of the awful burden the dear man was carrying, I remember he told me on a number of occasions, that the oppression was so severe he thought he would never survive it. He also told me one morning when he was driving me to the train that he was not trying to peer into the future to foreknow events, but that he had made a covenant with the Father just to know his will from day to day. He also said that he might be taken out or forced out of the body anytime, and that there were times when he thought it might be soon, that his work here was finished, or words to that effect, I recall what a peculiar shock this gave me, but I do not remember what, if any remark I made.

It was glorious privilege indeed to have known him and to have called him friend; and I treasure in my heart the hours I have been so fortunately permitted to spend with him as precious, precious hours. He was a Master Mind, the true and faithful servant of God and to his fellowman. He has left a legacy in the way of a practical, reasonable, profound, sublime philosophy, an incorruptable inheritance for every honest seeker after truth, to which he may come and eat and drink and be refreshed.

It may be that his work here was finished, and that the Father has called him to new conditions. It may be that the time is not yet ripe, or that the world's mind is too horribly perverted and concentrated or the pressure too great to permit of the demonstration of bodily immortality at this time. I do not know, but I do know in my soul that God rules, that nothing can thwart his purpose, and that all is well.

I also know that Jesus Christ, a son of God, the God-man planted the Spirit of Truth in the body of mankind, that its fruits are bound to be manifest in their perfec-

tion, that the principles of Esoteric philosophy are sound, correct, and comprehensive, and that faithful adherence thereto will, in God's own time, develop to completion all our faculties in a perfected manhood and womanhood, possessing the Father's nature and powers to be used in eternal unity with Him.

It is so natural for us to look to, and cling to the person. Human love, sympathy, and counsel are so tangible and real. But how often has our Brother told us, when we were inclined to look to and depend on him, that we should love the Father, worship Him, and cling to the Spirit. And when there was a disposition to imitate him or even to criticise him, in what positive terms he admonished us not to pay so much attention to him, but to look to God, live the life, and work out our own salvation in keeping with the principles of righteousness; to consider the wonderful "vital thought" that he was giving to the world, and, so far as his own personal affairs were concerned, to mind our own business.

Methinks I can see him now, looking upon us with ineffable tenderness and love, saying "Little children, worship God. Give yourselves wholly to him in loving trust and service." May we prove worthy of his friendship, of the Father's love and trust and the unspeakable gifts of the spirit.

Brothers G— and R— are deeply moved. G— said when he read the notice that a feeling came over him of "What's the use—what's the use. If such grand, noble, strong men are struck down, what hope is there for us? Why couldn't they have protected him?"

Of course, Sober Thought says there is but one thing we can do and that is, press forward to the best of our ability, following what light we have. We shall always be grateful for having known our Brother, and his benign influence will follow us all the days our lives. His

personality is engraved and his name written in our hearts, and his memory will ever be cherished in sacred and holy reverence.

I was impressed with the nature of Brother Butler's articles and his editorials, in the two last numbers of the Magazine. And in connection with them the article "Feed My Sheep" by R. C. was most significant. They just seem to have spelled the word *finis*. The time has come when Esoteric students—those to whom the truth has been shown—must be "Esoterists in the full and strict meaning of the word." Our beloved Brother has performed a wonderful work, a peculiar, special work, and he has fulfilled his mission to perfection. And he has heard the glad, triumphant words of approval, "Well done, thou good and faithful servant."

It remains for those who are trying to follow the Master, and who have come into the brilliantly illuminating light that our beloved Brother and teacher has shed upon the path, to remain true to the faith and earnestly endeavor to do our part in God's work according to our several natures and endowments, that a normal, healthy, perfect body may be formed and Christ reign supreme in the Kingdom of God on earth.

We have noted the exceptional delay in this month's Magazine. When I told Brother G— that I had something to communicate to him, he said, "What is wrong at the Fraternity?" Will be glad for such detail as you feel free to give.

With a heart full of love and sympathy for you one and all, in which brothers G— and R— join, I am,

Lovingly and fraternally,

L. W. R.



Los Angeles, Calif.

Nov. 8, 1916

The Esoteric Fraternity,
Dear Brothers and Sisters:

Only a few minutes ago I learned of the passing of our beloved Brother Butler. I feel and share equally with you the loss that is ours, for although absent so long, my love and fidelity for the work and for each partaker of and in it have continued steadfastly. I feel his going from our midst the more keenly in that I had looked forward to an early opportunity of meeting him once more.

I trust that you will hold together and continue the organization as fully as possible in all respects. The world needs the light of the Spirit, and this little Body is a bright and shining Light in His Name. Never mind how much or how little you do in the external, the most important work is such work as will enable you to dwell together in UNITY OF SPIRIT. If you do this much, you will be doing a great deal. I believe I fully know this is my own experience, as well as by the attestation of hundreds of our correspondents through the years when actively engaged in the work. That silent influence of Spiritual Radiation is powerful, and when the Body is most harmonious, that wonderful, tangible influence is as distinctly sensed by the distant souls as are our physical needs when appeased—and more so. For to us of the higher life, spiritual consciousness is the real breath we breathe.

Dear Ones, may His peace and wisdom and power give you the means, and may His infinite love bind you, for it surely can, as a body together which no power of this world can disrupt.

Ever lovingly in His Name,

A—.

San Francisco, Nov. 15, 1916.

Esoteric Publishing Co.,

My dear brothers,

Permit me to express to you all my very deepest and loving sympathy in this hour of darkness and trial, occasioned by the departure of that Great Light and loving heart, Mr. Butler. The news came as a profound, long-lingering shock. My little mind could not accept the idea of this one soul above all, leaving such a grand work in this, its present condition.

But the Spirit says it must be right; and I can only humbly take refuge in the thought of a Loving Father and a Greater Wisdom.

With a heavy heart but a hopeful and trusting spirit, and again my heartfelt sympathy for all who could receive what he so richly gave,

Yours in sorrow,

T. L.

TARRY IN JERUSALEM

THE Master said to his disciples 'Tarry in Jerusalem until ye be endued with the Holy Spirit'—Jerusalem means "City of Peace."

Until the body has become the *Lamb*, it cannot enter Jerusalem. Many devout people of the church have approached that City, but many cannot enter in because they have not presented their bodies as a living sacrifice, they return to the things of this world; after the Exaltation of their devotions. If the world could only realize that there is an *Inner World* more real, more tangible toward which their true spirit is pressing them, how soon the world would enjoy, as the Angel-world enjoys, where it is all peace and harmony. But not until the world has had enough of strife, selfishness, and greed, not until their hearts bleed, will they turn toward God from whom all things come.

It seems that the soul in man must pass thru all these different stages of earth-life, with all its attractions, until it finds that nothing in this realm brings happiness.

—*Sagittarius—Libra.*

Regeneration in Masonry

BY ADDISON O'NEILL

★✠✠✠★ MASONRY has been defined as “a system of
✠✠✠ M ✠✠✠ morality veiled in allegory,” and while the
✠✠✠ ✠✠✠ rights and benefits of the order have been
✠✠✠ ✠✠✠ reserved for its members, its philosophy has
★✠✠✠★ been open to the world thru countless books
on general sale. Every thinking person realizes that
Masonic, as well as theological, allegories may be inter-
preted in as many different ways as there are different
people in the world. Take the allegories of the Bible, for
example, which have been the means of dividing Christ-
endom into something like over 300 religious sects accord-
ing to *spiritual* interpretation of the Scriptures, with-
out considering how many other sects might have been
formed if the *physical* aspects of these same allegories
were considered.

All mysteries have instructed their candidates in alle-
gories dealing with the problems of life and in an im-
mortal state in the future. Masonry has done its share
in strengthening belief in the immortality of the soul,
and in the necessity and rightness of leading the moral
life. To the student of Masonic traditions, signs, sym-
bols, and allegories, the thought at once comes, “What is
there in all this to make Masonry so powerful, so unique,
so imposing a structure?” Surely other contemporaneous
organizations are essentially secret in their character,
they use signs, grips, passwords—allegorically teaching
as high a morality as Freemasonry—but the prestige of

Freemasonry as the Father of modern societies remains without a peer. Why? Simply because the *particular* signs, symbols, ceremonies and allegories used in Masonry are ALIVE! Ah! then, there are meanings to all these signs, symbols, etc., that are not taught in the lodge, that are undreamed of by the average member and that become known only to the deeper student of Masonry? Yes, it is the *inherent* life and vitality, the esoteric significance in these mute emblems that have kept the fraternity alive thruout the ages, kept it alive thru internal stresses, and outward religious and political antagonizing influences, and will so keep it till future generations receive the key to that which has remained hidden so long. Nowhere else have these evidence of vital truths been preserved, so openly and yet so effectually hidden, as in Freemasonry—so closely hidden that not one in a thousand of its members has even suspected anything beyond what the monitorial work exemplified in the routine of lodge work.

(It should be here noted that any teaching on these symbols other than that of the lodge, is strictly personal with the author who advances the following ideas as entirely separate from accepted teachings on the moral plane, and simply *his* interpretation of certain symbols on the plane of regeneration.)

To speak of Freemasonry at once brings to mind the most obvious emblems of the order, the Square and Compasses with the letter "G" in their midst. I will apply these to the physical body for regenerative purposes. Starting with the G, I take it that it stands for Goat. Men facetiously remark about "riding the goat" when they join a lodge, and in this jest is a truth that they wist not of. Alchemists say start the regenerative process with Capricorn, which is the goat. As this is an ancient symbol, we find upon inquiry that the ancients considered

the goat the emblem of procreative activity—the sex powers. Thus we start out alchemical regenerative process by applying and controlling the powers of the Goat. Thus, to “ride the goat” is to *master the goat*.

As the sex (goatly) powers are largely contained within the abdomen, we will place on the abdomen a letter G surrounded by a square and compasses. We then find that the edges of the square will just follow and fit the folds of the groin, and the compasses (with their hinge-joint resting on the umbilicus—symbolizing the *central control* of the solar plexus—and legs spread 60° apart) will pass thru or include the essential organs in both sexes. This is the start of Regeneration, in Capricorn, and in the control and use of the vital forces (learned from a study of the uses of square and compasses) is the student prepared to take the second step in Regeneration.



Taking the Name

BY ELNATHAN

THIS is my name forever, and this is my memorial unto all generations—
Exod. iii. 15.



AHVEH” the “I will be what I will to be” carries with it a great potency. He spoke and It was done. It is express in Genesis after this manner: “The spirit of God moved upon the face of the waters. And God sa’id, let there be light: and there was light.” And “God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: And it was so. And thus it was in

all the other creations.

Now the potency of this great name, he has purposed to implant in the hearts of his sons, who have come to an intelligent awakening thru living a life of purity, and consecration to Him, in order that they may be the expression of His likeness. This is not possible tho, until men have become tired of functioning thru the physical senses on the material plane; and they have turned to him dedicating their lives, all that they are, and all that they hope to be, to his entire service. Such a dedication is complete, without any reserve whatever. Then YAHVEH becomes their very life, their every action—then they become vessels emptied of conscious self, of all carnal nature, instruments to express his mind and will, as he vibrates thru them his glorious Will and Purpose.

For this reason he has said thru the prophet of old, "My son give me thine heart." How perfectly was this exprest by Moses, when the Lord YAHVEH sent Moses to lead the children of Israel out of darkened Egypt, into the promised land; flowing with milk and honey. Moses had the preeminence over all Magicians and soothsayers. We see that mighty name, as a cloud by day, and a pillar of fire by night leading His people with a mighty arm, overthrowing their enemies, and creating in the midst of the sea, a pathway, that they might pass thru dry shod and in perfect safety.

Many selfish ones undertake thru the regenerative process to take unto themselves that great power, even as the old magicians and soothsayers did, for love of personal power, and fame; drawing down that Holy Essence only to degrade it in the filth of materiality; thereby causing God to serve in their sins, and in their will. "It is a fearful thing to fall into the hands of the Living God, for he will not hold them guiltless; and they only heap unto themselves wrath, even the fierceness of the wrath

of an angry God.

It is indeed a blessed state for the true children who have given themselves to him, to doing His Will, and meditating upon that name, calling upon His Name for guidance, to realize that they are in the hands of a loving Father, who knoweth their every need, and who holdeth them as dear to him as the apple of his eye. "They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." (Isa. xl. 31.) In taking that name, it means salvation, in other words, it means, "I will be your Savior." In the time of the disciples of our Lord, Jesus said, "I have kept them in thy name," how wondrous was the power of that name exprest by the disciples on the day of Pentecost, when the Name took form, and sat on them "as cloven tongues like as of fire" as they spoke thru its inspiration, unto men of every language; words that each could understand—"wonderful words of life."

There are very many references made in connection with that Holy Name, which show, that, underlying the foundation of the New Kingdom of Spirit is placed that Holy Name. That name is the Almighty Power that Infalible Will, that is to lead Spiritual Israel through this dark night—this night of Egyptian darkness; when the blood of the heart is not only sprinkled, but fully baptizes the feet or understanding of the people.

A few references given will suffice.

And they shall put my name upon the children of Israel; and I will bless them. (Num. vi. 27.) I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. (John xvii. 6.) And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. (Luke x. 17.) After this manner therefore pray ye: Our Father which

art in heaven, Hallowed be thy name. (Matt. vi. 9.)

Therefore in order to live intelligently, and to act, from God, we must be submissive to the inflow of the Holy Spirit at all times, as YAHVEH sees fit to use us as instruments in carrying out his purpose and in manifesting His Holy Name.



The Passing away of a Noble Soul

BY ELI

❀❀❀❀❀ **O**f the events that have befallen our dearly beloved Friend and Brother that we have lost, we have this to say, he on one occasion asserted that he had stood at the gates of the Holy City, and that he was given his choice; either of entering in at that time, or renouncing those grand attainments that he then had made, and coming down in his soul consciousness and working for the uplifting of the souls of men. He had a devoted attachment to God, and felt a great tenderness and love for those who were striving to become one with God. He took an interest in the well-being of all whom he came in contact with. He delighted in helping us to prepare ourselves for the enjoyment of the greatest happiness. Hence, we see he chose the last of the two. Not that he renounced the Holy Spirit of God, oh no, he ever leaned upon our heavenly Father for support in all his dealings with men. But he said, that he could go no further until some one was far enough advanced to take his place. That did not come to pass. Thus he had to sacrifice his own happiness for a time. Only those who have been associated with our Brother for many years, know the nature of his

noble soul, and how he must have loved mankind, to sacrifice, not only his happiness, but his body as well. Our experiences and knowledge of the creative force within us prove to us, at least, that eternal life is to be attained in the flesh, tho it is a narrow passage, yet we have means of access to it by and thru the mercy and grace of our heavenly Father.

Brother Butler longed for the day for the gathering of God's people, for he often said that in the union of many as one body, there would be strength to overcome the last enemy, which is death. Therefore it behooves every one of us to yearn for the welfare of each other, and to attain to a condition of harmony, love, and peace in order that we may come together and unite and lay the stones in God's holy temple; thus to bring order, form, and beauty to the body of the Christ out of all this inert matter. When we say inert matter, we mean those who are inactive from a mere lack of stirring themselves up to effort in goodness and truth, and who lack that strong yet tender yearning, for whatever is most worthy and desirable in our fellow man.

Death is a powerful Enemy, so strong indeed is he that no one has been able to overcome him but the Christ. God alone has the power to do whatsoever he hath purposed to do, and, to hinder what he will not have done. He alone can raise the body and soul in power, so that our soul may be able to attend to the higher operations of the divine Mind. Then we shall be above the reach of inward infirmities and outward dangers. Jesus said, "There shall be but one flock, one shepherd. On account of this my Father loves me, because I lay down my life, that I may receive it again. No one takes it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to receive in again. This commandment I received from my Father." (John x. 16

—18. Emphatic Diaglott.)

Brother Butler was one shepherd, he had but one flock, for he renounced the pleasures of this world, and laid down his whole life for those who followed him. He had many adversaries to meet. The darker forces oppressed his constitution like a weight which seemed to hold him back from physical exertion, though his mind was clear to the end, yet in his last hours, we could plainly see that his higher spiritual self had left the body, for there was a coldness which we knew was a forerunner of death. He also seemed to have lost that powerful expression of the will which was ever with him through life and which enabled him to eliminate all the undesirable features of his physical nature. We miss him as the head of our brotherhood, as our instructor in the way of life, for he was an example to be followed. Our Brother was at all times worthy of respect. Though we sought to lean upon the Spirit of God, yet we looked up to him as our second witness of the truth, and our helper. For he always called our attention to our failings, and cautioned us to correct them or else there would be a separation between us and the Spirit of God. He taught us that the *Holy Spirit is The Gate* to the fountain of life, and that it hinges on love and mercy for humanity. He also taught us that if we were passive to the Spirit of God, we should soon find that love is the real hinge upon which all the questions of life are turned.

Our Brother recognized God as the fountain of living waters, and that there would be a time coming in the progress of every individual soul when he should have access to those waters that never cease to flow and heal those who use it.

We, at least, have been greatly benefitted both physically and mentally, and have the assurance within our souls of the truth of his words. But many may fall by the

wayside when they hear of his death. He said shortly before he died, that those who have the Spirit of God within their souls can never depart from the truth of His words. We are now left to stand on our own feet, and can lean upon no other source but God. We realize that this work in the past has had many enemies. But we know that our heavenly Father is able to defend it against all the powers of hell. We know that the Esoteric work is the effectual and powerful work of God, in its regenerating power and in its carrying forward to the end that which God purposed in man from the beginning. We take up the work where Brother Butler left it off, and we know that our Father in Heaven will defend it against all opposition. He will keep our brethren in the world and draw them nearer to us in spirit until the Esoteric work is an accomplished fact.



Editorial



IRAM E. BUTLER past out of the body on the morning of Nov. 3, thirty minutes after midnight, he was born July 29, 1841, about 4 a. m. in New York state, U. S. A.

THE greatest commetary one can write on the life of our beloved Brother Butler, is to point souls to his works—to his writings; for “By their fruits ye shall know them.” One reading his books who has the spirit of truth within them, will know that they contain no ordinary truths; and when we realize that they were given to the

world before New Thought, or any of the various cults now in vogue were thought of, we marvel at the wisdom of the man. When we consider that we are now in the thirtieth edition of Bible Review, and what the state of the minds of the people were thirty years ago, so far as advancement in any freedom of religious thought, we can say verily the truths that he has promulgated have leavened the whole lump.

When we consider that there was no work in existence, such as "Solar Biology;" that it is an entirely new science given to the world to help men to know themselves; that it is now used thruout the world by astrologers, physicians, teachers, ministers, and parents; that "Practical Methods to Insure Success" has given directions for attaining success in the things of this world, and "yet to those who want to reach the highest goal of human attainment, these methods are equally essential, because they are methods leading to compliance with nature's laws, and therefore Divine laws;" that "The Seven Creative Principles" portray a marvelous insight into the workings of all nature—the cause side of all life; that "The Goal of Life" is so far in advance of the average mind of man, that it will take a long time for the world at large to *know* that it has such knowledge within reach; that if all his other writings, too numerous to mention, were brought together and reviewed, the scholars of the world would exclaim, "How knoweth this man letters?"

Altho we of the Fraternity are greatly bereaved over the loss of our elder Brother, yet we know that our loss is not a personal loss in the sense that such bereavements usually are. For he gave himself to the world, and that loss touches all whom the spirit of truth has touched. The loss is as if a great light had gone out of the world, for

a great love is a great light.

But the greatest memorial any one can erect for our Brother is to incorporate his teachings in their lives, and to live them. He often said I have given the teachings, it now remains for the people to live them.

We here of the Fraternity are trying to follow those instructions, and we are bound together in brotherly love to carry on the work that he so sacrificingly began *viz.*, to publish Brother Butler's books, and "Bible Review" and to send them out to the world.

Altho Brother Butler's death will be a great shock to all, yet as he so often said, those who have the spirit of truth will know the truth; for "The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." We here are conscious that we still have that same Spirit, that Holy Spirit, that guided him, helping us in our work; and that it is God's will that we should dwell together in unity of spirit, as a means to that end; for those who have a consciousness of immortality in the body engraved on their souls cannot let go of that consciousness.

Love is a great light. For as light dispells darkness, so does love reveal wisdom. No one was ever endowed with great wisdom who did not have great love. Not love for some particular individual, but that broad universal love for humanity; that love that loves for the sake of loving; that love that loves to help the frail and weak of earth; that love that loves to lift the down-hearted of earth into the broad sunlight of God's glorious light.

To our friends in Canada, we wish to say that when Canadian money is sent us we can do nothing with it but send it back to Canada, and pay the expense of getting a money order. Our local banks will not accept Canadian money even at a discount, so we ask our friends to send us money orders. Canadian stamps can be disposed of only by sending them to some friend in Canada who is kind enough to keep them and to send us a money order for them.

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., 1917

Body	Enters	On day	h.	m.
☾	♊	1	7	9 p. m.
"	♋	4	4	32 a. m.
"	♌	6	3	28 p. m.
"	♍	9	3	55 a. m.
"	♎	11	4	54 p. m.
"	♏	14	4	56 a. m.
"	♐	16	2	23 p. m.
"	♑	18	8	9 p. m.
"	♒	20	10	20 p. m.
"	♓	22	10	11 p. m.
"	♈	24	9	34 p. m.
"	♉	26	10	27 p. m.
"	♊	29	2	28 a. m.
"	♋	31	10	19 a. m.

♄	♓	20	9	29 a. m.
♀	♋	18	3	13 a. m.
♁	♎	4	1	7 p. m.
"	♑	9	1	44 p. m.
"	♒	14	8	9 a. m.
"	♓	19	6	44 a. m.
"	♈	24	9	3 p. m.

		On Jan. 1st			
♂	is in	♏	2°	56'	43"
♄	" "	♎	6°	39'	41"
♁	" "	♒	26°	31'	51"
♄	" "	♏	19°	16'	15"

BIBLE REVIEW

VOL. XV

JANUARY, 1917

No. 4

Prayer Dynamics

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

THE most important of all arts is
THE ART OF PRAYER
and to know how to pray aright is the
greatest of all sciences. It is indeed the
superscience (*επεγνώσις*) which comprehends
that which surpasses knowledge, prayer is not a mere
asking; this is only the outward shell. The supreme
prayer can only be prayed when asking ceases, when the
Soul is freed from desire, when

SHE SEEKETH NOT HER OWN
but the things of God. Much that passes for prayer is
absolutely futile, mere wind, yea worse; it is hypocrisy
like that of the Pharisees, which is worse than blank
and utter atheism. True prayer means the ability to
exercise the power of God on earth, as it was exercised
by Jesus. Those who really "walk as he walked," can
say with him, "I know that thou hearest me always."
This is the Key

THE MASTER KEY
that unlocks all the mysteries of the kingdom of the

heavens. It is of three kinds, varying in degree and intensity. The *first* is

THE PRAYER OF WORDS,

which are effectual only when energized by the Holy Spirit. The *second* is

THE PRAYER OF THOUGHT,

which is generally deeper, often more sincere and thoro, and of course more continuous. The prayer of thought can only be effectual as inspired by the Holy Spirit, and for the purpose it is necessary that we *live in the Spirit*, and take step by step with the Spirit.

But there is a *third* kind of prayer which is as high above these as Heaven is above the Earth. It comes to us in the Inner Solitude when we *cease utterly* from our own thinking and willing, and

LET GOD PRAY IN US.

We are living in days of great tribulation; days of the anguish of the birth-throes of a New Creation. It is more than ever necessary in these days that we should know how to pray. The message of the Eternal comes therefore, to each one of us, saying, "Present your whole being as a prayer-instrument to God, that the Spirit Himself may pray in you, the universal prayer for the whole creation." For we who are the Sons of God, thru whom the whole creation is to be redeemed from the bondage of corruption, *know not what* to pray for as we ought, but the Spirit Himself maketh intercession, on our behalf, and on behalf of the whole universe, with groanings *which cannot be uttered*. That is, with

THE DESIRES OF GOD

for the Spirit alone knoweth what the will of God is, "The things of God none knoweth save the spirit of God." The chief requirement then is *passivity*, as absolute and utter and complete as if we were dead. The Scriptures abound with exhortations to this effect: "Be *still* and

know that I Am God." "Be silent unto God and let him mould thee." "Be dumb to YAHVEH, O, my soul," and many others of like meaning. In this case we are conscious only of intense longings, "for the Spirit is making intercession [in us] with sighings unutterable," often indeed painful; for we are jointly-sighing and jointly-travailing in birth-throes for the whole Creation.


Much has been said of the prayer of Elijah which shut the heavens for three years and a half. That truly was the prayer of a *God-energized man*, but the prayer of which we are now speaking is the prayer of God. His prayer affected the destiny of a whole nation for a time, but this of a whole universe for all eternity. God needs those who will offer themselves as Dynamos, for apart from such, the *Dunamis* of the Spirit can no more be made manifest, or brought into use, than could that great power of God which we call electricity without its dynamos. God has made the groaning creation dependent on the Sons of God. Apart from them it cannot be delivered from the bondage of corruption. At present God is straitened in us. The Holy Oil is not poured out for lack of vessels. He is calling for more vessels and for larger capacity: "Be ye also enlarged." For we who are members of the Body, are His *pleroma*, His complement, His completion. As the Branch cannot bear fruit of itself, so neither can the vine bear fruit without Branches. The greatest need of the Day is for Prayer Dynamos in whom the Spirit can pray the universal prayer, the Prayer of Omniscience, Omnipotence and Omnipresence.



There is so much said in these days about finding one's center, but there is only one center that one can find that will surely bring happiness, and that center is keeping the mind "stayed on God."—D——.

Thankfulness

BY CHARLOTTA (INDIA)

 HE majority of people are not thankful. I once heard that there was no word in the Indian languages to express thankfulness; however that may be, we know that God looketh upon the heart, and if true thankfulness be there, it will find some outward expression both in word and in deed. I wish to speak of humanity in general.

It is striking how very little natural and spontaneous thankfulness there is to be found. This applies to Christian as well as nonchristian. Still as I read the promises contained in the word of God, they are almost invariably made upon conditions of his being approached with praise and thanksgiving. "Enter his gates with thanksgiving, and into his courts with praise," says the sweet singer of Israel, and Paul the great Apostle of Christianity writes to his Gentile converts, "Be anxious for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." (Phil. iv. 6.)

We also find that the curses which fell upon both Jew and Gentile were because of unthankfulness. To the jews God said, "Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all

things." (Deut. xxviii. 47-48.) And of the Gentiles it is written, "Because that, when they knew God, they glorified him not as God, neither were thankful;" (Rom. i. 21.) a perusal of this chapter is as a man looking into a mirror, and seeing conditions as they exist to-day in many parts of the earth. And the root of all the misery, and degradation therein exprest is unthankfulness. The souls cannot approach God without praise, if they do their prayers are not answered; the next step is to doubt his existence, or his love, they who do become subject to every human misery. Then they try to solve the difficult problem by blaming God or someone else for their misfortunes. This is the case either with nations or individuals.

Nations which were once mighty powers have become slaves to cruel tyrants or are in more or less subjection to other nations. But very few have ever searched out the real cause of their suffering. It is so much easier to criticize others than to humble one's self. Humility and thankfulness bring in their train every desire of the soul.

Put away all bitterness, from your heart and mind. Offer unto God thanksgiving, and pay thy vows unto the Most High. It is then that he will deliver you, and thou shalt glorify him.



THE eye cannot say to the hand I have no need of thee: nor again the head to the feet." These words tell us very plainly that no one sign is of any more importance than another. On the other hand, each sign is of the most importance in its own place; but often utterly useless even to being in the way out of its place. If the feet and hands were to exchange places the powers of each would be greatly retarded, and so with all the other members. Then what folly to try to imitate or to be like some one else. When one can function in one's own place or sign perfectly, then one has attained to perfection.—D——.

Christian Citizenship

BY NATHAN DAVIS

FOR our citizenship is in heaven: whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.—Phil. iii 20-21.

✿✿✿✿✿ CITIZENSHIP pertains to the obligations,
✿ C ✿ rights, and privileges of a citizen. When
✿ ✿ our citizenship is transferred to, and estab-
✿ ✿ lished in heaven, then will all our physical
✿✿✿✿✿ senses function in the heavenly world. Re-
generation, or the spiritual birth, is a guarantee or war-
rant of this. For we know that when we have past out
of death into life—when we have past from the sover-
eignty of the god of this world into the sovereignty of
the God of heaven, when we have escaped the bondage
of corruption into the sovereignty of Jesus Christ—we
shall see the heaven opened, and the angels of God as-
cending and descending upon the Son of Man.

Civic righteousness, which is the righteousness of the law, must come first, and afterwards the righteousness of spirit-life when all are fellow-citizens of deific men and of the household of God. Jesus Christ, himself, was the pioneer in this forward movement. He established a higher degree of righteousness than had ever been known before. Under the gospel dispensation greater good has been dispensed than in all previous ages. In no previous age had any been regenerated or born of the Spirit. None had ever attained to a finished righteousness, or

had finished the work of overcoming after the manner of Christ's overcoming, who abolished death, and brought to light life and immortality thru his gospel. He established a law of spirit-life by which all might be made free from the law of corruption, or the law of sin, sickness, and death. The prophet Isaiah, as he looked across the expanse of the centuries, saw that the inhabitants or citizens of Christ's sovereignty would not say, "I am sick," but that all who become citizens under his dominion would be immune from sin, sickness, and death.

Jesus came to set up and to establish the Kingdom of God upon the earth; and he has made clear the necessary steps to be taken in the establishing of a citizenship in this Kingdom; but Ministers ordained of men continue to exalt civic righteousness, which is of the law, and when they preach they never get beyond its requirements or its rewards and continue to quote, "It is appointed unto all men once to die," which is true under the dispensation of the Mosaic law, but not true under the dispensation of the law of spirit-life, as demonstrated by the Master who abolished death and brought to light life and immortality. Neither Christ, nor his Apostles would ever have died a natural death, but having the spirit of the martyrs, they must needs suffer martyrdom. Paul testified that the law of spirit-life had made him free from the law of sin and death; and it took the executioner's ax to end his career after the deadly viper had failed to end it; and the boiling oil into which John was thrown had no power to harm him; and tho tradition tells us he died a natural death at an extreme old age, yet we believe it not; and we truly think that the preponderance of evidence shows he is of that number who having overcome all enemies, and having attained to deific manhood is privileged to go and come as he chooses, in absolute harmony with the Infinite One.

In these Laodocean days, there is a strong tendency to confusion by classing the Kingdoms of this world as the Kingdom of our Lord and his Christ, and also by classing the Kingdom of our Lord and his Christ as a Kingdom of this world only, but God by the mouth of his prophet has said, "Woe unto him who calleth good evil, and who calleth evil good." Ye cannot serve God and Mammon. Ye cannot exercise citizenship in a Kingdom of this world and also in the Kingdom of our Lord and his Christ at one and the same time. If all would join in a lawful forward movement, the Kingdoms of this world would very soon become the Kingdoms of our Lord and his Christ.

In the evolutionary unfoldment, civic righteousness must come first which is the righteousness of the law, and afterwards the righteousness of spirit-life, when all become fellow-citizens of deific men and of the household of God. The kingdom of our Lord and his Christ never can fall into the descending current of involution and become a kingdom of this world; or be brought under the dominion of the god of this world. All men who have renounced allegiance to the god of this world, and have established their citizenship under the dominion of our Lord and his Christ, if they attempt a return to the dominion of the god of this world, simply attempt the impossible; what God does is done forever. If God has sealed your citizenship in his dominion of deific men, no temptation to a return can possibly touch you.

When the Church of the First Born was first launched from the plastic hand of God, not many attained to an established citizenship in the new dominion. There came a falling away, but the seed was implanted; and like the leaven which a woman hid in the measure of meal, it is working, and very soon we shall see the elect ones coming to the light and traversing that highway which shin-

eth brighter and brighter unto the perfect day, or the day of citizenship in the kingdom of our Lord and his Christ. We are already on the verge of the aquarius, or spiritual age, when the sons of God shall be manifest. The spirit of eternal truth is flowing into the consciousness, and illuminating the mentality of the called ones; and though there are more candidates than any man can number, yet we shall soon see the elect ones taking their places as full-fledged citizens in the kingdom of our Lord; but there will be very many who will fail to fill their lamps with oil, and their lamps will go out before their citizenship is established.

Eternal vigilance is the price of victory over the world, flesh, devil, death, hell, and the grave. "Things seen are temporal, things not seen are eternal." "The Kingdom of God cometh not with observation: neither shall they say lo, here! or lo, there! for behold the Kingdom of God is within you." None but overcomers after the manner of Christ's overcoming are citizens of this Kingdom. When man is born of the flesh, his mother gives him a name; when he is born of the Spirit, Jesus Christ gives him a new name by which he is known to the citizens of this Kingdom, which is the Four-square City spoken of in Revelation. The Four-square City signifies a sovereignty, under which there can be no injustice perpetrated against any citizen; but all have equal privileges, and differ only in capacity. For some will have talent for the ruling of two cities; while others will have a talent for ruling ten cities. All men who have a substantial interest in the construction, when the times of refreshing shall come from the presence of the Lord, should repent of all evil-doing, and quickly get in line with the forward movement. There are very many cults being organized with this end in view. Some are striving to establish centers of right living as beacon lights to the world; but it is only

those who have established their citizenship in the Kingdom of God that can be relied upon as safe counselors in this matter.

May the holy angels to whom the Lord hath given charge concerning you, guide yon aright in all things.



WHITE LIES

ARTHUR GOODENOUGH.

White lies! Who talks of lies that are white?
Are white lies told of in Sacred Writ?
Why the whitest lie is as black as night
Or the reek that rises out of the Pit.

White lies! beware of the smooth excuse—
The honey offered to heal a sting;
There is poison in it and who would use
Must learn of its evil lingering.

White lies! 'Tis a trap that Satan sets
For every mortal beneath the sky;
And he is the victim when first he lets
His soul be snared by a small white lie!

White crows—white BLACKBIRDS are none so rare
As witnesseth many a cunning wight,
But where upon earth, in the sea or air
Is the eye that has looked on a lie that's white?

Then God have mercy on foolish FOLK
Who welcome falsehood in softer guise,
And let the spirals of Tophet's smoke
Cloud their reason and blur their eyes!

Man

BY ASAPH

WHAT is man that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the work of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air; the fish of the sea, and whatsoever passeth thru the paths of the seas. O LORD Our Lord, how excellent is thy Name in all the earth!—Ps. viii. 4-9.

THE greatest study, and at the same time the most important, is man; for in him resides that active principle, which, as the generative power, produced all the social phenomena in the past and in the present—his history, his advance in Art, Science, Philosophy, Religion Industry, Political and Social Institutions, as well as his misery, his distress, his poverty, his deterioration, his death, the fall of nations, and the disappearance of races. To understand the social destiny of the race, the end for which it was created, and placed upon the earth, and the the future social changes, which inevitably must take place, we must study man, not only from the standpoint of his generative power, but also from the consideration of his ability to control, to govern, and to utilize the creative energies of his own being for use in good upon the earth.

Please observe, that man's ideas are derived at times from and thru the operation of the senses; at other times from reason acquired thru experience, which created in him knowledge of the consequences of his acts and from

investigations in all domains of Nature. This latter monitor of his existence is Wisdom. In the period of his childhood and youth, man is led by the impressions and impulses of his sensuous nature; and it is only at maturity that he takes notice of the effects and consequences growing out of the acts committed thru their influence. Such individuals, however, are rarely found, and the vast majority of the human race never give a thought of why they suffer, why they are sick, why they are weak, and why they die, where they come from, or whither they go. To them all these phenomena are in the keeping of Providence. The natural man does not care to investigate these all-important subjects; he not only avoids their discussion, but resents any one's interference with his prerogative of living under the dominion of the sexual passion.

Yet, on the other hand, there are on earth to-day many thinking people who sincerely wish to enter upon another, higher, and nobler existence, filled with something tangible, real, and lasting; not in the unknown beyond somewhere in space but here on earth, and to those people the Spirit of Truth has always addressed itself, and speaks to-day,

"Doth not Wisdom cry? and understanding put forth her voice? She standeth on the top of high places, by the way in the places of the paths. She crieth at the gates at the entry of the City, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of man. O ye simple! understand wisdom, and ye fools, be of an understanding heart. Hear: for I will speak of excellent things; and the opening of my lips shall be right things." (Prov. viii. 1-6.)

All intelligent thinking men will agree that the State is in reality a greater body than individual man, and it is only reasonable to lay down the proposition, that the State should be in full control of all the functions it exhibits

in its existence as a social structure. Being an aggregation of a multitude of personalities who, in relation to the State are only composite cell-structures, the State should govern itself; namely, all members of its body, in such a manner that every kind of disorder, inharmony, want, anxiety, sickness and even death should cease to exist in its midst. This proposition, essentially implies, that the members of the state, are intelligent and rational beings, evolved to such heights of spiritual perception that each is a master of his thoughts, desires, will and vital being, and that those who administer the affairs of the State do so only as a matter of routine essential in the life of a large, social body.

The governing power of a true State being a Spiritual Intelligence, regulates every function of its social structure; and is therefore a community which owns all the resources it possesses, whether lands, moneys, industries, and its products, modes of transportation, methods of exchange, and governs even those vital functions which formerly were held to be individual property, to be used according to the desire and pleasure of man or woman.

Such a State, therefore, is to all intents and purposes one individual, because as a society of people it functions as a man. At the same time, it must be observed that the State in no wise smothers the vital-creative power residing in each individual; and the life-energies of each man or woman are as active as ever if not more active, but their use is turned to a higher and a nobler purpose than the procreation of specie or its degrading use for pleasure.

Freedom in such an organization is one of the most refreshing features, because every individual, having entered into the greater thru choice, and being divested from the lower propensities, exists in the pure atmosphere of USE; namely, no one in that organization owns anything

whatever, with the exception of those trifles which are essential for personal, bodily comfort.

In that State are found, as has been said, Arts, Industries, Agricultural pursuits Mechanical Factories, Literary Centers; in fact every branch of human activity flourishes in that State governed by the true spiritual perception of man's use in being. Each individual (cell) in that organization having fully overcome the weakness of the flesh and having acquired full insight into his or her specialization, is enabled thereby to contribute his or her gifts to the general fund of knowledge needed in the guidance of those living in the underworld, who desire information regarding the methods of life essential to reach the true destiny of man; for it must be remembered that truth and divine order are to be enthroned in all mankind, and upon all the earth; in its time. But to-day the voice of Truth speaks only to the few pioneers who are ready and willing to establish the new and true life of man upon earth.

To teach a science, or a language, or a philosophy, or a religion, the individual must possess a knowledge of the subject in himself; and this knowledge must be founded on facts. Man at no stage of his career has displayed that knowledge of social order which would proclaim him a Statesman and philosopher fully in possession of those laws; for look where we may, from the most remote times until now, we fail to discover a social government possessing those features which a divine, social State, as described by the Revelator John is supposed to be, and in which there is no sorrow, nor want, nor disease, nor death, and social excellence and culture of such a refined degree that its light shall be for the healing of the nations of the earth. The system of life which man has established upon earth was founded upon violence; and the latter created a right of possession or property, thus

erecting two delusions; namely, Lust, and Mammon, and we find that, man's institutions the world over, are sustained not by love, unity, solidarity and by altruism, but by bayonets, guns, clubs, jails, penitentiaries, and the scaffold; and at the present moment, the civilized part of man has taken a back seat, exposing to full view the beast in man which is destined to destroy the very system it has raised upon earth, carrying in its debris, and into oblivion, millions upon millions of those deluded creatures who still uphold a system of life condemned by the Creator from the beginning. "For in the day that thou eatest thereof thou shalt surely die."

Please observe that in the dawn of man's career on earth, there were individuals who as philosophers seemed to possess that inner intuitive vision of the true nature of man, which is effectually hidden by the physical, deceptive world; because man living in the sensuous sphere of his being, takes it for a reality, while it is the shadow of man's own folly.

To emerge into the real, one must, as the Master declared, be born again; namely, man must cease to perceive things collectively, en masse, or in composite pictures; and to enter into the nature of those elements composing all being, before his inner conscious eye can discern the truth. Now, no man can accomplish this miracle in himself, unless he complies with the law of regeneration or conservation of sexual energy in its absolute meaning, and retaining his consciousness while asleep, overcome the malignant influence of the denizens of the psychic world. Man's form in which he dwells is composed of a multitude of living cells, and each cell a congregation of organic molecules, which are made up out of thousands of atoms; and the latter in their turn are a composition of electrical ions or vortices, being miniature whirlpools of electrical energy, out of which the visible Universe is

formed. Now the soul of animal man being a product of physical impressions and impulses, looks upon the world and its environment as a compact mass. He receives collective impressions. He does not see the cells and molecules, and atoms composing the objects before his eyes, hence his knowledge is wholly collective, and being at the same time a sensuous being subservient to the impulses of the sex, he fails to realize that in control of the fires of life, resides the key to eternal life; nor can he grasp the idea of the unity of the race, of which the individual is only a cell, and living in the delusion of individualism and separatedness pursuing the acquisition of perishable wealth, he dies like unto the beast passing with his limited consciousness for a time into the local astral of his desires which ruled him while in the flesh. Stability and continuity of any organization in nature, by which is meant that which is produced by the process of generation, as well as of man's construction, are of greater or less duration. Being a product of time, it rises, reaches its zenith, declines and disappears. Therefore when the function of any organization or institution is completed, it begins to deteriorate, decay, and finally ceases to be; and from this point of view, all the construction of man's hands, systems of government, pursuits in life, and ideas as to the reason of his being, being based on a wrong foundation; namely, generation, are doomed to pass away, and give place to the real and the true—immortality of man in form and function, in an orderly, harmonious society functioning as one man. Birth, growth, decay, and death are the conditions and states of all finite things, because they have rise in the self-will of man, whose origin is to be sought for, and found in the sex-elements of his being.

In looking at the present status of the race, we see unmistakable evidences that the fulness of time has come

to man's present systems of teachings, beliefs, and practise. The evidence to confirm this view can be observed in the fact that there is now in the world a counterforce, against all the organized teachings operative in Church, College, State, and social usages, and this counterforce was brought to light some two-thousand years ago, by our LORD, whose teachings on regeneration and righteousness in thought, word, and deed, as a foundation of a new system of life, has at this age matured a great many souls who recognizing the truth of an immortal life, as the destiny of man upon earth have excepted the practise of regeneration or conservation of sexual energy, and have become the silent leaven which is to leaven the whole lump. Since the appearance of the esoteric teachings, new interpretations are fast displacing the old teachings of science, and nature's labor; the sick are cured by different methods from those employed in former days; and the Scripture is expounded by many from the standpoint of Truth instead of the letter. At the same time the different shades of beliefs, and new views upon social and economic questions have created organizations so as to give greater strength to their existence and realization of their ideals; but as each and all retain the same erroneous basis, sexual perversion, this feature only verifies the prediction made by the LORD in Matthew xiii. 24-30.


This fact, however, is not perceived on the surface save by those who have the light of the Spirit within, for the grossness and sensuality of the masses and the world's psychic effluvia prevent the seeing of the processes of evolution as it works in nature, and the social structure of man. The most powerful governments which have been centralizing in the last forty years, are to-day engaged in a deathly struggle for supremacy, which none however can reach. Each, driven into this conflict by the demons Lust and Mammon, is ambitious to compass

and own the resources of the earth; but when this conflict will cease, it will be found that the whole of man's present established order of teachings, beliefs, and practise has undergone a radical change, and man will be ready to be led to the contemplation, study and practise of that orderly, and harmonious as well as peaceful life, which God has predestined for him from the beginning of time. (Gen. i. 26.) Society is to be led by those who having attained the mastership over the lower nature of their being are to-day ready to establish the true kingdom of God upon earth; and by those means demonstrate man's divine origin; and that without self-government in man's thought, desire, and vital being no social structure can enjoy the blessings of heaven.

This colossal transformation is yet in the future, and must be preceded by the socialization of those individuals above spoken of who are to be the supplanters of the old and decaying with the new and everlasting. "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." (Rev. i. 19.)

Example

BY DINAH

 PROBABLY there is no one thing in all the realm of so-called piety, that will cause one to be an hypocrite so much as trying to be an example, or to set an example for others. Yet the clergymen of certain churches before the collection is taken will admonish their congregation "Let your light so shine before men, that they may see your good works, and glorify your Father

which is in heaven." This is nothing but sacrilege to use these Divine words in this way. For the same Christ that said these beautiful words also said, "Of a truth I say unto you, This poor widow cast in more than they all: for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had." This commendation was not because the gift was so large that it would attract attention and cause her to be an example. No it was because when one gives willingly of all that they have, it is always given from the heart; and it was that great gift of love that the Christ commended. For the same reason the Christ commended the woman who was "a sinner," and who brought "an alabaster cruse of ointment, and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment," and when his disciples upbraided him for allowing such a sinful woman to touch him, he said, "Her sins which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." There was no posing for an example in this case—no hypocrisy.

Nowhere in Christ's teachings does he commend example, but he calls it by no gentle names, for he called the the great exemplars of that day—the Pharisees—"hypocrites," and the Scribes, "whited sepulchres."

The reason that the preachers, the Scribes of to-day, are such hypocrites is that they love to be an example. There are many things that they would like to do, but they do them not lest they set a bad example. Likewise there are many commendable things that they do that they do not like to do, but they feel compelled to do them for an example. All such offerings are as filthy rags in the sight of God, while many, very many, will do things in privacy that they will not do in public, for fear of

setting a bad example. What better way of fostering hypocrisy!

We are safe in saying that no person however honest at the start, can remain so, who does anything for an example, and that they will be dominated by an hypocrisy so subtle that nothing but the light of the Spirit can reveal it to them.

The great ones of earth have never dreamed of being examples, much less of posing to be examples. The great souls who have given out truths to uplift humanity have exhorted humanity to receive the truth but not to look to their personality.

This living for example is a concoction of men's own evil minds, to enable them to appear what they would like to be—but what they are not. Our great Light, and Teacher that we have had here among us, gave us this wonderful motto: "To be and to appear what you really are, is a magnificent attainment."



The Lion of God

BY R. C.

"AND Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

"The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant."—Luke xxi. 24; Jeremiah v. 7.



THE heritage of Jacob is express in these words: "Therefore God give thee the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow

down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee." (Gen.xxvii.28-29.) This birthright or heritage was given unto the SONS of Joseph. (1 Chron. v. 1; Gen.xlviii. 5-20.) And of course, the birth-right having been given to Ephraim and Manasseh, the sons of Joseph, it has past down the centuries thru and to their lineal descendants; out of whom will be gathered the first ripe fruit of the earth, the 144,000. This body, which is to constitute the Messiah of the age presently to be ushered in, will consist of an equal number from each sign of the zodiac, all literal descendants of Joseph. The body will therefore be the Shepherd, the stone of Israel. Here, then, is, the solution of Ezekiel's wheel within a wheel. The writer has long entertained the opinion that Hiram E. Butler, now at rest with his fathers,* was none other than Joseph himself. As I have read his almost affectionate references to the Golden Sign of Leo, and of him who was separated from his brethren, there has come to my mind that sonnet of the bard of Avon:

"Why is my verse so barren of new pride,
So far from variation or quick change?
Why with the time do I not glance aside
To new-found methods and to compounds strange?
Why write I still all one, ever the same,
And keep invention in a noted weed,
What every word doth almost tell my name,
Showing their birth and where they did proceed?
O, know, sweet love, I always write of you,
And you and love are still my argument;
So all my best is dressing old words new,
Spending again what is already spent:

*We who know Brother Butler the best have the evidence within ourselves that he is serving in that great Body of the Elohim of which he had been so long a member while on earth, and with whom he had been so long in constant touch.—

Literary Ed.

For as the sun is daily new and old,
So is my love still telling what is told."

In connection with the thought entertained in this article, and remembering the wheel within a wheel, the blessing of Moses upon the children of Israel, in so far as it relates to Joseph, is worth repeating:

"And of Joseph he said, Blessed of the LORD, be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hill, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Deuteronomy xxxiii. 13-17.)

It is time that we recognized our own regal lineage, and with hope renewed, press forward to the goal of the high calling; for the Lion of God is soon to become the light of the world, and not only the savior and preserver of his own beloved brethren, but of all the nations and peoples of the earth.



Out of the union of Divine Love and Wisdom comes the Son of God.—D——.

PROGRESSION

BY VIRGIL

God's law is all progression,
Ever moving, ever swaying
In rhythmical progression—
Rotating, cycling, pulsing
In progression.

Nature's law is all progression,
Ever growing, e'er decaying
In the womb of Earth progression—
Seeding, budding, fruiting
In progression.

Law of Love is all progression,
E'er constructive, e'er productive
In harmonious progression—
Generative, creative, conceptive
In progression.

Law of Hate is all progression,
E'er destroying, e'er defiling
In an orgy of progression—
Blasting, wasting, defacing
In progression.

Law of Man is all progression,
Ever breathing, ever dying,
All his acts are his progression—
Thoughts and words and deeds
In progression.

Law of Life is all progression,
E'er ascending, e'er descending
Is the pathway of progression—
Lessons for the "Wondrous Three"
In progression.

Karmic law is all progression,
E'er applying, e'er denying
In the school of Soul's progression—
Lessons of the Cosmic whole
In progression.

The Prince of Peace

BY ELI

★✠✠✠★ **T**HE man or the woman who really conducts his or her life so as to live in peace, holds an important place in the true spirit of devotion toward God. Such a one has a soul who is highly unfolded, and is truly a son of God, even as Jesus the Christ was a son and had all the attributes befitting a prince. In order to be a Son the soul must be free from disturbance. If we allow ourselves to become agitated, there can be no order or security. Disorder brings terror, anger and anxiety. When we are conforming to the laws of God, we are able to retain that spiritual calm even while we are at variance with a brother; and we do not increase the disturbance either by word or act, or by endeavoring to reconcile him. Hence in order to rest in a consciousness of peace it is necessary to suppress our wrong thoughts and feelings, and not to speak revengefully; but to silence the external man.

How gratifying it is under such trying circumstances to be mild, and of a peaceful temper. How often we find that it is better to take peaceful measures in our disagreements when one aims to violate or to disturb our peace. It is said that, "Men will wrangle for religion, write for it, fight for it, die for it, anything but live for it." To live for it, the soul must entertain the mildest and purest thoughts. Our words which spring from the thoughts within, must be of such a nature, that they do not break the links in the chain of friendship and love.

Remember that when suspicion comes and you breathe it from your lips, you leave a dark stain, it steals our brother's strength away. For we steal from our brother the more valuable gifts of the Spirit of God, by every thought of dishonor, uncertainty, or suspicion.

The more refined and sensitive the soul becomes, the greater and more numerous become his adversaries. His sensitiveness and refinement indicates advancement in the consciousness of his soul. There are thousands of personified demons who hate his success; or else they would not constantly aim to tear down and destroy this consciousness of our Father in heaven.

Many times, we carry some hidden deceit, which is disguised behind our friendly acts, but suspicion will in time so work on the mind that we will unconsciously uncover our pretences either by giving a cruel blow, or by word or deed. But a gentle nature even tho we tread it down under our feet, even tho we think we have crushed it, will still give a look of kindness. In goodness and truth, there is no fear, for if there is love and kindness in a man's heart, it will influence the mind to such an extent that fear is removed. Love will enable a man to pass smoothly thru life. How often do we find that a cruel avenger is sent against us, but the Prince of Peace within our soul is calm, serene, and true under all circumstances. Life is a wonderful study, in it we find so many different characteristics, all made up of evil and goodness; sometimes the evil overrules our good. Evil may be masked beneath a cloak of apparent concealment; but if guile is there it will be impossible to hide it.

Every living thing in nature grows from within outwards. Therefore all the qualities within us will eventually crop out from beneath. Sometimes we enter into conversation with a supposed friend, he may salute you with a friendly smile; but you study the action of his

countenance, and beneath it you read there is something hideous hidden. It may be jealousy, hate, or suspicion of some kind. The expression of his face reveals some hidden thought, and you know that he is only waiting for an opportunity to strike at the peace in your soul. Such we find human nature in almost every walk of life. If we desire to retain that peace which is of God, we must be free, open and honest in our dealings with men.

Mankind in the present disturbing conditions of the earth, breathes in an oppressive atmosphere, and an influence of hate. Therefore be careful. Remember that a little difference between two friends that produces a dispute may become a war; and cause them to keep a distance, and to withdraw from each other's society. If you have had such a difference restore such a one to friendship and love if you can; even tho he may be in the wrong, it is your duty if you love peace to bring your reasoning mind to a state of quiet submission, and leave it to the Mighty One above to right that wrong, and peace will never depart from you.

We sincerely pity one who is so unfortunate as to be constantly wrangling over worthless and trivial matters, and seeks only rebellion thru some biting jest, or fault-finding remark, in order to retard the hope of another, and to make him sick at heart. If you see anything that is not good in another, "see twice as much as you speak of;" or better still, if you can keep your tongue under control, you will at least not make him miserable by wrecking his hope of attaining the peace and unity with our Father in heaven.

St. John says: "Little children love one another." Yes, do not make your brother miserable and annoy his life by an unruly tongue. What is life without hope? If we destroy his ope that cruel accuser or avenger will be sent against us to torment our soul.

Sowing and Reaping

LEO-LIBRA

BE not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Gal. vi. 7.

THIS text is usually applied to the evil things that a man or woman sows; but the law obtains just as forcibly with regard to the good things that a man sows as to the evil things. If one sows good seed, he is just so sure to reap good fruit—just so sure as the sun shines and the rain descends.

We often see people who apparently never have any trouble, who as it were have all the good things of this world thrust upon them, with very little effort or cost on their part. Again we see those who have toiled and striven, and have even done good to their fellows, who seem to get nothing but evil and suffering in return; and the seeker after truth asks, "How does this law hold good in these cases?"

The orthodox people will tell you that the rewards are not forthcoming here but that they await the Christian in the mansions in the skies. But this answer does not satisfy the mind that has ceased to take others' explanations, but who is looking for laws and reasons from the cause-side. If this law of sowing and reaping is a universal law that applies to every one, then why does it not apply on the earth where one can see the cause and the effect. One would be regarded as demented who would look for a crop of wheat outside of the field in

which it was planted—up in the astral somewhere. We do the reaping where the sowing has been done. And we do the sowing, where we expect to reap.

But here some one says, "That law if it does hold good on all planes is not discernible in many cases." For example, we often see the young and innocent suffer and die young, before they have come to the years of accountability, and the orthodox teachers will tell you that God's ways are past finding out. But the Christ said in speaking of his attainments, and of his knowledge of the workings of God's laws, "These things shall ye do and greater." If his words are true then we should know why these laws obtain. Why some apparently reap what they do not sow, while others sow what they do not reap, in the face of that decided declaration of Paul; for if we are to become as Gods, it will never be from blind faith only, but because we understand God's laws.

But this question of reaping and sowing can never be decided by the orthodox views. The question, "Did this man sin or his parents that he was born blind?" implies that the questioners understood that the man had lived before, for how could a man sin before he was born, and the fact that the Christ answered the question as a rational one shows that he believed both in reincarnation and karma. And the answer shows that not the present man as he stood before them blind, but the man of a previous incarnation had sowed the seed of blindness on the earth, and on the earth must that seed be reaped, in order that the works of God might be made manifest,—that the cause and the effect both might be made manifest on the earth.

One need never fear that there can be any mistake made on the spirit-side, for God's laws are immutable. There is no kind of business on the earth that one can

be engaged in but what one is subject to loss, either of money, name, or station, brot about by "man's inhumanity to man," but what we sow on the spirit-side of life, no man can take from us.

What a blessed thought for those who are climbing up to see God as he is, not to see him by blind faith as directed by another. Everything that we gain on the spirit-side of life we gain for eternity, there no moth or rust can corrupt, no thieves break thru and steal. There, there is no fear of loss. For God is the light that lighteth every man.



THE TONGUE

Thou shalt be hid from the scourge of thy tongue—Job 5. 21.

"The boneless tongue, so small and weak,
Can crush and kill," declares the Greek.
"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."
The Persian proverb wisely saith,
"A lengthy tongue—an early death;"
Or sometimes takes this form instead,
"Dont' let your tongue cut off your head."
While Arab sages this import,
"The tongue's great warehouse is the heart."
From Hebrew wit the maxim sprung,
"Though feet would slip, ne'er let the tongue."
The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul."

—Selected.

The Crucifixion of the Intellect

BY J. F. EWEN (LONDON)

And the Lord said unto him, Go up.—II. Sam. ii. 1.



UNTIL we pass that point in our path where we find the Urim and Thumim written over our own spiritual nature, there almost invariably comes a time when we find that our

INTELLECT WITH ALL ITS TREASURES

and all its culture proves to be a broken reed on which to rest the burden of our guidance.

It is at such times that we feel our helplessness apart from the direct guidance of God in our affairs; and our intellect often tries to assert its usurped power to control our every action and detail of our lives. Happy is he who at such times can completely close his ear to the insistent demands of this

FALSE KING

and listen only for the voice of God.

The intellect at such times completely fails us for many reasons. What is this intellect? Is it not the sum total of impressions that we have received, either thru the experience of others, or else thru its own unregenerate activity from our association with those who are living the ordinary life of generation. Having its origin in such a

SMOKY FURNACE

(Gen. xv. 17), how can it prove a satisfactory guide to one who is throwing off the shackles that bind him to

the world of sensation, and who is seeking the purging of the

CLEAR-BURNING FIRE OF GOD.

It is very clear to many of us that even our intellect must be crucified, die and be buried before it can be resurrected into that newness of life where it shall be said "For behold I create new heavens and a new earth: and the former shall not be remembered, or come into mind."

The sooner we pass thru this dark tunnel in our experience, the better for the welfare of our own highest Self, and that of others with whom we come into contact. In many different ways this false tyrant tries to assert its wonted control over us, and only by complete reliance on the

UNSEEN GUIDANCE OF YAHVEH

can its tyranny be quelled. When doubts assail us, at such times it is good to remember the word of God,

"WHATSOEVER IS NOT OF FAITH IS SIN."

(Rom. xiv. 23.) Hence in this conflict the first thing to be destroyed is the sense of doubt as to what really is the right course for us. Doubts, therefore, for the Esoterist, come under the category of sin, for doubt is the very antithesis of faith.

What shall we do, therefore, when we are in this halting frame of mind, wishing with all our hearts to do the right thing, yet presented by our intellect with two directly distinct, and separate paths? "Whatsoever is not of faith is sin." Refuse therefore to take a step until you are again

ENTRENCHED IN THE FAITH

which alone can light up our path before us. The weakest of us can positively refuse to doubt. Having accomplished this, we can then put into practice the Divine precept of Jesus "Whatsoever things ye ask for, when ye pray, believe that ye have received, and ye shall

have." Hence the second step is for us to believe absolutely that God, not *will* guide, but that He *is* guiding us. Acting in this frame of mind, will then assuredly, almost automatically cause us to take that course which will bring us into complete victory over our unregenerate intellects.

There are three great classes of mankind; the carnal, the intellectual, and the spiritual, and it is those who are passing from the intellectual to the spiritual who are chiefly troubled by this state of hesitancy. Here therefore we would remember the cheering word of the beloved apostle John. "This is the

VICTORY THAT OVERCOMETH THE WORLD, even our faith" (1 John v. 4); and this is the same disciple who records this same experience of a crucified intellect in the life of Jesus. (John v. 23-32.) It is in this passage that we have the elucidation of the text often misquoted to Esoterists, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it."

Here we find the word wrongly translated "life" is a word from which the Greek "Psyche" is derived. This text does not refer to the seed in any sense, but refers merely to the ideals of our soul, and in a very free translation would read, Whosoever would cling to the ideals uttered by his own intellect shall lose that ideal; but whosoever shall be willing for my sake and the Gospel's to let go his own intellectual ideals, the same shall find those very ideals realized and actualized in his own experience, not because he has sought them, but because he has put first the righteousness of God's kingdom. To such students the other things that are pleasant to the soul-side of life will be added. Strange to say, as we have all experienced, when those ideals are thus discarded, and afterwards to our surprise are manifested in

our lives seemingly unasked for, we find them in their true perspective, completely denuded of the false glamour with which we formerly viewed them.

Reverting again to this experience of Jesus,

ONLY FOR ONE MOMENT

do we find Jesus allowing the thought of the intellect to assert its query, "Now is my soul troubled; and what shall I say. [Shall I say] Father save me from this hour: [on the contrary] but for this cause came I unto this hour [I shall say]: Father, glorify thy name."

Oh! if this prayer finds its embodiment in the soul of a doubting one, surely that soul shall forever have silenced the voice of the unregenerate intellect, and once for all commenced the resurrection of the spiritual and regenerate intellect, and for such a one, sweet shall the echo be from heaven. "I have both glorified it and WILL GLORIFY IT AGAIN."

Health, strength and joy be to all in Christ.



SIMILARITY

God sends the rain upon the earth, and here a pool appears and there a pool appears, and from these are formed little streams, the little streams unite and form large rivers; and these finally empty into the sea. Thus it is with God's children, here is one working and there is one working; but all unite toward one end—the sea of God's love.

They all roll onward and join as one,
As did the Christ, God's Holy Son.

—L. D. Nichols.

Strength

BY ENOCH PENN

WE read in the 86th Psalm these words, "Give thy strength unto thy servant." And again we read in Isaiah xxvi. 5: "Let him take hold of my strength."

We have often heard of the power of God, but seldom do we hear of one taking hold of the power of God and using that power for the accomplishing of his purpose.

Before we can use a power in nature, we must know something about it. This is equally true of one who would use the power of the Spirit, before one can lay hold of and use the power of God, he must learn to know God.

While the vast majority of the people acknowledge that they believe in God, yet few, very few, indeed, claim or can claim to know God. Indeed for one to say "I know God," would very likely bring against him the accusation of blasphemy. When Jesus claimed that he knew God, it raised a strong opposition against him. And yet thruout the Bible the idea than one may know God and see God is held forth in many places.

But how can one learn to know God? If we turn to the article entitled "Practical Methods for Reaching the Highest Goal of Human Attainment" as given in the Revised Esoteric Vol. I; we shall find there plain directions to attain this. For those who have not or cannot get this book, we will attempt to give a short synopsis of

the method. No knowledge of any spirit realm can be gained without attention. It is written, "Be still and know that I am God." But we understand that the true rendering should be, "Be still and know God." That is, still the consciousness that arises from the senses that the knowledge posset by the soul may reach the externality.

It is written that to the carnal mind, the things of the Spirit are foolishness. Before one can know God, that is become conscious of the spirit of God and of those that dwell therein, it is necessary that the body be prepared, and that preparation is a life of rigid chastity. By chastity is not meant celibacy only, but to keep the body clean and undefiled by refusing to permit the forces of generation to cause the body to lose the substance of reproduction, thus becoming unclean.

The more one loses of the substance of reproduction, the more obtuse becomes the mind to all things spiritual. For it is the conserved reproductive element in the body that enables one to sense and to know the Spirit of God. This is because that substance conserved in the body awakens the faculties of the soul, and so enables one to know things that are otherwise unknowable and are even accounted foolishness by the natural mind. By the natural mind we mean the condition of the consciousness of one who follows the natural impulses, the strongest being usually the impulse to generation, thereby losing that precious water of life that is generated in the body by the altar-fires therein. The retaining in the body of the substance of reproduction is the first step, making it possible to know God.

The next step is to spend much time with the mind, or the attention if you will, fixt upon God with the earnest desire to know him. This is termed by occultists generally "concentration" and in the Bible it is called waiting

upon God. "They that wait upon God shall renew their strength." By this attitude of devotion the earnest, devout souls of the past have found a measure of strength and peace. After a time, which for some may not be long, but for others very long, the eyes of the soul will open and the white light of the Divine presence will be seen. Perhaps this will appear very dim and uncertain at first, but by faithful persistence that light will grow brighter and nearer until it surrounds and fills all the body, thus we may "walk in the light," the presence of God.

In that light of the Divine presence is the will of the Infinite. The next step is to lay hold of the strength of that will. This is a step that apparently one must take without a teacher, for it seems to be something that one cannot well teach another; but by the time one gets where they are conscious of the presence of God, they will find that that Spirit will teach them all that they need to know, for the entering in of the Spirit is the anointing of God, making one an anointed one, a christ, a son of God, and it is written of such as have received this anointing, "But the anointing that 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 him." (1 John ii. 27.)



"I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance."

"Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Mercy

BY G. G.

NOT elsewhere does Solomon show forth the wisdom that he does, conceiving Mercy to be the chief attribute of God.

Mercy is the basic element of Love, that which may not be adulterated. It is less than Love in quantity, greater than Love in quality.

From the murderous passion of the brutish sire and the animalistic mother to the deific devotion of the voluntary martyr, Love is all things to all men. Only when man reflects the image of his Creator, can he use the pure principle of Mercy.

Seldom *should* man have the right to grant mercy to man. *Never* can he give *genuine* mercy with self-interest in his heart.

Mercy sustains the same relation to Justice in the moral world, that Love sustains to Wisdom in the psychic world, or Reason sustains to Judgment in the mental world.

Men may be equitable but not just, because their use of Mercy cannot be completed. Conscience, the moral arbiter, takes root deeper than the human mind, and flowers from a soil where reason is insoluble.

Justice is a perfect circle squared by Mercy. But the square is double, connecting at the corners, forming a cross. The first four letters of the word Mercy may be placed at the ends of the cross; the last one "Y" may be placed in the center.

"Y" is the sign of Capricorn (♑). "G" is a modification of "Y," even as the ankle is a modification of the knee—as Masonry is shadowed down from "The Star and Cross." This is not intended to mean that "Y" is derived from the sign Capricorn, or that the sign Capricorn is taken from "Y"; or, that G has always been a part of the symbolism of Masonry. Things are never causes, but coordinations becoming in time. Symbols change, tho more slowly than language. *Operative Masonry* is eternal in the soul and Cosmos of things.

The Grand Compass of the Supreme Architect measures the heavens by the fourth dimension. The square measures that which is in the mind of man.

The sign of Aquarius is obscure, serene and baffling, difficult to understand. But Capricorn rules the Redeemer of every age. Our solar system is now in the ankle of the grand zodiac, which is akin to the knee, tho more like the compass. The leg bends but one way and is more like the square. The completion of Mercy is near. The circle of Justice is closing. The time is short.



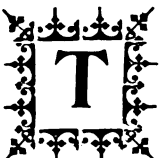
ANY one can sing when the heart is glad, any one can sing when everything within them is welling up with joy and gladness, but to sing unto the Lord when the heart aches, when the soul has drunk of the waters of Marah—the bitter waters—and the waters of Meriba—the waters of strife—without a murmur, yea, with thankfulness, is a supreme test of love; yet a test that all must pass, for no one can enter the presence of the Lord in sorrow or sadness, only in love and thankfulness can one touch the love of God.—D——.

Misleading Ideas of Reincarnation

BY ELI

BUT go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.—Dan. xii. 13.

This was told Daniel in a vision when a certain man appeared before him, whose face was as the appearance of lightning. [see Dan. 10. 6.]

 HIS extract from the Scriptures verifies to all believers of the Holy writ, that reincarnation of mind, or soul, is advanced as a known truth. But we as enlightened men and women cannot admit as a truth the unknown. To say that A or B has returned to bodies of flesh and blood after having left them in preceding ages, and that they have now become C and D is an error. It is an injurious statement and is very misleading. It may not be advanced with the intention of deceiving others; but whatever we write should be subservient to evidence; either from our own soul-experiences, or from the evidences which can be drawn from all nature. We should first ascertain the principles upon which all valid reasonings depend, before we draw our conclusions.

To announce that C and D were A or B at the time of Moses or the prophets, or some other eminent personality of the past is erroneous. Some theosophical thinkers claim to know thru the akasic records the identity of a soul in its previous incarnations. This, we think, is the result of speculation and meditation upon a subject or personality, thereby causing the image and name of the ancient soul to present itself to the imagination of the

person thru what we call elementals or demons, and accepting this supposition without sufficient investigation thru logical methods; and whatever is given to the world under such conditions is not verified by facts.

We admit that the probability of reincarnation is often manifest thru the expression of certain distinguishing characteristics. For instance, A may be better able to view the origin of life than B; but B is more interested in studying the different laws of chemical combinations; while C is interested in the laws of mechanics, and can apply them to more practical purposes than either A or B. The different characteristics we say were inherent by nature in the individual. But whatever was inborn in the mind, must have been transmitted from a former period of unfoldment.

Sometimes we hear people say that a certain trait is a gift. True, but whatever gifts we possess, have certainly come over from former stages of unfoldment in former life-times. But, this is as far as we can go, and be fair in our deductions. Beyond this we have no base for our arguments. If we lay claim to some great personality of the past, we cannot support it by actual facts. Hence we cannot defend such an argument, for it is weak and without a foundation.

We know that the faculty of the mind that we call imagination is good in its place. Thru it we form thought-forms. But our thought-forms must be subjected to sound reason, or else we are not able to receive a thought correctly.

A great thinker first uses his intuitive faculty, and afterwards his intellectual faculty in all his examinations. He weighs everything carefully. If he is not certain on a single point, he turns it over in his mind, and views it in its different aspects and relations, until he is sure that he is right, otherwise he would be without

a base for his observations and thought-formations. Let us be fair, above all things be fair in our dealings with the souls of men.

If our thoughts are without a foundation they are misleading to some. If we form an idea without a foundation let us keep it to ourselves; or else as Jesus said, our words will become idle tales, "But I say unto you, that for every pernicious word which man may utter, they shall be responsible, on a day of judgment. For by thy words thou wilt be acquitted, and by thy words thou wilt be condemned." (Matt. xii. 36, 37. *Emphatic Diaglott.*)

In this our day of judgment of words and deeds, we must be responsible for every act, whether it be expressed in words or in deeds; or else there will be a self-condemnation. And if we condemn self we are condemned by our Father in heaven, and will therefore never be acquitted until our words are recalled and corrected. If we listen to voices within us, and give heed to thoughts from elementals which have no base, or foundation, they become pernicious and destructive; and if these thoughts are given vitality thru the conservation of the life-forces they will have the quality in them that will injure, if not kill the higher ideas of life in another.

Hence, unless the mind is stayed on God these mischievous demons that so frequently interfere with the mind of God in one, can use one in many destructive ways unconscious to one's self.



O Lord, who can comprehend thy ways! so large that the universe of universes cannot contain thee; yet the faintest cry of thy weakest child is not too small for thy ear.—D——.

AND CAIN SAID, "AM I MY BROTHER'S KEEPER"

Gen. iv. 9.

BY FLORENCE A. COOK (NATAL, S. AFRICA)

"Am I my brother's keeper?"—Surely yea!
We dare not cast the sacred charge away;
Nor even to ourselves the truth deny.
And can we in his sorrows take no part?
Or let his sufferings fail to touch our heart?
No, nevermore.

We cannot in immunity rejoice,
For in ourselves we hear his pleading voice,
Altho the world be deaf and hard as stone;
Altho his ignorance they cannot feel,
Yet unto us will it be ever real
Till life be done.

His wrongs and injuries make our spirits rise.
We would not have them done beneath our eyes,
While we have power the oppressive hand to stay.
And rather would we his troubles bear—
If by this means our brother could go clear—
Than cause him pain.

And, should he weakly lead himself astray,
Shall we not check him in his downward way?
And gently give him yet another chance
To prove that he will also manly be?
That we another friend to man may see
From that day forth.

Or if by circumstances drawn to sin,
He find no home, no friend to take him in
But all like Priest and Levite pass him by,
We cannot say, "He only has his due."
May we to him be friends both firm and true
In time of need!

So may we ever blessings bring to all,
To sinful and to pious, great and small,
To aged and to infant, strong and weak;
And, even should our efforts only prove
That we have failed some stubborn will to move,
Yet good must come

Letters

Portland, Oregon. Dec. 4th, 1916.

Esoteric Fraternity,

Dear Friends:

I have not known the dearly-beloved Brother and fraternity friends for so long as many of those who have learned to love them, but when "Bible Review" arrived, telling of the passing of the dear Brother, it seemed as if the sun of the universe had gone down on the world. Then reason replied, like a flash from Heaven, "Each soul must walk alone."

This thought in turn brings the realization of how much we have unconsciously depended and leaned on him, and the strain of this, with other things, must have been almost unbearable. For some time each number of "Bible Review" has brought the feeling that this was true. He has led us all lovingly up the rocky way and taught us to walk alone; and it seems to me God saw that we needed to "learn to climb alone, and that each become his own pathfinder, and he has therefore taken our leader away for a little while. How otherwise would many of us ever become self-reliant, and able to help others in the same manner that he has done?

If the shock was so great to a little one, away on the outskirts of the assembly, who has known him only thru the printed pages, how infinitely greater must be the loss to those who have been his constant companions!

The Esoteric Fraternity is as a light-house built upon a high rock, and standing out into the black, stormy, midnight sea. Brother Butler built it there years ago, and

it has been a beacon of safety to thousands of storm-driven craft, tho the keeper has not known how many anxious hearts were watching the flashing lights, and silently steering clear of the rocks. Every skipper gazed with a sinking heart when those lights flickered and faded for a moment, and some were lost entirely; but the lamps have been trimmed and lighted anew by you who remain, and God will give you strength to keep them flashing the light of the truth over the dark, angry waters.

With love to you all,

Sincerely, L——.

Denver, Colo. Dec. 9th, 1916.

Editor Bible Review,
My dear Sir:

I have just received the December issue of "Bible Review," and have read with most sincere regret of the "passing out" of the body of our brother Hiram E. Butler. He was one of the great and noble men of this world, and one of the inspired writers. Every one of his inspired works has been read in every quarter of the globe. His "Solar Biology" from the day of its first edition, changed the thought of humanity, for it gave to the world an original thought of Life and a new Science. His other works have produced equally marvelous results.

A visit to Applegate has been one of my strongest, and most cherished ideas for the last twenty-five years, but somehow or other, business, professional, and other circumstances interfered and I have never had the pleasure of visiting your establishment and the colony founded by our late brother.

It was only last night that I sent your Company an order for a copy of "Solar Biology," and had a long talk with my wife on the subject, for she was one of the pupils in a school nearly thirty years ago that taught Solar Biology and all its principles.

It is with a profound yet regretful feeling that I convey to you and all the members connected with brother Butler's professional and literary affairs, my sincere and most affectionate sympathy and condolence. With kindest regards and best wishes

Yours fraternally,

Geo. W. Walrond, D. A., F. A. S.

Schenectady, N. Y., Dec. 9, 1916.

The dear ones of the Esoteric Fraternity:

The news of the passing out of our beloved brother Butler received thru "Bible Review," whose pages ever radiated Life and inspiration, the magazine thru which its Editor spoke to me month after month words of hope it an Everlasting Life, has now brought to me this sad, sad message.

Tho I did not have the long-looked-for pleasure of meeting him, I felt and knew the splendor of his character: but most of all I had but to think of him in order to feel the God-love, which I do not think has been expressed so beautifully by any other writer since Christ walked and talked with men.

And if I who never saw him feel so deeply his loss, what must be the feelings of the dear Brothers and Sisters who shared his daily companionship?

Dear friends: my heart goes out to you in love and sympathy, and I pray that "The Comforter" will remain with you, whispering words of hope and cheer to your

hearts, just now this passage of Scripture comes to me, "I will not leave you comfortless; I will come to you."

May you have with you always the vivid realization that you are not alone.

As for me, the passing of our beloved elder Brother, has awakened me to new and I trust untiring efforts for the cause for which he lived; and for which thro the unspeakable Love of God, he still lives: "Is alive forevermore."

Lovingly and sympathetically,
Margaret K. Regan.



IN MEMORIAM*

HYMN OF THE FREED SOUL

BY LURA BROWER

Into thy presence, O Christos,
Into thy Peace and thy Light,
I rise on wings of the Spirit,
Above earth's sorrow and night.

Rejoice with me I have entered
Upon my season of rest,
Yet to more life as there opens
The Inner Realm of the Blest.

Here all around shines the glory
Of Him we look for to come;
Here his love fills every chalice
And in his Heart is our home.

* I wish to do Bro. Butler honor, and hope that you can find room in your magazine for enclosed hymn. — *Author.*

Editorial

W
*
*

HEN the work of any organization is completed it begins to decay and finally dies. For "Use determines all qualities, whether good or evil," and when a thing is of no use it passes away. How do these statements apply to the Esoteric Work. Is it completed? If it is, it will die. It certainly has not accomplished the end for which it was organized—the gathering of the 144,000 of the first ripe fruit of the earth—a body of people who have overcome death in themselves, and who will go on maturing until they have reached a stage of development so high that everything on the earth will have ascended a higher degree of evolution. We know that Brother Butler laid the foundation of this work thru the guidance of that great body of Elohim; and we believe that this same body will guide it thru to its ultimate. For YAHVEH hath said "I will work, and who shall turn it back?"

THE Fraternity is the recipient from friends, of many, very many letters, paying loving tribute to the memory of our dear departed Brother Butler,—friends who have received great benefit from his teachings, and who feel deeply his loss. But we do not publish many of these letters, simply because this magazine has been kept in circulation for thirty years in order to present the truth to the people. His aim was ever to avoid personality, therefore, we who are left will try to follow his custom in this particular and not present personality but truth.

Time of Cusp Transits
Washington D. C., U. S. A., Feb., 1917.

Body	Enters	On day	h.	m.
☉	☉	2	9	23 p. m.
"	♌	5	10	8 a. m.
"	♍	7	11	1 p. m.
"	♎	10	10	56 a. m.
"	♏	12	8	58 p. m.
"	♐	15	4	14 a. m.
"	♑	17	8	16 a. m.
"	♒	19	9	24 a. m.
"	♓	21	8	58 a. m.
"	♈	23	8	53 a. m.
"	♉	25	11	13 a. m.
"	♊	27	5	27 p. m.

☽	♈	18	11	57 p. m.
♂	♍	13	8	7 a. m.
♀	☉	6	0	48 a. m.
"	♌	25	0	2 a. m.
♄	♈ Jan.	31	2	3 p. m.
"	♉	9	3	45 a. m.
"	♊	19	7	26 a. m.

On Feb. 1st

♂	is in	♌	22°	22'	14"
♄	" "	♍	9	26	42
♅	" "	♎	27	40	47
♆	" "	♏	19	37	5

BIBLE REVIEW

VOL. XV

FEBRUARY, 1917

No. 5

The Divine Marriage

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

***** HE oldest literature of the world was writ-
ten in a purely symbolic script,
* T * HIEROGLYPHIC AND PICTORIAL,
* * * emblematic and ideographic, so as to be
***** entirely independent of sound or articula-
tion; and could be understood therefore by initiates of
every tribe and tongue.

It is not surprising, therefore, that the Scriptures of the world, even where dealing on the surface with literal facts, should have a far deeper symbolic meaning underlying them. This is certainly the case with the Bible, in regard to the New Testament as well as the Old. The miracles of our Lord were all of this character. From this standpoint will be seen the deep significance of the changing of water into wine at the marriage feast of Cana; for herein is contained the central secret of the mysteries

THE TREE OF LIFE IN THE MIDST OF THE GARDEN
the secret of immortality and incorruptibility attained
thru the transmutation of water (soul-substance) into

wine (spirit). This is the completion of the work of regeneration; the redemption of the body. The Divine Marriage is the union of the two wills—Divine and Human by means of which the body can be transmuted, indrawn and resorbed, so that “all that is mortal is swallowed up of life.”

The earthen vessel which is of the first Adam, “of the earth, earthy,” is changed by the marriage union with the Second Adam into the pure gold of the Divine Nature. Being married to him who was raised from the dead, we are sharers in His resurrection-life. United with him; of the same plant with him, over whom death has no dominion, we also are made free from the law of death, thru the Body of Christ, whose Body our bodies are members, so that we are “bone of his bone, and flesh of his flesh.” Our earthly tent-dwelling is transmuted into a “house which is of heaven:”

A BUILDING OF GOD

“eternal in the heavens.”

This Divine Marriage is not that which is spoken of as

THE MARRIAGE OF THE LAMB,

for those who are married to the Christ now, become members of his body, that is,

MEMBERS OF THE BODY OF THE BRIDEGROOM.

For the Lamb of the Apocalypse is the Christ, Head and Body, which as Paul says, is “not one member but many.” This is indicated in the change of the gender in the original Greek. For when John the Baptist, points out Jesus the personal Christ, as the Lamb of God, he uses the masculine gender *ὁ ἀμνος*, as applicable to one person, but John the Revelator uses the common gender to *ἀρνιον*, as applicable to the many.*

We know also that the Body is one with the Temple,

*1 Peter ii. 4-5. “A living stone unto whom coming as living stones.”

which consists not of one Living Stone but many, builded together for a habitation of God in the Spirit. Accordingly, John says of the heavenly Jerusalem, "I saw no temple therein, but God and the Lamb are the Temple thereof." We, therefore, who are filling up in our bodies what is lacking of the afflictions of Christ, constitute the Body of the Bridegroom, for we are joined together into one, in the sacrificial body of the Lamb, just as in the antitypical burnt offering, the members of the slain lamb were laid together with the head upon the altar of burnt offering. He showed his love by sacrificing his life for us. We show ours by sacrificing ours for him, and for the brethren of whom he is the Firstborn. And thru his death we "enter into life." Now being united by an indissoluble marriage to him WHO being raised once for all from the dead; dieth no more, for death hath no more dominion over him who is the head of the Body, and therefore none over any member of his Body, however small or insignificant. For it is self-evident that the sharers in his death must also be the sharers in his life, for conjointly with him we possess

HERE AND NOW

the power of an endless, indissoluble life. "For if we have come to be of joint-growth with him in the likeness of his death, certainly we shall be in that of his resurrection also." But let no one think that this is a matter of imputation or affirmation merely. That it is not so is proved to demonstration by the testimony of the Apostle Paul, when he affirms that tho he had suffered the loss of all things, and counted all his former greatness "as dung," that he might win Christ, he yet confesses that "it is not as tho I had already attained or were already perfected, but I press on toward the mark of the prize of the high calling of God in Christ Jesus, that I may

GET TO KNOW HIM

and the power of his resurrection,* and the partnership of his sufferings becoming conformed to his death, if *by any means* I might advance into the outresurrection† that from among the rest of the dead.” As he was already among “the Blessed and Holy” who would share in the First Resurrection, it follows that the word out-resurrection or extra-resurrection must refer to

THE PRIZE OF THE HIGH CALLING—

that of sharing with Christ in being the Firstfruits of the Chief Resurrection‡ here and now by the changing of water into wine, which clearly denotes the changing of the human corruptible body, which is 75 per cent water, into the incorruptible body, by means of the energy (ενεργεια) of our Divine Bridegroom, so that we become “flesh of his flesh and bone of his bone.”§ This is the type of the Divine Marriage. Each of us is “espoused as a pure virgin to Christ.”

Thus it follows that we must forsake generation and follow him in the regeneration; keeping the body pure from all uncleanness; cleansing ourselves from *all* defilement of

THE FLESH AND SPIRIT

touching no unclean thing, and thus “perfecting holiness in the fear of God.”

* ἡ δυναμις τῆς ἀναστάσεως

† Εξ-ἀναστάσεως ἐκ τῶν νεκρῶν

‡ ἡ ἀνάστασις ἡ Πρωτῇ.

§ Gen. ii. 22.



EVEN a little child may discern the leading of the Holy Spirit. The Holy Spirit does not rush in on one, and push one here and push one there; but it comes in that still, small voice, and unless one listens very attentively, one will never hear it.—D——.

Copied from "Unity"

Oct. 1916.

REALIZING the Omnipresence of Spirit assures the supremacy of Spirit in all that touches man's life. Sex is a man-made expression and has no reality in Spirit. God made man in his image and likeness, and it is the object of the man "made alive in Christ" to prove his sonship, and to return to his original sinlessness.

God created man; "male and female created he them." Man and woman, the manifestation of this masculine and feminine idea in Divine Mind, are eternally joined in God in the holy marriage. When they have brought forth the Christ in themselves, lifted up the serpent of sense, the man and woman of to-day find each other in this resurrection union. So-called human love pales before the ecstasy of this union of purity and truth. It is not a theory, but is actually being lived and realized by noble men and women, who have lost nothing in giving up the sensual, temporary union for the joys of the eternal.

Love is the highest form of expression and necessary to the demonstration of eternal life, but love is not sex expression. Sex expression takes the very thing upon which eternal life is founded, the seed of man, and dissipates it in riotous living, depleting and devitalizing the organism. Love couseserves, transmutes, harmonizes, vitalizes, and thru a process of regenerative thinking, the

seed is reabsorbed in the organism and perpetually renews it.

Expression is the law of life. If men or women feel that they are being deprived of some rightful expression, their health is depleted in the degree of their intensity of feeling. If the mind is not cleansed and purged of all impure desires, even tho one is living in continence, he cannot be said to be living in chastity. Jesus taught the necessity of the right attitude of mind when he said, that "whosoever looketh upon a woman to lust after her, hath committed adultery already." All causation is in mind, and inharmonious thinking is the cause of all deterioration of health.

Man was given dominion over all the rest of creation. The external realm of expression is but a picture of man's thought world, and cannot be taken as evidence of God's handiwork. The restitution of the earth is included in the redemption of man, for his power to bless is as far-reaching as has been his power to curse.

It needs to be understood that in the regeneration, there is nothing lost, nothing suppress. One exchanges the symbol for the reality. Life is eternal, heaven is conscious harmony, everywhere present, and perfect satisfaction can be found only in the Christ life. Every man who finds the Christ-self becomes a law unto himself and is no longer subject to the law of Adam; now is eternity to him.

* * * *

Relative to your comment, "I am still young, and find the opposite sex a great fascination, etc." There is a natural attraction operating between the masculine and feminine idea (manifest man and woman) which is perfectly in harmony with the idea of regeneration. The masculine idea is the positive and the feminine the negative pole of being, and these two are always seeking to

complete each other and thus be perfected in one. There is no reason why this attraction should be viewed from an impure standpoint. Look to the purification of your own thought-world, and you will come in contact with women correspondingly pure in mind.

It is impossible to live the regenerate life and the life of generation at the same time, in the full sense of the word. Generation begins with birth and ends in death, while the whole object of regeneration is the demonstration of eternal life in the body. "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." Since death is the result of sin, and death is the end of generation, there must be a connecting link between sin and generation.

You ask, "Is there not some ideal family life?" What is the goal of man? The goal of man is to become perfect, "even as the Father is perfect." Man's chief mission is to lift himself into a higher state of consciousness and prove his sonship with God. Could there be a more ideal family than the man and woman, joined in this resurrection, each living to the glory of God; each regenerating their own life thru a union of love and purity! How much more far-reaching would be the radiance of homes of this nature, formed for the purpose of blessing mankind!

One who has begun the regeneration of his body is taking some risk by entering the life of generation. The awakened soul cannot indulge in the things of sense without reaping discords in a greater degree than those reaped by the ignorant. "To him who hath been given much, much is required of him." All purification takes place in the mind, and the affairs of the outer world will shape themselves according to one's thoughts. The life of generation is on an entirely different plane of con-

sciousness, and would contain no satisfaction for a person who has realized in the least degree the freedom, poise, mastery and joy that come with the consciousness of being born of the Spirit. When one has really entered into the regeneration, he cannot even entertain *ideas* of generation, since, "Former things have passed away; Behold I make all things new!"



AFFIRMATION TO A FAULTY HEART

BY MARGARET K. REGAN

To-day I learned this Heart of mine
Its task of love does not fulfil
One tiny value alone declines
To hear its master's voice, "I will."

Love is thy master, Heart of mine;
And thou must know that it is He
Who fills thee with His Life Divine,
And throbs thru every pulse of thee.

O Love of God, come with me dwell,
Deep in my heart thy lawful home;
For where Thou art, I know full well
The grim destroyer may not come.

Thou art ever knocking just outside;
My willing guest, O Love, Thou wilt be;
If I but thro the portals wide
Thou wilt come in and sup with me.

Then my heart becomes an abode of Light,
Of Strength, and Peace, and Love apart;
All radiant with His Presence Bright,
A Healthy, Wholesome, Happy Heart.

Dwelling in God

BY CHARLOTTA (INDIA)

***** JESUS said, "I am in the Father and the Father in me." John also speaking in abstractive terms says, "He that dwelleth in God dwelleth in love, for God is love." It seems to bring us into nearer relationship with our Father to think of him according to his attributes. If I say "I dwell in God," I am liable, because of wrong conceptions, to limit him or to think of him as a great king far away in the skies, sitting aloof from our minute affairs. But when I say "I dwell in love," he at once appears above, beneath, and around me, yea even within me, and the words of the poet can best express my feelings:

"Worlds of extatic Glory
Love opens to our view,
Where saints and angels truly
Find joys forever new."

The soul is at once made conscious of having entered a vast and unexplored domain,

"A shoreless sea of bliss."

O Love Divine! to what can it be likened? It is a never-ending song, an unbounded treasure, a consuming fire, before which no error or sin can stand. It is a light which goeth not out, the source of all faith and omnipotent power, a sure and safe retreat in which the soul can ever repose. When I consider the work of his hands, my soul is borne away far above this world of

care. Oh how blessed to dwell in this secret place, here we find sweet rest from all sorrow and anguish. No earth-storm can shake this secure abode, no gems can compare with its glory and beauty. It is here I feast with Jesus' priests and kings, and heaven's melodies are wafted to my spirit. Oh the joys of love, the purity, and power.

“O Love, is there ought I should fear
To fulfil at your word?
Your will, my weak hands with
Such dauntless delight would endeavor
To capture and tame the wild tempest,
To sing like a bird
And bend the swift lightning,
To fashion a crown for your brow,
Unroll the furred æons of life,
Like a footcloth outspread,
And wreck the cold silence that
Conquers the lips of the dead.”



WOULD a wise person go thru the enemies' country without first getting all the information that he could get? Those who are leading the higher, spiritual life must go thru the enemies' country. Yet many run into dangers because they do not get the information that they should have to guide them. Any one who tries to go thru this country is in very grave dangers, unless they have this information, and they must have an infallible guide. Where will they get this guide? There is only one—the Holy Spirit. Especially are they in danger if they try to lead another, if they have not the guidance of that Holy Spirit.—D——.

The Tongue

BY DINAH

FOR he wishing to enjoy life, and to see good days let him restrain his tongue from evil, and his lips from speaking deceit.—1 Peter iii. 10, (Emphatic Diaglott.)

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HERE is a great deal said in the Bible about the tongue. Peter said of the Christ that when "he was reviled he reviled not again; when he suffered he threatened not; but committed himself to Him that judgeth righteously." (1 Peter ii. 23.)

This is certainly a worthy attainment to be able to hear railings and untruths against oneself and in no manner respond. But there is something deeper underlying this, here is a promise of good days, and life. How can our words effect our life or our days? The Christ said, out of our own mouths are we justified, or, are we condemned. If we condemn ourselves then we are condemned, and if we suffer from condemnation then we cannot see good days. If we condemn another then we condemn ourselves, for Paul said, "Thou that condemnest another doest the same thing thyself." This is a serious charge, and if made by another than Paul we might well question it, or evade it.

But every man and every woman who attempts to walk the narrow way will sometime or other have consciously to face this charge. They will have to face it, not before another, but before their own soul.

"If any man does not err in word, he is a perfect man,

able to control the whole body." A perfect man if he does not err in word, how can that be possible? The tongue is only one member of the body, how can all the members be perfect, if the tongue is perfect? For one may have evil thoughts and that is not perfection? True, but if one has evil thoughts no matter how guarded, one will some day when off guard express these thoughts. Likewise the feet are the understanding, and if the understanding is wrong, some day the tongue will express the wrong understanding of things. So with the head, if the head does not reason correctly, some day the tongue will express those wrong deductions. And if the heart does not love justice, mercy, and wisdom, the tongue will finally express this lack.

Thus we might go on thru all the members of the body, every thought that every member holds is expressed by the tongue, some time or other. So this statement does not seem too strong after all, that if any man does not "err in word he is a perfect man." Indeed it is a most comforting and blessed thought; for when we have not erred in word, then we have the assurance within ourselves that we are perfect.

Not to err in word does not imply that our words will always please others. For the words of the Christ certainly did not please every one. It would be well for all who have started to walk the narrow way, frequently to ask themselves these questions:

Have we judged a brother or a sister harshly with our words? Have we condemned with our words?—justly or unjustly. For who art thou that judgest another? Have we indulged in railings or disputes or backbitings? Have we given the soft answer to turn away wrath? Have we sowed discord with our words? Have we spoken unwise words that have led another astray? Have we spoken bitter and harsh words to the sojourner with us? Have

we taken advantage of one weaker than ourselves and said harsher words to them than we would say to one as strong or stronger than ourselves? Have we used sarcasm and jest to wound another? Have we used our words to ostracize another in regular puritanical style, if that other did not believe as we did?—All these things we must answer for ourselves, and not for another. When we can say with the Psalmist, "Bless the LORD [YAHVEH] O my soul: and all that is WITHIN me, bless his holy name," then are we a perfect man or woman, for then we do not err in word.

"Bless the LORD, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The LORD executeth righteousness and judgment for all that are oppress. Bless YAHVEH, O my soul."

"HEREBY shall we know that we are of the truth, and shall assure our heart before him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things."

"MAN is not the creature of circumstances. Circumstances are the creatures of men."—Disraeli. It took a Jew to write this. Altho the Israelites have lost the spiritual meaning of the name YAHVEH, the "I will be what I will to be," yet its significance is engraved in their very bones. And this will has been transmitted thru all these centuries to their posterity. And when the Jew uses the power of this name to take him to the throne of God, who can let or hinder?—D——.

Heliopolis

BY ASAPH

O HOUSE of Jacob, come ye, and let us walk in the light of the Lord.—Isa. ii. 5.

IN the construction of a true State, or association of people for the attaining of a greater measure of life, its comforts and culture, there must exist several essentials insuring a perpetual unity; namely, a common bond, which as a religious concept would unite society into one body, so firm, and elastic, as well as harmonious, that to all intents and purposes it would function as one man, who rules self in righteousness and truth.

The next pre-requisite is that the State should own and operate all natural resources. Private property is permissible only where exploitation of another man's labor is recognized as a standard and true aim in life; but in a heavenly state, private property has reference only to those personal effects which are of daily use in the life of the individual; namely, tools, clothing, books, and other accessories essential for comforts.

Each individual should be master of his own triune being, or at least make all efforts to control the life-function, his thoughts and desires; and he should be determined to reach the goal of freedom, for whose purpose there are certain methods in life insuring the attainment of that object. Moreover, each individual should cultivate social graces; politeness, attending to his own affairs without envy, recognizing that all labor, if of use,

is elevating, always considering the welfare of others, radiating order and harmony in his or her daily routine, in short he should be a cultured, genteel man.

In this wise the Spirit governing the social structure will have unimpeded access to each member; and guide each and all to ever higher uses in being. It must be remembered that man's existence on earth is progressive. Whatever and whoever ceases to be of any use for the advancement of the social structure, after a given time is removed, and is replaced by new material; therefore it is clear that the esoteric student who has engaged himself in overcoming the delusions of the senses, thereby announces his intention to become the light of the world; and this by establishing in conjunction with others a society governed by the Spirit of Truth, hence, ruled by order, harmony, and peace, which as the pattern of a true government is to supersede the existing disorder, misery, want, and death, so prominent among the children of men.

The esoteric movement, which arose some forty years ago on this hemisphere, is the only representative of that school of thought, which claims that man's destiny is immortality in form and function upon earth, and not in a disembodied state somewhere beyond in the far-off space, as all other creeds, cults, and isms seem to teach. Man is to live forever on earth in an orderly, harmonious state, and is to establish a pure, true, and noble civilization, free from the deadly miasma of sexual lust and generation, as well as the worship of mammon; not at once, but by degrees, extending thru ages of culture permeating the race until the whole earth be inhabited by perfect souls dwelling in pure and serviceable bodies.

The spread of the true gospel of life as inaugurated by Jesus of Nazareth some nineteen hundred years ago,

has since that time worked in the race of man until to-day there are thousands of men and women scattered among the most advanced nations who have matured to that degree that they are not only ready to comply with the practical methods insuring an eternal life, but are also willing to put forward the necessary efforts and to employ their means to form that organization which would become the center of that Truth which Christ brought to earth; namely, immortality of the body, which essentially signifies endless consciousness in being.

The beginning of any movement in society is thru revelation made by some one, regarding methods of life insuring not only greater happiness to man, but also unity with that power thru whose will, he became a living, and self-conscious creature, able to decide what course to pursue. These methods are commonly designated as religion, or a path of life leading to immortality, because man, when united with the greater lives, moves, and has his being in him who inhabits Eternity, while at the same time God lives, moves, and has his being in Man. Now a revealed religion or system of life is always taken up, in a physical sense, by those who were offsprings of him who was founder of the creed; while from a spiritual point of view, Truth is taken up and lived out by those in whom there is a correspondence, thru an inborn attachment, to a rational, orderly, and self-centered life. This determination to reach self-mastery proceeds from the mind-currents of the superior planets of the Solar System, known as the Solar man.

This patent truth can be verified by every thinking human being in himself, if he only will pay attention to his own being; namely, when his ego or the soul utilizes its reasoning faculties it uses the brain, and in that frame of mind controls in an orderly manner its own course in

all the affairs of its being; but when the sensuous and irrational part of man's nature, proceeding from the lower sexual instinct, gains the control over the body, it causes the latter to descend to the level of the brute, not only in its sleeping state but also in its waking hours; and living the life of the beast, destroys the whole structure.

Now the individual who is attracted to the religion of truth which teaches self-control in thought, desire, and vital being will find that his nativity to a greater or lesser extent is overshadowed by those higher currents of the Solar Man, who also thinks, breathes, and lives in different currents of his own being, which possess high and low emanations, and of which Solar Biology gives a description. From this point of view the esoteric movement depends upon the awakening of those who are the spiritual children of the Lord of Life—those who have outgrown the animal clothing, and discarded all selfish considerations, and view life as an endless growth in constructive, vital being, leading to an orderly, harmonious, and highly cultured existence in all branches of human existence on earth, which is to overspread thru their instrumentality the whole species.

As a practical student of man's triune nature, the seeker after immortality in form and function can not divest self from the physical structure expecting to find in the unseen a realization of his desires, but must work while in the flesh for the demonstration of his ideals, which is an association of people functioning as one man whose soul is God. Now note the distinction: in the lower world where limitation rules the life of man, he passes thru a career; namely, birth, maturity, decline and death; for thru the gate of generation, he is ushered into a body of people whose life is death, not so, however, if the soul, while in the flesh succeeds in entering

thru the gate of regeneration into the body possessing eternal life, which has neither beginning, for it always existed, nor has it any termination, for death and unconsciousness have no power over and in spiritual being.

The esoteric movement in contradistinction to any existing religious cult, ism, or new thought, so called, is patterned after the living temple showed to the man of God, Moses, on the mount, and based on the doctrine of the Lord, which he imparted to his disciples, chiefly to St. John, whose Apocalypse when properly interpreted brings to light the aim and purpose of man's existence upon earth; coinciding fully with the declared purpose of the Creator as stated in Gen. i. 26. From this point of view the Spirit of Christ requires that the esoteric people should conceive of the spiritual as penetrating, vivifying and controlling the natural, physical existence of man. God as Spirit pervades and interpenetrates the Universe, and man's soul when at one with God, penetrates and transforms the body from its animal, selfish tendencies to spiritual and altruistic uses in being.

Please observe: If man thru the agency of his passions, all turned to the gratification of his particular self, which is sexual lust and love of mammon, was able to establish the world's social structure, possessing manifold civilized features, comforts of life, as well as the arts and scientific institutions, how much more can those who have overcome unto death the influence of their sensuous passions, create a perfect, orderly and cultured state upon earth; in which there will not be any sorrow, crying, want, disease, nor death. All the accumulated knowledges of the past ages in the domain of sciences, arts, mechanics, agriculture, literature, sociology, and economics, together with the spiritual arcana, possess by the people of God, will be turned into the creation of a perfect COMMUNAL STATE, where there is no private

property, nor lust of the flesh, nor vanity of man.

Redemption signifies to buy back what was sold into s'avery. That which was sold into slavery or subjected to vanity is man's bodily structure. It became subject to a base, local spirit; namely, sexual lust, and desire to possess what has only a value as use. To redeem it, therefore is possible only by ceasing from sexual lust in thought, desire, and act; and at the same time to eliminate the hallucination of the ownership of any thing on earth; for whatever exists on earth, or what man's hands or mind are able to produce is for the USE of the MANY, and not for the possession of the one.

Christ's purpose is to gather together in One, all things in the LORD; things which are in heaven and which are in earth.

This purpose the Lord accomplishes first by raising men individually from the miasma of sensuous lust which is the grave, and purifying his mind from the love of mammon, and then binding all so raised together by the spiritual bond of regeneration, consequently in the society of heaven prevails one life and one mind, and the body functions as One Man. This brotherhood, or greater body of the Lord; so often written about, as soon as gathered must begin the practical construction of every human intercourse, save marrying and giving away into marriage; every branch of social activity is a field of utility. The regenerate people of all the peoples of earth, are not only the called ones, but are also the elect and chosen who are the redeeming power of the whole race of man. Possessing therefore a spiritual foundation for unity, the next step before them is to acquire a physical basis for the demonstration of a larger organism than individual man. They must acquire the use of soil, and establish industrial enterprises, insuring them the material means of existence independent of the outside world.

Thus this community as soon as formed will be a living demonstration of the new life, and new methods as they will prevail in the kingdom of God henceforth and forever; replacing by degrees the old and decaying modes of existence based on the rule of the one (sex) over the many (the rest of the members of the human body). This first-formed brotherhood thru its living contact with the Spirit of God will not only influence the social status of mankind which soon will be in a chaotic condition the world over, but it will affect also all man's institutions of learning, and thru them the animal world, as well as the inanimate nature, which is to be subdued by man.

"Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the Name of the Lord. For there are set thrones of judgments, the thrones of the house of David. Pray for the peace of Jerusalem, they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say, peace be within thee. Because of the house of the LORD our God I will seek thy good." (Ps. cxxii. 3-9.)



Australians at Applegate

BY G. H. H.

HAVING accepted the teaching of Mr. Butler eighteen months ago, as the highest in regard to spiritual attainments and methods of acquiring them, my wife and I decided to visit Applegate at as early a date as possible. It was our fondest hope to meet this great and loving soul

personally; also to meet those who have abandoned the allurements of the outside world, and in unity and freedom of action, assist in the duty of publishing, in book-form and magazine, those glorious TRUTHS which he taught. For these golden treasures of wisdom, the world indeed owes Mr. Butler an everlasting debt of gratitude.

We set about making conditions whereby the accomplishment of our purpose might be achieved,—God willing.

The severing of home ties and adjustment of affairs being at length finished, we took our departure from Sydney. On arriving at San Francisco in due time, we received the letter containing news of the passing of the head of the Esoteric Fraternity—the author of “Solar Biology.”

Words cannot express our feelings of loss and sorrow. The gloom which this unexpected event cast upon us during the week's stay in San Francisco may be well imagined, and it took days to reconcile ourselves to the realization of what this meant to us. However, nothing daunted, consoling ourselves with the loving welcome offered us by both previous and subsequent letters, we completed our journey to Applegate.

At the station we were met by one of the Fraternity who conveyed us and our luggage in a cosey covered wagon to our destination, through a pretty valley, and up the steep slope leading to the printing establishment. This lies a mile from the station, and a few hundred feet from the two-storied brick dwelling and “cabins.”

There, outside the main entrance with smiling faces and cheerful greeting, stood several of those whom we had so long anticipated meeting, and we felt at once that these ladies possessed a genuine loving kindliness, unmistakable, and that we were at home.

Our first duty was to visit the grave of their dear elder brother. As we approached we observed a small white

head-peace and the grave surmounted by beautiful green pine branches, flowers and red holly-berries—continually renewed by loving hands. The simple inscription reads—as doubtless the great teacher and author would have wished, *viz.*,

“Hiram E. Butler

Aged 75 years:

Born July, 29, 1841,

Died Nov. 3, 1916.”

A kindly thought was here in evidence, for his body is buried on the summit of a hill not far from the house. The aspect is charming. What love Mr. Butler must have had for the beautiful, to select this almost boundless wealth of scenery for his sphere of action; his share of the Father's work on Earth: and what reverence he had for the right of individual freedom of those who assisted him in all those things necessary for the conveying of his great message (the conservation of our LIFE FORCES) to a world as yet—on the whole—so steeped in selfish indulgence.

Here, we are situated over 2,000 feet above sea level and 136 miles east of San Francisco's dazzling, whirling, mass of electric signs, its tumult of picture-shows, magnificent hotels the nerve-racking tram-cars and automobiles:—Oh for the peace and calm that one longed for who had seen enough of it all! This haven supplies that and something greater.

Our evening ended with a pleasant exchange of ideas—American and Australian—while partaking of a liberal meal. During this time the ground outside was being frozen several inches thru. A few days of wintery conditions prevailed, then glorious warm weather set in, calm and windless, for two weeks.

Now, as I write these lines the snow is falling heavily: there is a thick mantle of pure white over all visible objects, producing a soft, fascinating and “fairy-land”

effect. The annual festival of the birth of the Prince of Peace is almost upon us, and this is our first winter-Christmas. How quiet it is—how strange, yet inspiring and delightful.

I have yielded to the impulse created by the impression received on our first acquaintance with the Fraternity, and now with a grateful heart offer the following poem, which may serve, I trust, in some measure, to express the sentiment I truly feel. It is entitled, "GOD'S WILL BE DONE."



GOD'S WILL BE DONE

BY G. HAMILTON HAMMON

1

Strange are the ways of God—our destiny in hand;
While speeding o'er the ocean's dreary waste,
That ere the ship could bear us to his land
The master should be gone:—Alas!—our fate!

2

Within three days since leaving Sydney's shores,
He whom our thoughts had visualised ideal,
Had paid tribute to Yahvh, and past towards
His "Highest goal:" his life was pure and real.

3

Perhaps 'twas better that we had not heard:
Who knows when friends concerned, a halt advise?
The purpose sealed; experience—not words—
Has eased our sorrowing hearts: Ah! God is wise.

4

In Applegate, a home for hungering souls,
Live those united in one purpose firm,
Who help the master light the way for all;
Their welcome give to friends long since discerned.

5

And now we linger at his grave—not sad,—
 On hill-top, with Sierra's snowy heights
 In view, o'er sunlit slopes; and feel right glad
 This privilege: nor could choose better site.

6

The lost to mortal flesh, his works remain
 To guide humanity till through its course
 And pilgrimage, it's endless wars and strain;
 His boundless love, a thousand souls endorse.

7

Oh, joy of peace and harmony within,
 As souls respond to God's great plan sublime—
 To knowledge of his schema which effort brings,
 This master's realm is God's,—and will be thine.
Applegate, Dec. 20, 1916.



LEST WE FORGET

BY LURA BROWER

Lest we forget the high ideals of youth
 Upon us lay a thirst unquenchable,
 Save by the pure, clear waters of the Truth,
 Flowing from the mountain heights delectable.


Lest we forget—turn all life's smoothness rough,
 Whenever into paths of worklikeness
 Our feet have strayed, and cumbered by earth's stuff
 Our aspirations die for holiness.

Lest we forget our high ideals of love,
 Tear from our hearts the idols of the clay:
 If needful every human love remove,
 Till Love's self only over us holds sway;
 Shedding on us her inner radiance white,
 Making our faces shine with holy light.

The Law of Correspondence

WOMAN

BY DINAH

N these days we hear so much be about woman, woman's movements of every name and nature are now promulgated. Some are in favor of the advancement of woman along these lines, while others are bitterly opposed.

It is a question of such vast import that it cannot be dealt with to any great extent in one small article; but we will look at a few phases of the question.

Let us state here a fact, that no one can decide where woman's place or man's place is unless one gets the intention of the Creator when he said, "Let us make man in our image, after our likeness: and let them have dominion over . . . all the earth. So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. i. 26, 27.)

If God created man in his own image, and we invert that image, as it were, go contrary to his laws, it will always bring suffering and disorder. Therefore it behooves men and women who are on the road to a higher spiritual life to find out what this order is relative to man and woman; for if they do not follow God's law the suffering is much greater than in the old order.

We have often heard the expression made by people of wide experience, "Show me the teacher, and I will tell

you all about the school." They know from experience that the teacher's mind and characteristics characterizes the whole school. The same law obtains in all the organizations of the world; nations, societies, churches, and families—all are characterized by their heads or leaders.

Now those who have looked carefully into the subject with regard to the family, find that in some families the husband is the head of the family, while in other families the wife takes the lead. Now which is right, if there has been an order established here by God both cannot be right. And we know for a certainty that a great many people, good and worthy in every way, who are living in generation have almost made a failure of their domestic life by not understanding this law.

While there are many who are on the higher road to spirituality, who have never assumed the responsibility of family life, yet it is just as important for them to know which is the head, the man or the woman, for the same law obtains above as below.

Let us look into the Old Book and see what light we can get. "Because thou hast hearkened unto thy wife . . . cursed is the ground for thy sake." Adam let his wife be the head to lead him, and that is where all the trouble came in. When God created Eve he did not say, Let us make a head for him" but he did say, "Let us make a helpmeet for him."

Now this is the most subtle subject to write on, as subtle as the old serpent that deceived Eve. And many will not see the deep underlying meaning. But men and women will have to learn these laws before they can attain in the regeneration.

Who is to be head? If the woman is head, then according to the story of Adam and Eve there will be

chaos and darkness in the higher life. For God plainly states "thou shalt be subject unto thy husband, and he shall rule over thee." Altho in the new way we neither marry nor are given in marriage, yet we have the masculine and the feminine seeking the higher spiritual attainment. And altho they may meet on the common ground as brother and sister, yet the law that God instituted is not always followed out; for often the feminine element dominates and it always brings discord and darkness. So well known is this law to some occult societies that they will not admit woman to membership. But we think that this only shows fear, for no woman can dominate a man who has attained the mastery—not the mastery of the woman, but the mastery of himself.

Now how is this dominating done by the woman? This is an important thing for the man to find out, likewise it is just as important for the woman. Many a man is dominated by a woman when neither has the slightest knowledge of it. If we look to see how Eve ruled the man, we shall see how all the Eves have ruled him ever since. She did not scold and nag Adam and try to coerce him. Oh! no; that is not the way a woman rules a man, but she said, "Dear Adam, see what a lovely piece of fruit this is, I have eaten some of it; and it is fine. It will make you wise and good if you eat it. And Adam walked into the trap, as have many of his sons have ever since. Now it is not the woman who makes the biggest fuss about having her own way that a man needs to fear so much, for the woman who scolds is usually angry because she cannot have her own way, but it is the woman who tempts him like his Grandmother Eve.

A woman's interior will is very subtle; and it can be wrapped all around a man before he is aware of it, or even the woman is aware of it. For woman is acted upon directly by the generative currents, but

man is influenced by the generative currents flowing thru woman. That is the reason that man who is trying to get away from generation fears woman. But man will never overcome by avoiding danger, so long as a man has a particle of fear of women, he only demonstrates that he has not overcome generation in himself, and THAT is his task—not to overcome generation in his sister, as many think. A man who has overcome generation in himself would be safe among any class of women, wherever duty might call him.

Again, when a man storms and runs from a woman, then the most unsophisticated school-girl knows that she has him fast. She may not be able to explain it to another, but her woman's intuitions tell her that his blusterings are but his struggles for freedom, freedom from the coercion of her interior will.

Again, some men translate, "Thy husband shall rule over thee," to mean that he must dominate the woman, in an overbearing and lordly manner as tho she were something inferior, or weaker than himself. Now this is as far removed from the matsery as one could well imagine.

Let us look at the "Second Adam" for he certainly had attained the mastery, and see what his attitude was toward woman. We are thankful that we have some guidance on the subject that is authority. The first thing that we notice in Christ's history is that he was frequently with women, and some of them bore no very enviable name. Indeed that was one of the serious charges brought against him—his dealings with sinful woman. Again, we see that the women showered the warmest affection upon him; and that he permitted it, and that he was in no way afraid of them.

Again, we cannot find in all his teachings that he by word or look ever condemned a woman, not that these

women who were associated with him were all angels, but he understood a law that few men have learned. In "Special Instructions for Women," by H. E. Butler is this statement:

"Another very difficult point to guard against is living or associating with people who frequently become angry with her or with others in her presence. If woman observes carefully she will find that anger produces a waste of the life, and a feeling of nervous tremor all thru the lower parts of her body."

The Christ ever showed a loving consideration for all the women with whom he was associated. And his last thought of earthly consideration was for the welfare of a woman. He led woman thru love to drink of that fount from which if they drink they will never thirst again.

No, it were better, if such a thing were possible, to coerce a man into the kingdom, than to try to push a woman. For woman can never reach that high spiritual attainment only thru one channel, and that is thru love; and well the Christ knew this.

Now lest some may think that because woman was not created to be head, we assume that she is not so important, or is inferior to man, we will say that the heights of spiritual attainment of woman is in no way limited, any more than is the attainment of man.

Those who are able to see into the order of the heavens see as highly developed spiritual souls of the feminine as they do of the masculine. As below so above, we know that among the men and women of the earth, the women are as highly evolved as the men. It is not a question of superiority, it is a question of order. Everything out of order is harmful.

There is no man who has started on that high spiritual road, and who in any way has assisted a woman on that

higher spiritual plane, either by words of encouragement or by any other brotherly kindness that the Spirit may direct, but he has helped himself more than he has helped his sister. And there is no man who has retarded his sister on the spiritual road, either thru ignorance or neglect, but he has retarded himself.

We pray that wisdom be given to all the women to give of their love, and the men to give of their support and respect.



A TWENTIETH CENTURY MORNING PRAYER

BY G. HAMILTON HAMMON

1

O God, I desire during this coming day
Tho amid vain distractions I be,
That my thoughts, words, intentions, and deeds to all may
Be worthy an offering to Thee.

2

May gentleness, kindness, and love banish strife,
May justice and truth be my gold,
For example with practice of these in this life,
Are the treasures for lives yet untold.

3

In Thy name my duties I'll faithfully do,
Grant me light to see clearly my way,
While evolving toward Thee ever upward and true.
Thy immutable laws to obey.

4

As I rise every morn may I earnestly say,
In obedience to conscience divine,
I'll be temperate, loyal, and conquer to-day,
That weakness which I know is mine.

5

I shall strive to learn much that will nourish my soul,
May this ardent desire never cease,
To enoble my aims by good thoughts that control,
And spread Thy sublime truths with peace.

Amen.

Death Puts the Mind to Rest

BY ELI

WHEN a soul slips away from the body, it is clear to our mind that it enters into an actual rest for a season. Tho the mind of a highly unfolded soul may never become extinct; yet at the same time there must necessarily follow a cessation of mind action. Mind and life are synonymous, for life can not exist without some mental action. Even in the fundamental elements of all organic substance there must be mind. Without life there can be no mind, neither can there be any will, for will is a part of mind. Hence, the soul loses all consciousness of cause, motion, space, time, and matter. Notwithstanding this Spiritualists claim to hold communications with departed souls of the unseen world. Yet we believe the idea advanced by Prof. Butler is correct, that this is nothing else but the earth soul, which remains as it were, floating in the sphere of its earthly activity for a while, until in time it fades away; and then enters into a sleep state.

The activity of the human mind belongs solely to the human being, hence there can be no function for the mind to express itself thru after the disintegration of the physical, vital structure. This is inferred from a general law of principles which serves us as a ground-

NOTE. There is no person, no book, no article, that contains all truth, but if an article has a good thought that is truth, we publish it, and leave the reader to decide what is truth and what is error.—Ed.

work for such a thought. If we investigate the ultimate nature and relation of fundamental conceptions of mind power, will, and the cause of things, we shall find that mind action after the death of the body can have no more value than any other deductive speculation.

For this reason we cannot accept the idea of a departed soul serving in the great body of the Elohim. Tho we believe without a doubt that a soul who had long been a member while on earth of this Holy Order of the heavens can still retain his membership. Yet, before a soul can be in a condition for mutual association, and on equal terms with those in the heavens, he must have overcome the last enemy, which is death. The members of that grand body are alive for evermore. In them there is no cessation of activity.

God is life, and the body is the temple of the living God. Therefore if the body is the seat of life from God, the soul must become an imperishable entity. And the expression of mind-force depends upon certain material combinations. Therefore, consciousness in the soul must first begin thru the result of these material, vital combinations, until the entire body, thru a high and holy life becomes transmuted into a mind-force of a Divine nature. Hence, with the dissolution of that combination the conscious mind will also be at an end. Therefore is our knowledge of being necessarily limited by the constitution of our life and mind. To will to be is to quicken life; and life can be quickened only by and thru the chemical changes which take place in certain elements of which the system of organs are constituted, and the source of the quickening of life belongs exclusively to Divine Essence. Our investigations of the Divine Mind of God are necessarily limited as yet by our physical senses.

It is natural for a man, even in the life of regen-

eration, to settle down to mental ease, for it is very pleasant to dream in the sensations of our spiritual consciousness, and thus lose the susceptibility of renewed action. The chemical changes which take place in the body, come thru the processes of growing, living, and thinking in this Divine Essence. And the more we can live in it, the more does the body and mind undergo a change in form and structure. Scientists claim that there is a destruction of cells and the formation of new ones continually going on in all tissue. This is done by the action of the mind; and if the mind is in touch with the Solar Essence, there is a formation of more refined cells.

Every effort we make, every thought we think is accompanied with renewed life. Disintegration, or death, is caused by inaction. Some think that every action of life takes place thru the wearing away of living tissue. This is no doubt true in regard to material thoughts, but in Divine Activity there is added life. Tho it is true, even in Divine Thought that we must live, within well-regulated limits, yet the normal exercise of the functions of the mind is essential to our well-being, and to the very existence of a healthy life. For, as soon as we cease to think in is only a matter of time till death takes place; and the soul enters into a state of repose, it may sleep in death at intervals but it must reincarnate again, and the mind become active.

The church teaches that the soul survives after the dissolution of the body, in the region of Paradise. But we think that this pleasure-garden is only a dream. We believe that the only Paradise we shall ever have, is forever to live in God's thoughts. The thoughts we are thinking out of this Divine substance is life. Our Father in heaven expresses the idea that, "I am, the I will be what I will to be" and that he shall never suffer his holy

ones to see corruption. For out of the fountain of mind you are building your own future consciousness; out of your thoughts you are building your heaven or your hell. Here we are dealing with the law of our own existence. To serve in the body of YAHVEH Elohim a soul must have a vital, active mind-force patterned after the model of His infinite wisdom.



Discrimination

BY ENOCH PENN

*** CONCERNING the priests of the restored
 *** C *** Israel, the Spirit of God, speaking thru
 *** the prophet Ezekiel, said, "And they
 *** shall teach my people the difference be-
 *** tween the holy and profane, and cause
 them to discern between the unclean and the clean." Too often the sincerely devout people have no particular object in their mode of life, save to live right and maintain an attitude of devotion; and often without having or desiring any particular knowledge. But right and good as an attitude of sincere devotion to God is, it alone is not enough. We read, "My people are destroyed for lack of knowledge," also we read, "The people that do not understand shall fall."

We say that a life of sincere devotion is not in itself enough. It is not enough to enable us to attain to the ultimate designed concerning us by the Creator; namely, Godlikeness and the dominion over all nature. The Lord Christ demonstrated that he was a man who was not only Godlike; that is, was a son of God, but also that everything in nature obeyed his word. One cannot at-

tain to this height of development by the attitude of devotion alone. Knowledge also is essential. We remember that at one time the Master said to his disciples, "I have many things to tell you, but you cannot bear them now." "Cannot bear them;" that is, they would not understand even if he told them. That same knowledge that he spoke of is necessary to us to-day if we would attain to the heights of Divine sonship and the dominion over all nature.

It is true that the attitude of devotion is necessary, but the fact that of the many thousands of truly devout souls in the churches we know of none, nor have we ever heard of one, who has attained that dominion that was ordained concerning man and was manifested by the Lord Christ. As a rule very devotional people are not a thoughtful people. For the simple reason that "devotion" is very largely a matter of the feelings and emotions. But the loving, emotional nature necessary as it is, is not sufficient, the emotions must be guided by an active, knowing mind. It is true that the writer of Corinthians stated regarding knowledge, "it shall vanish away," but there is a knowledge, a knowledge of God and of his laws, which shall never vanish away, but which will increase continually. It was of this knowledge that Jesus spoke when in his prayer to the Father he said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

We do not remember that it was ever said that by devotion alone however sincere one could attain a knowledge of God or attain to endless life. If devotion alone were sufficient, many, many of the thousands of the devout ones of the past would have attained to Godlikeness and to the dominion; but as we said before, we know of none who have so attained.

The difference between the holy and the profane—who can always discern it? We read an article in some publication, the writer assumes to teach the reader some spiritual truth, how many readers can clearly discern between the false and the true? How many know the true from the false, the right from the wrong? Yet it is necessary that all who would attain should know and be able always to discern between truth and error.

As we advance along the path of attainment, the way grows narrower and the pitfalls and bypaths more numerous and the efforts of the enemy to deceive more subtle. And it becomes necessary that we know and become able to bear and to utilize the knowledge of which the Master spoke.

Since the creation, all have been enslaved by the forces of nature, those forces which cause us to live and cause us to die, and it becomes necessary that we know, understand, and become able to escape from that bondage, and become masters of those forces so that we may compel them to serve our purpose.

A loving, devout heart alone cannot give us the knowledge we need. With that loving, devout heart there must be a clear, active mentality that can grasp the mysteries of nature, can perceive and understand those things in nature that are utterly beyond the ken of the normal man, can clearly discern the processes of nature's forces, so that we may compel nature to obey our word. Truly this is a mighty task, a task that, so far as we know, only one man, the Lord Christ, has fully accomplished. Yet we must accomplish it, if we would reach the high goal that the Creator has set before us.

We cannot reach this goal if we spend our time in idle dreaming, or dalliance. Experience proves that those who are attaining in the regeneration, if they do not exert themselves to keep their mentality clear and active

by exercising themselves much in orderly, consecutive thought that they will soon become mentally torpid, and with that torpidity there is inability to discern, to perceive clearly the truth of things offered. And as a natural consequence there will be inability to be or to do.

Thruout the world there are many teachers of many cults and isms, in fact in the present darkened condition of man's mentality there seems to be no teaching so absurd, so grotesque but it will have a following. There are many who are saying, "I want to know the truth; if I can find the truth I will follow it;" and these go from teacher to teacher, from writer to writer seeking the truth, and few, very few recognize the truth when it is presented to them. Indeed, they are but few who have any sure criterion by means of which they may distinguish truth from error. Because of this, all kinds of theories and all kinds of teachings flourish. The sophistries of the many teachers are such that they deceive all but the elect. It may be asked, "Who are the elect?" Certainly they are those who are able to discern the truth and live it.

He who upon the shores of Galilee spoke as never man spoke, declared, "I am the way, the truth, and the life." In his own practise, he embodied the true way, the way to dominion over all nature. His words were the truth; and if grasped and lived they lead to endless life. It was even as he said, "If a man keep my saying he shall never see death." But the sayings of Jesus have never been fully lived, if they had been by any one that one would never have died. It behooves us then, if we would follow him into the regeneration and attain the dominion over all nature's forces and so gain endless life, that we be awake and alive, with clear heads as well as stout and loving hearts that we may be able to discern between the false and the true, the holy and the profane.

The Conscious Evolution of Man

BY EDITH V. CRANDALL



HE grand purpose of evolution is beautifully expressed by the words of a Christian Gnostic Philosopher, who said: "When that Great Being whom we know as Love and Wisdom, manifested the universe, He put forth his very Life into Matter, and limited therein a portion of his glory, so that thru a natural and age-long process of evolution, humanity might come into being, and, according to his Will, unfold the Hidden Divinity within; until the child of man should become one in Nature, Love, and Wisdom with his Heavenly Father."

The "Hidden Divinity within," ever seeking a more perfect expression on the plane of manifesting life, and consciously transforming man into the likeness of itself, is the main-spring of the force that we call evolution, which makes for advancement along all lines.

The universal idea, operating in all nature, is to bring forth a perfect product, and that idea guides consciously, or unconsciously, all evolution; thus, in the lower forms of life, the evolutionary force works unconsciously to that end. Just as in man, more highly evolved, it works consciously towards perfection.

Of all creatures, it is the privilege of man to work on with the law of evolution, to the attainment of that Union with the Divine, toward which the whole creation moves.

Man, the crowning work of evolution, the highest or-

ganism built up by nature, has by the inherent power of his mind, taken his own evolution in hand, tho necessarily to a limited extent. He is, therefore, called upon to use his powers of intelligent cooperation, to insure conditions as favorable as possible, to the full development of both soul, and body, and to force the capacity of the inner self to respond to, and make contributory to its own life-expansion, the molding force of that evolution.

Since the term "evolution" suggests widely different conceptions to as many different minds, it would be well for the purpose of this article to state, that it is here used in the sense of the indwelling Divinity, urging the race to perfection, as fully present to-day in our evolving world-life, as in the Great Beginning of things, symbolically described in the Scripture, as the time when the Spirit of God moved upon the face of the waters of universal life.

Evolution is not a dead or an unconscious law, for behind it, and directing it, is an all-powerful "Will," with the accomplishment of a certain purpose in view.

The most effective evolutionary agent that can be put to conscious use by man to further his development, mentally, morally, and physically is the sex-passion.

Only rash ignorance would dare to assert, that we have been using that all-conquering force for the benefit of ourselves. The overwhelming mass of miserable and degraded lives, the exceedingly high percentage of feeble, ill-endowed, and diseased bodies; the ever-increasing number of lunatic asylums, and rest cure homes; and the countless cases of nervous breakdown, testify all too well that we have not. As generation succeeds generation, we see that the "sins of the fathers," are surely registered in the organisms of their children by a living process called nature; and the average physical

bodies, as at present constituted, are unable to cope with the ever-increasing demand for fine, high-strung bodies, and nerves, tempered to those subtler forces of the universe which are now rapidly becoming known. How true are the Master's words that one cannot put new wine into old bottles, and they are as apt to-day as they were when he first uttered them. Then, as now, the Spirit of God was moving with great power upon the waters of human life; and new ideals, and new conditions of living were forging their way into general recognition; because they were necessary to express the spirit of the new times working mightily, as a leaven, in the hearts and activities of men.

Concerning the necessities of our own immediate future, it is a matter of far-reaching import that nature is yielding more and more of her latent powers to the control of man; and our responsibilities are increasingly great, so it may fall to our share to wield for good or ill those vast stores of inter-atomic energy, hitherto hidden from our knowledge, and from our command.

Knowledge of the root cause of the general incapacity of the race to meet the demand of the new times, is everywhere being forced out of the hidden pages of human life into universal cognition; and we are coming to know that this incapacity is directly due to a frightful moral wastage of the vital force that is in man.

In view of the foregoing we should do well to reflect that the fearful blight of social evil lies heavy upon the world, with all its tainting effects upon the human constitution, wrought out in wide-spread disease, and threatened, if not actual, degeneracy of the race. Such is the result of our failure to use the sex-energy towards the accomplishment of our high destiny.

Nevertheless, it is some comfort to know that the light of the Spirit is showing in the darkness, and that

in almost every department of human activity the cleansing flood of violent reaction is bringing the regenerative agencies for the rectification of all present-day evils. Not mentioning the great spiritual movements of the day, it is sufficient to note a few of those special activities which bear directly upon the question of sexual morality. Such are: the "Eugenic Society;" the "International Purity Movement;" the "White Cross Society," and numerous other organizations of like purpose. The question of sexual morality is engaging the attention of the able Medical Fraternity itself, thus all are pressing forward to a right understanding of this vastly important matter.

Incessant and continuous evolution is working with supreme energy, carrying the race ever upward and onward; and all that is demanded of us is cooperation.

The sex-passion, long looked upon as an evil, rightly used and understood, has a high benediction for mankind in its upward struggle. It is the same force that is used on the spiritual plane by the Divine Builders, or Creative Elohim; and when brought under the control and intelligent direction of man it becomes the source of energy which has the vitalizing effect of electricity; and its radiations keep the body in a state of perpetual youth.

On the battle-ground of sex is fought the fiercest conflict of all; nor can it be otherwise; since behind and thru the sex-passion the dual fundamental forces of the Cosmos are ever pressing, thereby finding their direct expression in man. Upon the harmonious interplay of the dual forces of the Cosmos depends all manifestation; disturb the harmony, and disorder supervenes until re-adjusted; arrest the interplay and the manifestation ceases. Hence it is that nature is most severe in her treatment of those who rebel against her laws. De-

struction is visited swift and sure, upon the individual, as upon the transgressing nation which is retrogressive in sexual morality, and so falls below the mean level of attainment proper to the enlightenment of its age. We have seen that man becomes conscious of the evolutionary force working in him; and at some great cost to himself it is forcing the race along the lines of quick, sensitive, highly nervous organisms.

Man in all walks of life, from the workman to the scientist whose explorations are daily leading him more and more into the realm of the occult, is learning, each in his own degree, to come into responsive touch with nature's finer forces.

A quickening is taking place that is gradually, but surely, transferring the seat of normal consciousness from the outer garment of God to the ensouling force within. We are at present in a state of transition, and the Race is just entering the outer confines of a New Age in which will be evolved a perfect humanity; for if by the power of mind, and actual experiment, man is gradually learning to control and utilize for his own purposes the forces latent in all etheric matter external to himself, it cannot be long before the subtle and more intense vibrations of the etheric matter, equally present within his own organism, may also be his to use for his advancement.

But since the expansion of the conscious evolution of man depends largely upon the delicate adjustment of the nervous organism to the subtle vibrations of etheric matter, we are forced to the conclusion, that it can enter into the racial experience only when the whole human family learns by its nobility of understanding, and after much pain and suffering, to transmute the sex-force within the crucible of the body into energy, for the renewing of the system, instead of permitting it to be

wasted for emotional ends.

A full and practical realization by the Race of the dignity, power, and sacramental nature of the high office held by man, is surely the portal to an evolutionary advance of high significance, referred to by St. Paul as the birthing of those glorious Sons of God, "for whose coming the whole creation groaneth, and travaileth together."



Letters

Buffalo, N. Y.

Dec. 9, 1916.

The Esoteric Fraternity,

Dear Friends:

The news of the passing of Mr. Butler was a great surprise and shock to me, and I want to assure you of my deep, heartfelt sympathy with you in the great personal loss which you have suffered, and to testify to the great help I have received from time to time during many years from his books, magazine articles, and letters.

The great ideals of thought and life and character which Mr. Butler set forth are very inspiring; he showed us the secret of true happiness. He approached the problem of immortality from the spiritual rather than from the scientific side, I think, and yet he was a great thinker scientifically too, as his "Goal of Life, or Science and Revelation" shows; and it is very significant that the great scientist Metchnikoff suggested the possibility of physical immortality, or at least affirmed that man should live much longer than at present. So I like to couple the names of Metchnikoff and Butler on this great sub-

ject, and to think of how nobly they have given their lives to the study and proclamation of great truths. And the fact that they have both past from the body while in the seventies should not by any means discourage us, or raise the slightest doubts in our minds of the great teachings that they have set forth; for they have but blazed the trail in the wilderness, and if we but follow it up faithfully, we may well look ahead to the glorious land of promise that it will lead us to in the goodness of God.

With kindest and most prayerful thoughts for you all, with the presence of the Christ, the Comforter, I remain,

Sincerely yours,

J. W. A.

The New Wharf. Alvechurch,
Worces., England. Dec. 5, 1916,

Dear Brothers and Sisters:

Your letter of Nov. 14th has reached me with its news of the event that must be filling your minds before all else.

Yes, that great soul may well have been "father, mother, teacher, and friend" to you who were in daily contact with him. We loved him here, and there must be very many the world over who do so too, tho never having seen him in the flesh. Jesus said to his disciples, "It is expedient *for you* that I go away," and it was after he had gone that the spiritual life of those men burst into full bloom. So may it be with you who are left to carry on the work. One feels that our beloved brother is much blest in some way by the change. He has doubtless completed his part of the work for a time, and God would rest him. "Those who have attained the

degree at which their eyes can discern the gates of heaven, and who without casting a single glance behind, without expressing a single regret, can look down upon the worlds and read their destinies,—those, I say, are silent, and unite and endure the last conflict. The last is the hardest. Resignation is the supreme virtue. To dwell in exile and make no complaint, to have no care for things on earth and yet to smile, to belong to God and to be left among men!"

There are of course a hundred questions one would like to ask, but we shall hear what we need, and as it is revealed thru the pages of the *Bible Review*. May you be continually and richly blest by the Spirit of God, and may you be inspired to carry on the great work of patient self-abnegation that our brother commenced. It is certain that Christ's little flock needs you, and all other souls who work and live for love, more in these dark days, than ever before. What little support we can give you here you shall have; but we are, as it were, in the infant class yet.

God bless you all, with our dear love,
Theo. Price.

Chicago, Ill. Dec. 20, 1916.

Esoteric Pub. Co.

Dear Sirs:

I was greatly shocked to hear of Mr. Butler's death. You have my sincere sympathy for your great loss. Many will regret the passing of this good and great man. He is doubtless the wisest man who has lived in many generations.

Sincerely, W. D.

Frankfort, N. Y. Jan. 3, 1917.

The Esoteric Fraternity,

Dear Friends:

Your letter of the 29th of last month was received, and I thank you for it. I was about to write to you to tell you how sorry I am to hear that Mr. Butler has past away. I am like a great many, as I see by the letters in *Bible Review*, who regret so much that they could not have but an opportunity to meet Mr. Butler personally. But I have had some most helpful letters during the years that I have read his teachings, and one could not fail to see in them the exalted nature that was his. They would lift me away from the lower state of mind into a higher one. They breathed of the great trust and consecration that he had attained, and the rare quality of being so practical and useful to the world.

You have had so many letters concerning the loss of our dear Brother, but they will all fail as mine does to tell the loss which nothing can replace, or of the aching heart which has suffered more than words can tell.

He was a geat soul. Our lives are better for having known him.

Sometimes I wish that I may have a picture of him, if possible. I am, as ever,

Yours, very sincerely, G. W. J.

Farrel, Pa. Dec. 4, 1916.

The Esoteric Fraternity,

Dear Brothers and Sisters:

Your sorrowful communication has been duly received, and your sorrow deeply felt, and my love and sympathy goes out to you all, for I too feel how keenly you need Brother Butler's presence; and not for a moment do we

think of turning back, but rather make more effort to press forward to the "Goal" which our dear Brother Butler has so clearly declared to us. For as the Master has said, "If ye love me, keep my commandments." We too will signify our love, by following his teachings.

With love, and fraternally yours,

J. G. G.

Editorial

***** T has been the custom of this magazine to
* T * publish articles that have good thoughts in
* * them, and that set forth some truth. We
* * do not claim to publish all truth; for "We
***** know there are errors in all books, but all
will find, who take that method to develop the inner powers—to become conscious of the Divine law—that they will be lead by the Spirit of Truth into the same truth that all their predecessors have found." (The Narrow Way of Attainment, by H. E. Butler, page 17.)

If it were possible to publish a magazine that contained all truth it is questionable if it were desirable, for wherein would the faculty of discrimination come into play to enable us to discern truth from error? or that Spirit of Truth that is going to lead us into all truth? Herein we think that the Church has erred in forcing its tenets on its members, and in not allowing them to decide what is right or what is wrong; for one who accepts blindly what another says, will grow very little either spiritually or mentally.

Time of Cusp Transits
Washington, D. C., U. S. A., March 1917.

Body	Enters	On day	h.	m.
☾	☾	2	3	46 a. m.
"	♊	4	4	28 p. m.
"	♋	7	5	21 a. m.
"	♌	9	4	50 p. m.
"	♍	12	2	32 a. m.
"	♎	14	10	10 a. m.
"	♏	16	3	30 p. m.
"	♐	18	6	25 p. m.
"	♑	20	7	23 p. m.
"	♒	22	7	46 p. m.
"	♓	24	9	28 p. m.
"	♈	27	2	22 a. m.
"	☾	29	11	21 a. m.

☼	♒	20	11	29 p. m.
♀	♋	16	0	20 a. m.
♁	☾	2	4	16 a. m.
"	♊	12	7	36 a. m.
"	♋	20	8	29 p. m.
"	♌	27	6	46 p. m.

On March 1st					
♂	is in	♋	10°	7'	49"
♂	" "	♍	12	1	0
♂	" "	♏	28	43	0
♂	" "	♊	19	55	20

BIBLE REVIEW

VOL. XV

MARCH, 1917

No. 6

IN MEMORIAM*

BY LOUISE EVANGELINE KEEP

THEY said, "He is gone," and all my being quivered 'neath
The sense of loss. He had been good to me, given freely of
His universal sweep of wisdom, logic, truth; had taken
Careful personal account of problems that were mine alone;
Had led me gently to a mount of vision I had not believed
I could attain.—Gone?—Where?—I asked the question
Feeling I had been deprived of something that was mine.
Then suddenly there flamed a sense of light, a presence glorified,
And Something smiled the shadow quite away. There was no sound
To outer ear, yet all the voices of the universe surged to
Inner realm: "He is not gone," they said, "Lo, He is here.
Can cosmic soul be separated from its part?"—And yet again,
"There is no separation, he is here!"
The smile all quivering thru the room, spread wings
And leaped away enclosing farthest space. I could but feel that they
Whom he had known, whom he had aided, were enclosed within that space,
And knew his gentle benediction, would know it for all Time.

*I have written down my exact impressions as I sat alone after reading of the passing of our brother in *Bible Review*.—Author.



THE egotist who judges his sister or his brother brings
upon himself the judgment of the Spirit.—M——.

The Prayer of God

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

***** O many the very expression which heads
* T * this article will seem strange, abnormal,
* * and to the man without spiritual percep-
* * tion even absurd; but nevertheless it cov-
***** ers a truth as deep and infinite as any that
the mind of man has yet conceived.

That the prayer of God is

SUPERLATIVE, SUPREME, INCESSANT,
is confirmed by natural and spiritual science, by philos-
ophy and logic, by the Bible and the Sacred Writings of
all the Great World Religions.

For all these agree in affirming that God is immanent
thruout the Universe of Space and Matter.

ALL MATTER IS ALIVE,
because the Eternal, Immortal, Invisible Life is every-
where present. The Universe is simply

A MANIFESTATION OF GOD.

What mind is to the body of man, that God is to the
Universe. And just as the mind of man permeates the
whole of his body, so does the Spirit of God permeate the
whole Universe. And just as true prayer occupies the
whole mind and therefore the whole body of the man, so
does the prayer of God occupy the whole Universe.

It is the universal prayer for the whole Creation—"the
Spirit Itself maketh intercession with sighings unutter-
able." As the Mind of God therefore permeates the
whole universe, so everything that occurs therein must be

done and suffered *in* God, so that the groanings of Creation constitute the prayer of God. For what are the travail-pains of which Paul speaks* but the birth-pangs which precede the bringing forth of a New Creation? And who can bring to to the birth but God?

For there is but

ONE LIFE IN THE UNIVERSE,

the Life of God. His heart is in the breast of every creature, and his blood in the veins of all flesh.

The sufferings, therefore, of the whole Creation are the sufferings of God, because everything comes to pass within the Divine Mind. So then the groanings of Creation, are the unutterable groanings with which the Spirit makes intercession, and when we give up entirely the idea of separateness, and become consciously ONE with ALL THAT IS, we begin conjointly to pray the universal prayer for the whole Creation.

THE PRAYER OF GOD

which is *not in word* but in power, power which will redeem the whole creation from the bondage of corruption into the glorious liberty of the children of God. This Divine universal prayer which is prayed within us, by the indwelling Spirit which neither slumbers nor sleeps is the only kind that can be prayed

WITHOUT CEASING.

By means of this, we ascend into the heavenly places, yea, into the Holy of Holies, into Heaven itself. We cease also from our own works, and enter into his Rest—the *Sabbatismos* (Sabbath-keeping) which remaineth for the people of God. For this did our Blessed Exemplar; never speaking from himself or doing any works of his own. And from his life, there is a marked and marvelous absence of what is called prayer in the sense of asking. For except that

*Romans viii.

PRAYER OF MORTAL AGONY

in Gethsemane, all his utterances were simply affirmative, and in the language of utter and complete assurance, being outwardly uttered only for the sake of others, as at the raising of Lazarus, he says: "Father, I thank thee that thou hast heard me." And I know that thou hearest me always, but for the sake of those standing around, I said it. And then with a loud voice he said, "Lazarus, come forth." And in other cases he spake and it was done; he "commanded and it stood fast." And this is set forth as our example, that we also should decree a thing and it be established unto us. As priests of the Order of Melchizedek, we are to follow our Great High Priest into that which is

WITHIN THE VEIL;

into the Holiest of All, and as Sons of God to live as he did

IN THE BOSOM OF THE FATHER

by an unceasing communication, for we are one with him to whom "all judgment is committed," and all authority given, and as members of the Body of him who is

"GOD OVER ALL,"

we pray without ceasing the prayer of God.



The Simple

BY ENOCH PENN

WE read in Proverbs the statement, "The simple believeth every word." We understand this to mean that the simple, the childish, or immature mind accepts statements that appeal to them without giving

them due consideration.

A little child will sometimes be found who believes that there is a pot full of gold at the foot of the rainbow. Because it is simple; the faculties of discrimination, of logic, of reason are not developed, therefore it does not demand reason and proof before accepting a statement.

It is because of this tendency on the part of so many—shall we say, grown up children?—to believe without due evidence, in fact, because of credulity, that so many isms and cults flourish thruout the world to-day. If all persons knew the truth, there would be but one ism, one cult; all would agree.

When persons begin to conserve the life and to advance in the regeneration, it is a common thing for them to begin to see visions, or to hear voices from the unseen, and in other ways to be conscious of that realm of spirit-life next beyond this material realm, or the realm of the physical senses. If they have not developed a discriminating, prudent, and reasoning habit of mind, and particularly if egotism is present, such are liable to be led into great extremes of belief, and perhaps of action. By egotism we mean the practice of thinking oneself superior to that which one really is, in other words, one thinks more highly of himself than he ought to think.

We are admonished to "try the spirits, whether they are of God." The reason for this admonition is this: Between this material realm wherein our consciousness is of the senses almost wholly, and the heavens, that is, the realm where the Elohim and the angels of God are, there is a dark, spiritual realm inhabited by unclean and vicious, rudimentary, elemental spirits. These spirits the Lord Christ called "devils." These unclean spirits by their presence often cause diseased conditions of both body and mind, and they delight to torment mankind. When thru living the regenerate life the faculties of the

soul begin to awaken, these spirits at times will come and try to deceive the unwary by different methods. They will at times project thoughts into the mind of their intended victim, these thoughts take form and reach the brain as words. These words may be statements concerning spiritual things, and the credulous one is sometimes ensnared into believing things to their detriment. The "simple" ones are sometimes lead to believe themselves the recipients of wonderful revelations, even of spiritual mysteries that are altogether unknown to the ordinary mortal, possibly unknown to any other one in the world.

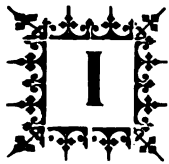
Aside from a clear, discriminating, and reasoning habit mind, we may also obtain another criterion whereby we may save ourselves from these deceptions, and that is the Spirit of truth. The attitude of sincere devotion to God, and of quiet receptivity to the impulses of his mind and will, particularly if one is living the regenerate life, will enable one to discern between the the false and the true. But for this to obtain, the devotee must above everything else desire to know the truth, regardless of preconceived ideas or beliefs, for the simple reason that preconceived ideas or beliefs, if held, will prevent one from receiving the truth.

"If I regard iniquity in my heart, the Lord will not hear me." (Ps. lxi. 18.)

"For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself: And I will set myself against that man, and I will make him a sign and a proverb, and I will cut him off from the midst of my people." (Ezekiel xiv. 7, 8.)

The Gathered Wheat

BY R. C.



IN the hills of life there are two trails. One lies along the higher sunlit fields where those who journey see afar, and the light lingers even when the sun is down; one leads into the lower ground where those who travel, as they go, look always over their shoulders with eyes of dread, and the gloomy shadows gather long before the day is done."—Harold Bell Wright, in "The Shepherd of the Hills."

The fact that three distinct gatherings are referred to in the Scriptures, has undoubtedly escaped the attention of many of the people. That the first of these gatherings is already an accomplished fact may appear to some as an astounding statement. It is, however, the truth. If this be so, it is an important matter and worthy of our careful consideration. So it behooves us to give evidence of the fact.

As a people we understand what is meant by the bringing together in one place the 144,000, the Messiah of the coming age. The assembling of this body constitutes the second gathering. The third gathering is understood to be the bringing into order of all the remaining peoples of Israel, and perhaps of all the nations and peoples of the earth.

The question, then, is: What constitutes the first gathering, and is there evidence that it has taken place?

The Lord Jesus said: "The kingdom of heaven is

likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

No doubt many have thought this parable of our Lord referred to the assembling in one place of the first ripe fruit. The writer does not hold that opinion. Let us consider the tares for a moment. Are they already gathered into bundles? Most assuredly they are. It is not necessary to point out these bundles (organizations) by name, as they are known to all Esoteric people. And further we know these bundles are scattered, in concrete groups over the entire world, and that they are now in the burning process. If it be a fact, then, that the tares are gathered into bundles, the wheat must likewise be harvested. There is no escape from that proposition. It would be easier to challenge a proposition of Euclid.

The first four verses of the seventh chapter of Revelation contain this language: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the East, having the seal of the living God: and he cried with a loud

voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel."

This sealing of the servants of God in their foreheads constitutes the first gathering—the gathering of the wheat into the barn. This accomplishment was brought about by restoring to the people the key to the knowledge, found in the Esoteric teachings and was the mission of our beloved Brother Butler. This knowledge has gone forth into the world and has accomplished that for which it was designed—the sealing of God's people.

If this be not true, then the mission of that man was a failure. What, the mission of that man a failure?—that man, who, many years ago, as he trudged upward on that snow-clad steep, and was there arrested by the angels of Elohim, who placed in his hands the high and holy commission of gathering God's people—he who restored to the world in language plain and simple the key to knowledge—his mission a failure? No, a thousand times, no. Reason recoils from such a thought.

Let us consider the testimony of as grand a man as any who have walked the earth since the days of Jesus Christ. On page 310 of "The Goal of Life" he says: "So will it be when the harvest of the world has come (and has it not come already?), when God sends his angels to gather his wheat into his garner; the old condition in which it has grown, like the standing straw of the wheat, must be cut down and destroyed." Here is a plain statement that the gathering of the wheat into the barn was in process of consummation at the time that book was written.

The "Goal of Life" is the epitomization of his mission—a key to condensed knowledge—and on page 257 the author says: "The object of this volume is to bring to you, mature souls of our age, the knowledge of the purpose of God concerning each individual, and to suggest methods by which not only you yourselves may be saved, but methods by which you may become members of that Body which is to be the Savior of the world, the anointed Lord of all the earth."

Futher argument seems useless, but it is a source of keen satisfaction and great comfort to realize that God's people are now standing upon the threshold of the consummation of the ages, perilous tho the times may be.



THE STORY

BY LOUISE EVANGELINE KEEP

"There's nothing new," they said, "in all the land,
And no new tale to gather from the sea."
They heard not what the friendly night-wind fanned,
And waves all eager-lipped curled up to me
When shadow gloomed across eternity.

It may have been as old as hoary age,
But it was new as happy youth to me;
Fresh as the whiteness of the Eden-page.
Life opened there where merged the Land and Sea,
Each whispering the same sweet tale to me!

Aye, it was old! Far ages set apart
Sang in its mystic music. It was new!
Straight from the ever-flowing, great God-heart;
Its echoes linger, piercing all things thru
With ecstasy—"Only the Good is True!"

Truth

BY ASAPH

PILATE therefore said unto him, Art thou a king then? Jesus answered, Thou sayest, that I am a king. To this end was I born, and for this cause came I into the world, that should bear witness unto the truth. Every one that is of the truth heareth my voice.—John xviii. 37.

✱✱✱✱✱ **I** N the search of truth, one is reminded by those who know, that this beautiful heavenly plant can not descend to earth until man has ceased to follow error and sin as his guide thru life; therefore the secret of life is eternally covered by the destroyer death.

From the dawn of history or events, when man undertook to guide his own being, he was the builder of systems, he erected states, created institutions, enacted laws, made amendments, recalled them and made new, builded empires, harnessed the elements, partitioned the soil, made alliances with other peoples in order that he might strengthen his power over others; yet ever and ever he destroyed the works of his hands, because he was a stranger to truth, and a slave to the delusions which arise in his senses, thru which he kills his habitation, suffers anxiety, experiences sorrow, reaps want amidst abundance, and individually, and collectively perishes from off the face of the earth. He has labored and still works for a phantom; namely, for the gratification of his vanity of his lust and his greed for mammon.

Peace be to his ashes. Let us go hence.

Truth is the presiding genius of the heavenly kingdom or the true man. No other place, no other habitation can be assigned to truth except to man, and woman too. In

that world man is a pure spiritual being cognizing himself thru unity with the Infinite Mind as a ruler over, and in the four elements; namely, earth, water, fire, and air, being an intelligence governing the four dimensions of nature. Contrary to the common belief that a heavenly kingdom means a disembodied state, this realm of which we write is an association of people who in the externals are like other men that we see upon earth. It is a well-organized society, votaries of truth, seekers after wisdom, serious-minded, practical people, pursuing every kind of avocation essential for the operation of a State. What distinguishes their world from the realm where death reigns supreme is the absence of that destroyer. Death being a consequence of man's disobedience, it ceases to operate where man has overcome the impulse leading to that state; therefore the Revelator speaking of that state says, "And there is no night there, but everlasting light," not in the sense that the physical sun remains stationary, always over and above that assembly, but it signifies that the mind and soul-consciousness of those people individually and collectively possesses light upon all matters relating to the four realms of being. Moreover, there are no physical births, no marriages solemnized among those people, for men and women live as brothers and sisters, under the laws of that higher State, not written in books, or upon parchments, but in the hearts of these people, sexual intercourse in thought, desire, and deed does not exist.

"But they which shall be accounted worthy to obtain that world [we now present to the consideration of our reader] and the resurrection from the dead, neither marry, nor are given into marriage. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, [the methods

being fully known] even Moses showed at the bush, when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For he is not the God [power] of the dead, [those living in generation] but of the living: [who live in the control of the ever-present energies of life] for all live unto him." (Luke xx. 35-38.) They had individually and collectively outgrown this animal impulse and turned the fires of life thru transmutation into intellectual and spiritual uses, thus sustaining their conscious being in an unbroken continuity. Having reached unity with the Source of their existence, their life in externals was a marvel of order, harmony and peace; for USE in every department of that State was the rule.

Man is an epitome of the universe, but as long as he exists in the light thrown upon him by nature, which is periodicity, he has no knowledge of his true mission and place in the Universal being. It is only as man throws off the hypnotic influence of the serpent, that he awakens to the realization of being a spiritual intelligence destined to govern the earth or his bodily structure; the waters, or the psychic influence, are eternally seeking access to the fountain of life, or the sex; the fires, are the desires and loves of his heart; and the air, is the world of thought wherein he formulates ideas which descend into the sphere of desire, and thence is clothed with vital essence, and finally makes its appearance in the world of phenomena. It will be observed that the distinction between the two kinds of intelligences; namely, the natural, sensuous man who is born from beneath, and the spiritual intelligence dwelling in the functions of a man, is that the former being fully persuaded that he enters a heavenly state after death, which is a deception of the mortal mind, leaves the acquisition of virtue thru practice, as well as truth and right-doing,

to a time after the dissolution of his body; and consequently while in the flesh, he seeks the acquisition of wealth which he acquires by foul means; altho these means may be sanctioned by the laws and customs of ages, he flatters his vanity and surrenders his body to sensuous pleasures. That is the life of all peoples, of all ages, and climes, whoever have lived and still live under the law of generation; while the soul born from above, has taken possession of the organic structure of man, abhors ownership of wealth in any shape or form whatever, knowing full well that the earth with the fulness thereof, being God's creation and communal property to be used for the benefit of all, is the inheritance of the collective unit, the race. Individual property can exist only where men are ignorant and selfish, which, as love of self, is the direct offspring of sexual lust. In a heavenly State men strive for social, national, and universal order, harmony and peace. Such attributes do not exist, nor can be established where individualism reigns supreme.

The spiritual man is a member of an altruistic society, for well he knows that the body in which he dwells is a federation of twelve functions (tribes) each composed of living individual cells (members of a tribe). Each is governed by the soul in an orderly fashion, never permitting the spirit of disobedience to enter in its world of thought, desire, or vital being. Knowing then that its body is a reflection of a heavenly state, the spiritual man in organizing a State formed out of regenerate people, creates a larger body than its own, merging its individual being into a greater unit, the social or national man, which as one Individual is governed by a higher and spiritual law; namely, true self-government, wherein truth is enthroned; and only then can those so united do the greater works that the Lord promised his followers would do. (John xiv. 12.) Every work in that

world, whether physical, mental, or spiritual, is for the sake, service, and advantage of the unit. Every invention, every convenience and every knowledge gathered in the State by any one is for the use, and benefit of all. Being intelligent and cultured people, no one abuses any privilege afforded by the State, yet, no one in that community is an ascetic, going about wearing sackcloth, with his head covered with ashes; on the contrary all are joyful, active, energetic individuals, full of that life which makes existence a pleasure and a joy forever. "Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam [thru generation] all die; so also in Christ [thru regeneration] shall all be made alive." (1 Cor. xv. 20-22.)

Speaking from a biological point of view, the State called the kingdom of God, which on earth is a society of people functioning as one man, exists on the transmutative plane of being, signifying that the energies of life centered in the apex of creation, man, are transmuted thru the fires of life into an ever-lasting consciousness of one's own individual identity, because of service in a special use to a greater body than oneself.

Man is a creator. He inspires either from a higher or a lower source and expressing his ideals radiates his ignorance or his wisdom into his surroundings upon the people he meets; and builds his own state and condition upon earth. Individually and collectively, he radiates an effluvia cognizable by a sensitive when passing thru the radius of his activity. In the world of fermentation where man's sexual activity is turned into pleasure, where men compete with each other worse than beasts for the possession of wealth which perishes as soon as acquired, where every one struggles to maintain his own

particular equilibrium, sleep and recuperation is a vital necessity for all; and the cessation of exhaustive labor is so beneficial that men of all classes seek a retreat into the quiet habitation of nature, where the influence of mountains and valleys, of woods and meadow, of brooks and rivers, with blooming flowers scenting the air, sooth, quiet, and reestablish the equilibrium of the nervous system and conjure in man that peace which one feels in the arms of mother nature. For truly to enter that world without bringing into it the struggles of individualism, is to step back into that era of peace, as well as man's ancient existence, known as the age of Cohesion which ruled man during the infancy of the race, termed the Golden Age, in which all her creation—whose apex of that period were the "people of the elements"—were at rest.

The climate was even, salubrious, without tempests. No one quarreled, for none displayed that self-hood which grew into an act after the exhibition of self-will on the part of man when Lucifer as lightning struck the ground. Man's wants were but few, food in the shape of fruits was provided in abundance. No danger lurked on earth, no bloodshed marked that era, and men and women of that age being governed by periodicity like children roamed over the face of the earth in groups enjoying what was to them an eternal existence; knowing neither sorrow nor trouble thru life. When death or deep sleep overtook them, it was a process of transferring the soul-consciousness from an active, happy state into a passive devachanic existence; for man's phenomenal life with its states, aspirations, and mode of life reflects itself not only upon his conscious being when asleep, but clings to him even after death.

With his fall, which occurred when he decided to guide his own being, man left the domain of peace that he en-

joyed in the world governed by Cohesion, and entered thru the portals of self-will, the age of struggle, experimentation, darkness, and death, which at this day is practically the fate of all men. Those alone can escape the destruction which is overtaking all flesh who are ready because of attainments in the life of regeneration to put their energies and abilities in forming the State of which we write to-day. The individual who has reached mastery over self can not maintain his physical existence among the socialized sensuality of the world for a great length of time, moreover he can not make an impression with his teachings upon those to whom he may advance his views, and this because alone he cannot demonstrate the truth of what he preaches.

It requires, as has been so often stated, the establishment of a social State, a group of matured individuals who could live and practise the precepts and laws of God. "Blessed are those servants, whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." (Luke xii. 37.)

It must be realized that the work of the esoteric people is age-lasting. They alone of all the people of the earth are a distinct class from all other nations, tribes, and societies for no other organization is based on sex-control in thought, desire, and fact; this organization is destined to create a new civilization governed by USE, and not possession. The fire of our Lord (Luke xii. 49.) kindled has to-day become a light destined to reconstruct the earth in its time to the brilliancy enjoyed by the Sun.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. lx. 1-3.)

Responsibilities

BY DINAH

O NE said to me one day "I have a right to my own opinions, and I have a right to express those opinions." I answered very readily, "Yes."

But when I said "yes," I knew that that "yes" implied a great deal.

In the first place we are *compelled* to grant others the right to their own opinions, for no one has the power to stop thought. We may imprison a person within four walls, but that does not stop thought; for when the body is quiet thought is much more active. We may put the person in stocks, but that does not stop thought, for intensity of thought is often increased by bodily affliction. So it goes without saying, that all have a right to their own opinions, for who can stop them?

"And I have a right to express those opinions," was the next claim. In this day of free speech, free press, free everything we might say, we said, "Yes;" because we knew that that person who made this claim had nothing in mind but what was right and just.

But there is no one who has gone very far on the higher spiritual path but who will see the fallacy of this teaching, and this in our humble way, we will try to explain. As a person proceeds on the higher path, he learns new truths; truths perhaps never formulated before, he sees new meanings in old truths, his eyes are opened, and he sees what he could not see before tho it

stared him in the face; for in leading the regenerate life and in keeping the mind stayed on God, God will reveal himself.

"I have a right to my own opinions," is true on both planes, "as below so above." These new and altered opinions one gains in going over the higher path, one certainly has a right to; for the one who has them has earned them. No one has attained any progress on that road but what he has earned it; for there is no cheating where our Heavenly Father is the Teacher; because he gives to every man according to his labor.

"And I have a right to express those opinions." In one sense "Yes," in another, "No."

Does the wise parent or teacher tell the young child everything he or she knows? Every parent with even a moderate amount of wisdom knows that if he were so to do that he would often be the means of leading the child astray. To give a child knowledge before he has attained the maturity to grasp it, would be doing the child an injury. It would only befuddle his brain and led him on the wrong track. If this is a truth on the plane regarding secular knowledge, how does it apply on the higher plane? As truths on the higher plane are more powerful both for destruction and construction, if we express or give out truths before people are ready for them, we are doing harm, and they will turn again and rend the sender. This is the reason that the Christ gave his disciples such careful instructions on this point, for the greatest rending that a person can have is thru a perverted truth. There is probably no one who has started on the road, who has not at some time or other made this mistake of giving out truths to those who were not ready to receive them.

One of the greatest sorrows that our beloved Brother Butler had was that he could not give out all the truths

that he had to give, because the world was not ready for them.

It is no use giving the child a new lesson until he has learned the one in hand. And the world has much to learn in the teachings that Brother Butler has already given out; for since he has given out the Esoteric Truths, the world has not been left in darkness.

Again, it is very hard to discriminate at times what to say and what not to say to another soul, what to express or what not to express; for if we withhold knowledge that persons should have for their protection or advancement then we are putting a stumblingblock in their way; therefore those who have knowledge have grave responsibilities. Those who realize the responsibilities of these things will go prayerfully to God and ask him before they impart knowledge to another soul in spiritual truths.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." (James i. 5.) Love is the key that unlocks the door to wisdom. What would one say of a parent who whipped his child because it could not run before it could walk? We should be very likely to say that that parent was devoid of love and wisdom. Therefore if we really love our fellow-man that love will often give us the wisdom to do or to say the right thing. And if we go to God in the light of this love—for the good of our fellow-man—he will always tell us and instruct us, and lead us in the path of wisdom.



"AND God saw everything that he had made and behold it was very good." Yes, every sorrow, every disappointment, every loss is good; for all lead the heart to trust in something more than human.—Dinah.

Faith, Credulity and Fear

BY G. HAMILTON HAMMON

HERE are many things in this world—trivial in themselves—which go toward marring the joy of living the life that an honest human being is apparently entitled to; that we all know. Many of us have not had the advantage of those whose parents fulfil their higher duties to their offspring, consequently we gain our knowledge too late in life to enable us to battle and obtain victories over the manifestation of our hereditary taints.

Presuming that we have only just come to a knowledge of the beneficial science of "Solar Biology," if we now study our planetary positions, we may learn why we have tendencies in particular directions. For instance, a man who was born while the planet Jupiter was in the sign Taurus, will have a love of his physical body, but a decided fear of death and pain. He will not, as a rule, be a very resigned patient in suffering. Only an indomitable will can help him to overcome his fear. If Gemini was the sign that Jupiter was in at his birth, he will have abundant force and energy to enable him to overcome obstacles in his path. This position signifies that he will have *faith* in ultimate success, and will, presumably, have little fear, if any, of such things as would tend to drive many a person right out of any chosen place or sphere of action.

Now the point I wish to emphasize is this: If one is

fearful, and knows this planetary weakness is not of his making in this life or incarnation at any rate, but the result either of living in a previous life, or of pre-natal condition in the present incarnation, it is his privilege to do battle against this planetary condition, tho it be a life-long battle. It is his right to do so even tho he acknowledges that the evolution of his Ego requires that suffering is necessary, and bitter experience, in order fully to work out the bad qualities in his nature. Indeed, if he uses his reason, he will require no urging to banish the fear that retards his justifiable progress.

If we are at all philosophical, we know that our animal characteristics must be fought and laid low, but the longer we are apathetic about them the longer we suffer.

As an illustration of the baneful effects of unwarrantable credulity, a few lines on the subject just here may serve. For instance, we may be warned by some person whom we know is not a real broad-minded thinker, much less a philosopher, tho spiritual enough, that a certain house long untenanted we are about to rent, has disturbing and uncanny noises about it at night. We are uncomfortable perhaps, and allow the warning to trouble us—if we choose. Another person tells us that all the people he knows who lived there died there too. But if we set our will to test, defy and dare to oppose those influences, it usually happens that we hear nothing but ordinary, every-day sounds, and see nothing to alarm us during our tenancy—nay, we are quite happy, and the term has almost expired. I think we are all well aware that if we would make spiritual or even material attainments, we must not allow fear to dominate us. "Oh ye of little faith!" This divine rebuke may be applied to many of us, for it is the want of faith while intending to do good works—that no injury can come to us thru the accomplishing thereof, which often thwarts us

in our purpose of attempting generous and noble actions. But you may say, "Oh, I have sometimes done a kindly act and hurt myself in doing it." True; so have I: there is however an explanation to that seeming injustice.

It is to test our stability, and will power to do good in spite of such poor reward that this happens, but a great injury thru a charitable act does not frequently occur, but when it does, why it is generally because a stubborn, faithless, godless person needs a drastic lesson to cause a change in the mode of living of such person.

"When God afflicts us, think:

He hews a rugged stone

Which must be shaped,

Or else aside as useless thrown."—

R. C. French.

A strong mental assertion that harm will not come while we are acting *wisely* in our charitableness, does have its effect on evil influences about us, for thoughts, both good and evil, are constantly affecting us, whether awake or asleep. This is a well-known scientific fact, and to prove that, I may mention that several times I have dreamed of certain events just before rising, and part of the subject of those dreams was the first thing that caught my eye in that same morning's newspaper. Now it is quite reasonable to assume that I received the thoughts of the printer, or compositor, of those subjects while my mind was in a negative state.

Two of the deadliest foes to progression are fear and apathy. Let us then slay these demons and all will be well: we may take courage and consolation in the sentiment of those beautiful lines of Longfellow's:

"Let us then be up and doing,

With a heart for any fate,

Still achieving, still pursuing,

Learn to labor and to wait."

The Philosophy of Life

BY A. D. TRUSSELL

★❖❖❖★ HERE are many people in the world who
❖❖ T ❖❖ know things. There are many more people
❖❖ who give mental assent to what those who
❖❖ know affirm to be true; this is a mere be-
★❖❖❖★ lief; while others believe in some phases
of what the wise ones affirm and believe, ever seeking
to know and to prove the processes given by the wise
ones to be true, and thru correct reasoning, they too
have knowledge. Without what we call a practical edu-
cation, the reading of the affirmations of any or all sci-
entists or artists does not make one a scientist or an
artist. Altho a theoretical education, or the experiences
of others, is a great help, yet there is nothing known in
any science, material, mental, or spiritual, but what some
man discovered it, and that without the help of his fel-
low man.

For proof of this statement, I refer to the wonderful
inventions of the last seventy-five years. There is not
a material science known to man but what has become
known by virtue of the right use of his faculties with
which he was endowed by his Creator. If one simply
has a belief recieved from his fellow man that is not
true, and one repeats it, we have just as much evidence
from his affirmation, as we have when the scientist
affirms anything that is true. Therefore we conclude
that self-evidence is the true guide. The astronomer
tells to a minute when an eclipse of the sun or moon will

take place; and when we see the demonstration of the truth, then we know that he knew.

Again, let us take a view of what we know by means of our senses. Can any man see, hear, taste, smell, or feel for another? The answer is, "No." What can man do for us? He can talk, and we can hear; he can act in our presence, and we can see him; he can think, and so can we; he can talk, and so can we; he can attain to absolute knowledge, and so can we—all these are attained by one and the same process. One may pursue the sciences partially, another to their ultimates; one may partially use his faculties, another use them to the extent of his capacity; one may be very efficient if one so wills, or one may remain ignorant. All science on any plane is good; all depends on the right use of the knowledge attained. Applied science is the use of science to obtain results. One scientist plants corn, he knows the results that will follow; in a proper environment there will be a large increase over and above the amount planted, much more than he can eat. The scientist may exchange his corn for gold to the man who digs gold out of the earth, and he may use this gold in a way that is unrighteous, for it is the use that we make of the gold that is either righteous or unrighteous.

There never has been a natural scientist that has discovered true spiritual science; a science by which man can know what is right between God and man, and between man and his fellow man; for without the inspiration of the Spirit of Truth that reveals all truth this can not be done. The methods by which this knowledge is attained is found in the doctrines of Jesus Christ, who was a Spiritual Scientist by virtue of this same Spirit of Truth—and all can prove for themselves that his methods are true. You may leave out all the rest of the Scriptures if you choose, until the Spirit reveals it, and much

of it you must leave out, as the letter killeth. Christ's methods are believing his words and abiding in them; ceasing to do what he said was evil, and doing what he said was right—and reaping the results that will follow. The Spirit of Truth that reveals all truth, and true faith, will bring results.



A PRAYER FOR PEACE

BY MARTHA SHEPARD LIPPINCOTT

O dear Lord of love and mercy,
Send us Peace upon the earth;
Teach thy children who are fighting,
It, far more than gold, is worth.
Teach them love will bring the blessings
Every living mortal needs;
Teach them love and peace to value,
Ere another nation bleeds.

O dear Father, let the war-cloud
Pass forever out of sight,
That no more will men be fighting,
Happy homes and lives to blight.
Pity all the orphaned children
And the widows left to strive,
So that they may just be keeping
Their poor families alive.

Stop the war of greed for power
And the selfishness of men;
Let them try to earn life's blessings,
Thru the laws of love again.
O dear Father, stop the carnage
And the awful deeds of war;
Let the horrid, cruel war-spirit
In the world, be seen no more.

Knowing God

PART I

BY H. E. BUTLER

(Printed from the August 1899 issue of "The Esoteric.")

NOTE.—As many of our readers already know "The Esoteric" magazine was discontinued in its circulation after only three monthly issues of the thirteenth volume had been circulated, and as these three numbers were not afterward sent out in a bound copy, and as there have been many new subscribers since then, therefore only a few of our present readers have these three issues, and we are therefore reprinting these two articles, "Knowing God" written by our Brother, H. E. Butler, from the August and September issues of that volume, in order that all may have an opportunity to read them.—Ed.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. xi. 27.

THE declaration that "no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son," is not, as has been supposed by the Church, susceptible of interpretation, nor is it susceptible of what has been called "spiritualization." It is a fact standing alone, and classed with the fact conveyed in the words of the same great Teacher, "Ye shall know the truth, and the truth shall make you free,"—free from the law of sin and consequent death; not death of the immortal soul—terms which in their association present at least a misnomer—but free from the power of death over the body.

We are prepared to say that not until a recent date has

the Son revealed the Father; this revelation was included among the "many things" which he had to tell his people, but which he said they could not bear then. It was reserved for the time of which he gave an intimation in the words, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." It is a revelation which stands paramount among all that have been given since the beginning of the world.

The knowing God from an intellectual standpoint can come only thru his works, his laws, and his methods. Because of this the revelation contained in the Bible commences with the beginning and order of creation, and ends with the ultimatum of the work of creation; consequently, the knowledge of the truth in this direction lies at the vitality of all existence, of all knowing, intellectually and spiritually; and as the race are perverted and inverted in their habits of life, so are they in their beliefs and in their imagined knowledge and understanding. Until order is established in the mind, it cannot be established in the body and much less in the soul consciousness.

This revelation must be given in a mere outline statement, without advancing arguments in proof thereof. Such proof can be given, but it would fill large volumes. We must therefore depend upon the illuminating power of the Spirit in the mind of the reader, because of his readiness to receive the truth for the sake of its utility. We briefly make the statement. Everything known in the material world is undergoing a process of growth and refinement. Refinement means advance from a grosser to a more ethereal, or spiritual state of existence; and the refinement is always accompanied by additional mind power, sense consciousness, and a general increase in the capacity to know. This is true not only of man but

of the lower orders of animate life, and, in so far as it relates to progress from grosser to finer states, it is true of the materials of the planet on which we live. If planetary life is progression and in no case retrogression, then the mathematics of logic presents to our minds the following view of the universe. Planets are born as the offspring of their central suns, and as they develop and mature satellites are born from them. As these satellites advance in development, they, in turn, become planets, central suns, and planets are again born of them; and this process will undoubtedly go on thru the illimitable eons to come.

Let us now return to our planet earth and trace backward the law of transmutation and refinement—back thru the unknowable millions of years that have past. Born of our mother sun, our planet has not yet reached the period in which it shines by its own inherent luster, as has our sun; and yet the sun is still a material orb like her child the earth. The sun, however, is a few hundred billion years in advance of our planet in the order of unfoldment and refinement, so that the intensity of life in that wondrous globe would be to our bodies a consuming fire, were we capable of stepping upon it.

The origin of worlds is not like the birth and development of human beings. In the birth of worlds the ashes, so to speak, the materials no longer useful to the planet, are sent off to take up the work of growth and development upon a lower plane, while the more refined qualities remain in the parent world. Thus each world has been a gross, dark planetary body, and will in its order become a central sun. If this is the law, then our mother sun is the child, the offspring, of another, grander and more refined central sun, and is only one of a family of worlds born of that great center. That grand center is in turn the offspring of another and still grander cen-

ter, which in like manner was born of a still more refined sun, and so on, infinitely on, thruout the eternity past.

Now, let us consider what may be the state of refinement of the grandmother, the great-grandmother, and the great-great-grandmother; etc., of our own sun. We have seen that the work of creation is progress and refinement, that in development our mother sun is so far in advance of the earth as to be to us a consuming fire (God is a consuming fire), what, then, must be the parent of our sun? It is a still more intense fire, or spirit. It may not have sufficiently lost its materiality to be invisible to the human eye, but its parent, the third from our sun, has probably become so refined and spiritual, because of the lapse of incalculable time, as to be not only invisible, but possibly intangible to us, a mere ether, altho to the sun second from us and to its inhabitants, it would be as our sun to us, a consuming fire.

But let us advance a step further in logical sequence. What would be the state or condition of the fourth in the line of our sun's progenitors? We may reasonably expect that its substance is so refined that its fullness, as it fills space, is to all the higher consciousness of our nature but a vacuum. Whether or not the progression is as rapid as we have been tracing it, we have instanced the second, third, and fourth step in the ancestry of our sun, in order to keep the succession within easy grasp of the mentality, for the chain of progenitorship is infinite, without end.

If this law of refinement be a truth, and it is a truth, it then follows that, as untold billions of worlds have been born, which never die, all space, which is also infinite, must be filled and interfilled by the fine, the finer, and yet finer substance of worlds and systems of worlds, so that our sun, with its system of worlds including our planet, must be sweeping in their great cycles thru the very body and mass of worlds and systems

which have past so far beyond the material substance knowable to the human consciousness that we have no idea of their existence. Pope uttered a wonderful truth, transcending his own highest ideals, when he said:

“All are but parts of one stupendous whole,
Whose body nature is and God the soul.”

Thus all that is in the universe, all that has entered upon existence or that is to be, is his body, and he, God, is the immortal soul. But the soul of the Infinite, that is, the consciousness of the worlds that stand among the millions of generations of suns beyond our own, is entirely unknowable to the highest angel that is capable of making himself known to us. Then, who and where is the God that we worship? who and where is the God that we are to know, thru which knowing we expect to obtain an immortal and unceasing consciousness of existence?

Jesus intimated something of the order of the manifestation of God to the different spheres of existence in the parable of the ten pounds (Luke xix. 12-28). In their time and stage of unfoldment, the people to whom he spoke could not comprehend more of the order of the universe, but it is for this our age to receive a higher revelation, which is this: The mature souls belonging to our solar system, who have gained immortality by carrying the physical base beyond the material spheres, form a body in the heavens, “many members, yet but one body,” “members one of another.” The members of this body, having received the dominion, have entire control of everything in the solar system. They have been gathered and organized by an Intelligence from that system of which our solar system was born. This body is the God of the solar system, receiving inspiration, knowledge, wisdom, and power from a like body of Intelligences, Spirits, organized in the system from which ours originated.

This higher organization is the body of Intelligence in which the God of the universe finds expression thruout its plane of existence, its solar system, and from which the God of our system receives its inspiration and power. The members of this exalted body are in turn organized by the Intelligence of *their* parent system, and draw their inspiration, knowledge, and power from that yet higher and finer source. And as we have traced the progenitors of suns and systems, in like manner we trace the Overruling Intelligence and Spirit, the God-Manifestation, thru an infinite series of centers, or spheres of power and dominion, all of which are linked together as an endless chain, every link depending upon its adjoining link, so that the mind and will of God is one, as a chain is one. Yet, in its personality and individual organization, our God is not the God of the system beyond; for even now the intelligence of its children are capable of receiving but the merest shadow of the mentality and spirituality of the God of our solar system, and the members forming that body are capable of receiving only the lower and grosser spirit elements and mind elements of the system lying beyond them. So that we find but one God, but One, who possesses as many planes of manifestation as these are, or have ever been in existence.

Now let us take this conception of the order of the universe, the order of the manifestation of God and of the Sons of God, and bring it down to the sphere of usefulness of this our age. First, then, our earth, so far as we know, has had but one child born to it. No doubt the time is approaching when another will be born—but, laying aside all speculation, this we know,—the time has come for the organization of the Sons of God who are to stand as the God of the planet, just as the perfected souls stand as the manifestation of God in the solar

system.

The mission of Christ to earth was to plant the seed that shall bring forth the mature fruit of the planet. In order that this work be ultimated, there must be one, who, under the guiding intelligence of Yahveh, the God of the Universe, thru his manifestation as the God of the solar system, will gather and organize a structure of bodies and souls of men and women who are to be direct recipients of the mind and spirit currents of the God of our system, by which means they are to become, in the language of prophecy, "kings and priests unto God" and "shall reign on the earth." This body was revealed to John in the Revelation as a hundred and forty and four thousand. These, said the angel to John, are virgins, pure ones. Out of all the millions of earth's inhabitants the first ripe fruit are to be set apart, sanctified to God, yea, sanctified as God, and will rule over all the earth. This thought in its varied forms has frequently appeared in the columns of THE ESOTERIC, so that the Esoterist need not misunderstand the idea herein conveyed.

Those who are to become members of this body, must be unencumbered by any of the former conditions of earth,—by generation, labor, sorrow, and death. They must, as it were, pull themselves out of the body of humanity. In doing this all former loves, sympathies, desires, and habits must not only be relinquished, but the very elements of those conditions must be eradicated from the physical structure. In the everlasting covenant we find the injunction, "Thou shalt have no other God's before me;" in other words, you must trust in God alone; you must have no other power upon which you are dependent; your life must be given without reserve to fitting the body and preparing the mind for your high calling as a king and priest unto God. And as God said to Moses, "I have made thee a god to Pharaoh," and

"to Aaron instead of God," so to-day the Spirit says to you, I would make you a god to the planet earth. He that is able to receive this truth, let him receive it; and no one will be able to grasp this great revelation without bringing upon himself one of two conditions: either a disposition to forsake all and give his life do this high calling, or to abandon every hope of a spiritual existence, and to plunge into the things of the material world and to be satisfied there. It is because of this terrible fact that this revelation has been withheld until the time has arrived for ultimating, bringing into order, the divine purpose concerning the sons of men, which is, indeed, a part of the very object and order of the creation of the universe.

Up to this time men have lived under the controlling influence of the *spiritus mundi*, the spirit of creation, just as has all the animal world. Now, the angel of divine justice and judgment has parted the veil covering the Holy of holies, and has come forth with a torch of divine intelligence; therefore all men are justified or condemned by the new light that has come to the world. Choose you which sphere you will occupy in this important time.



KNOWING GOD

PART II.

(Printed from the September 1899 issue of
"The Esoteric.")

THE presentation of the idea of God, in the first part of this paper, may have been confusing to many minds in regard to that most important conception of the

nature of God and of how to approach him; and more especially so as, in a former volume of **THE ESOTERIC**, God is described as the formless omnipresent Spirit,—a Spirit separated from and above the mind or spirit of creation. There is no one subject the harmonization of which is so important to the mind seeking the highest attainments, as a clear, well-defined conception of God. A deficiency in this direction has brought about much infidelity, and entire disregard of everything but self. Even those who are seeking to come into unity with the Divine Mind and who are devout in all their life and habit, must establish a clear conception of God, or their devotion will cease. Therefore, as we have disturbed the fundamental imagination in this relation, it becomes our duty to give a better foundation, or we are doing evil instead of good.

In pursuance of the thought presented in the preceding chapter we would call attention to the following selection from Genesis (xviii. 20, 21): "And Yahveh said, Because the cry of Sodom and Gomorrah is great, and because their sin is grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." These verses present Yahveh in the light of an individual, a personality, who, in order to make a thoro investigation of the doings of his subjects, to make perfectly sure of the entire situation, is necessitated to come down and see for himself; and in all the accounts of God's promises and appearances to Abraham, Abraham talks with God face to face, as a man talks with his friend. Read also the account of the destruction of the tower of Babel (Gen. xi.).

In these chapters and in many others thruout the Bible, if one cares to follow up the subject, it is seen that Yahveh appears to men as a man. In short, when a man

is wholly possest and controlled by the mind and will of God, then the thinking intelligence of that individual is God; and as all that constitutes the man, the conscious existence, is his intelligence, and as that intelligence causes the body to speak, then in such cases it is God speaking. Because of this fact the prophets, when they prophesied, said, "Thus saith Yahveh," and the words of the prophets have been accepted by Christian believers as the words of God.

God said to Isreal, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary to thine adversaries. For mine Angel shall go before thee, and bring thee unto the Amorites, and the Hittites, and the Perizzites, . . . and I will cut them off" (Ex. xxiii. 20-23). Now, we have here an instance in which God uses a messenger (angel). Whether the messenger was in the body or out of it, whether it was Moses or Aaron, the statement was unmistakable that it was the one in whom was placed God's name, his will; and as the will of the individual is absolute monarch, perfectly governing the intelligence, it follows that, where God's name is placed, in that one is God enthroned, speaking, thinking, and ruling. We note also that, in all the accounts of God's dealings with the children of Israel, he used instrumentalities, usually in the form of men; and this being so, why is it not reasonable, why does it not appeal to the intelligence to believe that there are organized centers thruout the universe thru which God manifests himself according to the plane of development that men or the souls of men have reached.

It will be observed that we here speak of God as separate form, over and above, as ruling or being the cause of all these centers of his manifestation.

We have previously presented the idea of God in all the various degrees of unfoldment, from the highest imaginable plane down thru all the centers ruling the various systems to the one governing the Solar System, and the prospect of the establishment of such an organization on our planet to rule, under them, over the earth. Now, we do not mean to imply that there is no God except that which is manifested in these bodies or centers; for we, with the ancient prophets, believe in God the Spirit, the omnipresent Spirit, "the fullness of Him that filleth all things." David exclaims, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" This Spirit is the fountain from which all organic life has derived its potentiality. It is all-knowing, because from it came all mind. It is all power, because from it came all powers that are. It is formless, because it formed all things and is limitless in power. Form expresses limitation. In all form there are special organs made for special purposes, and no organization could be formed that would possess functions for all the purposes that are served by the various forms of existence, even upon our planet. Therefore God is formless, yet forming instrumentalities for his purpose; even the blazing suns are but the mind organs of the Infinite. And this infinite, unformed Spirit does not change to suit any organization or mind. We may say that God takes no knowledge of any living thing.

When Jesus said, A sparrow "shall not fall on the ground without your Father," he did not refer to this limitless fountain of Spirit Consciousness, but to a living, conscious, organic form. God is manifested in all stages of existence, the life in the waters and on the

earth is of his substance—he is the life thereof. But when we read in Genesis that God said, “Let us make man, etc.,” the reference is not to the one Spirit that is manifest upon all planes of existence, but we are brought before an individualized, organized Intelligence, whose thought is specialized because the sphere of their use is limited by the plane of their consciousness; and that especial sphere was the formation, the guardianship, guidance, and control of the system of worlds to which they belong.

Our Lord said, “Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full” (John xvi. 24); that is to say, the Intelligent Actor of the world of Spirit is in him and the body in the heavens to which he belongs. We may pray to the formless Spirit and our prayer is but the act of inspiring from the fountains of the infinite Life; and the character of our desire, our thought concerning God, and the plane of our own development and mental capacity, will absolutely govern that which we receive. That formless, eternal One is forever subject to all his creatures. As one has said, “God serves faithfully”—the righteous man and the murderer, the thief and the benefactor. He will struggle to preserve life in the organism until sinned against beyond hope, when he or she will tear down the structure, liberate its forces, and scatter it to the primal elements.

The formless One acts by law. It is true that the God of the Solar System, who is in the form of man, works under and thru this divine law and cannot violate it without sin, yet they act by volition, and do not wait for us to formulate our thought out of that divine Substance. They, God, so loved the world that not only did they give man a pattern of their holiness in the person of our Lord, but he himself left on record

the promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. vii. 7); "Him that cometh to me I will in no wise cast out" (John vi. 37). Thus we are introduced to One knowing, feeling, having had experience like our own, yet so far transcending our highest ideals, that we can form no idea of his glory save by the revelations of the past and by the gradual unfoldment of our own individual growth.

If it was necessary that God come down to see if Sodom was altogether as reported to him, the question may arise as to whether he hears our prayers or knows our needs. The apostle has well asked, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14). Yes, there are millions of ministering angels, messengers, who go and come between man and God. All our physical and mental states are carefully watched, and every prayer uttered from the soul is borne to the Source and Center of all the government and power of our system; and, consequently, our prayers are not in vain.

But James (iv. 3) says, "Ye ask, and receive not, because ye ask amiss." The apostle had here a well-defined idea of the cause of one's prayers not being answered. If one-thousandth part of the wordy, so-called prayers from the pulpits of our day were answered, the world would be thrown into confusion. In order to be answered, prayer must arise from the consciousness of the spirit within of our needs, and then, as St. Paul says, "The Spirit itself maketh intercession for us with groanings which cannot be uttered" (Romans viii. 26).

Again, altho hard for men to believe, yet it is true, that there are many things which we need most sadly and for which we pray most earnestly, and yet we would not receive those very things were they given us; we are

in an attitude to repel and thus prohibit the answer to our prayer. As we have said, these Holy Ones cannot violate the law of God, the universal Soul, without becoming sinners, which is an impossibility. There are revelations that you all need, and that the Holy Ones would gladly give you, but they cannot do so, because, if in the plainest and simplest language they were to give you what you need, not only would you fail to understand but you would misconstrue the revelation, which would, therefore, become an evil to you and to them for having communicated it. Thus it is that legions of the Holy Ones are waiting to attend to your needs if you yourself were able to comply with the requirements that makes such attendance possible. Certain laws governing mind must be complied with before those high Intelligences can possibly approach us.

We should bear in mind two facts: first, God, the formless, eternal One, is the fountain from which we draw by inspiration all that we need, in compliance with the injunction to pray always with all prayer; for in this Fountain reside, ever at our command, all things that we can possibly need; second, when we want help from the Source that is able to help us in time of need, our prayer to that Source must arise from a vivid consciousness of the need: and we should approach reverently, lovingly, yet confidently.

As to the method of approach, you should centralize your mind in loving, passive devotion upon the Holy Center. If you wish to single out the one individual, the Christ, as the Church does, it is well—it does not matter. Place your mind upon him, banish every other thought or desire, do not allow your mind to waver for a moment; and, if you are free from all selfish desire and otherwise in the right attitude, you will soon be conscious of a mental touch with him. Then, with the simplicity, hon-

esty, and earnestness of a child, make known your desires, which, indeed, will be known before you ask. The mental touch you obtain will bring you the answer you seek, so that you will know definitely what the result is to be. Mark it well, see to it that you do not forget it, believe it, depend on it; according to the answer, so will it be to you. Then return to your previous condition; do your part faithfully and honestly and earnestly, and rest assured that the Holy One will do his.

(THE END)



ONLY

BY ROBERT LEE CAMPBELL

'Twas only a lesson that was easy to learn
But a boy was so lazy that task he did spurn;
And that boy who was idle and cheated to win
In later years found himself locked in the Pen.

'Twas only a habit, but like the oak it grew
To very great proportions and great strength too;
It then became master, and with its iron hand
It pitched the poor victim clear out of life's band.

'Twas only a flower but it chanced to grow
By the side of the road where the river doth flow;
And the message of love which this flower descried
Kept a poor girl from committing suicide.

'Twas only a word that in kindness was spoken
But it healed a sad heart that was almost broken;
Thruout a long life it made the speaker a friend,
And helped him to heaven at life's dreary end.

A Letter

Gravelburg, Sask., Canada. Jan. 12, 1917.
The Esoteric Publishing Co.,
Dear Friends and Fellow-workers:

I am writing this because ever since I have learned of Brother Butler's passing on I have been contending with conflicting suggestions. To say that his passing was a shock is saying it very mildly. As I write this, conflicting suggestions clamor for recognition, but when I feel inclined to give heed, the voice within says, "To whom will you go?" For I realize that along these lines of Brother Butler's teachings are the foundation principles leading unto Eternal Life.

If our Brother from any cause whatever was unable to reach the Goal—to carry his body with him unto perfection, advanced in knowledge as he was—is this any just reason for our not continuing to strive—to strive for this attainment here and now, to reach Perfection in the body, to overcome the last enemy? Ah, I realize Christ's statement, "For this cause came I into the world;" and realizing this, I must continue on, and on; regardless of the mighty record of the "Prince of this world."

How otherwise am I to hope to gain a crown of Life? If I were to turn aside without a struggle, would I not be a coward, and unworthy a crown? Friends, a realization of the truth is powerful; and as I continue on, true to my conviction of truth whether I succeed or not, the world is compelled to recognize this aspiration as worthy; and if I should fail and should be another added to the record of the Prince of this world, have I

not met with the same fate that the world expects to meet? And if I continue on and succeed the world is compelled to recognize such attainment. Therefore, let us continue on, knowing that as we represent an eternal vital truth that it will succeed, and reach its ultimate in the fulness of time; notwithstanding the mighty power that may be brought against it. And from the very nature of its ultimate to be attained, made manifest, we may expect the supreme test. Surely this change of our Brother's passing on means a call to all earnest esoteric workers to arouse to action.

So, as the Voice calls out, "Where art thou?" Are we at our post of duty? Let us be steadfast, and able to answer, "Aye, aye, Sir." Sincerely, A. J. L.



Thoughts Concerning God

BY G. G.

***** I T would seem fitting to produce an essay of silence on the subject of God—were such a thing possible. But "the greater includes the lesser," and from an esoteric stillness, we may exoterically speak as best we can. It might be easy and convenient, perhaps scholarly, by the use of such words as omniscient, omnipotent, eternal, infinite, to write something admirable. But that has been done and overdone many times, and the meaning of such efforts is already well *unknown* to us all. It seems that such a course rather recedes from than approaches the subject in so far as any benefit to the finite mind is concerned.

We would probably all agree that we come into an understanding of God proportionate to the sincere and con-

centrated effort put into the study of ourselves. In truth, it is evident that only thru the medium of our own souls may we learn of God at all, if we may define the soul as follows: The soul of a man is *all* that he is, has been or may become; the sum total of his life and consciousness, spirit and form, individuality and personality, mind and body; that which is positively centered by the ego or I, and receptively limited by the self or me.

In the study and review of our own souls, our thought intuitively reverts to God, the author of our being and source of our existence. In this profound gravitation we may reach out in *heart search* toward the Greater Self, perceiving the pattern and inspiring the substance of what it is possible for us to become. Just within—beyond, around—that possibility, by eliminating all egoism and selfishness, we may feel the Presence and Power that is beyond our adequate means to absorb or to express.

In this state we may be said to feel with the *whole* soul, *knowing* God the All-Father to be altogether near and indwelling yet all-powerful and full of light with a depth and intensity of mercy immeasurable. In this communion, we acquire a keener perception of our limitations and thru “a *renewing of the mind*” obtain an extension of consciousness even unto a clear conception of the Christ of our becoming.



Editorial

★♣♣♣★ HE founder and leader of the Esoteric
 ♣ T ♣ Work, our beloved Brother Butler, in the
 ♣ establishing of this work under the guid-
 ★♣♣♣★ ance of the spirit of the Most High, and
 from the beginning of his work up to the

time of his passing away, kept ever in mind the needs of God's chosen people, His children who were to become kings and priests unto God and reign on the earth, and to compose the body of the first ripe souls, the 144,000. The purpose of the founder was to instruct the people in the methods of life that would enable them to fit themselves to become active, intelligent workers in the establishing of God's kingdom on earth. And in every act of our Brother's life, we saw this one purpose actuating. His life was so perfectly consecrated that everything he did was for the furtherance of this work.

Now we who are left to continue with this work have also this one fixt desire, that all we do may be for the furtherance of this work, toward the end of ushering in the kingdom of God on earth. We desire to carry it forward solely for the purpose for which it was established. And because of this, we have been earnestly considering what is the best thing to be done at the present time. The methods of instruction that will show God's people how to fit themselves to become members of this body that is to be gathered, have been plainly and fully given in the writings of our Brother Butler, he was the instrument called of God for the purpose of instructing the people; but we who are left have not been called as special instruments for that purpose, and we do not feel that it is our work to give out our writings and try to retell these grand truths, but rather that our main work now is to reprint and keep before the people those writings that have already been given. There is now no one left who can give these truths our Brother gave them. Why? Because he had traveled over the road and spoke from experience, while we are only now traveling on that road and far from the place that he had attained. We believe that had the people needed more instructions that the Father would have used the instru-

ment that was here prepared for that purpose, for our Brother often longed to give out more truths to the people, and was as often restrained by the Spirit.

We believe that we are now in a time of preparation when the people who are to become members of that body that is to be gathered must work earnestly on themselves, they must take the teachings that have been given and study them carefully, and try with all the effort of which they are capable to live them, to incorporate them into their daily lives. Until this is done this body cannot be gathered. Therefore we say, Take the teachings that have been written by our elder Brother, read them and reread them and put them into practice. If you pick up these teachings and read, you will notice how carefully the way is opened before you, how carefully you are guided and directed that you may make no mistakes.

Many of the writings of Brother Butler are now out of print, only a few of the early magazines are left in print which contain many articles written by him and for which we have many calls that we cannot supply. Also it is now necessary to reprint several editions of his books as some are nearly out of print. We are now reprinting the twentieth edition of "Solar Biology," and this at a cost of considerably over double that of the last edition of only a year ago. All materials have so greatly increased in price that we have to consider very carefully the best way to proceed with this work, and because of all these facts that we have been setting before you, we have concluded that hereafter we will publish "Bible Review" only every two months. This will enable us to put forth our efforts and to use more time and means in the reprinting and in the circulating of the teachings that have already been given. This will also be often enough to enable the Esoteric students to keep in touch with one

another thru the medium of "Bible Review," and it will also continue to be a means of advertising the books. As we have already stated, paper is more than doubled in price, and other materials have increased accordingly, therefore it will readily be seen that "Bible Review" is in no sense a source of income to this work.

Some of our subscribers write us that it is sometimes difficult to have the money to send in for their subscriptions. We are not surprised at this for the increase in the cost of living at this time is very great. Others write us that they are so busy that they have hardly any time to read, and to these we would say if you have the magazine only once in two months this will enable you to read some of the books. We have greatly pondered what to do in regard to the subscription price of the "Bible Review," and altho every item used has increased in cost either double or more, yet we have decided that beginning with the new arrangement, the subscription price will thereafter be one dollar a year; foreign subscription, one dollar and a quarter. We will make an effort to carry it on in this way, and will credit our subscribers who have paid in advance with an extension of subscription. We believe that all earnest students of the Esoteric teachings will be satisfied with our decision and will realize the importance of more earnest application to the teachings already given.

May the Spirit of the Father be ever with us, the Esoteric students, both here and elsewhere, and guide our intelligence and give us strength and courage and determination to put forth greater effort in order that we may all work together for the accomplishing of that one great object, the establishing of the kingdom of God on earth.

Time of Cusp Transits				
Washington, D. C., U. S. A., April 1917.				
Body	Enters	On	h.	m.
		day		
☉	♈	Mar. 31	11	31 p. m.
"	♏	Apr. 3	0	23 p. m.
"	♎	5	11	45 p. m.
"	♍	8	8	46 a. m.
"	♊	10	3	42 p. m.
"	♐	12	9	3 p. m.
"	♍	15	0	48 a. m.
"	♏	17	3	17 a. m.
"	♎	19	5	3 a. m.
"	♊	21	7	23 a. m.
"	♏	23	11	58 a. m.
"	♎	25	8	0 p. m.
"	♈	28	7	24 a. m.
"	♏	30	8	11 p. m.
☽	♏	20	11	9 a. m.
♂	♎	1	7	11 p. m.
♀	♎	3	8	56 a. m.
"	♍	22	4	22 p. m.
♄	♍	2	0	20 p. m.
"	♊	7	0	57 p. m.
"	♐	12	7	22 a. m.
"	♍	17	5	58 a. m.
"	♏	22	8	18 p. m.
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On April 1st				
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♄	" "	♈	20	16 12

BIBLE REVIEW

VOL. XV

APRIL—MAY, 1917

No. 7

Our Bodies

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

* A *
* * *

ACCORDING to the Bible man consists of body, soul, and spirit, which shows him to be God-like, in the fact of his being a trinity in unity. Beginning from without, the first of these three is the physical body.

To the merely animal man, this seems by far the most important, because it is that of which he is most conscious, and that without which he could not function at all on the material plane. And, indeed, altho as spiritual men, we consider it the least of the three, it is worthy of more consideration than we are apt to give to it. For of a truth it is "fearfully and wonderfully made," being builded for the high and glorious purpose of being a sanctuary for God in the Spirit—

THE HOLY TEMPLE OF THE LIVING GOD.

For the temple which was built by king Solomon, glorious as it was, was but a type and allegory of the human organism: the house which is always being builded "without sound of saw or hammer."

Day or night, sleeping or waking, the work never ceases—the heart beats at the rate of 70 times a minute;

4,200 times an hour, throwing out at each pulsation about 6 ounces of blood, which amounts to no less than 1500 lbs. an hour, or

ABOUT 18 TONS A DAY.

So wonderful is the internal mechanism of the body, that all the blood in it is caused to pass thru the heart every three minutes, and so during a life of 70 years duration it lifts no less than

919 MILLION POUNDS.

We breathe an average of 1200 breaths an hour, inhaling thereby 600 gallons of air. The atmosphere presses upon the body, in every part, at the enormous rate of 14lbs. to the square inch; so that a person of medium size is subject to a pressure of 28,000 pounds. The average area of the skin is 2,000 square inches; each square inch of which contains no less than 3,500 sweat-tubes or pores.

There is, however, a yet more wonderful system of vessels which ramify, like the blood vessels, into every part of the body. This is called

THE LYMPHATIC SYSTEM,

which carries a fluid called lymph, which is larger in quantity than the blood in the entire blood-vascular system. The lymph-vessels remained unknown to anatomists long after the arteries and veins and the hair-like capillaries connecting them, had been thoroly studied. This fluid is of far greater importance and value than the blood, altho strange to say, many people are not only ignorant of its uses, but of its very existence. The health of mind and body is largely dependent upon the circulation of this water of life thru the body, hence the importance of massage in the treatment of disease, since it entirely revolutionizes the rate of the flow of the lymph. So also does

PHYSICAL EXERCISE,

of which the majority of men in the cities, are now so largely deprived.

This defect, however, can be compensated by

DEEP BREATHING,

accompanied as far as possible by a fruit diet, which adds both to the quantity and quality of the lymph, and this makes up to a great extent for the lack of bodily exercise, which is the bane of sedentary occupations.

It is possible, moreover, to gain by a life of perfect purity such a command over the bodily functions as to enable us to accelerate the lymphatic circulation at will, and so to maintain the body continually in a state of perfect health.



Karma

BY DINAH

"SHOWING mercy unto thousands of them that love me and keep my commandments."—Deut. v. 10.

WE believe that the teachings of the Hindus in regard to Karma is fundamentally correct, and there are many proofs that the same teachings are held in the old Hebrew Bible, and also in the New Testament. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For 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." "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." "For with what judgment ye judge, ye shall be judged, and with what measure ye mete it shall

be measured to you again." These and many like passages go to show a prevailing belief in karma.

But when one accepts this doctrine that whatever comes either of good or evil one has sown either in this or some former life, one will have to discriminate carefully between this and fate. There are some who believe that whatever comes to them, they have to accept; that it makes no difference what they do, blind fate, or karma is sure to follow them. Fatalism is a good name to call this belief, for it is certainly fatal to the growth of the one who follows it.

That we do reap what we sow, and what we do sow that we reap here and now, or in some future life, is true; that natural law works regardless of our understanding of the workings of those laws is true; but that God, a great Intelligence, is back of his laws is also true; and that God is not only a great Intelligence, but he is a kind and loving Father who has greater love than man can comprehend for all his children is also a great truth. The more we are able to regard God as a kind and loving Father who loves us with a far greater love than any earthly parent, the more we shall expand into that love, and the better shall we understand the workings of that law of karma. For when God had finished his creation, he "saw everything he had made, and, behold, it was very good;" if it is a law that like only can touch like—see like qualities to itself—with a portion of those good and loving qualities in ourselves, we can see the good and wisdom and love in all of God's laws.

What earthly parent is there irrespective of his child's previous behavior or karma, if his child "ask of him bread will he give him a stone"? Has not God promised bread to all his children irrespective of their karma? What parent is there if he saw his child thru ignorance pulling some heavy object over on himself that

would crush him to death, would not run and rescue his child? Who could imagine a parent saying, "Well, he has set the law of gravity in motion, now let him take the consequences." Yet there are those who have this conception of God—one who sets laws in motion irrespective of consequences.

Paul called God, "The Father of all mercies and the God of all comfort." We love to think of our heavenly Father as a God of mercy, for who does not crave mercy when they have erred? If all were able to obey all of God's laws then there would be no need of mercy, for mercy comes in to fill up a gap. It is compassionate treatment of the one who has erred. Who is there who when he has gone astray does not like to have mercy extended to him?

"For mercy, encouraging thought,
Gives even affliction a grace,
And reconciles man to his lot."

One good way—God's way—to break up bad karma is to be merciful to others who are suffering from their bad karma. "Blessed are the merciful, for they shall obtain mercy." In Luke x. 37 Christ commands mercy.

That God intervenes between his children and their karma as a kind and loving Father is a very helpful thought, this thought helps man to grow in faith and love, and any thing that helps him to grow in these two virtues is good; for without these, man becomes a mere machine, reaping and sowing karma.

What wonderful promises God has given thruout the Bible to those who look to him in love, not to those who have not made any mistakes, not to those who have sowed nothing but good karma; for, "A bruised reed shall he not break, and the dimly burning flax shall he not quench, till he send forth judgment unto victory." Matt. xii. 20.)

David did many things that displeased God, and he reaped the bad results. But how often does he plead for mercy thruout the Psalms? "Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD." The Psalms are replete with such requests, showing that David believed that tho he had done wrong God in his mercy could alleviate his sufferings.

Therefore if we sow wrongfully and are sorry, God is sure to be with us in mercy to aid us and to comfort us. A belief in a blind fate retards the growth, and prevents one from stepping out into the sunshine of God's love. Our God is not a God of vengeance but he shows "mercy unto thousands of them that love him and keep his commandments."

"God is Love" and God is Wisdom, and Love and Wisdom will never allow any suffering that is in any way detrimental to its children. That which is right for the child to reap in order for the child to learn some useful lesson therefrom, our heavenly Father will allow, but that which is detrimental, he in his divine mercy will remove, and even in our severest lessons, he will be there to comfort and to instruct. For "Tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson they shall be as wool." "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. viii. 12; Isa. i. 18.)



WHERE our bodies are and what they are engaged in is of little importance compared with where our minds are and what they are busy about, for "As he [man] thinketh in his heart so is he."—A—.

Matthew xiii. 52

BY ASAPH

"THEREFORE every scribe which is instructed into the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old."

✠✠✠✠✠ HERE arises a confusion in the minds of a
✠ T ✠ great many people when they think of a
✠ ✠ ✠ highly developed soul taking possession of
✠ ✠ ✠ the body of a new-born infant. The sup-
✠ ✠ ✠ position is that at birth the soul and body
are effectually united, but as the infant has to reach a certain limit of growth and stature in vital development before reason can assert itself, it is clear that the higher self can not influence the physical consciousness of the natural man until the total or partial maturity of the organism takes place; and accepting this point of view, the real man, or true soul consciousness, is a separate intelligence, differing from the animal consciousness that operates in the form of man before the awakening of its reasoning faculties, acting upon its future habitation or body of flesh during its growth only as a guardian, and totally unknown to the consciousness of the organic structure.

Please observe: According to the teachings of "Solar Biology," the inhabitants of the planet earth as they journey thru space around the Sun pass successively thru different strata of the Solar fluid, or the functions of the Solar Man; therefore when the body of an infant is ushered into life upon earth, its plasmic structure creates

an opportunity for certain currents of mind issuing from different centers of the Solar Man to incarnate for experience thru alliance with the animal senses; or to continue an experience started in the dim past; or to finish its round on the animal plane, and to lay the foundation of man's true life upon earth. "I have glorified thee upon earth, I have finished the work which thou gavest me to do." (John xvii. 4.)

But in each case, these different currents of mind proceeding from the solar center and the planets, converge, meet, and mingle with the racial phantasm operating in plasmic flesh, and all the diversified intelligences known as man upon earth. Thus we say that the person is characterized thus and so on account of the influence of such and such planets, as well as the polarity and the rising sign; and tintured by racial beliefs, ancestral creeds, family traits, and individual tendencies, expresses itself, and lives in certain grooves, which thru habitual repetition become the soul's character, and in the end its destiny. The body, therefore, serves only as a link furnishing the soul that electric-magnetic energy by which it realizes self in being, and cements its consciousness to the useful, or non-useful; to the lasting, or to the ephemeral; to life eternal, or to death.

The term the "Higher Self" is used in a very loose sense by many of those who pose as teachers of New Thought, so-called. The higher self is not an attribute of every plasmic structure born upon earth, if he were, then the planetary man would not exhibit the degrading features of his present being, possessing on earth disease, want, misery, poverty, worship of mammon, subserviency to sexual perversion, war, and death.

The higher self is that spiritual intelligence who seeks to establish on earth an immortal existence to be realized by the soul in the form and function of man, and to

create a social State based upon the laws of USE, Order, Harmony, and endless Peace. Such souls do not often descend into the bodies of men because of the perverted use the sex-function, and the ignorance of men regarding the science of periodicity, prevent them from finding suitable organic structures.

The higher self is an emanation from the Sun (Son), working in conjunction with the currents of the higher planets, and approaches the body of flesh, as has been said, displaces by degrees its consciousness which is attached to the pleasures of the senses, so well known in the life of man who is predisposed to live a higher mode of life. It has been observed that the consciousness of the growing child changes about every seven years, due to the planet Saturn, which is the developing of certain tendencies that advance the individuals concepts in spiritual being.

If then the body at birth, thru conjunction with the higher planets, receives a stimulus to grow towards, and to live on the spiritual or mental plane, it will control the animal function causing it to serve instead of obeying its impulses. It is clear that if the body at birth was overshadowed by the currents of the lower planets and the moon, man will be inclined to follow the tendencies of his animal nature which is generation leading unto death.

From what has been said, it is plain that if the infant dies, having no consciousness of its higher self, it passes into the sphere of its conscious being to which it essentially belonged, and in whose aura it soon falls asleep, while the higher self returns to those sources from which it came; but if the body reaches maturity, and responds to the rule of the higher self, and then the higher self loses its body, it will not be suffered to remain in the lower world, otherwise known as hell, but will enter into

the consciousness of those uses in being to which is was accustomed thru the influence of the higher Intelligence, whose servant it was.

The soul, therefore, is a creature of the freedom of will, and a creature of necessity; for the ego of man is given a choice, and this choice is the liberty to act only when it is ignorant of the consequences of its acts; but when it knows, then it becomes a child of necessity, and must act in the line of its knowledge so as to reap the benefits, for otherwise it invites annihilation. So long as the consciousness of the physical man is under the influence of the lower forces, as well as the psychic emanations, his consciousness belongs to the realm of animal creation, and like it perishes at death, or soon after. The natural man is given freedom so as to learn the consequences of his acts, but when a spiritual intelligence takes possession of the form of flesh, the natural man is not only displaced, but, dies, and the psychic world is brought under his control. Thus in reality man's freedom exists while he is ignorant of the nature of his being, but when he awakens to the higher self, his will becomes merged into the Universal Will, and man thru conjunction with God becomes immortal.

But this immortality has no reference to a disembodied state, as is generally believed in the world, for to demonstrate the higher spiritual uses in being on the material plane, the intelligence termed the higher self must possess and have access to a physical form. Again it must be remembered that the natural physical plane is the sphere of Wisdom, in which the Holy Spirit manifests his wonderful and marvelous order, harmony, peace, and use in being; and this the Holy Spirit does thru those mature souls who thru esoteric culture have overcome the racial phantasms, and their own weakness of the flesh as well as the vanity of the natural man.

These advanced souls sooner or later will see the necessity, so often pointed out, of socialization in order to realize a greater growth in soul-consciousness, a closer union, a power to do and to accomplish the mighty and "greater works," and to be a light to the world that shall never pass away—a perfect government in which there is no disorder, no sickness, no inharmony, but a perpetual growth in youthfulness, because of the ever-growing aspirations toward the useful, the beautiful, the true, and the eternal.

That this body of people is to be the light of the world becomes plain when we consider that only a regenerate individual is able to interpret the real reason of man's being, as each regenerate individual is a ruler of his threefold nature; namely, the world of thought, the realm of desire, and the will; for a society of people formed by those born from above will be abundantly able to instruct the children of darkness in the mysteries of life.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isa. ii. 2.) "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. ii. 44.) "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. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." (Rev. xxii. 1, 2.)

The Lamb of God

BY ENOCH PENN



WHEN John the Baptist at one time saw Jesus walking, he cried: "Behold the Lamb of God." At another time he cried: "Behold the Lamb of God, that taketh away the sin of the world."

The words of the prophet were: "He was led as a lamb to the slaughter, and as a sheep dumb before her shearers, so opened he not his mouth." These words imply that a lamb was symbolic of a condition of willing and complete surrender; and one phaze of the meaning of the statement, "the lamb of God," is one who has surrendered himself wholly to God to obey his word and will perfectly.

The most prominent part in the Jewish ceremonialism was played by the sacrificial lamb as a burnt offering. While the burnt offering was offered at many different times and at many different places, yet it seems to have been recognized in a general way that the proper place for a burnt offering was upon the altar in the Tabernacle and later, upon the altar in the Temple at Jerusalem. That the Tabernacle and the Temple were the proper place to offer a burnt offering was manifested in two ways, First, the people were admonished: "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest, but in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings." Second, the fires upon the altar of

burnt offering was not kindled by man, but descended from heaven, conveying the idea that it was not a natural fire. This was true regarding the fire both of the Tabernacle and of the Temple.

The lamb of God, then, was not only the body of one wholly surrendered to the Divine will, but also one whose body was being consumed and transmuted into spiritual substance by the descent into it of the fires of the Divine life.

We read that, "Our God is a consuming fire." In harmony with this thought we are admonished, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

We read in the book of Job, "There is a spirit in man, the inspiration of the Almighty giveth them understanding." That is, by inspiring, inbreathing the fire of the Divine substance by the attitude of prayerful devotion it "giveth them understanding." Not only does the inbreathing of the Divine substance give understanding, but it also stirs to activity the life-currents of the body and particularly does it stir to activity the fires of creative energy. Experience proves that in attempting to control and to conserve the creative energies generated in the body and thereby to attain to the regeneration and eternal life, very devotional people find the greatest difficulty. For by their devotions they draw in of the fire of the Divine life, which, embodied in the reproductive substance, becomes an energy they are unable to control, and so they are apt to lose that pure gold of life from God that is stored in the reproductive substance.

A careful consideration of the subject will show that if man is the true temple of God, in harmony with the statement, "for ye are the temple of the living God; as God hath said, I will dwell in them," then the temple itself was symbolic of man's body wholly set apart for

Divine uses. Therefore the rites and ceremonies of the Temple worship, did but symbolize the vital processes of the regenerate man's body; and the fire upon the altar of burnt offering symbolized the fires of creative energy, transmuting the material man into a spiritual man, a son of God. Therefore, for one to offer himself as a lamb of God, a living sacrifice, holy, acceptable unto God, he must by the attitude of devotion inspire the Divine fire so that the substance of reproduction in the body may be transmuted into the pure water of life, and, rising into the brain energize and increase all the faculties and so give added understanding, and a consciousness of things otherwise unknowable.

Indeed, for one to consecrate himself to God to be led by his spirit in all things, and to maintain an attitude of true devotion, and at the same time conserving in his body his reproductive substance, will not only give added understanding, but will enable him to know God and Jesus Christ, and thru this knowledge he will attain eternal life. For this inflowing Divine life is the blood, the life of the son of God, "that taketh away the sin of the world."



How much better it is to "wait upon the Lord," and to speak one word or to do one act prompted by his will and wisdom, than to rush forward, doing perhaps a dozen things or speaking a dozen words, prompted by our own impulse and lack of wisdom. In the first instance we are co-workers with God in building his kingdom on earth; in the second, we are likely to be destroyers. — A —.

Self-Confidence

BY H. E. BUTLER

(Reprinted from "The Esoteric" of August 1899.)

✠✠✠✠✠ **N** ✠✠✠✠✠ EARLY every vital truth held by the people of the present age has been inverted, and therefore has become a vital error. An error cannot be a vital one unless it be a truth perverted. It is also true that nearly every attribute and condition of the human mind is a perverted one. Because of this fact the Esoterist who starts in pursuit of perfection of life and knowledge, is confronted by a formidable task in his work of rectifying the errors of life. These errors are so numerous and each individual manifests such different phases of them, that if one wishes to find out those to which his own organization particularly subjects him, he must go within himself, he cannot and should not compare himself with others. Saint Paul in his second letter to the Corinthians (x. 12) says: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." The Apostle here puts the thought very mildly, for out of this comparing ourselves with ourselves arise the greatest errors of the age.

Among the multitude of evils actuating the people, all unconsciously to themselves, is that of egotism. This, again, is an inversion of a most essential principle of the

human mind; for self-esteem and self-respect are very important factors of success in life and power in the world. Self-confidence is the root from which grows that wonderful attribute which in the New Testament is denominated "faith," upon which rests all power, physical, mental, and spiritual, and especially all occult or magic powers; for all that pertains to the mundane magic is of the psychic or will power. The divine powers are spiritual powers, soul powers.

The magical, or will power originates in the physical brain and physical feelings and emotions—and shall we not say, passions? It is that which arises in the selfhood, or ego and says, "I can and I will." This condition of mind is necessary to success in all great undertakings, and undoubted confidence in the "I can" enables a man to overcome tremendous obstacles. It is also a requisite to the attainments in the self-overcoming. In the higher, intellectual self a man must take the position which enables him to say, "I can and I will overcome this body of mine." This feeling firmly established within himself, the overcoming becomes an easy task, providing the consciousness of his ability is not an intermittent one; it must become so thoroly a part of the inner self as to be unchangeable, a fixture in the inner consciousness.

The reason that this ego, this same self-appreciation, becomes such an evil in the world, is that it develops at the expense of the intellect, and also because it takes the form of selfishness. It is a power, it is true, but when it acts entirely for self, it crushes down all else for its own benefit.

In the ordinary association of life, self-appreciation, self-confidence, is recognized as a power used for selfish purposes, and, as a means of protecting their own interests, people are constantly depreciating each the other's powers. As soon as a man or a woman begins to mani-

fest any of this ego, his or her associates at once try to counteract its effect by depreciating the individual and discouraging him in every way possible. This discouragement weakens his powers, destroys his self-confidence, and with it his abilities; and men and women have learned that they must cultivate and support this self-assertive power in order that they may be able to stand against the depreciation and opposition of others. In most cases the combat of life drives them to one of two extremes: they grow to be extreme egotists, or they become weak and vacillating. Men who reach eminence in life are, in their way, extreme egotists, but they have had sufficient mental ability to utilize the egotism for their own purposes, and not to be used by it. Many of those whose lives have been failures in the physical world have allowed the ego to grow stronger than the mentality, and, consequently, their lack of good judgment and mental ability have caused them to lose the confidence of their fellows, and they are set aside as unreliable.

Now, those who would reach attainments in the spiritual life must be governed by mental processes and not by emotional and egotistic feelings. They must have sufficient mentality to make fine discriminations as to the uses and abuses of the last-mentioned faculties. I presume more people, who have made a good, wholesome start in the higher spiritual, have failed because of egotism than from any other cause. They rise from the "I can and I will" in doing and accomplishing, into self-assertion and self-exaltation over others. They reach such results mainly by comparing themselves with others, and when the ego grows stronger than the mentality, it blinds their intelligence and causes them to exalt themselves above their superiors. In such instances the mind is turned away from the true source of greatness—the cause and spirit world—toward their fellows, and, con-

sequently, as soon as they turn from the Source of power, all the powers they gain are simply those of their own natural force, which is the psychic and will power with which they hope to dominate their associates. From a spiritual standpoint such a condition makes a person a demon, a devil, an enemy to God and to all spiritual growth and attainment.

The Spirit is in the very atmosphere we breathe, the mental atmosphere of earth,—the Spirit of the call from the heavens and a demand from the conditions of earth for a Savior, or another who shall stand to the world as the Christ of Nazereth did to Israel; and there is no one who dedicates his life to God and humanity, but who will soon feel—indefinitely, it may be,—that he is called to become that Savior; not knowing, however, that the Savior of this age is to be not one man, but a great body of men and women, called by the angel in the Apocalyptic vision, the hundred and forty and four thousand, the first ripe fruit of the earth.

Many have been led thru their egoism to declare themselves the Christ, or the Savior, or the Holy Spirit, or some great and holy one, and, in extenuation of the assumption, they point to Jesus, the Christ, as the greatest egotist that ever lived, that is, that he declared himself more fully than any other one has done; but they forget the basis of his declarations. He said: "If I do not the works of my Father, believe me not. But if I do, tho you believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him" (John x. 37, 38). Just this thought gives you the principle upon which the ego may assert itself; namely, the world is not called upon to believe what you say in regard to the matter. Who and what you are does not concern them. If you are a Gabriel, the archangel from the very essence of the Almighty, or if you are

the very God incarnate, that of itself would be of no importance to the world; in fact, the more thoroly the man or the woman believed you to be such, the less you would be able to accomplish. But if the people are in a position to desire knowledge of truth, methods of life by which they may overcome the evils and purify their own bodies and minds, bringing out and developing in themselves the true spiritual life, then the works that you do, the knowledge that you give, will of themselves make you a savior; and the more perfect the knowledge, the more practical your thought, the more efficient you are as a savior. From this standpoint alone should the world judge its teachers, and so should all men judge themselves.

Therefore, as we have said, if a god should incarnate and fail to give the world these requisites, his claims and declarations concerning himself would make him a devil and not a god, a destroyer and not a savior. On the other hand, no matter what and who you are, the fact that you do the works, the fact that you hold the light of truth which saves the people, makes you a savior of the world.



THE EVERLASTING ARMS

BY MARGARET K. REGAN

My yearning heart cried out to Thee
When doubt assailed and fear alarmed,
To know if I might cradled be
Within "The Everlasting Arms."

'Twas not enough to think Thou art,
To just believe and trust; and so

From out the depths within my heart
Went forth the prayer that I might know.

A nodding flower with color rare
Touched as I past my listless hand;
Was it in answer to my prayer
And could I, did I understand?

I studied close each tiny vein
Which carried life to every part,
I clearly saw that it contained
A pulsing, living, loving heart.

Its fragrance stilled my every doubt
Its faith and trust I felt, and then
It breathed a silent message out:
"Would you but know Him, look within."

Then swiftly as a homeward bird
Doth to its nest and birdlings fly,
I cried aloud, all nature heard,
"Thou art, O God! then so am I."

Lo! Memory's golden bridge of light
Reopened vast and devious ways,
Which glowed with lambent radiance white
And gave no hint of time or days.

O Memory, whence and where thy power
To visualize the ways long trod?
Thou makest past and future now,
O wondrous attribute of God!

Thru thee at last I come to know
His loving will concerning me;
I have remembered only thou
Because he first remembered me.

A vibrant oneness sweet and strong
Pervades my soul with nameless charm,
Exultantly pours forth my song
Behold "The Everlasting Arms."

Redemption

BY ENNA

"FOR we know that the whole creation groaneth and travaileth in pain together waiting for the adoption, the redemption of our body."—Rom. viii. 22, 23.

★✠✠✠★ INCE the creation, all have been enslaved
✠ S ✠ by the forces of nature, those forces which
✠ cause us to live and cause us to die, and
✠ it becomes necessary that we know, and
★✠✠✠★ understand, and become able to escape
from that bondage, and become masters of those forces,
so that we may compel them to serve our purpose." (p.
228 Feb. BIBLE REVIEW.)

"A full and practical realization by the Race of the
dignity, power, and sacramental nature of the high office
held by man is surely the portal to an evolutionary ad-
vance of high significance referred to by St. Paul as the
birthing of those glorious Sons of God, for whose coming
the whole creation groaneth and travaileth together."
(p. 235, Feb. BIBLE REVIEW.)

If we are to attain to the redemption of our body, that
for which we groan—our bodies that have been enslaved
by the forces of nature which cause us to die—it is indeed
necessary that we should become masters of those forces,
and have a full and practical realization of the dignity
and power of man. God has given to each of us the
power to think and to reason, and we should use this
power as the predominating force of our nature. Reason
is the masculine part of us, the man of the house, the

head of the family, the husband that is to be consulted by the woman, the emotional part of our nature. So let us reason about the facts of life, and let us not let sensation or emotion rule us.

We are told that we must choose whom we will serve. We must choose what we want to build, or what we want to attain. If the whole creation groaneth for the redemption of the body, then naturally the redemption of our body would be our choice, to reach "unto the measure of the stature of the fulness of Christ." (Eph. iv. 13.) To build a body that will fully manifest the Son of God is the inevitable destiny of every one, whether one is conscious of it or not. A choice implies that there must be two or more courses from which to choose. As man is made in the likeness of God, and God is creative energy, therefore creative energy is implanted in every soul. But man is given the right to choose how he will use it, and we are going to deal with the three ways in which the creative energy can be used. Each use has its price its cost and its reward. The price or medium of exchange is thought, the cost is life, and the reward is happiness.

This creative desire is the fundamental of all life, in it is involved the mystery of God. Ignorance of its purpose is the cause of more misery and unhappiness than any other thing. We must first find out what are the three ways, then we must sit down and count the cost. In the parable of the talents there were three choices given. Does any one suppose that if the one who buried or wasted his talent had known that he was going to pay the cost or receive a reprimand, that he would have chosen to dispose of his talent in the way that he did? But he did not think. God wants us to think.

Two of these ways are represented in the Scriptures as the old and new covenants, and as the word covenant implies, a mutual agreement between two or more parties,

God is recognized as one of the parties. According to the old covenant the building of a body is thru the generative process or reproduction. According to the new covenant the building of a body is thru the regenerative process, or the re-building or re-vitalizing of the body; but the third choice does not recognize God, for it is the way of Onan who wasted his seed upon the ground, and God slew him; it is the way of the adulterer and fornicator; and to those who do not think, and who choose this way God says, "I will send them strong delusions that they might believe a lie." What greater delusion could there be than in the wasting of the life-forces? Those who waste their forces think they are getting life, whereas in reality they are getting death; for are not the hospitals, asylums, and graves filled with those who have chosen this way? It does not take much thought to make this choice of destruction, but it is the most expensive, for it costs all that makes life dear, and even life itself. It was because the people of Ninevah had chosen this way that God sent Jonah to preach to them the wisdom of choosing the way of the new covenant. It was then as it is to-day, a hard task, and a delicate subject to handle; and one can hardly blame him for trying to flee from it; but he finally did as he was called, and the people repented.

Here is a strange thing that I found recorded in Young's Concordance, and this is what lead me to know what that message was that Jonah was to preach to the Ninevites: "Ninevah the Capital of Assyria had more than 120,000 infants in it at one time," etc. Strange coincidence that such a circumstance should be recorded which has not been recorded of any other city.

The old covenant is the law of generation given first to Abraham in Gen. xvii. 10, saying, "I will make my covenant between me and thee, and will multiply thee

exceedingly." The token of that covenant was circumcision, a strange token, but ever a reminder that the generative function should be kept clean and pure, and used only for the fulfilling of that covenant. And when that covenant has been kept; the people have always been blest. It was to the Israelites that this covenant was given, but it matters not who they are or to what nationality they belong, if they live up to the terms of that covenant they will be blest.

Let those who have children under their care, teach them the God-given purpose of their bodies, and the consequences when the covenant is broken, let them teach children that if they choose the way of the old covenant, the way of generation, that the generative function should be used only as God intended, for the procreation of their kind, and not for sense-gratification. God saw that this covenant did not fulfil the purpose for which man was made, so Paul says in Heb. viii. 7, "For if that first covenant had been faultless, then should no place have been sought for the second." So He made a new covenant. God's purpose for man is that he should have life, and life more abundant, that he should have dominion over all things, and should conquer the last enemy which is death. Will not that be the redemption of our bodies, for which the whole creation groaneth?

If the new covenant is the law of regeneration, which is renewing or redeeming our body, then the law of generation must be overcome or transmuted by this new law that is to be put into the minds and hearts, for this is the covenant that He has promised, "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." (Heb. viii. 10.) So instead of creating by the generative law, we shall create with our minds. We know

that thought is creative, we also know that there is a connection between the power to think and the generative function, for we know that when the generative fluids are wasted, the mind is depleted. These finer forces should be transmuted to the brain. We know there is nothing visible that was not first made in thought, and we see our desires fulfilled by the power of thought.

Many who are living the regenerate life can testify to an inward joy, comfort, and peace that passeth all understanding, which shows that this new covenant is being written in their hearts.

As we look into our own minds, we find there just a small degree of consciousness, but that consciousness grows each day as we grow in knowledge, so it is knowledge that enables us to make the wisest choice, and to become more and more conscious, until we reach the Christ consciousness.



Seeing God

BY ENOCH PENN

THE Lord Christ said: "Blessed are the pure in heart, for they shall see God." We read also that after the severe trials that were laid upon Job he said unto God, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." And when Moses and Aaron and his two sons, and seventy of the elders of Israel went up the Mount, "They saw the God of Is-

rael: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink." (Ex. xxiv. 10, 11.) The prophet Isaiah wrote, "I saw also the Lord sitting upon a throne, high and lifted up." (vi. 1.) And so on thruout the Scriptures until the promise is given in Revelation to the Christ body that is to be gathered, "They shall see His face."

But the Christian people do not believe it possible that one may see God's face; and this in spite of the statement of the Christ we have quoted that, "The pure in heart shall see God." Perhaps the principal reason for this unbelief on the part of the Christian people is because of a lack of understanding of the plain teachings of the Bible concerning God. Jesus said to the Samaritan woman at the well of Samaria, "God is spirit." True, God as Spirit fills heaven and earth, but dwelling within the all-pervading light and life of the Infinite Spirit, as man dwells in the light of the sun, are those mighty Intelligences, the Elohim, who as a body constitute God the Father of mankind. It was they who at the Creation as a body of intelligences taking counsel one with another said, "Let US make man in OUR image after OUR likeness." (Gen. i. 26)

Thruout the ages man has been growing, developing, becoming like his Creator, his Father, that body in the heavens. When in the fulness of time, man has become like unto his Father, and has taken the dominion over all nature, then as "kings and priests unto God," they "shall reign on the earth." This body of the redeemed ones, who have overcome all the evils of their nature, and have taken the dominion over all the earth, will constitute God the Son, ruling upon the earth in the image

and likeness of God the Father who rules in the heavens. "But unto the Son he saith, Thy throne, O God, is for ever and ever." For God the Son is not a person, but is a body of the saints of the Most High, that shall take the kingdom and the dominion under the whole heaven. (Dan. vii. 27.)

It was one of these Elohim who, at the building of the tower of Babel, was referred to in the words, "And the LORD came down to see the city and the tower which the children of men builded, and the LORD said, let us go down and there confound their language." (Gen. xi. 5-7.) Also at the time of the destruction of Sodom it was evidently a personality who spoke saying, "And the LORD said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous: I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." (Gen. xviii. 20, 21.) It is very evident that God the All-pervading Spirit could hardly use the expressions, "I will go down," and, "Let us go down." Likewise it is very reasonable to assume that whenever God is manifested as a personality that speaks or is spoken of we are to understand that it is one of the Elohim.

The term Elohim is a Hebrew word meaning Gods. It has not been so translated, apparently because the translators failed to grasp the idea of God the Creator as a body of Intelligences, being in perfect unity, and therefore, to be spoken of as ONE.

God the Father, being a body of Intelligences in the form of men, have in the past appeared, and in the present do appear, and in the future will appear to men as men—men glorified beyond all expression, for they are Gods. And it is of these, the Elohim, who have appeared to the Patriarchs and the prophets of God in the form of

glorified men. It is of these that Jesus spoke when he said, "The pure in heart shall see God."

What is it to be pure? A thing is pure when it is free from admixture of any other substance. For a man to be pure is for him to be himself pure and simple, without any of the perversions of education, of training, of habits—without guile. Man is not made evil or perverted, for, "God hath made man upright; but they have sought out many inventions." (Eccl. vii. 29.) To be pure then, means that a soul has laid aside the perversions and deceptions of the carnal mind, must stand before God and his fellows for just what he is, himself and nothing else; even as a little child stands before its parents without guile or hypocrisy or any attempt to appear or to be anything different than it is. This freedom from all perversions and falsities opens the door between God and man, for, "Your iniquities have separated between you and your God."

When man can stand before God with his heart free from guile, he will as a natural result keep his body free from those uncleannesses that are an offence to the Spirit of God, then the life and mind of God the Spirit will enter into and abide in him, and it will cause the soul to awake to a knowledge and consciousness of God his Father, and they, God the Father, and the angels of God will at times appear to him, and he shall see God face to face.



To the great soul nothing is too small or trivial to afford enjoyment—the little flower, the song of the bird, the sighing of the trees, the ripple of the brook, all proclaim the master hand of God.—D—.

The Teachers of Men

BY EDITH V. CRANDALL

WHEN the need of the world is as a Voice crying in the wilderness, when the trials and difficulties of life prove too powerful for the weary pilgrims who journey here, then in due season a teacher appears, striking a note which echoes on earth long after he has past on, leaving his work in the hands of those who were his true and faithful followers; and the note reverberates thru the ether of space seeking an answering note in the hearts of men.

As in a dream, the mind looks back on the wonderful vistas of the past, on the far-distant reaches of time, when the world-teachers, the founders of the present-day religious systems, were among men, each teaching a great lesson indispensable to the enlightenment and spiritual education of the race in which each appeared—as we look back thru the mists of by-gone ages, pictures of the lives of the World's Teachers, each wonderful and sublime, are presented to the spiritual vision. But it is difficult to transfer to paper these pictures, difficult to explain in words those Cosmic Verities taught by the teachers, that are not to be grasped by the mind, but understood by the heart. Their doctrine is ever a doctrine of the heart, for the Divine Mysteries of the mind of God are incomprehensible to those to whom life and progress are matters of intellectual study only.

Absolute unselfishness of purpose, actuated by a thoro-

going love for humanity, characterizes the lives of each of the teachers; the worthless fruit of personal pleasures and gratifications are not sought by them. Their justice is always tempered with mercy, for well they know the trials and temptations that human nature has to contend with. They do not serve themselves, but they serve a far Greater One; and with the armor of patience and compassion inexhaustible, they withstand the scorn and unbelief of some and the bigotry and hatred of others. Undying devotion to the Truth, which shines as a steady flame in the Infinite, is a part of their very nature; and they suffer much for righteousness' sake.

The children whom they love, and for whom they agonize, go forth indifferent on their selfish way; they heed not what is said to them, and like sheep having no shepherd, the wolves lie in wait to devour them.

Every age and generation has witnessed the incarnation of a teacher. The history of the various nations bears out the fact that God has left none of his children utterly alone; to each and every race he has sent his teachers and prophets to point out the Way of Truth and Righteousness.

One who was long promised to the Children of Israel incarnated in the flesh. He came at a time when the souls of men were sorely in need of him. Rome surrendered to luxury and riotous living, and the degenerating influence of beastly dissipation went thru nations, which resulted in the sapping of their vigor and in the subduing of them all. The Jewish nation itself bowed to the behest of oriental indulgences, and as the result, her children were deprived of their wisdom.

The Master Jesus lived in a time when men were not very far advanced in spirituality, and the example of his perfect life was a standing rebuke to the wicked of the age in which he lived; and it continues a rebuke to this

generation to all those who are living a life of sordid sensuality and selfishness. His days were filled with deeds of self-sacrifice; he was despised and rejected by the self-righteous, and, tho wedded to sorrow and grief he went about helping the lowly and comforting the suffering; his presence cured the bereaved and down-trodden of mankind.

Many thru the regenerate life are rising to the plane of spiritual consciousness where they can grasp the inner significance of the life and teachings of Jesus the Christ, who demonstrated beyond doubt that it is possible to overcome all imperfections of finite being, and to enter into eternal life by a process of spiritual alchemy, whereby the corrupt and perishable is transmuted into incorrupt Divine substance. Thus is accomplished the Arch triumph, the redemption of the body from sin and its consequences, which are disease, old age, and finally death.

The New Age into which we are just entering will be pre-eminently a Spiritual Age, and the real significance of the lives of the World's Teachers, will soon be fully appreciated. The time of the Universal out-pouring of Truth is at hand, referred to by Jesus when he said to his disciples, "I have many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all Truth" (John xvi. 12, 13); then will man be at one with God, and there shall be no more strife.



THE life of no man has ever been written. The tragedy of the soul has never appeared on paper. The inscriptions on the heart of the most ordinary man have never been read. — D——.

The Near Future

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

ABOUT 30 years ago Grattan Guinness, in his exceedingly able work entitled "Light for the Last Days" wrote thus as to the "Character of 1917, A. D.," the year upon which we have just entered: "It was the year B. C. 606 that Nebuchadnezzar first came against Judah, and carried away 'Daniel and the Hebrew children' among other captives. At this time he was acting on behalf of his father, and it was not until two years later, B. C. 604, that he himself acceded to the throne." This year is consequently, properly speaking, the first of Nebuchadnezzar; and it was probably also the year in which he saw the vision of the Great Image, in connection with which it was said to him "Thou art this head of gold."

This year (B. C. 604) has some special claims to be considered as a very principal starting point of the "times of the Gentiles." Measured from it the period runs out in

A. D. 1917

and it is a very notable fact that a second most remarkable period does the same. The 1335 years of Daniel xii. 12, the *ne plus ultra* of prophetic chronology which is evidently eastern in character and consequently lunar in scale, measured back from the year 1917, lead up to the great Hegira era of Islam, the starting point of the Mohammedan calendar, the birthday of the power which has for more than twelve centuries desolated Palestine and

trodden down Jerusalem. The year 1917 is consequently doubly indicated as a final crisis date, in which the

“SEVEN TIMES”

during which “Jerusalem should be trodden down of the Gentiles,” ran out, as measured from two opening events, both of which are clearly not critical in connection with Turkey and Palestine and whose dates are absolutely certain and unquestionable. The 1335 years measure in the half week or 1260 years, plus the additional 75, which with prophecy is added in two sections of thirty and forty-five years. Thus in 1917 we have two great prophetic periods, one dating from the rise of Nebuchadnezzar, and the other from that of Islam, terminating together in the year upon which we have just entered (1917).

Having therefore reached the period, and seeing how events have been shaping themselves towards the fulfilment of this clear prediction, it becomes of intense interest to us, and we are again reminded by current events that the Bible really does predict future events with astounding accuracy. For even at the outbreak of the present war, no one could have foreseen that Turkey would have joined the Central powers and thus have led already to the loss of Armenia, and other of her possessions round about Palestine, and to the demand by the Entente powers for her expulsion from Europe.

The cessation of the treading down of Jerusalem has become a strong probability of the near future. Nothing indeed is more probable than the formation of a Jewish State, to which autonomy will be granted by that Power to which Palestine may be assigned in the peace which is now close at hand.

We may add to this, however, that we have further dates in which the end of the Seven Times coincides with

that of the 1335 years of Daniel xii. 12. For by a remarkable coincidence we find that from the destruction of the Temple in B. C. 597 by Nebuchadnezzar to 1933-4 A. D. is 2520 years, and from the destruction of the Temple by Omar in 638 A. D. the 1335 years of the Mohammedan period expires in A. D. 1933-4.

So that we may expect to see the initial fulfilment of these prophecies regarding the fall of Turkey and the restoration of the Holy Land in A. D. 1917, and that by 1934, the full end of both periods having been reached, God's chosen people will have been fully restored to their own land.



A. D. 1917-1957

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



SINCE the writing of the preceding article on "The Near Future" my attention has been called to the following letter from Dr. F. B. Meyer in THE CHRISTIAN (1917): "In the interesting paragraph under 'By the Way' in last week's issue on 'Striking Prophetic Dates,' you say 'The Mohammedan Calendar, dating from A. D. 622 will be formally renounced after being in use for 1335 years. This is the precise number of 'days' specified in Daniel xii. 12.'"

"If we add 622 and 1335 we get 1957. But if we remember that all Eastern dates such as Daniel used when speaking of Eastern kingdoms, are reckoned on the Lunar basis; which is annually eleven days short of the solar

which we Westerns use; and if we subtract, therefore, 40 years from 1957 we arrive at 1917, the present year."

This tends further to confirm the view expressed in my article. The forty years 1917-1957 is what is called the Epact or difference between the 1335 lunar and 1335 solar years.


These periods of forty years occur as overlapping periods, during which one age is passing away and a New Age is dawning. Such a period was the forty years of Israel in the Wilderness, and the forty years (A. D. 30-70) from the beginning of Christ's ministry to the destruction of Jerusalem in A. D. 70. The 1335 years *lunar* end in 1917, but in *solar* measure they run out in 1957. At the end of the Jewish Age the 40 years (A. D. 30-70) was the set time for the gradual fall of Judaism and the establishment of Christianity.

The next 40 years (1917-57) will be a time of rehabilitation and reestablishment of the Elect nation. The present year 1917 should be the year of its inception, because the 2520 years will have past away in full solar measure, and the 1335 years of Daniel xii. 12, in lunar measure as explained above. The end of 1335 years lunar involves the fall of Turkey, and the end of the 2520 years the restoration of the Holy Land. For Turkey is the power that is "treading down Jerusalem until the Times of the Gentiles be fulfilled" The Times of the Gentiles are the Seven Times of 360 years each, 2520 years which end in 1917 A. D. As it is clear that these events can not take place until the end of the present war, it follows that the war must end this year in victory for the Allies. A. D. 1957 being the full consummation of 1335 solar years will bring us to the fulness of the "Blessed" period of Daniel xii. 12, which is probably the Millennium when Daniel "will stand in his lot at the end of the days."

Health by Means of Mental Control

BY H. E. BUTLER

(Printed from the Sept. 1899 issue of "The Esoteric.")

F there were no other evidence that the time has arrived for a higher order of life, it would be sufficient to note the fact that every quality of mind that has been active in the animal and human organism, is now being brought to ultimations in the various systems of culture, physical and mental, and the various schools studying and working on the effect of the mind on the body; and yet, at best, none of these can do more than obtain a correct knowledge of the effect of certain mental states.

Altho it is a truth not yet generally accepted, a little consideration of the subject must convince us of the fact that, without the mind, the physical organism is dead; and we observe at least two spheres of mind active in control of animal nature,—one finding expression in reptile, bird, and beast, the other in human life. While many of us are not prepared to believe that animals think in the sense that men think, yet we must admit that they manifest a certain kind of thought. Every creature works for its own support, and there is undoubted intelligence shown by the bird in the building of its nest and caring for its young, by the bee in gathering honey and providing for the winter, and by the ant in the exhibition of its colonizing instincts; we are told

that the ants even keep slaves, and cows which they milk. All this is a manifestation of mind,—a manifestation which may be followed thru all grades of animate life down to the protozoa. Out of this realm of mind, whose activity is confined to the instincts of the physical body, has grown a reasoning intelligence, and that intelligence having obtained all that it possesses from the lower realm of mind, is inclined, in its more mature phase, to turn round, and, as it were, look back over the road by which it has come, to question each and every attitude, to trace out the connecting links between the higher and lower intelligence, and, in the examination of the lower phases of mind from which it has arisen, to discover the laws governing life, hoping thereby to become acquainted with the causes of failure, disappointment, sickness, sorrow, and death.

The moth has not yet discovered that the light of fire will burn it, and, consequently, it rushes into the flame and is consumed. The higher order of animals have learned that fire will burn, that water will drown, that falling will injure or kill. Man has learned that many other things are sources of injury; but the majority of the race have still to learn that the violation of the law brings disease and death, that the keeping of the law will guarantee perpetual life, health, and peace. The faculty of preserving the body from the ravages of disease, is one of the most marked characteristics of the animal world and of human instinct, yet it is strange that so few of us intelligently recognize the basis upon which this faculty rests—which is, that all life is a struggle, a combat, a perpetual resistance, and that this resistance, properly directed, is capable of overcoming all diseased conditions to which flesh is heir.

We see the animal world in constant effort to resist death and its influences, and we know also that the per-

son who has the greatest amount of vitativeness, instinct in his or her nature, is the one who preserves health and vigor the longest. This vitative instinct not only causes the individual to look with horror upon disease and death, but creates within him a hope, a conviction amounting to faith, that he will not be sick. If you wish to call forth the real thought upon which rests such a one's control of diseased states, say to him, "You don't look well this morning: are you sick?" and you will meet the almost excited reply, "Oh no, I cannot be sick; I am perfectly well," and immediately he straightens up, an expression of firmness comes into his face, and there gathers around him the appearance of the brave man who is prepared to meet and struggle with the enemy. The attitude of mind which arises and takes form within him is that of the unyielding determination, "I will not have anything the matter with me;" and as long as that firmness is maintained, there is no danger of illness. Illness only attacks the weak mind which surrenders the body to its ravages.

The work of the Esoteric student is to take this thought and natural condition and carry it into the higher mentality, taking control of the physical forces and making his (or her) body that which he would have it. His attention is turned to the psychismic forces of other minds; he finds that, when he meets a diseased person, he begins to feel that he is diseased in like manner; if he meets condemnation and reproach, if only in the unuttered thought, he feels crushed and oppressed by it, and he soon learns that his only hope of existence lies in the ability to rise above and overcome such things. Thus is called out within him the I-can-and-I-will principle, and he is forced to examine into and give special attention to the mental states requisite to the overcoming of debilitating and depressing conditions; and in this way he discovers

the necessity of the name YAHVEH, "I will be what I will to be." There recurs to him a condition active within him as a child, when, in play with other children, he was continually creating and overcoming obstacles; one striving to do what the other could not. Thus the childish mind lays the foundation for that all-important faculty, faith, and an independent individuality which says, "If you cannot do it, I can."

But in the experience of the Esoterist it is not necessary to create obstacles in order to overcome them—he finds them in his pathway, at every turn; and if he wish to advance, to make progress, he must assume the attitude of the fearless warrior who, determined to conquer or die, goes forward to meet the enemy. In this mental attitude he cannot let the body down into a sleepy, dreamy, passive state, but learns not only to command it, but to *hold* it under control as an instrument of use. He learns to live, so to speak, in the mind, and when undesirable conditions creep over the physical body, he rises in the dignity and power of his mentality and repels them; he does not for a moment permit their existence in his organism. By the power of the conquering will he says to the infirmity, "You must go," and the will put into the word causes it to go. Thus he learns—from the experiences forced upon him by the necessities of his attainment—that all is mind, and that he, the organic, thinking intelligence, must rise superior to all lower forms of mind: and we are prepared to say that no man or woman will ever reach the high goal of attainment without thus having complete control of his or her own body.

One who talks of possessing these attainments and who has not perfect control of his physical organism, is like the soldier who boasts of his bravery, but trembles and runs away at the approach of the enemy. The words

of the angel to John were, "He that overcometh shall inherit all things," and the Esoterist must bear in mind that it is the overcoming which is, of itself, the attainment. Therefore a profest Esoterist who is guilty of such weakness as to be sick, is an Esoterist in name only, he has not made the first step in the line of attainment; for these attainments mean the meeting and conquering of many mightier adversaries than mere weakness of the physical body.

When we discern that the instinct of animals and the instinctive mind of certain persons are able to control any and all functions of the body, keeping them in health, it suggests the necessity of understanding the law by which this is accomplished, in order that we may apply it in our own lives for the control of our own bodies; and to the end that Esoteric students might have within their reach methods for properly doing this thing, there have appeared in THE ESOTERIC several articles containing instructions in regard to going thru the body, being consciously in every part of it, and while there, taking command of each particular function, that it may do its duty faithfully. The regenerate life means a great increase of, a filling the body with, life's pure energies, and from the time that the man or woman begins the effort to retain all the life generated therein, there will be sufficient added life to make every organ of the physical structure healthy and vigorous, so that there is no excuse for the presence of any diseased state.

You should, therefore, go thru the body with the light of your own mind consciousness and command therein health and vigor, setting each function to the work of doing its duty. If any member of your body refuses to work, the body is diseased; consequently, see to it that each organ keeps up its end of the requisite task. Therefore, if you have hope of the final attainments, of be-

coming conqueror, remember that the first requisite is to overcome all disordered physical conditions and to cast them out. Put the body in healthy, vigorous working order, and then you are prepared to go forward, doing and accomplishing.



PREJUDICE

BY VIRGIL

PREJUDICE, thou mighty word,
Progression's pole, negative;
Thou hast a mighty legion to thy call,
Masked in the name of "Pride,"
"Pomp," "Power," "Race," and "Creed."

A thousand kindred names
Cannot express thy multitude;
"Fear," "Hate," "Desire," the "Appetites"—
All Prejudice, for or against;
Thou art the trickster of the Race.

The stumbling block of souls
In all Progression; craving
Naught but that they use thy name,
In any guise dissembling;
Barring Truth, barring Light.

O Pilgrim, on thy pilgrimage,
In the heart of thee, beware!
PREJUDICE—that simple name more oft ensnares,
Stings with soft words and fair,
Than all the devils of the earth or air.

There is no word, which hath
Its deep significance, except
Its positive pole PROGRESSION.
Beware, BEWARE! the many guises that it takes,
PREJUDICE, the Soul's Perdition.

LOST! FOUND!

BY LURA BROWER

Lost in the ocean of thy love is this
My little life so full of grief and care,
Engulfed in love, now nothing do I fear;
All that my soul requires I draw from thee.

Saved in the ocean of thy love I reach
My arms to bless the needy and oppressed,
I take the weary lambs unto my breast,
And feed them with the milk of tenderness.

Lost in the ocean of thy love—my life
Of petty aims and strife and narrow scope!
Found in the ocean of thy love—that life
Whose boundaries embrace infinity!



Letters

Cleveland, O. Feb. 10th, 1917.

To the Esoteric Publishing Co.,
Beloved friends:

I am thankful to note the continuance of the excellence of "BIBLE REVIEW," notwithstanding the passing of its late beloved editor and founder, the *Super Man*, Brother Butler. To my mind, as well as the opinion of many who came in touch with him personally, he was the *foremost citizen of the world*, and his writings constituted the *very best contributions to the world's literature*. He was a magnificent Character, his labors,

world wide, yet how few knew of him and his work! His eulogies await the singing of the generations to come.

I can never express in language the blessings his teachings has bestowed upon me. The guidance and comfort that I have received thru his divine illuminations of the mysteries of the Bible. Hiram E. Butler is one of the world's Immortals, and will be so recognized in the future.

F. L—.

Lakeport, Cal. March 1st, 1917.

Esoteric Fraternity,

Dear Friends:

I have been asking the Father to show me how I might be instrumental in helping to spread the Esoteric teachings, and since reading the Editorial in March BIBLE REVIEW, I realize how each one who desires to help, may do so by contributing towards the cost of reprinting Brother Butler's books, even tho the contribution be only a small one. I am therefore enclosing Postal Order for \$25.00 to be used for that purpose.

While I have an inner assurance that God's work cannot and will not fail, yet, at the same time, I know that he needs instrumentalities in the body, as well as the heavenly host, to carry on the work, and what a privilege it is to be a co-laborer with Him and his Holy Ones, even tho our part is a very small one.

I am sorry that the magazine will not be published every month, but I am sure you are doing what you are imprest is the best in the matter. It is certainly true that there remains much to do in making a thoro application of the instructions that the Father has given us thru Brother Butler's writings,

With fraternal regards, I am

Very sincerely,

A Co-worker.

London, England. Feb. 18th, 1917.

Dear Friends:

I thank you in Christ's name for inserting the article on the "Crucifixion of the Intellect" in the January BIBLE REVIEW.

I regret an error has intruded itself on page 176 line 16. The Bible reference for the incident of the crucified Intellect in the life of Jesus should have been given as John xii. 23-32 not John v. 23-32.

I do not know whose mistake it is, but for the sake of those *readers* for whom this article was written, I am sure you will gladly make a correction in your next issue after the receipt of this letter, and we will trust the Spirit of God to bring this correction to the notice of those readers whom it may concern.

I am praying continually that God will do something to relieve those entrusted with the physical production of the magazine of the enormous strain at present imposed upon them.

The world immediately before the birth of Jesus is recorded as having been the most immoral period since the flood and so we believe the present psychic pressure upon all ESOTERISTS is only preliminary to the glorious Dawn of Freedom so long foretold.

With love to all who call upon the name of YAHVEH.

Yours in His service, J. J. Ewen.

Worcestershire, England. Feb. 5th, 1917.

Dear Brothers and Sisters:

Your letter of January 6, so full of love, as your letters always are, duly reached me.

We all have a great work to do in practicing and teaching the laws of regeneration to those who will receive them. Personally I am led more and more to the

work of lecturing, talking and writing on the very elementary first steps, which so few have grasped yet, and always feel that a day has been well spent when it has included a little talk in a railway carriage or in a commercial room (I am a commercial traveller), or a little lecture at a P. S. A., or Adult School, and in each case backed up by a copy of "Practical Methods" and a few pamphlets. One's own spiritual animation and freedom, coupled with a deep earnestness, carries such weight on these occasions.

I don't wonder that our beloved Brother Butler, eager of course to give and share all he had, was constantly restrained by the Spirit, for we shall be ever so long before we have worked into our lives all we have at our disposal.

My subscription is nearly due, also the others (I generally pay all together). I will not send it just yet till I hear, and if you don't continue the BIBLE REVIEW I shall spend the money on Brother Butler's works for lending and distribution.

My dear love and greetings to you all. I should love to come to see you but that does not look likely at the present.

Theo. Price.



Editorial

WE are taking this opportunity to ask the readers of BIBLE REVIEW to assist us in the work by sending us the addresses of persons who they think will be interested in the Esoteric teachings, in order that we may send them advertising matter of our literature. There is so much trouble thruout the world at this time

that the time may be short in which we can work, therefore we desire to get these teachings into the hands of the people as soon as possible. But we ask our friends to use discrimination in sending in names, for the price of paper is so high that even advertising matter has become no small item of expense, and we do not wish to send it out uselessly. It will greatly facilitate our work in the office, if those who send in names will write the addresses plainly and on separate pieces of paper from their letters.

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 1917.

Body	Enters	On day	h.	m.
☉	♈	3	7	44 a. m.
"	♉	5	4	31 p. m.
"	♊	7	10	36 p. m.
"	♋	10		51 a. m.
"	♌	12	6	10 a. m.
"	♍	14	9	2 a. m.
"	♎	16	11	56 a. m.
"	♏	18	3	32 p. m.
"	♐	20	8	46 p. m.
"	♑	23	4	42 a. m.
"	♒	25	3	36 p. m.
"	♓	28	4	12 a. m.
"	♈	30	4	12 p. m.

☿	♈	21	10	51 a. m.
♂	♉	21	4	7 a. m.
♀	♊	11	8	58 a. m.
"	♋	30	0	26 a. m.
♄	♌	7	11	46 a. m.
"	♍	18	6	35 a. m.
"	♎	29	3	25 a. m.

On May 1st					
♂	is in	♈	17°	31'	48"
♂	" "	♉	30	58	21
♂	" "	♊	20	35	4

Time of Cusp Transits					
Washington, D. C., U. S. A., June 1917.					
Body	Enters	On day	h.	m.	
☉	♌	2	1	26	a. m.
"	♍	4	7	20	a. m.
"	♎	6	10	37	a. m.
"	♏	8	0	38	p. m.
"	♐	10	2	35	p. m.
"	♑	12	5	23	p. m.
"	♒	14	9	41	p. m.
"	♓	17	3	15	a. m.
"	♈	19	0	27	p. m.
"	♉	21	11	19	p. m.
"	♊	24	11	52	a. m.
"	♋	27	0	18	a. m.
"	♌	29	10	29	a. m.

☽	♏	21	7	5	p. m.
♀	♏	17	0	53	p. m.
♁	♏	8	6	44	a. m.
"	♊	16	7	47	p. m.
"	♋	23	6	2	p. m.
"	♌	29	11	38	a. m.

On June 1st					
♂	is in	♌	6°	29'	20"
♂	" "	♌	20	19	18
♂	" "	♎	32	7	2
♂	" "	♏	20	55	16

BIBLE REVIEW

VOL. xv

JUNE—JULY, 1917

No. 8

Pray Always

BY H. E. BUTLER

(Reprinted from "The Esoteric" of July, 1899.)

WATCH ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.—St. Luke xxi. 36.

✱✱✱✱✱ E select these words from the teachings of
✱ W ✱ the Lord Christ because of their own in-
✱ ✱ ✱ trinsic value. The same words uttered by
✱ ✱ ✱ another would be just as good, in so far
✱ ✱ ✱ as the words themselves are concerned,
but when they are supported by a life which gives unquestionable evidence of an experience justifying the declaration, "I and my Father are one," we are constrained to pause and inquire into their real meaning and their bearing upon such a life. Unity with the Father, to be one with him, is truly the highest goal of human attainment; therefore these utterances are indeed important to all who are inquiring the way to that oneness.

First, we must consider what is meant by the term prayer. Prayer has been defined to be the sincere de-

sire of the heart. The heart is used as a symbol of the seat of love, emotion, desire—not desires that spring from mental conclusions, but the desires that arise in the life currents. A child is not hungry because it reasons out the fact that, having been some time without food it must consequently need it, but because there is a feeling within that makes it know that it needs food. Prayer is the desire of the heart, and without a *consciousness* of need there can be no prayer. In order to pray, one must have within himself a feeling of need, and with this consciousness must be associated the source of supply. Accompanied by these two prerequisites, prayer becomes spontaneous; it is involuntary, that is, it springs forth without effort, at the same time the mind, in unison with the inner desires, being fixt upon the thing desired and the source from which the individual expects to receive it. We therefore readily see that prayer is not a multitude of words, but simply a centralized desire, carrying the mental action with it.

With this conception of the nature of prayer we may perceive the significance of the Lord's injunction to "pray always," that is, that the mind should be always fixt on God. But such a centralization implies another condition, which is this: a realization of a spiritual need carries with it a consciousness that the individual is not what he wishes to be; consequently, the constant desire is connected with the thought, the ideal, of what he wants to be; namely, to be like God in holiness of life, in ability to know, to understand the divine laws, to possess the same spirit of wisdom that guided the divine hand when worlds were made, that he may have the power to fulfil the purpose of his creation, which was expressed in the words, "Let us make man in our image, after our likeness: and let them have dominion." We all realize that we lack this dominion; that we lack knowledge,

wisdom, and power; that we lack the purity of body that would give freedom to the mind; that we lack strength of soul and purpose that would ever keep us firmly in right; and a consciousness of his need constantly active in the individual, will of itself create in him a desire for these qualities.

The intermittent prayer, the expression of words, or even the earnest yearning of the heart during a few minutes of each day, is not enough to effect results; for God works by law and not by caprice, and there is a law in nature which is recognized, if not understood, by every person who begins life with the determination to reach some particular attainment, no matter what that attainment may be. The law is this: Success demands that one's entire mind—thought and desire—be given to the accomplishment of any purpose in life. We often hear those who have started in the world with nothing and made large fortunes, described as men who "know nothing but money." An artist who wishes to excel must be altogether an artist; his whole thought and effort must be continually in his art. In the pursuit of any attainment, it matters not what, the mind of the aspirant, if he would excel, must be wholly centered upon it; and when a person does thus give himself to the prosecution of any purpose, it colors all his thought and even follows him thru the dreams of the night.

It is well known that, if a number of men visit a beautiful locality, each one of them will see in it that alone which pertains to his particular pursuit in life: the money-seeker only sees what advantages it may offer from a financial point of view; the painter sees its effect as a landscape placed on canvas—but it is not necessary to multiply examples, every man and woman is familiar with this phase of human life. Yet, strange but true! men and women expect to reach the highest goal of hu-

man attainment,—unity with God,—by giving but a very partial effort and thought in that direction. They seem to think that their minds may be occupied with every matter of passing interest, that they may enter into the gossip of the day, and yet attain that high ultimate. But this is an impossibility, for whatever occupies a person's thought, in that is his consciousness, that he is; therefore, it is a correct usage of the world which describes one man as a physician, another as a lawyer, another a mechanic, and so on thru the entire list of occupations, a man is called by the name of that with which he is occupied—and correctly, too, because the man is his profession, and the profession is the man. A walk thru the streets of any city demonstrates this fact,—we can almost locate the sphere of life which most of the men we meet occupy; to the extent, at least, that we point out one man as looking like a professional man, another like a business man, a third like a clergyman, or a mechanic, or a common laborer. A man's profession or whatever vocation he may pursue, enters so fully into all his life and thought that it affects his facial expression, his bearing, his complexion, dress, in short, the entire man. We read that after the crucifixion they took knowledge of the disciples that they had been with Jesus.

If Jesus is an example, as he is accepted to be by most profest Christians, then from the vague history that we have of him let us endeavor to discern his habit of thought. When his disciples come to him in order to show him the buildings of the temple in all its grandeur and beauty, he did not stop to discuss how long it took to build it, its various points of interest, how much gold had been used in the building, as other people would have done, but his answer evinced the fact that his mind was wholly occupied with things eternal, immortal; he at

once said, "Behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down;" evidently intending to impress the lesson that all material things are transient, and that he had no time to give to the consideration of what was of passing interest. Thruout the history of the world the same feeling seems to have possessed the prophets and sages. Such a thought impelled the prophet to exclaim, "All flesh is grass, and all the goodness thereof is as the flower of the field, the grass withereth, the flower fadeth. (Is. xl. 6, 7.)

He that would have unity with God must dwell always upon things that are eternal. The one who does this will be the one whose mind is constantly stayed on God; thus he prays always and faints not, never ceases. His object being to reach the highest goal of attainment, and realizing the truth of the axiom of old Hermetic philosophy, "As below, so above," he will see in every material thing something allied to, and teaching some law of the spiritual, or cause world. Perceiving this, and dwelling, as he does, among a people who need the light of truth, he will find in every subject of conversation some lesson to be taught concerning the things of God.

If the aspirant will thus centralize his mind on God, on his law, his purpose, and maintain the thought as diligently and uninterruptedly as the artist pursues his art or the business man his business, refusing to dwell upon any other subject, either in thought or in conversation, at the same time desiring with all his consciousness unity with God, he will find after one month's continuous effort that he is beginning to realize something of that perfect peace of which the prophet sings, "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. xxvi. 3). Then let the individual spend five or ten minutes in the ordinary gossip of the day, and

when he attempts to return to his former condition of peace and contemplation of the eternal, he will discover that he has lost his hold upon it, that he has lost that peace and happiness, that the light and buoyancy have departed, and that a dark veil has been drawn over his consciousness, which the most diligent effort can alone remove.

It has been frequently said that no one can live up to the requirements of the Sermon on the Mount; Jesus made a statement equivalent to this when he said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." And so this high attainment of conscious unity with God, Godlikeness, demands all your thought, effort, and desire. Every consideration of an earthly nature must be secondary, as again it is said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1. John ii. 15.) There are but two principles in this connection recognized in the Heavens: love, a form of desire, which draws to itself the thing loved,—which is attractive in its operation; and hate, the antithesis of desire, repellent in its nature. Therefore, if we love the world, we unavoidably repel the Spirit of God; if we love God, we will involuntarily repel the things of the world.



"No man has ever lived a right life who has not been chastened by a woman's love, strengthened by her courage, and guided by her discretion."—RUSKIN.

Our Relationship to Jesus

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



ESUS is the Sun of Christianity, the great Central Orb around which the Whole system revolves. As the Messiah he is the Alpha and Omega of the Bible. As the Logos "all things were created thru him and for him." He is the beginning of the creation of God; in him all things consist. All things thru him came into existence, and nothing came into existence apart from him. "All life originated in him; and the Life was the Light of mankind," the Real Light which

ENLIGHTENS EVERY MAN

coming into the world. In all things he has the pre-eminence; for he is before all things and upholds all things by the word of his Power. All authority is given unto him in heaven and on earth. This is the teaching of the Bible and also of the Church. We cannot exalt him too highly, for God has given him the name which is above every name, for at the

NAME OF JESUS

every knee shall bow. The orthodox church has made no mistake on this point, but it has made a fatal error, so far as the salvation of believers is concerned, in placing him out of our reach

AS AN EXEMPLAR

The difference between *Jesus* and his disciples is not one of kind, but simply of degree. For it behooved him, to be made *in all points* like unto his brethren, and even

to be tempted *at all points* like as they are, yet without sin, leaving them an example that they should

FOLLOW HIS STEPS

walking "even as he walked."

This is true of all his disciples who are willing to pay the price of the annihilation of the lower self; for whosoever is willing thus to lose his own soul (his own life) shall keep it unto life eternal. For the Soul of Man is threefold, and may be distinguished as the Rational in the head; the Spiritual in the chest or solar plexus, and the Animal in the lower members of the body. The animal must be sacrificed on the altar of burnt-offering. The rational must be subordinated to the spiritual. Every one of us must say as the Christ did, "Lo, I am come to do thy will, O God," yea, thy Law is written in my heart. All reasoning that exalts itself against the knowledge of God, must be overthrown, and

EVERY THOUGHT

brought into captivity to the obedience of the Christ. For the sanctifier and the sanctified are

ALL OF ONE.

He is the first-born of an entire new creation.

The Logos is the

ONE LIFE

in *all*; mineral, crystal, animal, man, and angel. But man is *par excellence* the manifestation of God. For even angels shall be subject to man in Christ Jesus, for "know ye not that ye shall judge angels? the saints shall judge the world." "And not unto angels hath God subjected the inhabited earth to come,"

"THE EMPIRE OF THE FUTURE."

But of the whole race it is said,—

"Thou madest him for a little while lower than Elohim;
But have crowned him with majesty and honor;
And set him over the works of thy hands,

Having subjected ALL beneath his feet."
 But apart from Jesus, nothing of this could be fulfilled,
 for it is thru him that we become partakers of the Divine
 Nature, and he is the

HEAD OVER ALL THINGS

to the *ekklesia*, the assembly of the saints, which is his
 Body, and God who raised him from among the dead,
 and seated him at his right hand in the heavenlies, has
 conjointly raised us with him, far above all principality
 and power, authority and dominion,

AND ABOVE EVERY NAME

that is named, not only in this age, but also in the coming
 one; and has subjected everything under his feet, that
 is of

THE CHRIST, HEAD AND BODY,

"for the Christ is not one member but many," *thru whom*
 the whole creation shall be delivered from the bondage
 of corruption into the glorious liberty of the children of
 God. (Rom. viii. 21.)



THE COMING ONE

BY LUEA BROWER

When on the earth

The Christhood body of pure love is formed,
 Of souls to whom the Christ Child is new born,
 The Christ, the Son of Love, will surely come,
 Be visible to those whose eyes can see.
 Not in a body of the flesh he comes,
 Tho it may so appear to mortal sight,
 But in the immortal body of the Light;
 Already on the earth his glory shines.
 And ye who keep the chalice of your souls
 Uplifted like the flowers shall be filled
 To overflowing with his love and light.

Life's Purpose

BY ALEX. MCINNES (London)

TO be a success, each individual must have a definite goal in view, and be so filled with the determination to achieve that each conscious action is directed to this one purpose. Otherwise one's condition in life will be similar to that of a ship sailing the ocean without any particular destination, driven before every wind, harassed by every circumstance without end, except destruction.

But this purpose in life must not only be definite, it must also accord with the general trend of things; from lower to higher, from general to particular, from abstract to concrete. It is obvious that a telephone, a locomotive, a tram car, etc., are all made for a definite use, or with a purpose in view. Surely it is a fair deduction that man, who is infinitely more complex in construction than any of these, must have a definite use or purpose too in the scheme of things.

With the exception of the Natural Forces, the man in the street knows nothing definitely that is superior to man, who is borne on the wings of the wind, carried on the bosom of the waters over the trackless seas, and who converses with his friends over hundreds of miles of space. By his mental powers man has asserted his dominion over the physical to a large and increasing extent, and has proved himself to be a creator, and in very truth he is and was intended to be. In Genesis we

read that God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, over the fowls of the air, over the cattle, over the earth, and over every reptile that creeps on the earth."

In the Divine intention, then, man's purpose is to rule over the air, the oceans, and the dry-land, including the inhabitants of each region. It is seen that he has been empowered to do so from the Chapter cited above. In other words, man is to manifest his Divine origin; i. e., that God is his Father indeed. It was for this one purpose that our Lord came to earth—to redirect human attention to man's true Father, our Father who is in heaven, and to inform us that Heaven is not indefinite, distant region; but nearer to us than our very breath: "The Kingdom of Heaven is within you," the individual. Because of this, "The works that I [the Christ] do shall you also do. And greater works than these shall ye do, because I go to my Father."

What does it mean to be Godlike? God can neither be poor, sick, short of supplies, lonely, nor sorrowful. Otherwise he would not be God. And in so far as we suffer from any of these limitations, we are unlike our Father. The question naturally arises, Why have so many really good people lived in poverty? The reply is that they only manifested that portion of the Divine likeness that they were able to discern. They were like the Pilgrim Fathers who crost the Atlantic in a ship so small that few persons would be found to-day who would risk the journey in craft of similar size. We have learned how to build large ships since. In the same way we have learned many other things since.

The Divine Power being within (inside) each one of us, and the Divine purpose being that we should manifest or materialize this Power, how is one to proceed to

manifest and to develop it? The best method, it seems to me, is to commence with the body and get it into condition by exercise, bathing, and feeding only on those things that you find agree with your digestive organs. Pay no attention to faddists; go to no extreme, and mind your own business.

On the mental plane train yourself to think no ill of any person, judge no one, neither think evil of any one, nor permit yourself to be angry, resentful, spiteful, or jealous. All such thoughts are negative, there are the seeds which produce tares, troubles, trials, and sorrows in one's environments. This, to some temperaments, may seem quite impossible. But the constant determined practise of the opposite or positive forms of thought will in due course have the desired result. For those who consider all ideas from the Biblical standpoint, ample corroboration is available in the New Testament.

Live in the Spirit of Joy. The Lord Christ often spoke of the joy of the Christ Spirit which is in every one who comes into the world. This Spirit is not in boisterousness and noise, but in a calm, continual state of happiness. It is the very peace of God which the world can neither give nor can the affairs of the world disturb it. It is the eye of the storm where reigns the eternal calm, round which the storms may circle; but into which they cannot intrude.

Along these lines is development to be found. But all parts of the person must be developed—soul and spirit as well as body. Some have over-cultivated the spiritual until their bodies perish from disease. Some have cultivated the soul, the mental, with consequent suffering corporeally. Others have cultivated the physical, while neglecting the mental and spiritual, with dire results. All three planes must be developed equally.

Whenever a person sets out to control himself, or her-

self, troubles begin, because the body and mind have been accustomed to have a free hand and resent being controlled. But if the will be properly set, and the person be irrevocably determined to be master of his own body and environments, the body and mind capitulate in time. Yet other difficulties, and greater arise until the very foundation of things may seem to shake; but do not be afraid. Just as the athlete must have resistance to enlarge and strengthen his muscles, so these circumstances and conditions which seem so contrary, will be the means of opening the door to unexpected and splendid opportunities of advancement.

Do not make the mistake of trying to control persons; this is evil and can only result in disaster. If you see anything wrong correct it *in* yourself, and you will find that it is alright *outside* of yourself: leave other people severely alone. This gives you confidence (or faith) in your powers. Gradually enlarge your sphere of activities: keep on expecting results. According to your faith so will be the results. To him who overcomes will be given "the Vital Crown."



OUR bodies are made of multitudes of cells; if one cell is out of order our bodies are out of order to that extent. But in their functioning each cell is separate and distinct from every other cell; but in order to set another cell right, if one cell interferes with another cell, then there are two out of order in place of one. Therefore the only way for the body to be in perfect order is for each cell to attend strictly to its own duties.—D—.

OUR PRAYER

BY G. G.

PRAYER is the soul's enduring element,
More tangible than things that do appear.
It is the one desire by Heaven sent,
Enlightening us to make our heaven here.

Prayer is the thankfulness of ideal rest,
The willing work of unified desire,
Holding a hope forevermore exprest,
A faith absorbing God's unquenchable fire.

Prayer is the spirit's ever-constant breath,
Inspiring naught but the immortal light.
Were shadows not in line of vision, death
Had never barred the spirit's outward flight.

Prayer is the monitor of mortal mind,
Stillling the brain when Conscience steps alone.
If Desire impregnant ne'er had death divined,
I will impregnable were on his throne.

A prayer there is to sheath "The Flaming Sword,"
Uncurve the line that must to Eden lead,
That, as a magnet to the esoteric Word,
Eternally transmutes Life's cosmic seed.

Aye, God's soul, formative principal, were vain,
If not illusion—chaos be redeemed,
And God doth pray within us, making plain
That all comes true that wise ones ever dreamed.

NOTE—The author desires to offer his sincere commendation and thanks for the message of Henry Proctor's, "Prayer Dynamos." It was this message that suggestively inspired the writing of this poem.

The New Life

BY EDITH V. CRANDELL

THE order of Nature's attainment is progression, a striving always for betterment, to be in advance of what has been. It should also be the order of intelligent humanity. It is, to those who have studied the self-executive laws that pertain to the physical and moral universe. There is a striking analogy between the rose-bush that strives year by year to produce more perfect and beautiful roses, and the manifesting Ego that strives constantly in each new expression of earth-life to grow up into the Light Eternal.

Believing most fervently in the All-Consciousness, and that the universe is ordered and controlled by that, that it has been for ages, and will continue to be for all time to come; and believing that humanity may grow up by constant development, so that it may appreciate and even partake of a higher consciousness, we cannot believe, therefore, that we shall always remain as we are. Nor can it be that the ultimate progression carries us no higher than the plane of generation. Such may be the view of the greater number of persons that are yet in generation, and whose vision cannot penetrate beyond the fog of materiality; yet those who know something of spiritual unfoldment and the methods of its attainment, know it is possible to transform the natural man—to sink the old and raise the new—to accomplish the great miracle of spiritual birth, which is the portal to the New

Life, and which virtually lifts the soul above the plane of carnal nature and earthly passions.

Mystics have spoken of the New Life that is ours after spiritual birth, as the super-natural life, tho this seems to be a misnomer, because the New Life is as natural to one living it, as the old order is to the man yet in generation. From the standpoint of the latter, it may seem as "super-natural" or "un-natural," because he cannot conceive of natural existence consisting of any other than the unrestrained gratification of the passions and lusts of the animal man. Hence he looks upon the New Life as unnatural and against the order of things. The man having risen above the law of generation that obtains in the lower of life, lives in accordance with the law of the New Life, which is regeneration; and it is as impossible for him to go back to the old life as it would be to return to the pre-natal state once he is ushered into physical life. Having reached and past the supreme crisis of spiritual unfoldment, his life is incomparably transformed and renewed; the day of temptation has forever past, since: "Former things are past away." "Behold, I make all things new."

This New Life is gained only thru struggle, renunciation of lust, and selfish entanglements. We do not enter it at once, for it comes only by a process of growth, slow but steady; and it is an error to think that one who has failed to embrace the opportunity to build into himself the conditions requisite to his development, receives spiritual birth instantaneously. We can as easily conceive of the acorn becoming instantly the tree, or the lascivious man, a drunkard, mentally, morally, and intellectually debased, becoming instantly a son of God. We cannot ascend to a state of everlasting glory at once, nor can we attain the full stature of spiritual manhood within the space of a few short years; but as the price of pro-

gress there is much for us to pass under ere we reach the goal.

The New Life consists of the fruition of all hopes, the realization of all dreams, the Divine promise of the fadeless glory of a conscious immortality to the utmost fulfilled. Its consummation is a final reunion with God, coincident with the perfection of the soul by its ultimate absolution from all materiality. All it has to give—and all or nothing—this life asks for in return, but is not the pearl well worth the price? It is here we learn the tremendous import of the words of the Master: He that loveth mother, father, husband, or wife, child, brother, or sister more than me, is not worthy of me; and the test is a trying one indeed. As long as we look upon the giving up of things that belong to the old order of life, in the light of a painful sacrifice, we are as yet far from spiritual birth; we should learn to conquer each difficulty in its turn, and learning the love that is greater than all riches, and finding the peace that passeth all understanding, we press forward to the prize of the high calling, for such should be ours.



TO MY PEOPLE

(From the mountain top.)

BY ETTA GIBBS NIELSEN

Night—and the dusky shadows
Over the forest fall.
Here on the lone mountain's summit,
People, I hear you call.

Silence your wars and ragings,
List while I tell you true.
Oh, that you would but hear me,
World, my heart beats for you!

Coward, on the tall grey gallows,
King, on your lofty throne,
Child, by your mother sleeping,
People, you are my own.

We must grow pure and noble;
Nations, shed no more gore.
Love in its truth and beauty,
Do we not need it more?

You must rise up to help me,
Come to the mountains here;
Then can you know my meaning,
Then will your eyes grow clear.

Give up your lust for money,
What is a lump of gold?
Life in a simpler measure
Holds treasures manifold.

Feel my tired arms around you,
Reaching from pole to pole,
Negro or half—unmindful,
Part of our God's great whole.

* * * * *

Dawn—and the morning breezes,
Pass o'er my heated brow.
Down to your needs and sorrows,
People, I'm coming now.

There in the East, a promise
Shows in the sunrise fair,
Peace to the world is coming.
People, you've heard my prayer!

Good and Evil

BY G. G.

* F *
* * *

EW if any utterances of man are more expressive of wisdom than "the greater includes the lesser," and "Use determines all qualities, whether good or evil." Ordinarily, men take these statements for granted without realizing the wonderful depth of insight and verity of guidance contained in their meaning. Their axiomatic simplicity serves to lead those who are looking for psychological bulk into missing their immeasurable value. Evidences of this oversight in the curriculums of our modern schools seem to justify the assertion that most teachers and students are trying to make the lesser include the greater and things to determine use. Many subjects come to mind in which one or both of these great truths might well fit as guides to elucidation. But the scope of this article permits of merely a few thoughts relative to the latter.

All basic psychological terms should be defined relative to their natural complements. In thus defining the meaning of Use, the meaning of Good logically appears, followed by that of Evil.

Possession is the complement of Use. Use is positive, active. Possession is receptive, passive. Both terms are here defined as ethical principles, in purity or reality of operation. Thus they have an *unadulterated* meaning, one not generally experienced, realized or understood.

Possession is the completeness, the embodiment of

Use. To possess a thing is to incorporate it in the soul. Use is the essential stuff (the Adamic rib) that Possession (not possessions) is made of. Real Possession is the evidence of actual Use, on the same principle that consciousness is the evidence of Life, or that Body is the evidence of Mind. Use is always right use. Otherwise we *rightly* use a prefix, spelling the word misuse, disuse, or abuse. But what is Use?

(Soul has been defined in a former article, "Thoughts Concerning God.")

The natural *real* possessions of the Soul are the powers and capacities, knowledge and embodiments, and all the rightful limitations or accessories of these. Use *per se* is the positive relation that the I or Ego (which may be defined as the essential center, pivot or axis of the soul) sustains to the possessions of the soul.

Possession *per se* is the receptive relation that all the possessions (or Me) of the soul sustain to the celestial I or Ego.

These relations are *Good*, because they are *genuine*. Good is not a thing, but the genuineness of all things. Good is not an attribute, but the genuineness of all attributes. Good is not perfection, but genuine progress towards perfection. Metaphorically, may we not say that Good and Use are the two sides of one road leading from the real to the ideal, and that Possession is the progressive measuring or stationing of that road?

Now what is the exact relation between Good and Use? Use sustains the same relation (principle of difference) to Good that Love (used in its broadest, cosmic as well as psychic, sense) sustains to Life; the same relation that Volition sustains to Will.

Use is Good in operation—pragmatic Good. This relation is that of the latent and active; while the relation between Use and Possession is that of the positive and

receptive.

It may here be said in passing that these two principles of relativity, together with their modifications co-ordinate in the meaning of "The greater includes the Lesser," constitute a veritable key to a knowledge of "The Fourth Dimension." (which should be named The Second dimension, because the so-called first, second, and third dimensions are in reality one dimension.)

What is Evil? Evil is the *Great Negation*. ("Live spelled backwards," so aptly put by a brother in BIBLE REVIEW.) Evil is Good reversed. Evil sustains the same relation to misuse, disuse, or abuse that Good sustains to Use. Use perverted or inverted is Evil manifested or shadowed. Loss is the receptive of Use with a prefix.

All things constituting personal accumulations of material property come under the operation of these principles. But it usually takes several physical life-times to determine the consistency of conditions and results; for "The Mill of Nature grinds exceedingly slow."



THERE is a state of mind that brings peace and joy. It is obtained by perfect self-surrender to God. Do you lack this peace that passeth the understanding of those who have not dedicated their lives to God? Then look within, and search deeply to find wherein you are still holding to self.—A—.



"God's Spirit falls on me,
As dew-drops on a rose;
If I but like a rose,
My heart to Him uncloses."

God's Will

BY ENOCH PENN

WHEN we hear the expression, "God's will be done," it is usually if not always spoken in a tone of resignation, implying that it is God's will that evil or unhappiness of some sort should afflict us. But it were well, we think, to consider if this be indeed the true meaning of the statement, "Thy will be done," as contained in the Lord's prayer.

The statement, "Thy will be done," as quoted so often is not a correct statement of the thought as expressed in "the Lord's prayer." It is not correct because it is not complete. The complete statement is, "Thy will be done on earth, as it is done in heaven." This is a statement of an entirely different meaning; or rather, the full statement is entirely different in meaning from the fragment that is usually quoted.

It is generally assumed, and correctly too we believe, that in heaven, in the angel world, God's will as expressed in his laws, is obeyed always. And we reason that the result of perfect obedience to Divine law brings perfect happiness. We perceive then that to say, "Thy will be done on earth, as it is done in heaven," is equivalent, to saying, "Let thy righteous laws be obeyed on earth as perfectly as they are obeyed in heaven." To what end? Certainly to the end that the same conditions that obtain in heaven among the angels may obtain here among men.

We are assured, and our observation confirms it, that

all sickness, sorrow, pain, and death result from broken law. The unhappy condition of hatreds and strife are because of violating what we term moral laws, or those laws of right action toward one another.

This present world-war which threatens to destroy our present civilization, and send us back toward if not into barbarism, is the result of violating the law of right action. It is because God's will regarding man's treatment of his fellow man has not been done but has been violated, that this war exists. This is equally true of all strifes and injustice in the world. If God's will were to be done on the earth by all its inhabitants there would be universal peace, harmony, and happiness.

We read in Genesis that God's will concerning man is that he should become Godlike, and that he should dominate all nature and all living things in nature. For one to become sick because of violated natural law and then to say, "It is God's will," is a statement which assumes God to be an unkind Father, if not a tyrannical avenger. If it is God's will that man should dominate and control all the forces and powers in nature, then it is not God's will that the forces in nature should control him and make him sick or unhappy, and cause him to die. In other words, it is God's will that man should conquer all sickness and all evil conditions; and not that they should conquer him.

God's will is expressed in his laws, all of God's laws are natural laws, and man cannot control nature's forces until he learns nature's laws. And the term "Thy will be done on earth as it is done in heaven," implies that man must have a wide if not a complete knowledge of natural laws, and action in harmony therewith. And a life of perfect harmony with natural law means a life of perfect health and happiness.

The words of God to his people express his will to-

ward them when he said, "I know the thoughts that I think towards you, thoughts of peace and not of evil, to give you an expected end," the expected end is that Godlikeness and dominion over all nature which God declared to be his purpose concerning man.

The Lord Christ said, "I came not to destroy the law and the prophets, but to fulfil." To fulfil, that is, to keep the law perfectly that he might demonstrate to the world the results of a life in harmony with the law. Jesus very evidently thought that it was not God's will that the people should be sick, but that the people should be well. He did not say to the sick, the lame, and the blind, "It is God's will that you suffer so." But he came to keep the law, to do God's will, and so he said to the suffering one's who cried to him, "Heal me of my infirmity," "I will, be whole." When he said "I will," he virtually declared it to be also the Father's will that they be well.

If any one suffers it is because of broken law, and the results of broken law are permitted that man may learn the law and keep it, that he may benefit thereby.

It being God's express purpose that man should learn to dominate those forces and powers in nature that make man sick, or unhappy, that cause him to die, we reason that God's will concerning man is that he should not be sick, that he should not be unhappy. But as God's laws are kept in heaven and perfect happiness is the result, so we should desire and pray, "Teach us thy laws, that we may keep them on earth as perfectly as they are kept in heaven." The result will be that God's kingdom will thus have come on earth. For whoever keeps God's laws maintains in his own life the conditions of the kingdom of heaven. And when a body of people will keep those laws then the kingdom of God will be established among them, and it will be the answer to the prayer, "Let thy

kingdom come."

Then let us not say, "Thy will be done," with the thought that God desires evil toward us, and then settle down into a condition of supine weakness. But realizing that all nature is governed by law and that it is our duty to learn those laws and thru that knowledge to dominate all nature, we should further realize that obedience to God's will as expressed in his laws will result in joy and happiness. Then let us take the stand that we will learn and do God's will in order that his kingdom may come and be established upon the earth.

The kingdom of God can never be established upon ignorance; there must be knowledge and understanding. Thru the prophets the Spirit of God spoke to Israel: "For they know not to do right." (Amos iii. 10.) "Israel doth not know, my people doth not consider." (Isa. i. 3.) "My people are gone into captivity, because they have no knowledge." (Isa. v. 13.) "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, . . . seeing thou hast forgotten the law of thy God, I will also forget thy children." (Hosea iv. 6.) "Ye shall know the truth."

No, it is not God's will that his children suffer so, but his will toward his children is expressed and will be consummated when there is established upon earth the condition spoken of by the Revelator when he wrote: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." This is the condition of things we are asking for when we pray: "Let thy will be done on earth, as it is done in heaven."

The Power of Thought

BY DINAH

O NE day I had a mental picture of a dozen or more of men and women standing in a large circle. One held a ball in his hand and he threw it at the one nearest to him, the ball would have struck the man if he had not warded it off with a stick that he held in his hand; whereupon immediately the ball flew off to the next person in the circle, and he warded it off with a blow in a similar manner thus sending it with greater momentum to the third. So it went around the circle gaining momentum and force with each stroke until it finally reached the original sender, who being off his guard, received the full force of the blow, which sent him headlong. Whereupon he exclaimed, on examining his bruises, "I did throw a ball one day at my neighbor; but I did not send any thing like that!" No, for it had gathered momentum and force from every one who struck it.

Thus it is with an evil thought; if we hold an evil thought against one, and that one receives it and communicates it to another person, putting his own construction and mentality and force into it, it thus passes on to a number of persons until it finally returns to the originator. But the originator does not usually recognize it as his own thought returned with the accumulated interest. "As we sow, so shall we reap." But things grow that are sown. This law obtains just as forcefully with the

good thoughts as with the evil thoughts.

Sometimes we receive good in such large measure that we do not recognize it as the good we sent out years before, because it has been steadily accruing interest to our account until now it far exceeds the principal.

Vivekananda has ably exprest the same thought, "Tho you go into a cave to think a thought, be sure that that thought will return to you."

"Then let our secret thoughts be fair,
For the Gods see everywhere."



REWARDED, OR THE PASSING MISSIONARY

BY R. MUAT

OFt the silence of the city has been broken by my tread,
As I've walked about in pity 'mongst the living and the dead;
Helping here and there a brother who perchance might need my aid,
Trying to dispel the horror which surrounds the soul afraid.
Lifting up a weary sister, speaking comfort to her soul,
Till at last long ere the morrow, she could sight the heavenly goal.
OfT despised, benumbed, forsaken, I have seen a ray of light,
Struggle thru the mental darkness till the eye shone clear and bright.
I have seen the look of sadness disappear and fade away,
As the heart has felt the dawning of a bright and better day.
Many a poor despised drunkard, I have plucked from death and hell;
Look within that little volume, it will you the story tell;
On its pages are the records of the rescued and the saved,
There among its tales of sorrow, you can see what I have braved,
How I stooped down in the gutter to arrest their deadly pace,
And have seen the heart once hardened, softened by the power of grace.
Gems I picked from out the gutter, covered like some filthy thing,
And I saw them shine and glitter neath the shadow of God's wing;
Shine and cast a ray of gladness thru the darkness of the night
To those groping in their terror for a tiny gleam of light.
Did they see it? Yes, they saw it, and their hearts now beat with glee,

As thru tears and clouds and sunshine their Redeemer's face they see.
 Step by step they ploded onward, step by step they fought the fight,
 Oft discouraged, nearly fainting, but still clinging to the right.
 And at last they reached the Ladder leading to eternal rest,
 And I've seen their faces glisten with the brightness of the blest,
 With the brightness that never dieth with the brightness Christ has given,
 Marching with their many graces, upward to the gates of heaven.



We Must Pay the Price

BY LEO-LIBRA

IN the order of nature, we can not render
 benefits to those from whom we receive
 them, or only seldom. But the benefits we
 receive must be rendered again, line for
 line, deed for deed, cent for cent, to some-
 body." Pay we must, tho seldom to the one that we re-
 ceive favors from. Who has not had the experience of
 receiving benefits in the time of great need from those
 whom we could in no way repay—a great benefit that we
 could not have existed without? Who has not past thru
 some dire calamity and found friends among those whom
 they scarcely knew? The good Samaritan did not know
 the man that he succored. It often happens that in our
 greatest needs we receive timely aid from those whom
 we would love to repay but we never receive the oppor-
 tunity. But pay we must; tho we may not be able to
 pay the one who has aided us, we can render timely aid
 to others in need and thus discharge the debt of grati-
 tude.

We rarely find one who does not love to give to the

one that he loves, but in paying this debt of gratitude, one often finds that he must pay to the one that he cares little or nothing for, one who has rendered no service to him, and has no claims upon him except the claim of brotherly love. And the service that one is often called to render to another has seldom any bearing on services that he has received. This little rhyme expresses the same thought:

“If you have had a kindness shown
Pass it on.
It was not intended for you alone,
Pass it on.”

The man in the Scriptures who had only one talent lost it because he refused to pass it on. Those who receive benefits of any name or nature, and do not pass them on dwarf their own souls. After all, what greater benefit can we secure to ourselves than to help others. Help others to pass on the love and the sunshine. For we grow by giving, not by withholding. As Dr. Richberg has so ably put it in one of her articles in BIBLE REVIEW, “The intent to serve rightly our fellow beings, while we live up to the best we know, broadens our vision, and sharpens our hearing.” When we cease to have an interest and love for our fellow beings, we begin to die, herein is embodied a great law, that as long as anything is of use it lives, but as soon as anything, plant, animal, or person ceases to be of use, it begins to die. Therefore, as long as we are of use in the world, that whereby we live from will be furnished us. For God will see to it that those who are willing to render timely aid to another, will not want in time of need. Therefore do not be afraid to cast your bread upon the water, for you shall find after many days, altho you may never see the hungry one that gets your bread, be assured that he gets it, and that you will receive its equivalent, it may be in

gratitude and love. Love is tangible, strong, and uplifting; and enables one to do and to accomplish; and tho it may come from an unseen and often unexpected source, it has often enabled one to do beyond his normal capacity. Who has not had the experience of being able to accomplish some great undertaking, something really beyond his normal power, when if he knew the source he would find that he was getting the love of one he had befriended long years before, but now almost forgotten. But the one who received the benefit had not forgotten, and had always remembered the doner in grateful love.

In this day of materialism, we are apt to look for results on the seen side of life. And altho all causes are finally manifest on the material plane, that which we see is only an effect and not the cause. The little seed that was planted long years before has been nourished, and has now grown into something no longer recognizable. There is no cheating on the spiritual side of life, for the profits of whatever a man invests there is sure to increase the principal.

"Then let us not be weary in well doing: for in due season, we shall reap if we faint not."



CAN one practice the teachings of the Golden Rule perfectly until one has come into touch with one's higher spiritual self? The animal man would like a great many things done for him that were he to do unto one on a higher spiritual plane than himself, the recipient would not recognize it as the Golden Rule.—D—

Letters

Saanichton, British Columbia, Canada.

April 8th, 1917.

Esoteric Fraternity,

Dear Friends:

In response to the appeal in the Editorial column for the addresses of people who might be likely to be interested in the Esoteric teachings, I am sending you along the address of one person who may be interested in this line of thought and action.

After reading the letter by "A Co-worker," in the April-May magazine, I thought the idea expressed therein was good. So I am enclosing a Money Order for \$10 to assist you in this work of reprinting Brother Butler's works.

The passing of Brother Butler calls for an expression of sympathy from all who are interested in his work, so I take this opportunity of extending to you all my sympathy; for I feel sure you must feel the loss of his presence and instructions.

I should very much like to have met him personally.

I feel thankful that you are continuing to publish BIBLE REVIEW and are carrying on the good work you have in hand. The valuable articles contributed and published make interesting and instructive reading matter for the lover of truth.

Sincerely,

W. H.

St. Paul, Minn. April 12th 1917.

Esoteric Pub. Co.,
Gentlemen:

About two years ago I purchased of you a copy of "PRACTICAL METHODS TO INSURE SUCCESS." From this little book I am learning more truth than I believe could be learned from the books of any other author. From it I have learned many a lesson, and have changed greatly. I am now eager for truth, and have a strong desire to do good. I would like to know the price of "PRACTICAL METHODS TO INSURE SUCCESS" when purchased in quantities.

Yours very truly, A. K.

Freetown, Sierra Leon, West Africa.
March 15, 1917.

The Esoteric Fraternity,
Dear Friends and Brethren:

This is just to record my sorrow for the loss of Brother Butler from our midst.

That he died does not mean that his teaching is wrong, for we who are trying to live the life he taught know that what he says about regeneration is true. And I am sure that no sincere follower of his teachings will turn back because of his death. For after one has lived the life for a time, he gradually becomes conscious of being led by the Spirit of Truth. Christ said, "He that followeth me shall not walk in darkness, but shall have the light of life." All who live the life that Professor Butler taught have that light.

The war has affected us here very badly, but you will hear from me again during the course of the year.

I am dear friends and brethren,

Yours very truly, F. W. O. S.

Highwuth, Sask., Canada. Mar. 17, 1917.
The Esoteric Fraternity,
Dear Brethren:

I think the new arrangement in regard to BIBLE REVIEW is by far the best that could be made under present conditions. Yes, the greatest service you can do to mankind is to keep the writings of our beloved Brother to the fore. I have an intense longing to meet people who hold such exalted ideas as the Esoteric people do; I have never met one of our people face to face.

Our poor war-crazed people have gotten into a terrible state of mind, they can talk of nothing but wars and killing. Many of the churches are practically turned into recruiting stations; preachers are advising men to enlist; many of them are claiming that all who die for king and country will be transported to Heaven regardless of their moral condition; and are trying to prove by the words of the Christ that he taught that war was justifiable, and that if he were here he would be in this conflict, surely people's minds are "perversed and inversed."

E. J. B.

Rogue River, Oregon. April 26, 1917.
To the Readers of Bible Review:

I will write you a few lines on my experience in living the Esoteric life. I was an invalid, you might say, for several years before I heard of the Esoteric. Then I got these teachings, and I began to feel better very soon after. I have all of Brother Butler's books and I have read them often and they seem to be always new. The reason for this is that our souls open to the truth more and more as we open our hearts to YAHVEH Elohim. I find as I live nearer to our dear Father that I can understand more of YAHVEH's will toward man. In this dark

time of trouble that is coming on the earth, our dear Father calls us to walk in the way Christ set for us to follow, and I can tell all that it is glorious to walk in the way of the Lord. I find him and the angels are always near.

I was at the Fraternity in 1901 and was acquainted with Brother Butler, and I am thankful to YAHVEH that he opened my soul to all his great truths he was sending to the world thru our dear Brother Butler, and gave me strength to live the true life. Our dear Master had the truths for all the world when he was here, but we were not able to bear them then, and it seems that there are very few who can learn and live the life now.

Brother Butler was called out from the world to teach the truths that the Christ had for the world when he was here, and I believe that if all will read our brother's writings that they will learn the truths. He has past out of his mortal body but his spirit is with us still, and if we read his teachings with earnest thoughts to YAHVEH our hearts will be opened and we will understand the great truths better. I feel that in this dark time, we need all the protection we can get from YAHVEH.

With my best wishes to all, I remain as ever,
Your sister, M. E. Z.

Shreveport, La. April 29th, 1917
The Esoteric Publishing Co.
Dear Friends:

I feel impelled to write to you realizing the difficulties you have to contend with. I think our difficulties are only a test of our faith, and trust in our Heavenly Father who knoweth what we have need of without our

asking, both for our temporal and spiritual wants, if we could but leave it to him. I don't mean by this that we should sit down and fold our hands and wait in the expect that God will provide for us. But after we have done all in our power, seeking to be guided by his divine wisdom, we should then look forward with expectation of deliverance from our difficulties. If we continually look to him and trust him, he will not test us beyond our power of endurance. I have had some trying experiences during the last two years, but frequently when I know not which way to turn, a way was opened up for me, sometimes from a source entirely unlooked for, and unsuspected; and the thought of God's loving care over his children, and that he knows what is best for us, has made me feel that it was a needed experience for me. I firmly believe that God will in some way enable you to carry on the work begun by Brother Butler. The way may not appear clear now, but if you will listen I think you will hear the command to go forward, even as the children of Israel did when they seemed apparently reduced to the last extremity with the armies of king Pharaoh behind them and the Red Sea in front of them, and no way of escape seemed possible. It required sublime faith on the part of Moses to march that host of people down to where the waves of the Red Sea were breaking on the shore, but "man's extremity is God's opportunity." In some way he will provide the means. In spite of the blighting influence of war, people are groping after the truth.

I cannot but believe that President Wilson was led by God in the stand he took in this world-war. The time for universal peace is not yet, the forces of evil are too strong in the world, and it looks as if nothing but war, not for conquest or for commerce, but for humanity's sake must be waged until these forces are destroyed.

I cannot help but feel that the hand of God is directing the councils of the nation in this terrible crisis, and that all the nations engaged in this titanic struggle will come out of it chastened and purified by a great and tragic sorrow. The world can never be the same as it was before. In the meantime we must possess our souls in patience, and look for guidance to a higher than human source. I wish that I could be of more assistance, but I am hampered in my own affairs. I feel assured however, that all things will work and are working together for good. God will not let the light be extinguished; so take courage, dear friends, and he will bless and keep you thru it all.


Sincerely yours,

J. G.



A Word to the Truth-Seeker

BY HARRIET SCHWARTZ

 HERE are so many opportunities for work, and yet you will hear people say they wish they could get something to do. If they could realize the value of service, they would be more anxious to serve. If they could choose their own line of service, they would probably be willing to serve. But if they wish to consecrate themselves to the work, they will have to be willing to serve where the call comes. Right around us, there is where we will have to commence our work, and we are not allowed to run away from any of it.

Those that come into this work because they want

easy work, will be disappointed, for the work will become harder and harder to them. But those that are willing to give unselfish service will find great opportunities to develop and unfold their latent powers.

It is very important that the TRUTH-SEEKER realizes that he will never find the REAL TRUTH no matter how hard he tries, unless he is willing to give some kind of service in exchange. Service and self-denial are the most essential attributes of the TRUTH-SEEKER. Books nor teachers cannot help you without it. You might read from now until doomsday, and you might have a thousand teachers, or you might listen to a thousand lectures, yet the unfoldment of your latent powers might not take place. Again, you might not read a single book, nor hear a single lecture, and yet by the right kind of service you might attain Cosmic-Consciousness. Intellectual development is required by the TRUTH-SEEKER, but the most essential requirement is the development of THE HEART. As man progresses on the PATH, he passes thru many stages, and the stage of consciousness where he has to become as a little child, seems the hardest for man to pass thru. If he would teach himself adaptability, it would not be so hard. To return good for evil seems another hardship, because man cannot yet realize that his enemy may prove to be his best friend. If man could see beyond the appearance of things, he would recognize in the enemy a chance to pay a karmic debt, or overcome a weakness. What opportunities these TRUTH-SEEKERS are wasting. We can hasten our own evolution by co-operating with the forces all around us that are trying to convey a valuable lesson. Humanity is struggling today to give birth to the soul of man, and this birth is coming with great pain and suffering.

The Power of the Coming Age

BY ASAPH

★✱✱✱★ **I** N Solar Biology there is presented to the consideration of the student of that Science the fact that the Sun and certain planets in its system instead of following a descending path, meaning from head to feet, move in an opposite direction; namely, from the feet upwards towards the head. Now both these movements indicate the existence of a certain mentality governing those intelligences which exist upon those spheres in space, for the body always follows the directing and ruling mentality present in every kind of organization. Every planet in space is subject to the intelligence permeating the sum total of the inhabitants of that world. If the inhabitants have reached a unity of purpose, because animated by a knowledge of the true meaning of life, and thru culture of self have acquired spiritual arcana, and attained oneness with the Spirit of Truth, the planet as a living organic structure of necessity will respond with all her energies and resources to the dominating, orderly, harmonious, and altruistic spirit advancing in an opposite direction from the one pursued by a world where the inhabitants are ignorant of the law of self-control; and pursue individual aims, local sensuous pleasures, always ending in death, returning again and again to that region of darkness from which arises the original manifestation of plasmic life; namely, the waters of the deep, designated in Biology as Pisces.

Now in both worlds, travelling in diametrically opposed directions, the people pursue an existence by which each and all acquire certain knowledges, because of experience in the life of either the ascending or descending scale in being, but while the knowledges acquired by those travelling from head to the feet relate entirely to the illusions arising in phenomena, the knowledges discovered by those who pursue the ascending path in the functions of the heavenly man lead them to ever greater

wisdom; because a life of self-control, meaning the cessation of functioning on the animal plane, unites their conscious being with the world of realities, with the cause side of man's being, and the sphere of power and eternal life.

Man born into the world of phenomena thru the gate of generation finds himself in an established social state governed exclusively by illusions fixt by age-long habits of perversion on the part of man. Being a product of self-will arising in the sex, that function with all its debasing tendencies became and is still the ruling power over man's reason, desire, will, and intuition. So ingrained is the idea, death, in the constitution of man, that the prophet, ages ago, was caused to say, that man had made a covenant with death, which, however, is to be disannulled by the power of the coming age.

Now it is plain, that as long as the individual affirms his prerogative of using his sexual function on the animal plane, he returns after death to that psychic realm which governs that impulse, while his fleshly form returns to dust; therefore the natural man with his mind or conscious being cannot advance beyond and above that function, being a dwarf in relation to the heavenly man whose head reaches heaven; and all his existence, his religion, his social system, his ethics, his inventions, his science, his art, his letters, all are colored, permeated, and attuned to the uses reflecting the love of self, and hence the world of individualism is the theater of endless conflict, of struggle, of want amidst abundance, of ignorance, of ownership of something that eternally passes away, and death.

While man lives in generation, and pursues ephemeral aims in life, the higher intelligences are unable to approach and instruct him in the way of life, for being endowed by the Creator with the power to choose, those who are above him do not interfere with his attachments and desires, well knowing that the results of man's acts are his teachers in that world where the serpent rules the flesh; but when man thru evolutionary development reaches out for the ideals of a higher life, he is led by those who have made attainments, thru different methods adapted to each individual case, into the truths and ultimates of a virtuous life which in the end unites the individual with a body of immortal people. Now in the world where men have reached thru unity with the Lord,

or the Solar man control over the power of generation, typified by the death on the cross, each individual composing the social structure of the people of God, as a part of a homogenous body, advances to greater knowledge and uses in being, upwards with the Solar man, into the seven creative functions governing the heavenly spheres, reaching successively in his social altruistic State, Power, Discrimination, Wisdom, Strength, Honor, Glory, and Blessing. In that state, as has been so often stated, the communal idea reaches perfection, and every branch of human activity is exercised for the benefit and uses of the whole unit, so well illustrated in the individual body of a regenerate man, wherein the soul uses each and every function for the advantages of the whole structure, maintaining a perpetual equilibrium among the different factions of its whole being.

In that world, therefore, where men advance forever upwards thru the function of the Solar man, they partake of those knowledges which exist above, ready to be imparted to man as soon as he makes room in himself, and constructs a social organization for the reception of the Power of the coming Age. This new age, heralding the coming of the Lord is rapidly assuming a definite shape in the minds of many practical students of esoteric culture, who having consecrated self for universal ends seek the establishment of a social center where each and all could demonstrate in actual practise the ideals of a supersensual life. not thru asceticism as practised by deluded people in the past, but by maintaining a social state possessing every feature of culture and civilization, wherein arts, sciences, literature, inventions, mechanics, and every useful branch of human activity are to flourish for the advancement and uses of the whole State.

From what has been said regarding the upward path of certain planets in the Solar system, and of the Sun itself, it is plain that the intelligences dwelling in those regions of eternal light not being subjects to the serpent's will, and masters of the energies of their own being, enjoy a never-ending consciousness in being, in an etherial or fiery form, which, when necessity may arise enables them to transpose their very presence to distant worlds, and by means of thought project upon and into the aura of opaque people like those on earth, images or forms reflecting creative facts in being, or illuminating the mind with visions whose meaning in-

fuses a never-dying hope in the heart of man that his destiny is God.

The social structure of man upon earth is composed of groups of people, which spiritual arcana cognizes as a tissue of plasmic cells, each possess of a certain degree of intelligence proceeding, as it were, from perceptions which nature placed into the structure, known as the five senses. The specie considered as one body composed of millions of what the individuals call persons, presents a picture portraying separate, detached from one another moving bodies, conscious only of their individual desires and wants of which no one else has any knowledge unless expressed in words. Those wants arise first from the needs of the physical structure, and those ideals which give the seeker after them happiness in being. There is no unity as yet among those groups of people which are termed tribes, nations, and races, for not only is each group antagonistic to each other, but every individual in each group, to a greater or lesser extent, is striving with others, for the possession of something which never was intended for ownership, but exists only for use.

As one descends into an analytical dissertation of the spirit governing those groups, he will find that the bond cementing them in their existence proceeds not from the realm of unity, order, harmony, and peace existing in the Solar man, but from corruption and abuse of nature's forces, which are governed by periodicity, time, and seasons; while man perverting this law, rules that force of his own will, because of pleasure, consequently the race of man has no unity with that superior world of spirit, which seeks to elevate the consciousness of man to recognize his divine origin, and thru certain methods of life, which displace the animal tendencies, become united with a power enabling the individual to attain perfection, and in unity with others form a group of people governed solely by the Spirit of Truth, proceeding from the Solar man, and by those means become the organ of Divinity for the reconstruction and redemption of the planetary man.

"I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong. I will feed them with judgment." (Read the whole chapter. Ezek. xxxiv.)

This idea of reconstructing man's social order is preceded by the redemption of the people of God from sin and the power of the grave, and their socialization as a body of people functioning as one man, and was foreshadowed as a prophecy by the seers of those people known as the Hebrews, and the laws of the Mosaic dispensation were intended to remove the harshness and selfishness of the natural man, so as to prepare him to receive the true way, or method of life, by which alone man's form could become the habitation of the Spirit of Truth, or the Solar man. This foundation or method of life as is well known was brought to light by the Master Jesus of Nazareth, who, sacrificing his physical structure, as the type of the self-will of man became and is to-day the unifying and living Spirit of Truth cementing the doers of the law of regeneration, and of no others, into one structure, into one body, thru whose socialization as a nation, the race of man on earth in the ages yet to come is to be redeemed from sin and death; for long after the pattern of heaven will be visible on earth, there will exist on earth those of whom the angel said, "He which 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."

To this great ultimate the esoteric people who are the Power of the coming Age, are invited to-day.

"O Zion, that bringest good tidings, get thee up into the high mountain, O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid; say unto the cities of Judah, Behold your God!" (Isa. xl. 9.)



Editorial



IN our last issue of BIBLE REVIEW we asked the friends of this work to send us the names and addresses of persons who might be interested in these teachings. We wish to thank those who so kindly responded to our request. But we must say that we have been sur-

prised at the small number of names received, and also that we cannot but be surprised at the small returns from any effort we make further to advance the work. Sometimes we think that the body of the Esoteric Students do not realize the difficulty that confronts those who are trying to carry this work forward from this center, or else they would put forth more effort to assist in spreading the teachings. Were we depending entirely upon human support and effort, we should surely become discouraged and give up, but we know that the Father is back of this work the same as he has been from the beginning, and if it is his will for it to continue, the way will open before us.

Great darkness is spreading over the world, and there are many people feeling the need for greater light; they are vainly groping for the truth while those who have it in their keeping fail to arouse themselves to a realization of the urgency of the hour. We believe that our efforts will never be needed worse than at the present time, for we believe that the time is rapidly approaching spoken of by the Christ, "For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be." (Matt. xxiv. 21.)

We are putting forth every effort that suggests itself to our minds as practical under the present circumstances to reach more people with the teachings, but many difficulties stand in our way. Of course the war in Europe has from its beginning greatly decreased the sale of our books, but thru the very earnest efforts of those interested in the work in England, the sale of the books and the spread of the teachings have kept up remarkably well there in spite of the war conditions. But recently the reports begin to come that the books and magazines sent out by us here are not being received there. We have received a number of letters stating that the

March BIBLE REVIEW has not been received in England and Scotland, and we doubt if a single copy of that issue has reached there. A large shipment of books that was sent to London was lost at sea, and we have also received notices of several smaller shipments not being received. These conditions become a drain upon our finances; as well as stop the circulation of the teachings. We are pondering over these conditions, for it seems on the one hand that we cannot afford to lose the books in the sea, and yet on the other as long as the people are calling for the teachings as they are now in England and Africa, we dislike very much to stop trying to get the books to them. The war has entirely stopt the publishing of any of the books in foreign countries.

In all probability it is only a matter of time until the war conditions will make it very difficult to circulate the books in America, or perhaps even to spread the teachings by any means. Therefore our very earnest desire to reach as many people as possible as soon as we can, impels us to urge upon all who feel an interest in this the Father's work, greater zeal and diligence all their efforts. We feel the urge that the Christ felt when he 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 certainly looks as if this time were not far off, and yet there remain so many of the Father's children who are soul-hungering for the truth, and who have not yet received it, while we hold it in our possession. Surely we have no time to lose. The progress of this work should not devolve upon a few only, but upon all those who have received and accepted these teachings that the Father has sent to the world to save his people. It is not enough for us to try to save ourselves, but it is our duty also to labor faithfully and earnestly to save all of the Father's children everywhere. We sincerely

hope that the Esoteric students will stir themselves to put forth greater effort to spread these teachings in order that none of YAHVEH'S people will have to go without the great truths that will bring them into unity with the Spirit of the Father, and will save them from the destruction that is now sweeping over the face of the earth. If all persons, men or women, who are interested in these teachings, will realize that upon them rests an individual responsibility in this great work of the Father's, and will look to the Father for guidance to know in what way they can be of assistance, he will show them what to do, and the work will move forward, and the teachings will continue to spread in spite of the world-wide conditions of trouble that seem to be blocking the way.

May the peace and love of the Father abide with his people everywhere.

REVISED ESOTERIC VOLUME I.

REVISED ESOTERIC Volume I. has been out of print for some time, and we have had many calls for this volume that we have been unable to fill, but we are now reprinting it, and expect to have it ready for sale before the next issue of this magazine. We promised a number of our friends to have this book ready for sale several weeks ago, but we were delayed owing to the difficulty of procuring suitable paper for printing. This volume has met with great favor because of the many splendid articles it contains written by Mr. Butler, and also the very excellent series of articles by Mr. Butler entitled "Practical Instructions for Reaching the Highest Goal of Human Attainment." There are sixteen articles in this series alone, and they contain in themselves complete instruction in the Esoteric or Regenerate Life. Our real-

ization of the great value of this book, and the great need of the people for such instruction at the present time have been our reasons for reprinting it first, and we especially recommend it to all persons who are seeking the higher spiritual life and unity with the Spirit of the Father. We feel that we cannot recommend this volume highly enough. The price will be \$2.25 postpaid. Address Esoteric Publishing Co., Applegate, Cal. U. S. A.

BOUND VOLUMES, BIBLE REVIEW

WE have received many letters during the past few month's from persons asking for the late writings of Mr. Butler. Many do not know that Mr. Butler was a constant writer for BIBLE REVIEW during all the years from the beginning of its publication up to the time of his passing away, and that the nature of his magazine writings is the same as that of his book writings. All the bound volumes of BIBLE REVIEW are still in print, and contain many valuable articles and editorials by Mr. Butler.

Also many write us and ask for Bound Volumes of the ESOTERIC, saying that they wish to get them for Mr. Butler's writings, but these same persons do not seem to care for the Bound Volumes of BIBLE REVIEW, and we feel sure that it is because they do not understand that Mr. Butler's writings have continued thru all the magazines, and that his purpose and methods have not changed from the beginning of his work, and therefore that the nature of his writings are the same thruout these later volumes as they were during the earlier years when the magazine was known under a different name. We believe that if this could become generally understood that many persons would avail themselves of the bound copies of BIBLE REVIEW who now feel deprived because so many of the ESOTERICS are out of print.

There are fourteen of these bound volumes of BIBLE REVIEW, each containing twelve monthly issues of the magazine, and they sell for \$2.00 a copy, postpaid, and may be had by addressing the Esoteric Publishing Co., Applegate, Cal. U. S. A.

Time of Cusp Transits Washington, D. C., U. S. A., July 1917.					
Body	Enters	On day	h.	m.	
☉	♈	1	5	6	p. m.
"	♉	3	8	17	p. m.
"	♊	5	9	18	p. m.
"	♋	7	9	46	p. m.
"	♌	9	11	19	p. m.
"	♍	12	3	5	a. m.
"	♎	14	9	41	a. m.
"	♏	16	6	52	p. m.
"	♐	19	6	10	a. m.
"	♑	21	6	44	p. m.
"	♒	24	7	27	a. m.
"	♓	26	6	32	p. m.
"	♈	29	2	29	a. m.
"	♉	31	6	40	a. m.
☽	♏	23	6	1	a. m.
♂	♈	13	9	27	a. m.
♀	♋	5	11	58	p. m.
"	♌	24	11	34	a. m.
♂	♈	4	0	15	p. m.
"	♉	9	6	36	a. m.
"	♊	14	5	13	a. m.
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On July 1st					
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Time of Cusp Transits					
Washington, D. C., U. S. A., Aug. 1917.					
Body	Enters	On	h.	m.	
		day			
☾	☾	2	7	42 a. m.	
"	♊	4	7	12 a. m.	
"	♋	6	7	10 a. m.	
"	♌	'8	9	30 a. m.	
"	♍	10	3	18 p. m.	
"	♎	13	0	32 a. m.	
"	♏	15	0	12 p. m.	
"	♐	18	0	55 a. m.	
"	♑	20	1	34 p. m.	
"	♒	23	1	7 a. m.	
"	♓	25	10	20 a. m.	
"	♈	27	4	6 p. m.	
"	☾	29	6	20 p. m.	
"	♊	31	6	3 p. m.	
☼	♐	23	0	46 p. m.	
♀	♌	12	1	46 a. m.	
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"	♎	25	2	42 a. m.	
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BIBLE REVIEW

VOL. XV

AUG.—SEP, 1917

No. 9

The Sons of God

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

HO are the Sons of God? Upon this point there is much misconception because we do not distinguish between the actual and the potential. According to some writers on New Theology: "Humanity is the Son of God. The immanence of Christ in the Race has become an influential conviction. Creation is love uttering itself, clothing itself, conditioning itself in a body, of this body the human race is the crown and climax. The inmost life, *in every one* is the Divine Nature. We humans are personal spirits who have proceeded from God into matter. We have come into the world *with a Divine Nature*, which is our Real Self, our eternal humanity. Creative Motherliness has brought you forth by the Logos. The Logos Emphutos, *the inherited nature* from the prolific Mother-Spirit, is within me, and is able to save my soul. This unborn Word, this urge of the Creative Mother-Soul, is a universal principal."

If we take this literally, beautiful as it may be both in word and conception, we make the whole human race to be the Son of God; by birth and by natural inheritance,

thus losing sight of all distinction between the filthy, the abominable, the unbeliever of every kind and degree, and the true disciple of Christ, the saint and the martyr. This doctrine is the more seductive because there are passages in Holy Writ which seem to say the same thing, such as, "That was the True Light which lightened every man coming [or, as he cometh] into the world;" or again: "I have said, Ye are gods; and *ye are all* the sons of the Most High." Or we might take the word of the Blessed Paul to prove this universal sonship, when he says: "In him we live and move and have our being, for we are also his offspring." The word used here is "genos," which means "race" or "descent" or "child."

So that we appear to have the universal Fatherhood of God, definitely affirmed in these Scriptures. But the adage "a little knowledge is a dangerous thing," is never more true than when applied to the Scriptures, and especially when applied to "the letter which killeth," rather than in "the spirit which giveth life." For doubtless there must be a sense in which these words are true, that we are "all Sons of the Most High," but if in the absolute and literal sense in which it is applied in the statements of New Theosophy as above quoted, then it is repugnant to the teaching of Christ and his apostles as a whole. For we do not find them making affirmations which include the whole human race in a natural Divine Sonship, but on the contrary, very sharply distinguishing between the righteous and the unrighteous. For the beloved disciple John says, "He that does not practice righteousness is not of God, neither he that loveth not his brother, and if you know that he is righteous, you will also recognize that every one that acts righteously is begotten of him." "Whoever sins [habitually] has neither seen him nor known him." "No one that has been be-


gotten of God continues in sin." This makes the matter very clear: "Herein [by this sign] are manifested the children of God and the children of the adversary." Furthermore a natural inherited sonship for the whole race would do away with the necessity of regeneration and give the lie to the strongest affirmation of the Blessed Savior: "Ye *must* be born again" For no one can even see the kingdom of God unless he be begotten from above. The tendency of the old Theology, it is true, was always to minimize the blessings and privileges of Sonship, and according to the natural tendency of the human mind, the New Theology [in some quarters] has swung like a pendulum to the opposite extreme of making these blessings the *birthright* of the whole human race, instead of being the free gift of God by undeserved favor.

The Bible, however, speaks constantly of those who are "*elect* according to the foreknowledge of God, *chosen* in Christ before the foundation of the Cosmos, that they should be holy and without blame before him in love." For the body of Christ does not include, nor ever will, the whole world, but only those who are *baptized in one spirit* into one body. It is by means of this Body of the Christ, that the whole creation shall be eventually and finally redeemed. For its members are heirs of God and joint-heirs with Christ, and they alone who suffer with him now, shall be jointly glorified with him. They reign with him, [sitting with him in his throne], over "the nations of the saved," upon the earth. Of his government there is no end, either duration or extension, since there is no limit to him. "They shall judge the nations and have dominion over the people, and their Lord shall reign forever."

Attaining Majority

BY ENOCH PENN

"I will give him a white stone."

 **HE** seven letters to the seven churches in Asia that we find the account of in the Revelation, are seven messages to the neophyte who is advancing upward thru the seven great steps in the regeneration. To each overcoming, or to the one attaining each step, is announced in mystic language the result, or reward, or perhaps more correctly stated, the condition, the powers and privileges attained by the overcomer.

Regarding the meaning of the promise, "I will give him a white stone," there has been much speculation. It has been suggested that it referred to the custom practised at one time by certain people that as a pledge of their friendship, when two friends parted, probably never to meet again, a pebble was broken in two parts, and each took a part; and the presentation of one part of this stone to the one having the other part would bring help even from the descendants of the original holders. While all that is implied in this custom may be included in the statement, "I will give him a white stone," yet seeing that in the one case it was but a custom among certain men, and was subject to all the limitations of human nature, on the other hand, this statement is the expression in symbolic language of a law obtaining in the spirit-world among the "souls of just men made perfect."

The Creator's purpose concerning man is that he should grow into the likeness of his Father, and as his Father's heir, upon his majority, take possession of his Father's property, the earth. This is recognized by the fact that this purpose was exprest at man's creation in the words "Let them have dominion over . . . all the earth." The Psalmist apparently recognizing this truth exclaimed, "The earth hath he given to the children of men." Thruout the Bible, we find in many places the thought exprest that when man has attained to that condition called a "son of God," he shall take over into his own control, by his Father's consent, the earth and all things in it. "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." The words given in Genesis declare that this rule extends not only over the inhabitants of the whole world, but also over every living thing upon the earth, for their control is over all the vital currents of earth, and those ruled may be wholly unconscious of their rulers and of the fact that they are being ruled.

The prophet, speaking of God, used this peculiar descriptive term, "Who performeth the counsel of his servants." And again, "The Lord YAHVEH will do nothing but he revealeth it to his servants the prophets." The idea as exprest in these two statements is that when God in his wisdom would perform any certain work in the world, the idea of it is first given to those servants of God who are able to receive it, and largely if not wholly, according to their counsel is the work accomplished. This is illustrated in a way in the case of the destruction of Sodom. The two men, God-men if you please, that were sent to destroy the city, said to Lot, "The Lord hath sent us to destroy it." And afterwards, in urging

Lot to escape, one of them said, "I cannot do any thing till thou be come hither, [that is, to Zoar]." Also in the case of the prophet Elijah who declared to the king, "As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

It seems that the true rendering of the statement "I will give him a white stone," has been given by those who have translated it, "I will give him a white voting-pebble;" and the grounds for this thought is found in the result of the overcomings of the Neophyte as he attains in the regeneration step by step towards God-likeness and that dominion over all nature, which has been determined as his destiny.

As man advances in the regeneration, he finds that the conserved reproductive substance entering into his nervous system, not only awakens him to keener sensibilities in all directions, and also awakens the faculties of the soul to a consciousness of that spiritual realm where the angels of God and the spirits of just men made perfect dwell, but the capacity of the mind to know and to grasp and to understand truths heretofore impossible for him to understand, is also gained.

There is much said and written these days about "the At-one-ment with God," "Spiritual consciousness," "Cosmic consciousness," etc.; it is not for us to say how much or how little understanding is had of these expressions by those who use them; but it is a truth that the one who follows on in the regeneration begins in time to perceive that his center of consciousness is not a fixture in the physical organism, but that as a mind-center in the spirit realm, or as a center in the Infinite Mind, he can be where he wills to be, and there, by the power of his mind and will, direct the spiritual forces to do the work he desires to be done; thus God "performeth the counsel

of his servants." To the extent that he is able thus to do and to accomplish thru the power of the spirit of God into which he has entered, he can truthfully say, "I and my Father are one."

This power of the neophyte to be where he wills to be, and to cause the Spirit of God to act according to his will, implies that the mind and will of the neophyte have become so attuned to the mind and will of God that he can, is permitted, to use the substance of the Infinite Mind, and by virtue of that power he has become one who has a voice in the affairs of the cause-world, and so begins to take the dominion and to enter into his inheritance as a son of God, and is recognized by the intelligences in the heavens as a factor among them ruling in the affairs of earth.

Thus does a man attain his spiritual majority, receives his "voting-pebble," his franchise; for his mind and will united in the "at-one-ment" with God his Father, makes him one among the Powers governing the affairs of this world from the realm of the cause of existence, by his ability to control the vital currents of earth in which and from which all things on earth live. For those who follow the Lord Christ into the regeneration shall become fellow-heirs with him of the dominion; as he said, "Ye which have followed me in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Isreal."



WISDOM teaches the little bird how to feed her young; likewise Divine Wisdom will teach those who feed God's children with spiritual truths.—D—.

Home

BY DINAH



HERE is a law that every creature has a *right* to its own place or home; that every creature has its own home, no matter how small or how insignificant; and that every creature in its own home has a certain protection that it cannot have elsewhere.

This law is well known and observed in the animal world. Even a stronger animal will not go, unless by stealth, into a weaker animal's home. If this law did not obtain, there would be no protection in the animal world, and no animal could rear its young; for it would be subject to being turned out of its own home at any time. As we go higher up the scale of life, this law obtains more forcefully. We find it working most forcefully in the abodes of men; and with increased potentiality as the nations advance in the scale of evolution. Those nations which have held most strongly to the sacredness of the home have been the foremost nations of the world. The English have a saying that, "Every man's house is his castle;" that is, every man's house, be it only a hut, is held as sacred in the eyes of the law as the castle of nobility.

Underlying all the great laws that are manifest on the material side, is the cause or the unseen or spirit side. Occultists are those who work from the cause side; they are the ones who understand the spiritual laws and work therefrom. So well does the occultist understand this law relative to home that he would not go to a hotel, even for one night, without mentally taking posses-

sion of his room as his home for the time being. He knows that if he did not thus take possession he would be disturbed by the thoughts of all the former occupants; and many other elemental forces. There are many who do not understand this law, yet they have noticed the effect on sleeping away from their home; for often on arising they are conscious of having had a disturbed and restless night, bad dreams, etc. They really slept without the protection of a home.

These things being true, it behooves every one—especially is it imperative for those who have started in the higher life—to have some place that is a home, even tho it be only a room—some place where the occupant holds supreme control, and no one can enter only by permission of the occupant. For those who undertake to lead the higher spiritual life become more and more sensitive to the thoughts and feelings of others; and if they have no place where a part of the day they are free from disturbance, their minds become more and more scattered, until they finally lose their center, and they become weaker than those who have not begun the higher life.

Now this home that we must guard and protect is only for our physical bodies to rest, or to repose, or to work in; then why care so much for the physical when it is the spiritual that we have undertaken to develop; for no matter where the body is, we can still hold to the thoughts of God? This is true, but there are times when it is necessary to relax, especially is this true in the case of the neophyte, and one can relax with impunity only in the quiet of his own room. Then again, we must guard this physical body, because it is the home of the mind and soul; for if the body is in a disturbed condition, then the mind and soul is not at rest.

The Christ called his body a temple, all his followers

should so regard their bodies, set apart for the Master's use, "The temple of God is holy, which temple ye are."

Now there is only one door thru which anything of any name or nature can enter to pollute that temple, and that is thru the occupant's own mind.

If there be only one entrance to guard, one would think that an easy matter; but no, this is a very difficult matter in the present condition of the world. For often thru this one door come trooping in a thousand thoughts that the occupant does not want—thoughts of fear, anger, jealousy, and a host of other negative thoughts.

But our heavenly Father is very kind, and he does not leave us without protection; and he has given us directions for our protection. "Be still, and know God." Keep the mind stayed on God. "Thou wilt keep him in perfect peace whose mind is stayed on thee." Then there will be no room for those idle, negative thoughts that make such an upheaval in our bodies. Those who live in a loving devotion to God, no matter what other duties they may be about, will climb higher, and higher, the spiritual ladder of attainment, until they are a temple set apart for the Master's use. When we have attained purity thru thus living, we shall be surprised at the high and holy services that we are often called upon to render.

Then let us keep our home pure, let us take possession of it. Let us mentally say, This is my home, no evil can come nigh my dwelling. Those who are able to thus take possession of their home often see angel-forms guarding them, and those who cannot see these angels may be sure that they are there, "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."

The Physical Organism and its Wonders

BY EDITH V. CRANDELL

***** MAN is a superior being, designed for a superior purpose. He was made to rule, every feature of his character displaying excellence above all other animate beings. *****

M The realization of the sublimity of his real self alone makes it possible for man to hold the high office assigned to him by the Creator from the beginning, which was, dominion over all nature including his own. "For thou hast made him but little lower than Elohim," who, conferring together said, "Let us make man in our image, and after our likeness." Therefore, man enjoys a preeminent position; he is blest with the power of reason, with an intelligent mind, and with an immortal principle which will never die, which will exist as long as ages roll and after all else has ceased to exist. It is also man's dignity of aspect, his perfection of form, his powers of endurance, his capacity in the selecting of food, and his gift of speech that go to demonstrate his greatness.

Let us consider the physical organism: It is truly wonderfully made, and it is beyond the power of our comprehension to suggest an improvement, from the hairs of our head to the soles of our feet. The body is a beautiful edifice of complicated structure. How regular and satisfactory are its movements. Mark the distinguishing

feature between the organism of man and that of the lower animal. The dignified aspect of the body of man reasons greatness; its formation reasons superior power; the hand is all that is needed to perform the duties of life; the feet are all that we wish to perform the function of locomotion.

The nature of our organism is such that it can adapt itself to all climates. Man is found in every country, and clime, from the torrid regions of the Equator to farthest Greenland until life failing gradually at length goes out. On the banks of the Senegal, the body endures a degree of heat that causes spirits of wine to boil. In the regions of the poles, it sustains a degree of cold that causes mercury to freeze. It is owing to this power of universal adaptation to the temperature of all climates that man holds his position, and he is enabled to adapt the different foods to his use. Where the inferior animals are confined either to animal, or to vegetable food, man chooses all or any of them, according to his taste and circumstances; for man is an omnivorous animal.

The wonderful faculty of speech is given to man alone, by aid of which he communicates his ideas to his fellow men with ease and fluency. The articulatory organs are a beautiful mechanism of delicate structure, demonstrating that man is a superior being, designed for a superior purpose.

Some philosophies of ascetical nature hold the physical organism in such contempt that they refuse to recognize it, and eliminate it in their classification of the principles of man. These philosophies hold that the body is full of impurity, and the receptacle of Karma; therefore, their votaries neglect its needs. This is an error. All causation is in the mind, therefore it lies in our power to make the body a fit receptacle of purity, and righteousness, instead of sin and corruption. The redeemed body

of man alone is a fit abode for the Highest. There is life in the organism of the mineral and vegetable kingdoms but no consciousness. There is life in the organism of the animal, and consciousness to a certain degree, but it is the consciousness of self only. In man there is consciousness of self also, but when man's consciousness has developed to a consciousness of God, in the process of spiritual evolution, the body then becomes the abode of spirit; and is glorified beyond all expression, and surrounded, as it were, by a halo of Divine purity. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Truly the great task before us is the redemption of our bodies from sin and corruption.

How long is it possible for the life of the body to endure? That is a question asked by many; and as all persons have died thus far, they say it is justifiable to expect a continuance of the same order of things. Not considering the question of physical immortality, it is our opinion that the body should endure much longer than it does. Thoughtless persons tell us it is impossible to prolong life beyond the ordinary period, yet history records the fact that many have attained the age of one hundred and sixty-five years. The Bible records the extreme age of the earlier Patriarchs from three hundred to nine hundred years. Disbelievers and believers have tried to account for the Bible statement on various foolish hypotheses, that "a year means less than 365 days." Why so? If those men did not live for hundreds of years, then the Hebrew language is wrong; the Bible translation is wrong, and it is wrong to leave such statements in the Bible. Man lives now one fifth as long as he did then. The earlier races probably possess an instinctive knowledge of the conservation of the life force since

lost. We have it on the authority of the latest scientific and medical researches, that:

1. The skin may last for 900 years.
2. The bones may endure for 4000 years.
3. The heart may endure for 600 years.
4. The liver for 400 years.
5. The stomach for 400 years.
6. The lungs for 1500 years.

That vitalizing energy which has been the basis of man's physical and spiritual existence from the beginning of the world, contains the *possibilities* of prolonging the life of the organism indefinitely. The ignorance of this fact, the most vital fact of existence, has all to do with the prevalence of disease, the untimely approach of old age and death. When we contemplate the human organism built with such wonderful design and magnificent complications, containing the seeds of immortality, and capable of an indefinite existence, we say with Cowper, "The hand that made us is Livine."



THOSE who have started out on the higher road of life, the higher spiritual, often groan over the great sacrifices that they are asked to make—the sacrifice of the old self. But this giving up is as it were a man holding his hands full of silver, and one very rich should say to him, "If you drop that silver, I will fill your hands with gold." After his hands were full of gold, could he truthfully say, "Oh I have given up so much." I have lost so much in taking up the higher life."—D—.

I Am the Resurrection and the Life

BY ASAPH

★✠✠✠★ **T** HE whole tenor of the Scripture consists in the avowed aim declared by the Creator to reform man's individual character by teaching him to control his animal-psychic nature, as well as his thoughts, for thoughts are heard in heaven; and when so reformed to gather these individuals into one body, who as a society of people functioning as one man, would be the habitation of God's own Spirit.

Society as constructed and organized from ancient times is a voluntary association of people into which any person may enter; or, declaring his intention, become a citizen, retaining, however, his personal liberty and privilege not only to leave the country, but changing his desires, go to some other nation, and join another form of government. Society, therefore, as it exists upon earth is a human contrivance, and not a divine institution; and grew to what it is by virtue of man's ignorance as to what he is, whence he came, and whither he goes. Coming to this world thru the gate of generation, this phenomena impresses his childish intellect with purely natural-sensuous concepts; and because of that, he organized society upon the basis of individualism worshipping the impulse to "increase and multiply," and worshipping mammon which protects him from want in a world of competition.

In reading the Scripture, we do not notice any interference with man's mundane affairs until that time when the children of men began to build what is known as the tower of Babel (Gen. xi); namely, when the inhabitants of the earth, having one identical view upon worldly affairs, came to a mutual agreement, and sought to perpetuate their unity by rearing an intellectual system of thought and by those means penetrate into the secrets of heaven; and this without surrendering their desire to live an animal life.

That this ideal was brought out into phenomena by the construction of a tower appears to be a historical fact; but when the Lord brought disaster upon them by confounding their language, it caused the builders to misunderstand each other; and becoming divided in thought and separated, the different groups thus formed established different tendencies of mind, contrary views, new habits, variation in dialect; in short, the disaster put upon each group a different stamp, and created the impression among nations that they are strangers to each other, and that the interest of one is superior the interest of the other; and as man sought happiness thru possession of mammon, and in the joys of a sensuous life, war and destruction became the means of settling difficulties arising between them. That this dispersion was essential is plain from the fact that mankind, united all upon one belief, grown up and matured in one faith, resting upon a false foundation which is generation, could never be made to rise any higher in their aspirations, therefore, could never reach unity with God, and inherit immortality in form and function.

To achieve progress, man must encounter different opinions, as well as contrary views upon religion, philosophy, politics, finance, and social questions, and thru suffering, for, "Without the shedding of blood there is no remission"

(Heb. ix. 22); of sins, and he must realize the ephemeral and evanescent aims and aspirations of his sensuous existence, and turning to the revealed will of God, accept his laws of life, and by those means reach the goal of being, or immortality in form and function.

Society then, as it existed since the beginning and does so to day, regulates self mainly by external methods, which are constructional; it makes alliances and leagues of various sorts, passes resolutions, casts ballots, enacts statutes, changes them, attaches amendments, concludes treaties, tears them up, changes its policies, makes scientific statements, and discards them with the next breath; establishes creeds, religions, and isms without number, yet never arrives at the solution of the problems of life, or discovers the reason of its being.

In short, society as it exists is artificial, a product of man's experimentation with nature, not however from an interior standpoint, but from an objective; for he sees, hears, tastes, smells, and feels; and therefore says, "I am," consequently the laws of man are such as enacted by the rulers, whether kings or legislators, can never cure the ills of mankind, such as poverty, disease, crime, and death; but the relief from them must be sought in another direction; namely, in the revealed will of God concerning man.

Now the true biological-spiritual concept of the social structure is of Divine origin, and descending to earth as an institution is patterned after a perfect man, whose cell-structures, as individual men, are members in particular of a certain function, yet in general are members of the whole body which is a society of people. To be accepted as a member into that nation, man must be born anew, not that he should return first unto dust and reincarnate in another body at some future time, which idea, by the way, is a hobby of indolent and slothful

people, but awake to the necessity of that self-culture which frees man's body from all slavery of mind proceeding from the carnal nature; and he who would be born again, and become a member of the true Christian community, must conquer all psychic, sexual-influence, which as is well known attacks man in his passive state in a most degrading fashion; and even thoughts of this class must be met in the dream state and dismissed as unworthy of the neophyte's consideration.

Now when man has reached freedom, and liberty to choose, he must turn his attention to the realization of his ideal state which is in his possession, and which to enjoy is only possible where men as well as women are free from the demon lust and greed of possessions. Please observe: we have the foundation, namely, Christ; but the kingdom must be constructed by men who have reached the full stature of the Lord.

The true heavenly State existing in such society is an inward life, and an inward law, and those people have no written precepts, ordinances, or statutes, and there are no officers of law to enforce an infraction against irrational conduct, because the laws of the God of Truth are written in the hearts of those people, and he himself dwells in them in their life, in their mind, and in their inmost being, consequently there is no room for the enemy to enter. It is a living body, a structure that is always awake, there is no night there, for God himself is the light thereof.

In such an organization there is no such a thing as private property; and as a matter of fact the idea of property is repulsive, being a species of slavery indulged in by the ignorant who imagine that they possess land, houses, money, and other modes of wealth, while in reality, it is man who is possessed by perishable and dead things to his own infinite harm. Thru the law of USE,

man having been born into that heavenly State is a possessor of all good things which belong to God the Creator of all, but man never can own them. Ownership is a deception of the enemy of truth; and even our ideas of the true and the good are given to man for USE; to apply them first in himself and then be ready to work for the realization of a greater ideal; namely, for the organizing of a body of people functioning as One Man.

Man can only enlarge upon what is already in existence, for the ideal, the real and the true, was in the mind of God from the beginning; and whenever man advances, thru self-culture, and self-control, he only rises in the scale of evolution from man to God; and as if ascending a mountain, simply beholds something that is already there for his USE, that before his ascension he could not see.

All the virtues man acquires are in the nature and being of God; all the power man develops in conquering the psychic serpent-impulse in his being is posited in God; all the riches man sees upon earth, and in earth, as well as in the sea, are his to use, because they are in the nature of God for that purpose; but never for possession. Man, therefore, in the resurrection awakens into another world, which existed from the beginning, he steps into a society which had neither father nor mother but abideth forever a priest after the order of the King of Peace (Heb. vii. 3), and then he discovers that his conscious realization of self, his work, his function is never to terminate.

“Because I live ye shall live also.”



MAY not all the unhappiness in human life be traced to self-love and lack of faith in God?—A——.

Consecration of Self

BY H. E. BUTLER

[Reprinted from "The Esoteric" of August, 1893.]

✻✻✻✻✻ JESUS in his prophecy to his disciples (Matt. xxiv.) concludes the main part of it by saying, (verse 44,) "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." The question will arise in the mind, What can I do to get ready? and that question should be imprest upon every mind at this time; for many of the signs that Jesus mentioned have already appeared, and the time of which he spoke is even now at the doors.

Will this statement cause fear and unrest? Will it intimidate some persons? If it does it is an infallible proof to such that they are not ready, and it is a necessary warning that they should be up and doing to get ready.

As to how to get ready: The vital principles of Christian devotion, when properly studied and correctly understood, fully answer this question; and this devotion is not a servile, timorous condition, but one of great delight to the human soul. We look back to the time when we were but 12 years of age, when, in public meetings, we often told the people that it was very hard to follow the Lord "afar off," but that it was easy to live very close to him. As the 40 additional years of our life have worn on we have realized more fully this fact.

It is the highest and grandest privilege granted to mortals, to know day by day—as Abraham did—that

they please God. To obtain a condition where this knowledge is positive and certain, independent of all persons on earth, is to be in a condition where we know the mind of God concerning us. This condition is the most desirable that any person can know and obtain; and how strange it seems to us that so few persons who have read *THE ESOTERIC* from the beginning realize these things.

The intent of the "Unity of Desire" published in the first and second volumes of this magazine was to impress this thought. The same thought has been brought out in many of our articles, and finally, in the application for becoming a member of this colony, the question (number 16,) is asked: "Have you entered into covenant with God, dedicating all you are, or hope to be, to him and the service of humanity?" also question 17: "Do you feel that the Spirit of God to whom you have dedicated your life would have you unite your efforts with ours?"

The full import of these questions, so it appears, has been comprehended by but few, if any, who have applied for membership here; for, in order that a man or a woman may have the conditions referred to, they must first dedicate their life with all that they are, have, or hope to be—as in the above questions—to God and humanity; promising absolute obedience to the guidance of the Spirit: and it is not enough to make that promise by mouth, but it must come from the heart, the depths of the soul consciousness; and this can not be done at the first time of trying by any one that I have ever seen. It is necessary that one should persist in that dedicating of all that they are, and continually desire to know the will of God that they may do it.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret

shall reward thee openly." (Matt. vi. 6.)

Herein is the secret of true prayer: "Enter into thy closet and shut the door;" that is, close yourself in from sight and hearing, that you may be ALONE WITH GOD. If the Christian brethren would carefully observe their prayers they would find that the most of them are really to be heard of men, and even when praying in secret the doors are not closed to all but God; for to do so one must, for the time at least, shut off all desire for and expectation of sympathy in any form from any one but God.

Jesus says, "If, therefore, thine eye be single, thy whole body shall be full of light." There is not one single and only purpose in the mind's eye until one can close the door to all outer life and consciousness, and be willing to do the will of God, no matter what it costs or where it leads; tho all men forsake you, yet you have the conscious assurance within, the feeling from within and from without, that you only want to know the will, and you will do it.

Prayer is not words uttered at certain times, and then forgotten until the time again arrives, but prayer is the sincere desire of the heart, tho uttered or unexpressed. The sincere desire of the heart or soul can never exist unless there is a vivid consciousness of need: if one feels that there is a need which *must* be supplied then the soul prays and the answer invariably comes. Now do you feel the need of knowing that you please God? Are you, day by day, hour by hour, guarding your words, thoughts, desires and feelings, appetites and passions, so that, if possible, you may be in harmony with the mind of the Creator?

Some who read this will answer, "Yes: but I do not have the consciousness that I please God. I know I am doing the best I can, but I know I come far short, and

often do those things that I would not do, and there are wicked and ugly thoughts that force themselves all unbidden into my mind, and I cannot prevent it." This, dear ones, is the voice of the "accuser of our brethren," (see Rev. xii. 10.) who is accusing you unlawfully of things in which you have no part whatever; and in order that the kingdom may come in your heart, and that his will may be done in your life, you must reject this accusation, and cast the accuser out of your thoughts and sympathy.

The church has made a serious error, and opened the door wide to this old accuser, by teaching that no matter what you do, you are a miserable sinner, and unworthy of the blessings of God. Thus you unite with this old accuser and accuse yourself continually.

Remember the words of Jesus where he said, (John v. 22.) "For the Father judgeth no man, but has committed all judgment unto the Son;" and again, "I judge no man;" also (Matt. xii. 37.) "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

It is true, dear children, that if you judge and condemn yourselves, you are condemned before God. But if, from your own higher and better judgment, you reason upon the whole course of your own life as rationally as you would upon the course of your children, or that of your servants, and honestly justify yourself under the same circumstances under which you would justify them, then God will accept the justification; for as Jesus said, "With what judgment ye judge, ye shall be judged." So all that remains for you to do in overcoming this old accuser is this (Micah vi. 8.): "What doth YAHVEH require of thee, but to do justly, love mercy, and to walk humbly with thy God?" Herein is found an epitome of the whole duty of man.

The most difficult part of it is to "walk humbly with

thy God." To humble yourself before a person is to become obedient to that person. As you promise obedience to the guidance of the Spirit, something within contradicts your intellect and says, "No, you will not, you may be required to do something that you would not like to do." Thus in place of walking humbly with God you constantly have a reserve deep down in your soul. You have so long distrusted your fellow-man that now you can not even trust God. It is said by some of the ancient occult orders that the most highly developed people in the world are found in the United States; yet, a society cannot be organized here, because these persons will not be absolutely obedient to the master who is appointed over them.

Now, in this, the Christian religion, you are required to be entirely obedient to no master save one, which is God. But remember this: you can never become a member of the Order of Melchisedec, which Christ came to establish on earth, until every thought, feeling and desire, is in perfect submission to the will of our heavenly Father; for until you can close the door of your heart, and of your thought, and of your desire, from all men and all things of an earthly nature, and desire to know the will of God that you may do it, you can not receive this blessing of consciousness that you please God. Until you can make this promise without one feeling of reserve you are not accepted as a member of the heavenly order, and cannot "walk humbly with thy God."

We are told that Enoch, the seventh from Adam, walked with God; and it is your privilege to-day to consciously walk with him, and to receive continual guidance from that holy and perfect mind. The majority of the human family, even among the most devout, are praying to their fellows more than to God: thus they are breaking the commandment and worshipping other gods.

Many persons will answer: "But I do not; I have no confidence in men, for they have so frequently deceived me." But remember, dear ones, that prayer is the sincere desire of the heart; and if you desire love, sympathy, friendship or approval from man, that is prayer, the desire of the heart. In that you are continually praying to your fellow-man. And when you try to promise absolute obedience to God and his Spirit's guidance, and something within you rebels, causing you to fear to promise entire obedience to the Spirit, lest you should be required to do something that would bring criticism upon you from your fellows, you have demonstrated within yourself that you are praying more sincerely to man than to God. The commandment says, "Thou shalt not bow down thyself to them nor serve them," but you are daily and hourly bowing down to them and serving them, and wilfully disobeying God, and how can you expect his Spirit's guidance or approval under such circumstances? You could not expect it from a dear friend in the earth life, how much less from God. No wonder Jesus said, "Ye can not serve God and mammon." The true Christian life is a narrow walk, and very few are found therein.

Now consider these thoughts, and examine your own soul, and do not say that you have made that covenant with God until *you*—the real self—have also made it. It is not made when you decide in your own reason to do so—not until the soul has made it.

Let us examine the pre-requisites in a concentrate form: first, to desire more than all else in life and among men to KNOW the will of God; second, to promise from the soul—yes, and with a yearning desire—to DO his will, regardless of what any person may say about you, or what it may cost you or bring upon you in any way. To reach this point you must shut the door to all human

sympathy, and pray continually day and night. Refuse to be condemned by the old accuser, and daily and hourly live as near to harmony with the Divine will as you know how. Then with the boldness of a little child come before your heavenly Father and say: "I have done the best I knew, and if there is any more required of me Thou canst show me; let me know if I please Thee and show me Thy will and I *will* do it." Continuously maintain this attitude of mind and you will soon realize that the "accuser is cast down," and your soul will exclaim in the language of the angel in the verse above quoted: "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ [Anointed]."

You are then a Son of God and heir of all things, and joint-heir with Jesus Christ. You are then ready to come here and work with us; if the Spirit so guides you, or to stay and work where you are, and have day by day the assurance in the soul that you are a member of that heavenly order, and no matter what may come, tho heaven and earth should pass away, yet, you are secure in God, for you are saved.

Now let no profest Christian think they have obtained salvation, for they have not obtained it until they have reached this point. Let none of our friends think they have been accepted as members of the Order of Melchisedek, for they have not been accepted until they have promised from the soul—as well as from the intellect—absolute obedience to the guidance of the Spirit, and have the knowlege within the soul that they please God.

May God grant to give you to see the importance of this covenant, and the folly of fearing to make it, and show you its grave importance here and hereafter.



Truth

BY LEO-LIBRA

★✠✠✠★ **T**HOSE who start out on the higher spiritual life at some time will find themselves obliged to make this covenant between themselves and God: "I will, under all circumstances, respect the truth." This is a very comprehensive statement. If it said, "I will respect the truth," then those who are on the higher road would not have much trouble in complying with it; for a person who had no respect for the truth would not even desire to walk the narrow path.

To have attained to a state of unfoldment where under *all* circumstances one respects the truth must necessarily mean a high degree of spiritual unfoldment; for there are times when it costs a great deal to tell the truth. Likewise it often takes a very wise person to know what is truth, and what is error. One may repeat what is utterly false without knowing it; as for instance, the wisest scientists believed and declared for over two thousand years that the atom was the ultimate division of matter, but now we know that the voicing of that statement has only been telling an untruth for all these years.

But to go back to our original statement, "I will, under all circumstances respect the truth," refers more particularly to truth as far as we know it; or are able with the light of the spirit to discern it.

Now there are many ways to be untruthful, so many

ways that are so inbred in us all that it takes very careful and prayerful watching to be able to detect this very grave error in ourselves. We will now look at a few of the most common ways of being untruthful.

One very common way to be untruthful is thru exaggeration. Sometimes we want to make an event or circumstance appear very large in order to impress our ideas on others. If we analyze our statements correctly, we see that we have not strictly told the truth.

Again, others belittle a statement or occurrence, in order to present the view that they want their hearers to accept. This is not respecting the truth under all circumstances; and it often causes as much trouble as the one who exaggerates.

Again there are those who seemingly have great respect for the truth who only half listen to statements made by others; therefore they do not get their thought, and when they repeat their statements they put others in a false light. The ones who thus err probably do so thru having their own minds so filled with what they think the speaker ought to say that they really think he said it. Persons addicted to this fault would find it a great safeguard not to repeat things told to them by others. This is a safeguard to all, for it is very seldom that one is required to repeat what another has said; but if one is so required, one should be very careful that he gets the thought of the words, rather than the words themselves. Every one has heard some very expert lying done by repeating the exact words of another but using a different tone of voice.

Still others show a great disrespect for the truth, in repeating only a part of what they have heard or seen, and in repressing the part that they do not want their hearers to know. This often makes the worst kind of a falsehood; for if there is one kind of a falsehood that is

worse than another, it the falsehood that will do the most harm. Especially is this true, if this repression is done in order to make their own story good, and to belittle another. Those who do this certainly cannot say before God that under all circumstances they have respected the truth.

Another way of being untruthful is in telling another something he does not or cannot understand. For there is a law of mind that as soon as a thought is presented to it, it must form some idea of it; either right or wrong. Thus if we present a truth to a person and he has not the maturity of mind to grasp it, he will form an idea of the truth presented which will necessarily be imperfect and may lead to a perversion of that truth, and it will become an evil to him. For the perversion of a truth is a great evil. Those who have attained great progress in the higher spiritual truths are very careful of the spiritual truths that are entrusted to their care. Because if they are perverted the evil will return to the one who is responsible for it. On this narrow path, the laws are somewhat different than in the old order of life, here thru a law of divine justice, a lie always returns to the sender to be condemned or justified, and will so continue to return until the lie has been justified or condemned.

Voicing what others have said without knowing whether it is truth or not, is another way of being untruthful. For if we voice what others have said without caring whether it is truth or not, if it be an untruth, we have only strengthened it; for every time that we have repeated something that one has said or written we have given it our strength. This is one of the reasons that the Bible contains so much inspiration. For it not only contains the inspiration given to those great souls that wrote it; but it contains all the inspiration that the just

and righteous and truthful souls who have been reading it thruout the ages have lent it.

Again, others find it very easy to tell the truth, if it in no way implicates one that they love. Those who have a strong paternal or maternal love will find this true. To tell the truth when it will severely implicate one that we love requires a strong character. We often find passages in the Bible where the thought of mercy and truth are coupled together, and indeed they are for to be truthful is always to be merciful, altho at times it does not seem so. For if we lie to shield another, we are only putting off the evil day, when every evil thing and every good thing will be brought to light.

Some think it a very easy thing to tell the truth, but on the contrary, it often takes very great wisdom. To tell every thing that we know is not always telling the truth. For in so doing we often mislead people more than if we kept silent.

Those who have knowledge and do not impart it at the right time or place but keep quiet when duty calls them to speak, lie, and cause others to suffer as much as if they had voiced an untruth.

Suspicion, imagining evil of our fellows, is often the worst kind of untruth; especially is this the case if indulged in concerning one who has started on the path; for those who have been awakened by the Spirit are more sensitive and are more easily affected by thoughts of discredit directed toward them.

Again, we hear people making distinctions as to the quality of lies; they call some white lies and some black lies; but we fail to find any such distinction in Holy Writ. And if those who make such distinction will analyze their thoughts carefully, they will find that the lies that they themselves tell, they are apt to regard as white; while the ones that their neighbor tells, they are likely to regard

as black.

Underlying all these different forms of lying, the tap-root of most of them, if not all of them, is fear. And the propensity for a great deal of this lying is inbred thru generations of unwise training on the part of parents and guardians. How often we have heard parents and guardians say to children who have been discovered in a fault, "If you do that again I will punish you severely." And the chances are that the offence is one that the parent has not overcome in himself; and consequently the child has a strong hereditary tendency in that particular direction; consequently in some unguarded moment the child commits the same offence again. In view of the severe punishment that has been promised the child, can one blame him for lying?

If one will examine himself by the few thoughts herein written, he will find it no easy thing to to tell the truth under all circumstances. We *should* say that it is impossible without the help of our heavenly Father. "These are the things that ye shall do: Speak every man truth to his neighbor; execute the judgment of truth and peace in your gate: and let none of you imagine evil in your hearts against his neighbor, and love no false oath: for all these are things that I hate, saith YAHVEH." (Zec. viii. 16.)



"Oh, God! That men could see a little clearer,
Or judge less harshly where they cannot see—
Oh, God! That men would draw a little nearer
One another, they'd be nearer Thee."

Faith in God

BY H. E. BUTLER

(Reprinted from "The Esoteric" of January 1894.)

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E presume there is no part of Christian doctrine that has been more abused thru lack of knowledge than this one of faith in God. It has been believed that persons may obtain special favor of God and then he will take care of them and all that belongs to them. An illustration of this occurred in San Francisco. There was one there who had—or thought he had—such perfect faith in God that he would not lock his door when he went from home; but one day some one entered and carried off all that was valuable. Such instances are of frequent occurrence, because of those who argue that a Christian should take no precaution in the way of self-protection. These seem to be justified in the accounts set forth in the Bible of the prophets in ancient times. We also read in modern occult works of great masters who, thru their spiritual powers could turn away the hand of the assassin, and who were able to protect not only their own life and property, but that of others, without weapons of defense. Jesus said, "If thou canst believe, all things are possible to him that believeth." Is this contradicted by the experience of those who have lost their property, and sometimes their lives, while trusting in God's protection? It would be so were the faith required, purely of the reasoning mind, and only a sufficient quantity needed to cause men to act upon it. But this is

not enough; the faith must be without a doubt, and this faith can only be attained thru living the life which will produce it.

We are told that God created by the word of his power; therefore he must have created from himself, as literally as a father and mother create offspring from themselves; and because of this fact we are the sons of God, as truly as we are children of our earthly parents. If this be true, then the laws of God's nature are necessarily the laws of our nature. As God never changes, therefore the laws of his nature must be complied with in our life, in order that we may be in harmony with God; and as God created all things, from the animalculæ in the drop of water to the highest form of man, not only in this world but in all worlds, therefore it inevitably follows that all laws are God's laws. As God can not look upon sin "with the least degree of allowance,"—for man must reap what he sows, absolute justice being the attribute of Deity,—therefore the soul of man is made conscious of every transgression of law, and made to feel that by virtue of that transgression justice will be meted out.

Now man may reason his intellect into the belief that he is in Divine favor, and therefore will be protected under all circumstances by the power of the divine will; but that belief will not be without a waver or a doubt; because the soul of man cannot lie, and it is its province to protect and care for the body. It will therefore admonish the individual, no matter what arguments may be brought to bear upon the mind, of the fact that he is not living in harmony with divine law; and therefore there will be doubts and fears continually active in the mind until the individual lives perfectly in harmony with these laws.

We read of Daniel being cast into the lion's den, and

that he said the Lord had sent an angel and shut the lion's jaws, that they should not hurt him; but have we not reason to believe that this fact was governed by law? We read that Daniel and the three Hebrew children would not eat of the king's meat, that their food was exclusively pulse and grains. Now, it is well known in some of the mystic orders, and to individuals not associated with any of the orders, that the soul of man, thru the compliance of the intellect, may make a covenant of peace with all life, or with the spirit of the life of the planet, to henceforth neither kill nor destroy, nor in any way partake of that which is killed; and that after sufficient time has elapsed for his own flesh to be changed—purified from the life of the animal—he will find that his soul and body is at peace with all flesh, and that the animal world is at peace with him. Then he may be cast into a den of lions, or into any other position of danger, and no harm to him will ensue. We hold that persons who are not keeping this covenant could not have sufficient faith in God to make them fearless under such circumstances; and if they were that it would not save them from destruction. This is true of every condition in which man has need of faith in God. He must live up to the requirements of the law, that he may not be under the condemnation of the law; then divine justice will manifest itself even thru the wild beast.

Before man will be able to protect himself from the brutality of man, he must have conquered it in himself and risen superior to it. Then, and not until then, can he unite his will with the will of God, and be sufficiently imbued from on high with that infinite power to speak peace to the angry mind of an adversary and cause it to turn from its wrath. Thus, faith in God is an attainment, a gift—but not in the sense of God giving something to some one which had not been earned or possessed;

for the angel said to Daniel, "But the saints of the Most High shall TAKE the kingdom:" and Jesus said, "The kingdom of heaven suffereth violence and the violent take it by force." Neither of these declarations indicate that there are any especial favors to be given in that direction, but as Jesus said, "He that is able to receive it let him receive it." It follows therefore, that every man who receives such powers is to take them by the application of law. God is not necessitated to change, but he has created all these laws; they exist everywhere, and when man has developed sufficient power of mind—knowledge—to comply with the requirements (cease from sin) he will obtain the results, and as he obtains the results, that unwavering faith in God and his laws will come naturally to the individual. It will be an unwavering faith, because the soul will know that it has these powers, and when the reasoning mind tries to believe from without, the soul will confirm such belief from within, and such faith will cause the individual to say I *know* that such and such will be the result. This knowing is only faith, until actual experience has been obtained, but the confidence in it will be no greater after it has been proven than it was before. Therefore, in the consciousness of the individual there is no difference between faith and knowledge. All true faith in the affairs of men is called by them, as a rule, knowledge. You ask one, "Can you do so and so?" the answer is an emphatic "yes;" then ask him, "Do you know that you can?" the answer will be "yes, I certainly do." But this, however, is not absolutely true, for it is faith until it is accomplished, and then it becomes knowledge; therefore, faith in God is only obtainable by living up to the requirements of the law until the soul consciousness becomes so confirmed by reason of realization in itself, that the individual is disposed to say, I know it

will be done.

The Esoteric movement from the beginning has presented laws and methods which, if followed, will lead to these results. As we have said in former articles, use is a prime law in all nature; nothing can exist unless it be useful in the great economy of God's nature. Use can not obtain without first a need; therefore, it follows that this movement was needed by the world, or it would not have come to it; and as that which is being accomplished by it is very great, therefore the use and need must be proportionally great.

We believe that there has never been a time in the history of the world when there was such need of absolute faith in God. We are on the eve of trials and sufferings, thru loss of property and life, greater than that of any preceding age. When the children of Israel entered the land of promise, God ordained that there should be cities of refuge to which men could flee and save their lives from the hand of the slayer. We believe this to be only the antitype of the present times, in which God will appoint cities of refuge into which his people will flee and be safe. There are thousands of men and women who dimly foresee the need of these cities of refuge, and thru egotism, the desire for notoriety, are making the effort to build such cities; but all such cities, instead of being cities of refuge will be the exact opposite. This does not, however, invalidate the fact, but rather substantiates it, that there will be cities of refuge appointed and protected by the God of heaven.

How are the people to determine which is the false and which the true? We have heretofore given directions in this magazine concerning the covenant dedication of self and all that we have and are to God, and tried to impress the importance of obtaining this faith in God sufficient to cause you to follow the guidance of his spirit

under all circumstances; for if there were cities of refuge built, how could you know which was the false and which the true ones unless it were by this faith in the guidance of God's spirit? Again, if a time of general disturbance and chaos is coming in the world you will need the guidance of an Intelligence that knows all things, from the beginning to the end. The Esoteric movement has presented methods which if carefully and perfectly followed, will lead all persons into a condition where they will have this absolute guidance.

There are many persons who expect to obtain this guidance as soon as they begin to live the life, but they find themselves awakening to a new and strange realm of consciousness, and altho they have the guidance, yet they do not know how to distinguish between it and the new realm of thought-consciousness into which they have entered. This they must learn for themselves. Jesus said, "My sheep know my voice and follow me, but a stranger will they not follow, for they know not the voice of the stranger." When one first begins to hear the voice it is the voice of the stranger, even tho it be the voice of the Spirit of the Highest, until they have learned to know that voice; for as soon as one begins to open into this new world they hear many voices, and it is only from experience that they are able to distinguish between the voices of the mundane and the voice of the master. We repeat what we have so often said; that it is absolutely necessary for one to first dedicate their life, and hopes, and desires, and all that they have and are, to God, and to cultivate in their thoughts faith enough in God to believe that he will not leave them in darkness, but will show them the way; then, doing the very best they know they have a right to expect that the Holy Spirit will make them know the right, and enable them to shun the wrong. Then if they live as near right as they know how, every day,

they will have reflected upon their consciousness knowledge of truth, and by careful watching and analyzing how these truths come to them they will soon be made to know that voice always. It does not always come to them as a voice; it frequently comes as faith. Therein is the word of the apostle true, that faith is the gift of God, and not of yourselves. It was by faith that Abraham was led for many years in the land that was promised him and his children, and when this faith comes to you, you only feel as if you knew just what to do; and if you have been in the habit of following that faith you will be well able to distinguish between the true and the false.

It is not surprising that it is so difficult to walk by faith in a land that is all skepticism and doubt. We are surrounded by multitudes of persons who have been taught from their childhood to deceive, and the keenest intellects exhaust their powers in that direction. We have come to a condition where we really doubt our own senses, and it is not surprising that we doubt every inner prompting. It is because of this that it is necessary to "convert" (change our course) and become as a little child before God. Have you not seen parents take a little child that has not yet learned to walk and stand it upon a table and step back and hold out their hands to it and the little thing would hold out its hands and fearlessly fall from the table into the parent's arms. Therein was expressed the perfection of childlike faith—the faith that we must have in God.

In many cases it is necessary, before it is possible for us to have that faith, that everything on earth on which we depend should be taken away from us, and we be forced to follow the guidance in sheer desperation. I presume it is because of this that the prophet, voicing the word of God, said, "When thy judgments are in the

world the people will learn rightecusness;" for it is true, that when we have all that heart can wish we feel no need of God's spirit to guide and keep us, and nothing would induce us to move from our place; but when our place becomes unbearable, then we, like the young eagles, seek another place. Moses said, "As an eagle stirreth up her nest, and fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so YAHVEH alone did lead him, and there was no strange god with him."

That was not only a beautiful symbol of how God had dealt with his people Israel in Egypt, but a symbol of how God always leads and guides and deals with his people. It is said that an eagle always builds her nest of thorns, and then fills in between the thorns and covers them with soft down. There she raises her young until they are old enough to fly. But the young eagles are lazy and will not leave that delicious nest where they are fed abundantly and have all that heart can wish; so the old eagle pulls out the soft lining of the nest and lets their little breasts down upon the sharp thorns, which makes the nest wherein they were raised unbearable; and so, by their own volition, they are forced to get out of it, and as they sit upon its edge the mother eagle will push them off so that they find themselves suspended in mid-air, where they are forced to fly or fall. Then the old eagle flutters over them, and when the little ones get tired and are likely to fall she flies under them, takes them upon her back and bears them up until they are rested, and so teaches them to fly. How like God's dealings with his people under all circumstances this is! Are the thorns making your nest unbearable? Then look to the parent spirit for guidance, that you may know what to do; then try to cast yourself—like the young eagle—upon the strong pinions of the King of spirits, and he

will bear you up and direct your course to the city of refuge that he has builded. But none need seek that city of refuge who have not that faith in God that they can throw themselves upon his boundless love, wisdom and power, and expect to be upheld and guided by it,—none need seek that city merely as a place of support, or a place where they will be cared for, for it is because of that condition of mind that you are stirred up from your old nesting-place and thrown out of it, so that you will obey the injunction, “Go *work* in my vineyard.”

There are those who are so self-sufficient that they can not cast themselves upon God until every possible chance of self-maintenance has been taken away; then many times all hope will have fled from them and it will be forever too late.

May God’s spirit impress you with the truth concerning your own position.



“That mercy I to others show,
That mercy show to me.”

How many can pray this little child’s prayer from their hearts? No man or woman who is not merciful to the humblest creature that God has made. How much more does it apply to a brother or a sister.—D —.



THE only life worth living is a life of self-renunciation in loving service to others.—A——.

THE INNER BODY

BY LURA BROWER

THERE is an inner body of the Light,
Which cell by cell is builded strong and fine,
Fit to endure thru all eternity.
The presence of the Christ-Child in our hearts
Tears down the olden atoms one by one,
Replacing them with pure and living ones,
Thru which the sunshine of the Spirit flows
And thence outshines in blessing unto all.

Anger and passions low, and lust for gold,
Disintegrate this temple as it builds;
Leaving the soul a homeless wanderer,
An exile weeping, till thru love's great might,
She gathers all her forces, builds anew
Not now upon emotions's shifting sands,
But on the Rock of Ages strong and sure.
To steadfast stand until the end of time.



THE WAY

BY A. J. LATSON

LONG years have past since the temptation,
When man from purity fell
And lost, in the sham and glimmer,
The Glory no human can tell.

O Man! will you enter this glory,
The place with purity bright,
The Place where the Master is smiling,
Where shines his radiant light?

Yield not, then, to the temptation,
 The voice is the same as of old,
 It requires men of manhood
 To stand out in purity bold.

O men of years, grown dim and grey
 In sorrow and disappointment, as ye wend your way,
 The Way, the Foundation, in purity bright
 Was laid by the Master, Son of Light.

And other foundation, can no man lay
 Than that of the Master, come, enter, and stay;
 There's Love and Purity, Faith, Mercy untold
 With Life everlasting as the ages unfold.



Letters

Toledo, Ohio. June 18, 1917.

Esoteric Fraternity,
 Gentlemen:

I think your answer to my letter very good. While Jesus gave a summary of signs by which he said one might draw conclusions that the time was near, "even at the doors," yet the exact data is not given. Yes, the main point is to be ready ourselves, and to keep careful watch on ourselves, and to purge our minds and bodies of the carnal. God will do a wonderful work on our bodies, but *we must intelligently co-operate with him*,

It was to show us how to coordinate our bodies and lives with Him that his messenger (Mr. Butler) was sent. Now *his* work completed, he passes on. That fact makes me think the time is very short. I thought that Mr. Butler would stay and be present in the body at the gath-

ering; his seemingly untimely death has been a grief to me for I loved him.

Sincerely,

L. B. G.

Puyllup, Wash. May 5, 1917.

Esoteric Publishing Co.,

Dear Friends:

Enclosed is a money order for two dollars for which please renew my subscription of the BIBLE REVIEW for one year. For the balance send "Practical Methods to Insure Success."

It was a blessing to me when I first read some of your publications, and that I was attracted to the Esoteric teaching from the very first. I got somewhat of a poor start in this world when young. My schooling consisted principally in learning Luther's Catechism, "Augsburg Confession," and some Litany. That was (apparently) considered all the knowledge that I required for a successful journey thru life. Went to sea first, for some years, came to this country, became a member of the floating population, drifted from the Atlantic to the Pacific, living all these years in the most unfavorable environments. But the first time I read one of your books I could just feel that I had found the right kind of thoughts for me to think, and the right kind of life for me to aspire to. And I am glad in the realization that it is a blessed good way to try to live.

The BIBLE REVIEW has been a big help to me.

Yours respectfully,

N. G.

Bellingham, Wash. June 12, 1917.

Esoteric Pub. Co.,

Dear Friends:

Enclosed find \$1.00 in stamps for which please send me "Practical Methods to Insure Success."

The little booklet made a deep impression on me when first I read it years ago, and I try to place one wherever I can find a place for God's word. I believe that it is more productive of good than any other publication I have ever known. Mr. Butler surely gave forth his most earnest thought to further man's redemption in a simple form that will reach busy people who are also thinking.

I am yours truly,

F. H.

Omaha, Neb. April 4, 1917.

Esoteric Pub. Co.,

Dear Sir:

Find enclosed one dollar (\$1.00) for four "Practical Methods to Insure Success," paper cover. Years ago, I bought some and gave to some of my young men patients to read, and it was the best investment that I have ever made, as it made men out of these boys.

Fraternally yours, A. A. H—, M. D.

Portland, Oregon. June 29, 1917.

Esoteric Pub. Co.,

Gentlemen:

Here is a list of names, and I know that some will be pleased to get the truths that you send out.

That little book "Practical Methods to Insure Success," is the best book that I have ever read, outside of the Bible.

Truly yours,

O. E. F.

Editorial

THE great effort of the dark forces at the present time is to destroy all faith and hope in the existence of God, and his continued support and watchful care over us. So great is this effort that we find many organizations and societies teaching that there is no God but the God within themselves. Such doctrine takes away from the individual, all faith and trust in the watchful loving care of our Father over us, and leaves the individual nowhere to turn for comfort and guidance. There is no hope for any mortal but in the God who made him. And we should remember that God is an intelligent, thinking, reasoning being, who made and rules the world and whose real thought and consciousness are love and kindness to all his people. At the present time the psychic pressure from the adverse force is very great, and no one can escape feeling it, for it constantly works upon the body and mind and tries to create anxiety and discontent within us.

But while all are necessarily conscious of this darkness that tries to press in upon us, yet all have a right to a continued state of peace within the soul. Many are talking now about the interior darkness they are experiencing. This seeming darkness that is being experienced arises mainly from a lack of soul-consecration to God and an earnest desire for the guidance of his Spirit that we may obey it and be in harmony with it. We believe that without this perfect consecration to God that brings a con-

sciousness of God's loving care and protection, none can pass safely thru the dark time that is fast approaching. Many will be unable to keep their mental balance, to the extent that they will become totally insane, while others will lose their lives because the pressure will be so great that it will simply destroy the individual body and mind.

But none should be discouraged because of this increasing psychic pressure upon us; we should remember that there are overcomings all along the way for us until redemption has come. All that is required of us is perfect purity of life, with an earnest mind and a soul wholly consecrated to God; and with this consecration, we are conscious of a peace and joy within the soul; and in spite of the dark forces, we are enabled to go forward quietly pursuing our work toward the establishing of his kingdom on earth.

We wish especially to direct attention to the two articles in this issue copied from the writings of our late Brother Butler. The articles are entitled, "Consecration of Self" and "Faith in God," and we have chosen these as especially helpful at this present time; and also in answer to the many letters we have received recently, asking us for suggestions of help. Our beloved Brother, Mr. Butler, walked wholly in the light of that Divine Mind, and in that light he saw this darkness and trouble approaching, and in all his writings strove to prepare God's people for it; therefore we repeat what we have already said in these columns since his passing away, it is not so much our desire to give you what we have, as it is to direct your minds to the instructions that our Brother has left for your guidance.



Time of Cusp Transits
Washington, D. C. U. S. A. Sep., 1917.

Body	Enters	On	h.	m.
		day		
☾	♈	2	5	12 p. m.
"	♉	4	5	58 p. m.
"	♊	6	10	12 p. m.
"	♋	9	6	32 a. m.
"	♌	11	6	4 p. m.
"	♍	14	6	54 a. m.
"	♎	16	7	23 p. m.
"	♏	19	6	50 a. m.
"	♐	21	4	24 p. m.
"	♑	23	11	28 p. m.
"	♒	26	3	24 a. m.
"	♓	28	4	31 a. m.
"	♈	30	4	7 a. m.

☉	♎	23	9	52 a. m.
☽	♐	17	0	34 p. m.
♂	♑	9	9	6 p. m.
♀	♒	18	5	28 p. m.
♁	♓	4	5	58 a. m.
"	♈	12	7	4 p. m.
"	♉	19	5	14 p. m.
"	♊	25	10	52 a. m.
"	♋	30	11	30 a. m.

On Sep. 1st

♂	is in	♓	5°	30'	27"
♁	" "	♌	21	55	8

Time of Cusp Transits
Washington, D. C. U. S. A. Oct., 1917.

Body	Enters	On	h.	m.
		day		
☾	♈	2	4	18 a. m.
"	♉	4	7	6 a. m.
"	♊	6	1	59 p. m.
"	♋	9	0	43 a. m.
"	♌	11	1	24 p. m.
"	♍	14	1	48 a. m.
"	♎	16	0	46 p. m.
"	♏	18	9	52 p. m.
"	♐	21	5	6 a. m.
"	♑	23	10	8 a. m.
"	♒	25	0	54 p. m.
"	♓	27	2	0 p. m.
"	♈	29	2	52 p. m.
"	♉	31	5	19 p. m.

☉	♌	23	6	36 p. m.
♀	♏	7	4	43 p. m.
"	♐	26	3	57 p. m.
♂	♐	5	5	52 a. m.
"	♑	10	4	25 a. m.
"	♒	15	6	49 p. m.
"	♓	22	1	53 p. m.
"	♈	31	1	31 a. m.

On Oct. 1st					
♂	is in	♏	10°	18'	57"
♂	" "	♐	1	13	44
♂	" "	♑	6	36	38
♂	" "	♒	22	14	44

BIBLE REVIEW

VOL. XV

OCT.—NOV. 1917

No. 10

A Warning and Advice

BY H. E. BUTLER

(Reprinted from "The Esoteric" of September 1894.)

"For then shall be great tribulation [distress], such as was not since the beginning of the world to this time, no, nor ever shall be.

"And except those days should be shortened, there should no flesh be saved: but for the elect's sake [the CHOSEN] those days shall be shortened.—Matt. xxiv. 21, 22.



THE above words were recorded by Matthew as having been uttered by Jesus as he pointed to the Temple at Jerusalem and said that the days would come when there would not be left one stone upon another that would not be thrown down. The Temple at Jerusalem was a type of the church then in existence, and all symbolic worship would at some period be as completely destroyed as that house would be were every stone separated from every other stone. The disciples were amazed at the temporal idea, but probably had no conception of his real meaning: yet their words called out just the questions which enabled him to answer one of the most important questions (to us now) that could have been asked of him, which was, "When shall these things be?" and

the above quotation is the part of his answer which especially interests us now. "There shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Could that have happened at the destruction of Jerusalem? Certainly not, for Jerusalem was comparatively a small place, and there have been more dreadful experiences in other places since that time. And again he says that except that those days should be shortened, there should NO FLESH be saved. Now, had all flesh been in Palestine at the time of its destruction by the Romans, then his words might have been justifiable, but the fact is, there were very few there compared with all Israel, for there were only two and one-half out of the twelve tribes of Israel in Palestine when the destruction of Jerusalem took place, and even *all* Israel would have been but a small portion of all the nations then living.

So we are forced either to say he was mistaken, or that he looked down thru time, with the eye of the spirit, to a period when those words would be fully justifiable. We prefer the latter conclusion. Again, if he referred to the church, i. e., the people who constituted the church, for the true church is often compared to "Living stones builded together"—then we have only to look for the people who worshipped in that building under those considerations and inquire, Are they yet a body builded together? This question is answered by the many round domes in every large city where hundreds of Jews worship the Father every Sabbath (Saturday). Then that temple still stands. But when shall it be thrown down? Jesus did not give any date; he simply said that there should be tribulation such as never was; then it follows that there is still to come a time when these words will be true.

But one objects, and says he was talking of a gorgeous

building then standing in Jerusalem, and which has since been thrown down, as he said. But it was only partly destroyed, and at the present time is occupied as the Mosque of Omar. Therefore, those words have not been fulfilled. If he was at least a prophet, they are yet to be fulfilled, and is it not reasonable for us to ask, When will they be fulfilled? Can it be far in the future? for as we look abroad in the land we see a condition of things which reason tells us can not long continue, and our wisest statesmen can see no solution of the national problem.

Every sensitive feels that there are some dreadful calamities about to be visited upon us, and the land is full of prophecies of all kinds concerning destructive agencies about to spring into existence. Is it not a fulfillment of Joel ii. 28-30,

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

"And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke."

Truly, these things are now in process of fulfillment in our midst. Jesus, referring to these last days of the old world, said these are the beginning of sorrows. We would not like to undertake to enumerate all the evidences which are now before the world, and which were foretold by the Bible prophets, for it would take a large volume, and those who read the Bible and the newspapers cannot fail to recognize the times in which we now are. Neither would we appear before you as an alarmist. That is not our calling; ours is to set before the world methods, which, when faithfully applied, will lead into a condition that will enable you to receive 'The Spirit of truth, which will lead you into all truth, and shew you

things to come." Yes, more; it will place your inner consciousness in a condition that the words of the prophet Isaiah will be fulfilled in your personal experience, where he said, (Isaiah xxx. 20, 21), "And tho the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, BUT THINE EYES SHALL SEE THY TEACHERS: AND THINE EARS SHALL HEAR A WORD BEHIND THEE, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

God, our loving Father, has made ample provision for all those who seek the truth and love it more than they love what the vulgar hordes may say of them or its messengers or the truth they bring. We are satisfied there are many good, honest souls, who are following the "blind guides," popular teachers, who are crying, "Peace, peace, when there is no peace." In the language of Isaiah (lvi. 9-12), "All ye beasts of the field, come to devour, yea, all ye beasts in the forest. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying, down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink: and to-morrow shall be as this day, and much more abundant." They have been taught to follow them all their lives, and many think to doubt their teachings is a sin. So they are led into the darkness of ignorance, and put to sleep in the slough of their own filth, and think it is clean because they have always lived in it and their teachers tell them it is clean. And when the spirit calls they can not hear, and if it awakens them enough to hear, their teachers tell them it is a temptation of the Devil, and so they close their eyes

and sleep on. But as Isaiah said (Isaiah xxvi. 11), "Lord, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy toward thy people." The time is at hand when they will be compelled to see that all their boasted intelligence is based on their ignorance; and then it may be too late to recover what they have lost. Therefore we continue to publish these things, hoping we may find some that will join themselves to the Lord and be saved from the great trial coming upon all the world. The angel who gave John the revelation on Patmos said (Rev. iii. 10), "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them which dwell upon the earth."

The question therefore comes to you, Am I keeping the word of his patience, or the words of truth, faithfully and patiently working them out in my own life, as he, (Jesus) did? If you are, then you can rest with as great confidence as a child in the arms of a loving parent. If you are not zealous, but rather seeking your own ease and comfort from an earthly standpoint, then you can not expect to be saved from this time of great trouble, but must expect to have the opposite of that which you now seek.

Have you dedicated your life to God with all you have and are, desiring more than all else to be led by his Spirit? If so you are safe; there is no need of anxiety or fear. But this can not be a half dedication and half self-reserve, with certain conditions. You can not be accepted of God if you have fixt in your mind that there are certain things or persons to whom you owe allegiance first, and after that to God. The Spirit knows your obligations and real duties better than you do, and if you fear to render absolute obedience to the guidance of the spirit of God, you can not reasonably expect any

guidance at all. If you do, you will not receive it,—unless it be from some “familiar spirit,” who will mislead you and bring you into many troubles, even more than you would have were you to follow your own reason.

But if you can place all your hopes, loves, desires of every kind in the keeping of God, and like a little child follow in all things where he leads; praying always to know his will that you may do it; and not only praying, but watching carefully the promptings of the inner monitor, always obeying its dictates, not allowing ANYTHING to cause you to disobey its promptings at any time; then will divine light break forth in your soul, and your course will be ABSOLUTELY without error at any time. Then it will not be necessary for any one to sound in your ears notes of warning, for “Thine eyes shall see thy teacher,” whereas now they are blind, unable either to see or hear the Holy Ones, should they come to you. God and the Holy Ones love you more tenderly than you can love any one. They are in perfect light, and foresee and know all that is before you, and would fain lead you in paths of peace.

How apt we are to think, well, “This is a little thing, I can disobey this time; I would not punish my child for so small a thing.” But how little you know how difficult it is for even the angels to lead you thru all the vicissitudes of this world, governed as it is by inexorable law, without letting you stumble into difficulties. One little misstep, many times of no apparent importance, will take you out of the dominion of the Holy Ones and place you under the dominion of law, where you must pay the full penalty before you can be released. For, remember, God can not change his laws. To do so would throw all the wheels of time out of order. All he can or will do is to guide those who are willing to withdraw their life and interest from the dominion of earth laws in such ways

that they will be no longer subject to them. Obedience to the higher law places you in another realm of divine law, and the higher and more perfect the law, the more perfect must be compliance with it. If any one, even the highest angel, should disobey the law of heaven and obey a law of earth, he would be a fallen spirit and bound to serve out the penalty of the law he willingly assumed. How true are the words of Jesus when he said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." But the only reason they do not find it is their selfish holding to personal loves,—of friends, wealth, or some earthly consideration. As soon as you can become a little child in so far as your sex nature is concerned, and with the confinement of a child place your hand in the hand of our heavenly Father, and from the soul say, "All I ask is that you lead and guide me in all things," you will find yourself in that narrow way, and as long as you keep faithfully your covenant of obedience you will never err, for the angel of His presence will always be near you, tho you do not know it, and will impress your soul-consciousness with the right thing to do.

It is wisest and best for you not to know when you have the guidance of the spirit, for did you know, you would yield up your individuality entirely and become a mere automaton. Jesus said, "Ye shall know the truth, and the truth shall make you free." It is not enough that your holy guide knows the truth and leads you in the right way, but you must know it, and go the right way because you love the right. Therefore, the way they guide you in all matters pertaining to right and wrong is to reflect upon your mind the knowledge they possess in those matters and leave you free to choose for yourself. There is a law of mind governing in the spirit world which enables the soul to turn its mind upon a

person, and for the time the mind of the spirit becomes your mind, or in other words, all that spiritual soul knows is for the time added to what you know, or as much as he wishes you to know. So that, after all, the heavenly guidance is merely causing you to know and understand, then you must do the rest. But as we have written much on this subject in Volume I. and II. of this magazine, we will not repeat further.

Because the time has nearly arrived for the fulfillment of Jesus' words, under consideration, the spirit is now given to men and they are aided in ways never before vouchsafed to man; so that souls able to receive these truths are receiving them, tho many times thru very unworthy sources. But if it is truth you seek, it matters not to you who or what the agency is that brings it to you. And if you follow the light you get, all you are able to receive will come to you as fast as you can receive and utilize it; and when the time comes that you are ready to be gathered out from the world to the place prepared of God, you will have no doubts from your inner consciousness as to whether you should go or where you should go.

Peace be unto you.



"I AM the LORD thy God which brought thee out of the land of Egypt, out of the house of bondage." The house of bondage is labor, sorrow, and death. The only exit out of this house is thru the gate of regeneration. Those who do not pass thru this gate are subject to repeated re-incarnations, and each incarnation means labor, sorrow, and death. Those who are able to follow the Christ in the regeneration will forever escape all that sorrow, all that darkness, which the land of Egypt typifies.—D—.

Ephesians ii. 14.

BY ASAPH

THE social state of man after his resurrection from the dead (in sin) is the subject towards which the esoteric student should turn his attention. The kingdom of God as conceived by its founder our Lord and Savior is a social organism composed of those who have arisen from the dead (in sin) into newness of life. "As in Adam [generation] all die, even so in Christ [regeneration] shall all be made alive."

God's will is to be done in earth, as it is in heaven; in other words, man's physical structure is to be governed by the laws of God in order, harmony, virtue, and peace, and in no other way; and this on earth, and not in space somewhere in the unknown beyond. The perfection of that kingdom consists in the greatest within, it being the servant of all; consequently it must be an organized society. Nowhere is there a trace in our Lord's conception of this ultimate life, as the survival of the abstract intellect in an impossible heaven after death; and the very angels in heaven, who behold the face of the Father, are attentive to any contempt shown towards their human charges (Matt. xviii. 10). In fact all the sayings of the Lord vividly portray, and insist on the great truth that the inner spiritual life to be real and true, permanently requires a rich variety and organization, which is to function as one man, whose spirit is of God. This Spirit is the God of the living and not of the dead,

signifying that the people of God pursue a method of life diametrically opposed to the life led by those who die, because they transgress the law of life. In that world of perfection no man lives unto self, because the law of regeneration, or conservation and subsequent transmutation of the sexual fluids, cements all members into one homogeneous body, a community of cells, whose possessions of every name and nature are community property; while in the world where people live on the animal plane, each individual lives solely for self; and society in that world is a disjointed mass of sensuous personalities, each seeking its own happiness in the pursuit and the acquisition of perishable things. Nor do they possess a common bond in worship, for each man worships a god according to his individual conception, colored primarily by the light of nature. The Kingdom of God, on the other hand, possesses a common cultus—a practical method—followed by each member, and that method is self-control in thought, desire, and vital being; therefore in it there is neither marriage, nor giving in marriage; the minds of those people being entirely free from thoughts leading to sexual *profanation* of the organism. This cultus essentially creates a communion between all members such as is well known by the individual who knows what thoughts, feelings, and emotions transpire in his organic structure.

It must be realized that God and Being is one and the same thing. Now being is endless, unbroken, conscious realization of one's own identity, and implies that the soul has never-ending access to that substance which gives it the realization in being. "Yet in my flesh shall I see God." (Job.) The soul of man is a creation posited between the Infinite Mind, and the changeable phenomena governed by time. These are the two roads, branching out of one source (See Gen. xxv. 21-25.), between

these man sooner or later has to make a choice. The regenerate man, as one arisen from the dead, reaches unto the throne of God in heaven, while thru his ability to govern his world of thought, his realm of desire, and the sphere of vital being, he establishes on earth a world of use, of order, harmony, peace, and eternal life.

The science of being or endless life in form and function, as has been said, is a method of life uniting the soul posited between the two extremes; namely, good and evil, or the useful and the non-useful, with the source of its being; not in the sense that man is swallowed in an imaginary Nirvana becoming eternally inactive, but the soul being at one with the Creator, becomes on its plane of activity, and in association with others, a god, a power, constructing on earth the house of God or a community of people functioning as One man.

Let us observe: The earth in its never-ceasing journey thru space traverses not only the functions of the Solar man (therefore subject to certain currents of mind), but is carried as part of the Solar system thru a still greater body; namely, the Universal Man. Now the natural, sensuous man, being subservient to the phenomena of his existence, and follower of the ever-descending currents of the earthly Adamic man, traverses the path of the earth downward into the pit, neither knowing nor caring to consider that sublime science in operation among the people of God, which as regeneration carries them into the ever-and-ever ascending currents of the Solar Man, which as the Son has ceased from descending into the region of death (generation), but advances from age to age to greater perfection. (Luke xiii. 32.) Consequently selfishness is supremely happy in the pursuit of what it esteems wealth, and the sensuous joys of living; always affirming, "Let us eat, drink, and be merry," for

to-morrow we may die. The world is simply a tissue of plasmic cells, played upon by the astral or psychic elements, being the descendent of that self-will that must be abandoned by the son of man ere he can be resurrected from the dead. Before this self-will descended upon earth, this planet was the undisturbed dwelling-place of innocent pastoral people whose existence was governed by times and seasons; and the days of their earthly life extended into centuries, some living thru eight and nine-hundred years. (Gen. v.) But with the passage of the Solar System into a different strata of the Universal Man, ruled by the star Draconis, or the serpent of the deep, man on earth being inexperienced essayed, as the Greek poet states, to drive his father's horses across the Zodiac, and losing control of them fell into the waters of generation of his own will and choosing.

Self-will once manifested separates itself from the orderly, harmonious, and peaceful rule of the parent organization; and descending into lust and generation because of individual desire and will, ceases to remember the laws of heaven, becoming a law unto itself, constructing upon earth a social structure based on the love of self, and the ever-shifting sands of generation, called the kingdom of man; wherein men worship the gods and idols of their own creation, bow down before mammon, oppress the weak, deceive each other, war incessantly, and descending into the bottomless pit vanish from view.

However, upon consideration it is clear that the sphere of fermentation, as a theater of action where man develops individuality and specialization, serves, thru its evanescent aims and empty results, the very purpose of divorcing mature souls from the bondage imposed upon them by the illusions of the senses, and utilizes them on a higher plane in being. Thus the esoteric student in abandoning the vanities of a phenomenal existence, and

the vain metaphysical speculations indulged in by many who dream of a disembodied heaven, empties himself of the husks of creation; and filling his mind and form with the real and the true, reaches life-everlasting in form and function (service) here on earth in a society of people functioning as one Man, which is the Lord's second advent. Please observe that both kingdoms, namely, the kingdom of man and the kingdom of God are the products of a passion operating in man, but while the kingdom of man is based on a devouring fire (love of possession and pleasure for self) eternally destroying its dwelling (Isa. xiv. 16-24), the kingdom of God is founded on everlasting light because the structure is never consumed. "And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush [body]: and he looked, and, behold, the bush [body] burned with fire, and the bush [body] was not consumed. (Ex. iii. 2.)

Passion is a fire which dies out when the object or aim of its desire is reached. But when controlled and turned upward by means of a trained will, it becomes a steady never-failing light, illumining every object upon which the soul seeks any information. In this frame of mind man's attention is turned toward the study of self, and the fires of life—the energies evolved in the plasmic structure—are deflected from the phenomena, and depolarized from the animal impulse which profanes the house of God, permitting higher spiritual intelligences to impress directly or indirectly the soul with those facts in spiritual being which belong to each individual who is to enter into the body of the Lord.

If the soul is ignorant of the higher law of self-restraint, and inbreathes the lower animal passion, it invites into its vital being low and debased spirits, whose name is legion, causing man to deny the very existence of God, becoming as it were the habitation of demons;

therefore never knowing the existence of pure and immortal beings who approach those who have attainments in the life of regeneration, and reflect upon them those thoughts and ideas by which a work of use may be accomplished upon earth; thus advancing the race from age to age to greater culture of mind, and final acceptance of the laws of eternal being.

The soul thus awakened from the dead, realizes that on its plane of activity it has access to a form of use reflecting the Universal man. It has ability to think, and the organs to memorize and to express ideas, it has desires which create a passion in its heart for the beautiful, the harmonious, the orderly, the pure, and the true. It has also access to the vital energies by the use of which it sustains the never-ending consciousness in being; and in that aura communes with intelligences dwelling in the upper realms, becoming of use in service to those with whom on earth he was affiliated, and finally it has at its disposal the elements of nature below so as to construct on the visible plane a social structure, the visible Kingdom of God. That as yet there are so very few who realize the necessity of socialization is only an evidence that the esoteric people are not yet fully awake, being held in darkness thru some attachment to the world of phenomena, fearing to relinquish dead ideals, dead issues, and a dead system.

However, we are approaching rapidly the time when this song will be sung in the land, 'We have a strong City; salvation will God appoint for walls and bulwarks. Open ye the gates that the righteous nation which keepeth the truth may enter in. O LORD OUR GOD, other lords beside thee have had dominion over us: but by THEE only will we make mention of THY NAME. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited them and de-

stroyed them, and made all their memory perish." "And I heard a great voice out of 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." (Isa. xxvi. 1, 2, 13, 14; Rev. xxi. 3.)



A Willing Mind

BY DINAH

"If there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not."—II. Cor. viii. 12.

✿✿✿✿✿ If we look at this statement carefully, we
 ✿ I ✿ will find that it contains a marvelous truth.
 ✿ Who is there who at some time has not been
 ✿ associated with some person or persons in
 ✿✿✿✿ some work who has not felt the deadening
 effect of unwilling minds? Who has not seen those who
 had the powers to do and to accomplish rendered utterly
 useless by an unwilling mind?

Again, who has not seen those who had little natural ability for the work in hand, prove very efficient by their great desire and willingness to do and to accomplish.

God is a wise teacher and a loving Father, and he does not look for figs from thistles. If his children are willing and desirous of using the talents that they have, he will never ask them to use the talents that they have not.

Indeed some things are better not done at all, than to be done unwillingly, for by doing some things unwillingly, we often do one an injury, especially if it be done in the form of a favor. To illustrate. A friend said to me on

learning that I was about to take a trip across the continent, "I would ask for a pass for you over the railroads if I was not afraid that they would give it to me." His speech surprised me, and I told him that I did not understand the meaning of his statement. He then said, "They have past very strict laws regarding issuing passes, but if I should ask for one they would probably give it to me on account of my position, and not out of a real desire to do me a favor; and I do not want any favors unless they are granted willingly."

Who has not had favors granted them that galled their very souls, because of the unwilling spirit in which they were granted?

When we consider that there is no one who has amassed wealth so great, no one with powers of wisdom and learning so profound, no one with spiritual unfoldment of so high a degree, that at some time is not compelled to receive favors or loving services from others, it behooves all to look and examine carefully into this subject, for herein is much to be learned—much that is important to the neophyte.

First, we should do well to consider how we grant favors or services. Are we granting them in a way that we should like others to grant them to us? As there is no one but at some time will be in need of loving service from others, so is there no one exempt from granting favors; for the recipient must necessarily imply a doner.

There are those who are forever asking favors and will not exert themselves if they can get some one else to do for them, while there are others that have too independent a spirit, and do not ask from those that they should ask from in time of need; and between these two extremes there is a great diversity. Some are overworked serving others, while others are weakened resting and depending on others, "I mean not 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 an equality."

If one gives of what one has an abundance of to another who has nothing of that quality, and he receives in return some thing that he is in need of, then as Paul has so well put it "There is an equality."

Again, some who are in a position to do so, will often exact favors or services from those whom they think they have some power over. But no one who has ever had any great spiritual awakening will do this, for their wisdom will show them the great harm that this will cause. Right here some fail to realize that it takes just as large a spirit to receive a favor in the right spirit as it does to grant one. Who has not gone thru some great tribulation to render a loving service to one of so large and magnanimous mould of mind and soul, that the hardship of the service was forever lost sight of, because of the gratitude and love in which it was received.

One good test to follow in granting favors is to see to it that we render the favor in love, if we find that we cannot, then we had better not grant it. For often the love that goes with a favor does more good than the service itself. The same test should be applied to the recipient, "Can I receive with gratitude, with loving thankfulness first to God for sending me the succor then to his messenger?"

The Christ who walked the earth some two-thousand years ago was our great teacher in all things, and he plainly said that he came not to be ministered unto but to minister; he also said that he came to render services of which he was not ashamed. Neither was he ashamed to receive loving services from others, even tho his friends were far inferior to him in spiritual gifts.

The Coming Kingdom

BY H. E. BUTLER

(Reprinted from "The Esoteric" of February 1894.)

THRU all time, the human mind has looked forward to, and idealized, a happy home and loving companionship. The loving disciple John said, "God is Love and he that dwelleth in love dwelleth in God." That divine spark in the human breast causes this ideality, and as all knowledge is gained only thru experience, the world has been experimenting on these divine principles until the majority of the human family have come to the conclusion that no human love can be continuous; and it has been debased into the grossest passion, until mere licentiousness has become so prevalent that many think it the normal course of life: and we believe there are, because of it, to-day, more unmarried men and women than in any other period of the world's history; certain it is that there are many more divorces. If we should say that this is because of a higher state of intelligence, it would no doubt call out criticism, but such is undoubtedly true; for all true intelligence arises from the consciousness of the soul.

It is well known to the mental philosopher that the physical brain can not, and does not, furnish the knowledge that is possessed by the truly intellectual. The soul seldom forgets any experience of its entire existence, while the brain is continually forgetting the past, and living in the present and future. This is right and good,

and as God would have it; for to live in the past is to stop all progression. While the soul remembers the past it is only such of the past as is of use in the present; but the soul being nearer to the spiritual, can reach out into the fountains of the cause world and gather in whatever of truth is necessary for the occasion.

That which has been denominated in the past as conscience we, for the sake of a clear understanding, denominate the consciousness of the soul. The Bible says, "Whatsoever ye bind on earth is bound in heaven;" and this is a law which obtains under all circumstances; therefore, whatever a person believes with the intellect to be right or wrong is their law which they have made on earth, and is accepted as such in heaven until human experience demonstrates to their intelligence that it is not a correct law or course of life; then that course is condemned by their own soul, and is condemned in heaven for them, and their conscience will no longer chide them, unless they continue to lead that life which they know to be wrong.

Thousands of men and women thruout the land have become conscious that there is something wrong in the old marriage relations, notwithstanding their soul and all the feelings of the body eagerly reach out for it, and cause them to realize it as the most sacred and holy relation of the human family. But if the soul so instructs them, and reaches out for it, why is it that the same conscience immediately afterwards condemns, and desires to be freed from it? The only answer that can be found is, the real object which prompted those holy desires was not understood, and was violated in every particular, and instead of Godlike love binding them closer together, conscience condemns them and closes the door of loving sympathy to that kind of a life. But as all their former teachings, and the thoughts, feelings,

and desires of all their associates contradict the admonition of the soul-consciousness, and constantly condemn every thought of obedience to it, they are in a dilemma, and many live for years condemning themselves for having such thoughts and feelings. But is it a condemnation of self? for when a person condemns the promptings of the soul arising from its recognition of divine law, such condemnation is not only of the soul, but of God and his laws. But the influence of surrounding minds, which continually condemn the higher law, reflects upon their mind condemnation for any feeling or desire to leave the old, perverted order and enter the divine order, and causes them to feel that they are condemning themselves.

There certainly is no remedy for the rapidly growing condition of base sensuality, except such as lies in a knowledge of the true, divine order. This, we, thru THE ESOTERIC, have been laboring to present to the world for the last seven years, during which time many homes which were discordant and unhappy have been made harmonious and comparatively happy, as will be seen in the testimonials which have appeared in the magazine during the last three years. This is not the most important object of our work, for it relates only to a higher and a holier order of regeneration, which, however, is very necessary to be established in order to remove the present evils that are festering in the human family, and to bring into existence a higher order of men and women to people our planet. But among these is another class who have, thru actual mental and soul development, reached a physical condition where it would be impossible for them to give a child a good, healthy body. For years God, thru his wise laws, caused the highly intellectual and spiritual natures to marry low, animalized natures, in order that there be an equalization in the human family,

otherwise the gross would become grosser and the highly intellectual, finer; but development among our people has reached a height where intelligence governs them to that extent that they will not so unequally marry; and every man and woman whose intelligence has reached a degree of development where there they are capable of and have a desire to understand these divine laws and methods which have characterized THE ESOTERIC from the beginning, do by that very fact demonstrate that they are incapable of giving offspring proper physical bodies. Therefore we hold that this class of people, by those undeviating laws of evolutionary development, have no right to continue in the law of generation.

Those who have a desire for marrying and raising a family of children, we believe that desire is prompted by the soul's consciousness that they are not only capable of producing good children, but that their work in that direction is not yet finished. But those whose desire—transcending all others—is to reach the highest goal of human attainment, are the ripe fruit of this age. To them we would say, there are heights and depths and breadths of knowledge, mind powers and accomplishments possible to you, now, in the world, transcending your highest imagination. Many of the occult books and novels tell us of men who have reached such high attainments that they are able to rule and govern in whatever sphere of life they are pleased to operate, and that they are able to command the elements of nature, heal the sick, cast out devils, and, in fact, do all the works we read of in Bible days, and furthermore, that these men set no value on gold and silver, except for its use for the day, and where they see fit to settle down in a home of their own they are surrounded by transcendent luxuries and elegance beyond that of the most wealthy. Now are these fables? or, are they a few of those things

attainable? What did Jesus say of this? See Mark x. 29, 30, and John xiv. 12. Yes, we know that these conditions and greater than these—for these belong only to the external appearances, but the thought-powers and the soul consciousness have a value infinitely above all that earth can possibly give—are reached in the sixth degree of the order of Melchisedec.

None of these occult works which tell you of these things give you any idea of how they are attained, unless it be, perchance, thru the methods of Hindu magic, or some other vagary that has no foundation. But we have come to you with *methods* from first to last, and methods which are so practical that every one *knows*, after taking the first step and onward, that they are real and practical, and none of them merely ideal.

Now if the first which we gave you have all proved true, have we not a right to claim your further attention, even tho it contradicts some of the strongest impulses of your whole being? for have not those—the strongest impulses—deceived many of you in the old marriage relation? And now I tell you, who wish to reach the highest goal of human attainment, that if you marry it will deceive you again; even tho you idealize and determine to live that high and holy counterpartal life, yet it will deceive and turn your course into other channels. Now, remember, we do not forbid to marry, we only tell you that if you wish to reach the highest goal of human attainment on earth, you must wait until you know something of the high and holy condition referred to by that great and holy master, Jesus, when he said, “For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.” If you wait and labor on until you obtain the resurrection, then you will know how the angels live, for you will see them and associate with them while here in the earth body. When Masonry was fresh

from the hands of that holy Melchisedec, king of Salem—the house of God—that existed at the time of Abraham, it was understood that the resurrection, and the decomposition and throwing off of the old, fleshly conditions was a work which must be accomplished by the neophyte before he was master; and there exists among them to-day a grip, and an allegory, which in that early age belonged to the fifth degree,—which it always will, for man can not change that divine order. Masonry, as known in the world to-day, has been altered; its holy occupant cast out, and in place of truth and vitality has been installed error and ideality, and that old and sacred Temple is used as a place where bad boys may amuse themselves in play.

The time has come when God and his Holy ones are again to build that holy Temple, and the glory of this latter house will transcend the glory of all that hath preceded it; and you, dear children, who are striving for the highest goal of human attainment, are called to be builders of that house. Know this, that the high and holy condition with which your soul impresses you can not be maintained on earth until that house is builded; and while you are climbing up thru the first, second, third, and fourth degrees, the life within you is getting more refined, and becoming more potent, and reaches out stronger and yet stronger in its desire for that ideal love and companionship, till you stand before the door of that royal fifth, and that which is allegorically exprest in the Master's degree becomes a realized fact to you, and you stand forth a resurrected man, holding the keys which are found in that great name of God. Then indeed you will open and no man can shut, and shut and no man can open, "for thou hast a little strength." So hold on and hold out in your determination and your forward trend, for the gold you seek is worth more than all the treasures

earth can give, of every name and nature. Neither is it so far from any of you as some of you who are playing at occultism would have you think. We know one instance of one who reached the royal fifth in a little more than four years. If one can reach that point in that time, certainly others can.

When we discovered in our travels on this highway what magnitude and glories were to be planted on earth, and that they could not exist here under the present conditions, we determined to go before the people, tell them of that wonderful world that we had found, teach them of the roads that lead thereto, and thereby lead out a people from the slavery in Egypt into the promised land flowing with milk and honey,—which indeed is the glory of all lands,—and there build the temple, and make it possible for that glorious state which now exists in the heavens to perpetually exist on earth; for YAHVEH. who cannot lie, has promised to set his name there and to dwell there with his people FOREVER. But we wish to repeat what we have said to you before: This road grows narrower and more difficult all the way to that Holy City. The angel told Esdras it was so narrow that but one could pass at a time: so if you contract to take one with you, the way will be found too narrow, and you will be compelled to stop. None but those who are able to tread that rugged path alone, unaided by other hands only as the light-bearer illumines the way, will ever be able to enter. As the ancient one said, "Naked we came into the world, and surely we can carry nothing out." But remember, he who brought the greatest light concerning this country said that tho you give all for this attainment you should receive an hundredfold in this present. He who said this, was poor, despised and afflicted of men, a man of sorrow and acquainted with grief; but he triumphed over death and defied the grave. Let us follow on; it surely is the

air we breathe is full of love, and we can breathe it in as we breathe.

It flows into the body by means of the nerves in vibratory waves, and comes into the consciousness in thrills of ravishing pleasure.

We see it in the sunshine, in the beautiful vivifying rain, which together causes to spring up on every hand vegetation of every kind, every leaf of which breathes out life-giving oxygen, taking up in exchange the vilest refuse from earth and air, and clothing the face of nature with flowers and fruits. "This spontaneous outpouring of love is the most marked of the Divine attributes, the love that gives everything and asks nothing. Pure love brought the universe into being, pure love maintains it, and draws it upward toward bliss." And when we *know* the

KNOWLEDGE—SURPASSING LOVE OF CHRIST,
so that we become rooted and grounded in the Divine love, then we begin to pour out love on all who need it, making no difference, seeking no return. For the spirit of Jesus ever seeks to do good to them who cannot recompense; who can do nothing in return. Jesus says, "Do good and lend, hoping for nothing again; not only to those who cannot recompense you, but to those who hate you, and thus overcome evil with good. James Naylor, the Quaker, after being whipt and pilloried, and branded, and his tongue burned with a red hot iron, only two hours before his death, thus describes the spirit of love. "There is a spirit which I feel, that delights to do no evil, nor to avenge any wrong, but delights to endure all things, in hope to enjoy its own at the end; its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty or whatever is of a nature contrary to itself. It sees to the end of all temptations, as it bears no evil in itself, so it conceives none in thought to

any other; if it be betrayed, it bears it, for its ground and spring is the mercies and forgiveness of God; its crown is meekness; its life is everlasting love unfeigned. It takes its kingdom with entreaty and not with contention, and keeps it by holiness of mind. In God alone can it rejoice, tho none else regard it, or can own its life; it is conceived in sorrow and brought forth without any to pity it, nor doth it murmur at grief or oppression: it never rejoices but thru suffering; for with the world's joy it is murdered. I found it alone, being forsaken. I have fellowship with them who have lived in dens and desolate places of the earth, and thru death obtained the resurrection and eternal holy life."

To bless them that curse us and to do good to them that hate us, is not only above and beyond human nature, but contrary to it, and until thru regeneration we are made

PARTAKERS OF THE DIVINE NATURE

we cannot attain to it. By this means therefore we prove that we are true "children of that Father of ours which is in the heavens" and that "Christ dwells in our hearts by faith," until we become by

GROWING UP IN ALL THINGS UNTO HIM,

rooted and grounded in love and filled unto all the fullness of God, unto all the plenitude of the Divine Nature. This may be entered upon *suddenly* by faith, as the Spirit came at pentecost, but is notwithstanding a process of conception, gestation, and birth gradually infilling and transmuting every atom of flesh into immortal substance.



WHEN we can learn to do our work as the little bee makes its honey, or as the faithful horse draws its load, without noise or desire for gratitude and appreciation, then will our services become acceptable to the Father.

Doing the Truth

BY ENOCH PENN

★✱✱✱★ ONE day a lady remarked to me that the philosophy of a certain Hindu cult was much superior to that of the Christian religion. She then went on to state certain practises of so-called Christian people, and compared these practises to the teaching of the Oriental philosophers. My only reply was. Do you know of any persons who, after having put the teachings of the Christ to the test by making those teachings the law of their lives, having really lived according to his teachings, who have turned from them to any other philosophy claiming that the teachings of Christ are inferior?

How easy it is for the unthinking ones who have never really put the teachings of the Christ into practise, and therefore are in no way qualified to judge them, to become infatuated with some other system of philosophy when it is presented to their minds.

We may well question if one who has known, even in the common, vague, general way, the teachings of the Christ since childhood, and has not put those teachings into practise, even tho becoming enamored of some other cult would put even that cult into practise.

To know of and to be acquainted with a system of philosophy is one thing, but to put that system of philosophy into practise by accepting its tenets as the laws governing one's actions is a very different matter.

In James ii. 19 we read, "Thou believest that there is

one God; thou doest well: the devils also believe, and tremble." We observe that tho they believed in God they remained devils still. For one to know and believe in the virtues of a system of truth, if that knowledge and faith does prompt to a life according to it, is to know and to believe in vain. This prompts the question, "Can faith save him?" Also it brings the answer, "Faith without works is dead."

These things are so obvious that it seems almost childish to state them, and yet when we consider how few there are out of the myriad millions of profest Christians who make it the business of their lives to know, to understand, and to live according to the teachings of the Lord Christ, it seems as if the vast majority of the people think that if they only say, "Yes I believe," that the work is done. The Christian people do not believe the teachings of the Christ. Few if any of his statements are accepted as true, save in the vaguest and most general sense. Few indeed believe his statement, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." The Christian teachers have informed the people that it is an easy thing to be a Christian, to find the way and follow the Christ into the regeneration. And so into the churches they flock saying, "Credo;" white men, yellow men, black men by millions.

Yet we hear the warning words of the Christ, "Strive to enter in, for many I say unto you shall strive and shall not be able." But lest these words discourage some he further admonished, "Nevertheless, strive." Apparently the Master would convey the idea that all effort in the right direction is good.

It is not for one to say to another, "you are," or, "you are not able to find and to enter in thru the gate," but rather it is for each profest follower of the Christ to

ask, Have I entered the gate." "Am I really following the Christ?" "Does my life conform to his teachings?"

To the thoughtful mind it is an appalling fact that millions of profest Christians are to-day at each other's throats, and the Christian world is red with blood. It would seem as if humanity has gone mad. No wonder the poet exclaims,

"Oh, earth! Sad earth!
How, like a maniac child,
Thou wanderest thru life's wilderness."

One cannot go with the crowd after the Christ, for the crowd does not follow him. One cannot be popular and follow him, for his teachings are not popular. We dare to make the assertion that no popular religion is a true religion, for the simple reason that the popular mind cannot grasp spiritual truths. The Lord Christ showed how clearly he understood this, for after having stated some deep truth concerning spiritual things to the people he would say, "He that hath ears to hear, let him hear," as much as to say, "If you are able to grasp this truth it is for you, if you cannot grasp it, it is not for you; grasp it if you can."

The Master said: "Whosoever heareth these sayings of mine, and DOETH them, I will liken him unto a wise man." And James admonishes us: "Be ye DOERS of the word and not hearers only, deceiving your own selves."



THE vital point with every soul is, not how many great spiritual truths does he know, but how many can he demonstrate?—D—.

Suggestions of Thought for Musings

BY H. E. BUTLER

(Reprinted from "The Esoteric" of September 1893.)



THE light-rays that come to earth bring with them the thought essences from the stars, planets, and suns; bring with them the qualities of races unknown and unknowable to mortals here on earth; for every star is peopled with inhabitants diverse from all that is known on earth. God in his infinite wisdom makes each world a part of every other world, and some of the qualities that cannot be received by the mind of man in the present low stage of development of our earth, are taken up by the fruits and vegetables, plants and flowers, also by insects, and the waters of the ocean, as the germs out of which, in the æons yet to come, there will be developed like minds, feelings, thoughts, and emotions.

We have said in former articles that in involution the elements intended for the development and growth of the inhabitants of earth descended thru man down thru the lower orders of life, but if this were true in the absolute, or rather if this were the only way earth received any of these elements, there would be found on our planet nothing but what was good and wholesome for man's use; but there are found many poisons, and elements which would produce marvelous changes in the human system, if brought into contact with it. In many

cases this is because they contain elements and qualities that man is not yet capable of receiving and utilizing; for our planet earth is still in a low stage of animal development.

Even the most highly developed man or woman upon our planet, is but gross animal compared with the grand souls that walk the planets and suns that sparkle in our heavens. Many cycles of development must yet come before we can compare with those who dwell in some of the dim worlds that float in space, and what could we say of those souls who inhabit those brightly radiant suns that illuminate our night? We know but little more about the universe in which we live than the grasshopper knows about the mind of man.

“When I consider thy heavens, the work of thy fingers, the moon and stars, which thou hast ordained: What is man that thou art mindful of him? and the son of man that thou visitest him?”

For an illustration, let us consider for a moment, Sirius, that beautiful star which adorns the heavens during the winter season. By the aid of most powerful telescopes, astronomers have discovered that around it revolves a world whose volume is so immense that it would take 7 suns the size of ours to equal that one world: and we can form only the vaguest idea when we begin to consider that Uranus is 70 times larger than our earth, Neptune 100 times larger, Saturn 700 times larger, Jupiter 1300 times larger, while Mars, Venus and Mercury are smaller: yet all these balls, or planets, might be laid side by side, touching each other, and they would not fill a space or form a line reaching from the circumference of our sun more than one fourth of the way to its center; yet the sun is only one seventh of the bulk of one of these planets of Sirius, and what then must be the bulk of Sirius?

Then stop and consider the fact that worlds grow, and according to their size is their age, and according to their age is the state of their development and mental unfolding; and as worlds grow they incorporate added qualities, which become part of the race. From this the greatest minds of earth can form but a vague estimate of what wonders of mind exist in the universe; and all this mind grows from God, as the tiny branch grows from the mighty oak. Now, as we live under the influence of these wondrous mind-powers, how important it is that we should avail ourselves of every facility offered us to increase our capacity to receive, know and understand these gigantic minds of other worlds.

Why, dear friends, could we but meet face to face some of the lowest men of those grand suns that float in space, their dignity, grandeur of mind, excellence of quality, and wonderful luminous soul-powers would transcend our highest idea of God—Divinity itself. How small we seem when we “consider the heavens”—God’s heavens; when we know that our earth is a little dark grain of sand compared to the worlds and systems of worlds that float in space.

Up to the present time the inhabitants of our world have been ruled the same as are the beasts of the forest, by brute force. Look at England, Germany, France, Russia, and all the great nations, armed with their floating batteries and mighty guns, intimidating and holding in check each the other by virtue of their power to kill and destroy! Each animal fights for mastery, and when he has obtained it, keeps ever prominent his power of conquest. All the great nations of the so-called civilized world are doing the same as the barnyard rooster, only they have used mind-power to obtain facilities to destroy life more quickly and effectually, but they are applying the same law.

Now the time has come that our race has developed to where a higher law must obtain. The last great struggle of all nations is now upon us, in which they will find from experience—which is the only teacher—that force of arms is not the true method of perpetuating peace and tranquility, but that a higher law must be recognized and received: that law taught by the humble Nazarene, expressed in the words; “Peace on earth, good will toward men;” and that instead of fighting like the lowest hoodlums and destroying each other, mind must be enthroned. Reason—not of the animal, sensuous nature—but of the higher spiritual nature must be enthroned, and when it is thus enthroned, then men and women will see that the ROOF of all the evils which infest our fair earth is the abuse of that one God-given principle—sexual generation.

When that is rectified by men and women living the true regenerate life, then will there awake in the soul of man a consciousness of the mind of his God, and he will realize that all are brethren. Then peace and harmony will reign supreme because God is our Father, and from Him, or It, we draw all mind qualities, all conscious thinking powers. When these powers are merged in God, because of the capacity to realize the wonders which lie before us in the work of evolutionary development, and the fact that each mind is affected by every other mind, then it will be observed that peace and tranquility can be maintained only by complete harmony with the mind of the Creator.

But before this glorious time can obtain on our planet the majority of the human race will destroy each other, because we are now in an age in which materialism predominates. Gold is God; therefore, in order to cleanse the earth and prepare it for the nobler race which is to begin the new cycle now to commence upon it, the in-

verted and unfit of the human family must destroy their own physical bodies.

We said that brute force ruled the world, and if that condition must be destroyed in order that the higher may come in, then it follows that all those individuals that are active in perpetuating this rule must physically perish and be taken from the structure in earth form, and in the accomplishment of this, all rulers, as such, with every government and institution protected by that government, must perish and pass away, and the words of the angel to John the Revelator will be literally fulfilled where he said;

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are past away.

"And he that sat upon the throne said, Behold I make all things new."



Prejudice

BY RUTH

ALL prejudice against an individual of any nationality because of present war conditions, or a feeling of favoritism toward another for the same reason has no place in the heart of the true Esoterist. But the true Esoterist, like the master, Jesus the Christ, claims all as his mother, and his brother, and his sister who are doing the will of the Father.

True, we may say that each living soul is doing God's will in that God is the Creator and substance of all that is, but on the other hand, God created man a free moral

agent, and grants him the exercise of his evil desires, in order that thru them and their results, he may learn to choose the good and reject the evil. But he says thru the mouth of Isaiah (v. 20): "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!"

Say not that God tempted any man to evil doing, it is selfishness and lack of knowledge of God's spiritual laws that are at the root of all wrong doing. It is not your nationality, it is not your creed, not what you *claim to be*, it is what you *are*, what you *do*, that makes you a brother or a sister of the son of God. Neither are all who call upon his name accepted by him, for he plainly says of those who claimed to have done mighty works in his name, "I never knew you." They are His, who are ever ready to do the will of the Father; to say, thy will, not *mine*, be done," no matter what it may appear to take from them or what the dangers to which it may expose them.

When he shall appear, shall he find faith on the earth? Are there many who at all times, under all circumstances are prepared to say—"Thy will not mine be done." The willingness to do God's will, you see, has nothing whatever to do with one's nationality, one's country, or one's birth: but it is in the overcoming of the human desires, prejudices, and *will*. And the overcomer shall see—"A great multitude, which no man could number, of *all* nations, and kindreds, and people, and tongues." (Rev. vii. 9.) How human it is to give way to the impulses of prejudice or favoritism, and how ungodly!



The Strait Gate

BY ENOCH PENN

✿✿✿✿ HE Lord Christ said, "Strive to enter in at
✿ T ✿ the strait gate: for many, I say unto you,
✿ ✿ shall seek to enter in, and shall not be
✿ ✿ able." Again he said, "I am the door."
✿✿✿✿ That is, "I am the gate," for a door, and a
gate are used symbolically as a means of entrance. This
is implied by the Master in his further statement, "By
me if any man enter in, he shall be saved."

Being admonished to enter the path of life by a certain means, implies that the way may be entered by other means. This was illustrated by the parable of the man who had entered at the wedding feast not having on the wedding garment. The man was IN just as much as any of the others, but he was not permitted to stay in, and the fact that he was first bound and then cast out shows that he would have been better off not to have found the way in. Likewise the Master also said, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

If we reduce the symbolic terms, the gate, the door, the way, to plain English, we state the matter thus: There is a way, a manner, a method of living that will enable one, first, to become conscious of another and higher realm of existence, and of those intelligences who inhabit that realm; second, the time will come when the earth will be cleansed of its present evil conditions, and prepared so that those who live according to this

manner of life will not only be conscious of that higher realm and its inhabitants, but will be enabled to ward off all the evils of this life, all sickness, pain, and death. To teach this manner of living Jesus came to earth. He taught this method of life both by example and by precept. Because he taught by his example, he said, "Follow me." That is, "Live as I live." "Follow my method of life."

When Jesus said, "I am the door," "I am the way," he meant that he was the embodiment of that manner of life that enables one to enter into and live in that condition called "the way of life." Therefore his words were a declaration that his manner of life is the true method whereby one who so lives may become conscious of that higher realm, the angel world, and associate with the inhabitants of that realm while here in the body, and finally, when conditions permit, to overcome the power of death to destroy the body.

We note one fact, it is, much that Jesus taught his disciples is not recorded. He spoke in parables to the people, but he explained his teachings more clearly to his disciples. Of these explanations but few are recorded, so that we are necessitated to turn to the disciples to find a fuller statement of his doctrine.

Jesus declared himself to be a son of God. Thruout the first three Gospels, Jesus was always called A son of God, and not THE son of God. We think it unfortunate that the translators have seen fit to make this change, for the simple reason, had the fact that Jesus was so often called A son of God been well known to Bible readers, it would have thrown an entirely different light upon the subject.

By his method of life Jesus became a son of God and was so acknowledged at the time of his baptism, at this time the Spirit of God declared, "This is my beloved

son," and since Jesus' mission was to teach the people how to become sons of God even as he, the Spirit continued, "Hear ye him."

Because Jesus followed a certain method of life, the time came when the Spirit of God declared, "This is my beloved son in whom I am well pleased." Also the heavens were opened unto him, that is, he became conscious of the heavenly world, and also, the Holy Spirit descended upon and abode with him.

Three things belong to and manifest the attainment of Divine Sonship. These are to be attained by all those who follow Jesus, thus becoming sons of God. First, God's acknowledgment of his sonship; second, a consciousness of, and acquaintance and association with those in the angel world; and third, a consciousness of being overshadowed and guided by the Spirit of God.

When these three things are attained by any one, that one is walking in the path of life. Now mark, the attainment of that condition called Divine Sonship, or sons of God, is the full preparation for walking the path of life, is the entering in thru the door, is the preparation for so living that tho the body dies, still the individual remains conscious in that higher realm, the angel world. And when enough persons attain this condition, by the power of their united effort, even the death of the body for them is no more. Jesus said of these, "Nether can they die any more: for they are equal unto the angels, and are children of God, being children of the resurrection." The Psalmist cried, "Behold how good and how pleasant it is for brethren to dwell together in unity! for there the LORD commanded the blessing, even life forevermore." And in Revelation we read, "And there shall be no more death."

The vital point for us to consider is the method of living that enabled the man Jesus to become a son of God,

which method of living will enable us also to become sons of God, even as he.

The disciple John shows us clearly in his epistle (1 John iii. 9.) the physical condition necessary to attain ere one can become a son of God. He said, "Whoever is born of God doth not commit sin [doth not miss the mark]; for his seed remaineth in him: and he cannot sin [miss the mark], because he is born of God." In the original Greek the term here rendered "sin" means "to miss the mark," as the arrow of an archer misses the mark aimed at. In creating man the mark aimed at by the Creator is Godlikeness and the dominion over all nature, such as was manifested by the Lord Christ, and this mark will not be mist by the one who overcomes the power of the forces of generation to control his body, so as to retain in the body all the seed generated therein. Then John goes on in the next verse (10) to explain, "In this [retaining of the seed] the children of God are manifest, and the children of the devil [the accuser]." Thus John declares that the manifest difference between those who are called "the children of God" and "the children of the devil" is that the sons of God do not lose their seed.

In speaking to the Jews at one time, Jesus declared himself to be a son of God, by speaking of God as his Father, but referring to them he said, "Ye are of your father the devil." The devil of the Bible is the impulse to generation, and all that belongs to its realm of action. This impulse was implanted in the world-life by the fiat of the Creator, and was repeated to man in the words, "Be fruitful and multiply." This generative impulse controls all living things, save only those few who have overcome it and, as a consequence, whose seed remaineth in them. It is evident that those living under the generative impulse, and who for this reason are called, "Children of this world," "of wrath," "of disobedience" and

"of the generation;" are not walking in the way of life. This explains why Jesus said, "For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it" (Matt. xix. 12). For the sake of attaining Divine Sonship and the kingdom of heaven, they withdrew from the realm of generation, and overcame the power of the generative impulse in themselves. For the same reason Jesus said concerning those in the regeneration, "They neither marry, nor are given in marriage, but are equal unto the angels." For the object of marriage is generation, which means a surrendering of one's body to the generative impulse.

Here then is the door, "the strait gate," that one must pass thru to enter and walk in the path of life. Few, very few, we believe, in the past have been able to find this gate. Nevertheless these things are plainly taught in the Bible. The Lord Christ said, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."

Concerning this way of life, the prophet Isaiah (xxxv. 8, 9.) cried, "And an highway shall be there, and a way, and it shall be called The way of holiness; the UNCLEAN shall not pass over [travel upon] it; but it shall be for those: the wayfaring men tho fools [ignorant, uneducated], SHALL not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

A Daughter of God

BY ARITA

★★★★★ S he thinketh in his heart so is he." While thinking on the thought exprest in this quotation, I recalled something Brother Butler said once with reference to speaking of a person according to his occupation. I do not remember his words, but in substance he said: "The world probably little realizes how much truth is exprest in the naming of a person according to the work he is engaged in." For instance, we name a person engaged in baking, a baker; one who is engaged in the practise of law, a lawyer; and so on thruout all the occupations and professions. The reason that people are called after their occupation is that they portray in all their mannerisms and expressions just what their occupation is or has been; and this is due to their giving up their mind so largely to their occupation. The quality of the thought that a person is engaged in determines the quality of the person.

In thinking upon this subject, the question arose in my mind: What do I wish to be called? and no answer would satisfy me except one: "A daughter of God." What, then, constitutes a daughter of God? No doubt to be a daughter or a son of God, one must be born of God, as were the apostles of whom Paul said, "Now are ye the sons of God." They were begotten of God on the day of Pentecost when God's spirit entered into them. They had completely dedicated their lives to him, their whole

mind was given up to doing the things that please him; therefore they were in a condition to receive of his mind or life. And in this day, if we wish to become sons or daughters of God, we must make conditions that will enable the angels of God to draw near and impart to us his holy spirit; that is, we must dwell on God's works, his purpose in creation, and his methods for carrying out that purpose, which Brother Butler has so clearly set before us, and thus ally our mind with the mind of God. When we have thus become sons and daughters of God, we shall manifest, in a measure, his love and wisdom, and we shall then have the blessed privilege of knowing, as did the Christ, that we do always the things that please God.

The time is no doubt near at hand when God will need sons and daughters to help in the establishing of the new conditions that are promised in the Revelation, after the breaking up of the old order, which is now taking place.

Let us therefore heed Paul's admonition, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. iv. 8.)



"THOU shalt be served
Thyself by every sense
Of service which
Thou renderest."

KNOWLEDGE comes by hard experience, but wisdom comes by righteous living.—H. E. BUTLER.

Letters

Shreveport, La. July 29, 1917.

Esoteric Publishing Co.

Dear Friends:

The thought has come to me that the present is an opportune time to bring the little book, "PRACTICAL METHODS TO INSURE SUCCESS" prominently before the public, and give it a national and international publicity that under normal peace conditions would hardly be possible. Thruout the country mobilization camps or cantonments are being established to take care of men who have enlisted or will be drafted for the army. At each one of these cantonments, the Y. M. C. A. will have a headquarters established to supply literature and amusements of different kinds to the boys. The idea that came to me was to get in touch with the several headquarters of the Y. M. C. A. and get a supply of the little books at each cantonment, in order that if possible every one of the boys could have a copy if they wished it. I think it could also be arranged to send a supply to France, for the camps there, and also to the convalescing hospitals in all the countries engaged in the war. I feel sure that this could be done, provided you could supply the books at a small margin of profit. Think what an opportunity it would be to get these important truths before thousands of young men whose minds might be in a receptive mood to receive it! It is surely worth a tremendous effort.

I think it might be taken up also by the Overseas Club, with headquarters in New York and London. I would suggest that you call the attention of all the

friends of BIBLE REVIEW to the matter either thru the magazine or by letter, and see if something cannot be done to take advantage of this great opportunity to disseminate the truth. I am sure that among the many readers and friends of BIBLE REVIEW there are some people of influence who would gladly lend their help in any way possible. The time may be short. Let us all work while it is called to-day, for "the night cometh, when no man can work."

If the thought is practical, and you can see your way to take it up, I shall be glad to co-operate with you in any way that I can.

Yours very sincerely, J. G.

Regina, Sask., Canada. July 11, 1917.

The Esoteric Fraternity,

Dear Sir:

I have received the "SOLAR BIOLOGY" that you sent me, and like it very much. I only wish that I had had it years ago. I wish it was possible to put it before the public in such a way that they could be brought to see its great use. It is an exceptional book and one which should be more understood, and then a large portion of earth's troubles would be made much smaller. I am now able to send for the other books that I have been wanting for so long. "PRACTICAL METHODS TO INSURE SUCCESS," etc. Also I should like "THE ZODIACAL INDICATOR," for which find the two money orders enclosed.

Yours very sincerely, (Mrs.) M. B.

Wesleyville, Newfoundland, Aug. 4, 1917.

Esoteric Pub. Co:

Enclosed please find Post Office order for one dozen

"Practical Methods to Insure Success," and 50 cents to defray postage of kind and prompt letters of advice sent me at different times. I hope to reciprocate in some way some day for kind letters.

I firmly believe in "Practical Methods" and have been trying to distribute as many as possible. "BIBLE REVIEW" also I am introducing where possible.

I believe that the truths put forward by the Society will have due effect, for I know that it is God's word and must be productive. "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 whereto I sent it." (Isaiah lv. 10, 11.)

I believe we are in a transition period of the world's history, an exit from the old to the new; but it looks as if much destruction of property and life will take place before man will learn the necessary lesson. So many people are blaming others for world conditions. They do not seem to realize that this is a reaping period, and that all who have sinned are responsible for conditions that exist to-day; and instead of looking within for the trouble they are throwing the whole responsibility upon others.

With sincerest wishes for the progress of the Fraternity,
Yours, E. B. S.

Knoxville, Iowa. July 24, 1917.

Esoteric Pub. Co.

Gentlemen:

I have been wondering if my subscription has not

expired, so I enclose my check.

Your request that names be sent to you of persons whom you may be able to interest in the Esoteric Teaching, I have looked into, and I do not know of a single soul that would be interested. They all seem satisfied with their forms and rituals, and content "without the power." As you say, "The night cometh, when no man can work." When the world's holocaust is over, there is likely to be a readjustment of Christian thought, but it will take a dynamite jolt to do it.

Sincerely yours,

J. R.

B. E. F., France. June 24, 1917.

Esoteric Publishing Co.,

Dear Sirs:

What a world-wide war this is, that even in Apple-gate you may be called on to take part. I think that the moral effect of the United States entering the war will be great. As to material assistance to the Allies, we know that will be immense, and I hope will tend to end this terrible fighting.

For myself, will you note following change in address from 3rd Canadian pioneers to: 29th Batt. Can. Infantry. B. E. F., France. At present we are getting a few weeks infantry training before going into the trenches. I always enjoy reading your magazine, and am grateful for the courage derived from the lessons given therein. All being well I shall write occasionally, but should you not hear from me for, say, three months, stop sending the magazine.

Hoping you will be able to continue the good work,

Fraternally,

J. J. M.

Editorial

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* W *
* * * * *

We publish in this issue of "BIBLE REVIEW" a letter from a very earnest friend of the work, regarding the possibility of circulating the little book, "PRACTICAL METHODS TO INSURE SUCCESS" among the soldiers of the United States and of the other nations now at war.

The idea of getting "Practical Methods" into the hands of all the soldiers is certainly a most desirable thing to be considered, and it is a thought that has presented itself to our minds here also. As a move in this direction, we presented a number of "Practical Methods" to the officer in charge of a company of soldiers stationed at Applegate this summer, for distribution among his men. This officer very readily fell in with our idea of doing something for the betterment of his men, and heartily assured us that he would keep the books in his possession for use among the soldiers under his charge.

We do not see our way ahead at the present time to take up the circulation of "Practical Methods" among the soldiers on such a large scale as suggested in the letter of our friend and brother, J. G., but in such ways as we can work, we are working. For instance, we are to-day sending to a Convalescing Hospital in England a number of "Practical Methods" to be distributed by one of the wounded soldiers there who is interested in Brother Butler's teachings. With the high cost of the production of books at the present time, and with the high prices of all the necessities of life, we can ill afford to send out

"Practical Methods" without remuneration, but occasional letters, like the following one, that we receive, make us feel that it pays, for when we realize what these teachings mean to some of these men, it makes us feel that we want to get "Practical Methods" into their hands altho it cost much effort and expense for every individual that is helped. We copy a portion of the letter referred to above, which we have just received:

Bearwood Convalescing Hospital,
Wokingham, England.

Esoteric Publishing Co.

Dear Sirs:

Since writing you last, I have seen some fighting, been wounded slightly, and am in a convalescing camp here in England, and have plenty of leisure time for reading. May be here some weeks, and would like you to forward BIBLE REVIEW to me here, and until you hear from me further. The more one sees of this terrible war, the greater appears the need of Mr. Butler's teachings. Indeed I feel the need of them, they are my strength always, when fearful and discouraged with all this fighting. Nor can I but give my whole heart in thankfulness to God for his great mercy to me.

With good wishes, Yours fraternally, —.

We fully realize what a small portion of the people have developed high enough, mentally and spiritually, to receive these great truths and to profit by them, but we are reminded of the Master's words, in the parable of the sower, "Behold the sower went forth to sow; and it came to pass as he sowed, some seed fell by the way side, and the birds came and devoured it, and other fell on the rocky ground, where it had not much earth: and when the sun was risen, it was scorched; and because it had no root, it withered away. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirty-fold, and sixty-fold, and a hundred-fold."

(Mark iv. 3-8.)

Now while this subject of giving "Practical Methods" as wide a circulation as possible is one of such great interest to us here, yet we do not believe that we feel a keener interest than do many others who know the merits of this little book. Therefore we publish this very earnest appeal by J. G. in behalf of "Practical Methods" in order to pass on to others the thought contained therein, and that they may know that the door is open for any assistance or suggestions that they may feel imprest to make.*

WE wish to thank those friends who are assisting us by sending in names of persons to whom we can send sample copies and advertising matter. But we need much more help in this direction. Will not others of our friends send us names and addresses? In this way you can greatly aid this work.

QUITE a number of our subscribers have written us that they did not receive the June-July issue of BIBLE REVIEW. We think this must be due to some irregularity in the mails, as our mailing lists check up alright. We have sent second copies to all who have notified us, but if there are others who did not receive the magazine, if they will let us know we will gladly send them copies.

OUR readers will see a printed notice on the cover of this magazine which will enable them to send the magazine to the soldiers or sailors for one cent postage if they care to do so. We hope that none of our subscribers who will wish copies for binding will send theirs away, as we may be unable to replace them later on should they wish us to do so. Extra copies for mailing to the soldiers and sailors may be had from this office, if orders are sent in to us at once.

*If any of our readers who know the names and addresses of soldiers now in Mobilization Camps or Convalescing Hospitals wish to send copies of "Practical Methods" to these soldiers and will send the names and addresses to us, plainly written, we will send the books direct from here if they wish us to do so, as this will save remailing and extra postage. Also we will fill all such orders at half price.

Time of Cusp Transits
Washington, D. C. U. S. A. Nov., 1917.

Body	Enters	On	h.	m.
		day		
☾	☉	2	11	2 p. m.
"	♊	5	8	35 a. m.
"	♈	7	8	49 p. m.
"	♎	10	9	18 a. m.
"	♍	12	8	5 p. m.
"	♊	15	4	28 a. m.
"	♏	17	10	47 a. m.
"	♎	19	3	30 p. m.
"	♏	21	6	56 p. m.
"	♍	23	9	27 p. m.
"	♏	25	11	48 p. m.
"	♏	28	3	5 a. m.
"	☉	30	8	41 a. m.

☉	♊	22	3	37 p. m.
♂	♎	12	7	18 p. m.
♀	♎	14	1	31 p. m.
♂	♏	10	6	35 a. m.
"	☉	21	1	58 a. m.

		On Nov. 1st		
♂	is in	♏	22°	45' 17"
♂	" "	♊	3	58 43
♂	" "	♎	7	44 57
♂	" "	♊	22	34 48

Time of Cusp Transits.					
Washington, D. C. U. S. A. Dec., 1917.					
Body	Enters	On day	h.	m.	
☾	♈	2	5	26	p. m.
"	♏	5	4	59	a. m.
"	♎	7	5	34	p. m.
"	♍	10	4	45	a. m.
"	♌	12	1	1	p. m.
"	♋	14	6	27	p. m.
"	♊	16	9	52	p. m.
"	♑	19	0	23	a. m.
"	♒	21	2	58	a. m.
"	♓	23	6	19	a. m.
"	♐	25	10	56	a. m.
"	♏	27	5	22	p. m.
"	♎	30	2	8	a. m.
♄	♋	22	4	30	a. m.
♀	♍	2	9	7	a. m.
"	♌	22	2	15	a. m.
♃	♈	1	5	13	a. m.
"	♏	9	6	15	p. m.
"	♎	16	4	30	p. m.
"	♍	22	10	9	a. m.
"	♌	27	10	42	a. m.
On Dec. 1st.					
♂	is in	♋	8°	17'	56"
♂	" "	♌	6	32	32
♂	" "	♍	8	50	58
♂	" "	♎	22	54	18

BIBLE REVIEW

VOL. xv


DEC.—JAN. 1917-18

No. 11

Consciousness in this World and the Next

BY H. E. BUTLER

(Reprinted from "The Esoteric" of November 1894.)

 It is true that that with which we are most familiar, we know least, and when we are asked what is consciousness, the majority of people are puzzled for an answer. Many who have the name of thoughtful intelligent people would respond to such a question, with a bewildered and injured look upon their countenance, "Why it's——consciousness." Others more thoughtful would say, "It is what I am," and true it is what we are. We are just what the inherent qualities have made us, and those inherent qualities have been derived from the parent's mental states, thoughts, desires and beliefs prior to and at the time of the conception of our bodies. Those mental states and honest beliefs made conditions which attracted our real self or soul to the parents at the time of conception. Perfect harmony existed with our loves, desires, sympathies and beliefs, which were the ultimates

of our former incarnations. But here we touch an endless chain which is quite difficult to put into words that may be understood, therefore we will turn our attention to our own individuality as we find it. We repeat our question in another form. Why does your consciousness differ from that of every other individual, tho they may be in the same place, beholding the same scenery at the same time? Now, to answer this question, we ask you to make special effort to think soberly and carefully; for when it is answered correctly to your own mind, you will find yourself in possession of almost infinite possibilities. First, then, your consciousness is made up wholly, for the occasion, with the thoughts that you think, the feelings and impulses active in your bodies. The thoughts that you think may arise from a great variety of circumstances outside of yourself, but the feelings and impulses come wholly from the settled beliefs, based upon former thoughts which have become, so to speak, solidified within you. As one has correctly said, "Flesh is thought crystallized." The body that you inherited from parentage was a crystallization of the parent's thought. This gave quality to the body and color to every idea received by the mind afterward. Experiences, however, modified or intensified the colorings of every idea that you held in youth, until in many instances they were entirely changed. For illustration, certain ideas suggested to the mind might produce horror or pain or disgust because of honest beliefs concerning them, but experience often radically changes all this, so that the same thoughts in place of bringing unpleasantness to the consciousness, may bring delight. The way we see things is the effect of experience and the result of certain conditions. The way that certain conditions affect us gives the evidence of changing consciousness; for it must be remembered that consciousness makes up our individuality, our real self.

Man is what he thinks and feels—that is to say, honest belief; and the present conditions of thought not only make up the individuality, the conscious ego, but may be made by intelligent use, the creators of our present and future earth and heaven. This fact is the ground-work for the Hindoo mystic's saying, "we create our own heaven or hell," and we just as literally and truly create our own earth. It is now very well known and most generally accepted by all classes of thinkers, that there is a power in "mental suggestion" capable of changing a person's entire feelings and thought. Thru that, diseases are treated or diseased states produced in the body, and these mental suggestions may be made by ourself as well as by a second party. If that is true, then it follows that by thinking certain thoughts and making ourself believe certain ideas, all the conscious individuality may be radically changed, and this will affect not only the physical body, the material brain, and the thoughts arising therefrom, but will actually change the soul. Therefore a psychologist, or one practising mental suggestion upon others, may not only destroy the individuality of a person as relates to their physical consciousness, but may also so bias, cramp or distort the soul, that when it leaves the body it will be in a worse condition than when it came into it. As of the body, so of the soul; whatever we believe to be good we are attracted to and choose as the elements of our surroundings. Some people will leave the Atlantic Coast, come to the Pacific and remain there. Others will come and return again. You ask the former why he stays, he says, "I like it there." Ask the latter, his answer will be, "I don't like the Pacific Coast." The Pacific Coast, however, is just the same, but the feelings, sympathies and desires of the individual are different, and that difference attracts one to the Atlantic and the other to the Pacific. And such dissim-

ilarities will draw the souls of men when they depart from their physical bodies. They will go to those localities and conditions to which their beliefs and mental consciousness attract them. It has been our lot in the past to meet a great number of peculiarly minded people, possessing equally peculiar religious beliefs. A man gets certain ideas established in his mind as unquestionable facts, which bias all the consciousness in favor of them, so that he instinctively refuses to think any thoughts except those that are confirmatory of these beliefs. These are the most powerful "mental suggestions" which bias all his consciousness in favor of those thoughts. Thus the most erroneous doctrines are formulated and most diligently promulgated by multitudes of persons. Now this condition of thought and consciousness which they are creating in themselves is not only erecting an abnormal and distorted physical consciousness in the body, but is bringing into being an abnormal spirit-world for them to inhabit when they have done with the physical existence. This is why the Seer Swedenborg claims to have visited these man-made heavens and seen their man-made Gods, Holy Ghosts and Savoirs, where the souls of the departed revel in the creations of their own imagery. And as all these images were the mere creation of men, having no vitality beyond that which is imparted to them by the creative life of their adherents on earth, as knowledge and understanding are more potent than error, and disperse it as the rising sun dispels the darkness, therefore all these things must pass away. Those that have created them will be found poor, blind, naked "and of all men most miserable," because all they have loved and hoped in have past away and left them. While it is in the power of men to create a heaven for their souls, and an earth for their bodies by thought and belief, yet no such creation can stand but a short time,

before the onward march of knowledge of facts concerning the things that really are. This we think makes fully apparent the great danger and evils coming from accepting any belief and following any system of thought merely because it appeals to one's sensibilities as good and pleasant. But if by any possible means we may believe the facts and longingly aspire to the highest and best that we are capable of perceiving of those things, we can by continuous mental suggestion create in ourselves conditions which will adapt us in every particular to become a part of those highest of our conceptions. And, as we metaphorically, taking hold of our feet (understanding) lift ourselves up to the top of the highest mountain in our sight, we will find that there are other mountains as much higher. As by our first efforts we gain knowledge, wisdom, understanding and power, we will be able with greater facility to ascend the second mountain. So may we continue to rise higher and still higher thruout eternity.

But some will question, how can we know the absolute truth concerning another world? The answer to this is, first, be honest and true in this world, doing those things that your own higher self dictates as right and good. This will lay a foundation in yourself for the establishment of divine order within you, and will produce mental conditions that will cause truth to seem natural and good to you and error to appear. It is because of the difficulty of knowing the right course that THE ESOTERIC has come, from the beginning, to you, suggesting methods to put your physical body in perfect harmony with itself and the laws that produced it, giving you good and sufficient reasons for every step in that direction. We have never asked you concerning your beliefs of heaven, of God or a spirit-world, but we have pointed out methods by which you may abandon all beliefs mere-

ly, and have in yourself an absolute knowledge. This we state would arise from experience, which is the only source of knowledge that lies higher and beyond. Along with certain physical practices there is necessary a mental spirit of investigation and interrogation of all that you see and know, that it may answer to your consciousness, why it is and what use it serves in the economy of the universe. And as there is in man the spirit of his Father, the God that created all things, who is spirit, therefore there is present in every soul that which will answer these interrogations to its full and complete satisfaction. Not only so, but this spiritual consciousness derived from our common Father will make its yearning aspirations felt thruout one's entire consciousness, as soon as the individual decides to do right and to live right under all circumstances. And when one lives from day to day as near right as one knows, then the spiritual soul will be freed from the bonds of error, deception, lust and hate, that have been laid upon it by a perverted life. It will then make itself known thruout the entire organism and cause even the intellect to reach out (perhaps at first with a blind hopeful aspiration) and exclaim, "Our Father who art in heaven, let me know Thee that I may love Thee and do Thy will." This forms perhaps the first mental suggestion that will transform all our consciousness by its continuation and elaboration, into the states that really exist in the heavens. It will obviate all the dangers from erroneous beliefs arising from the multifarious suggestions of an evil and perverted world, or our own perverted bodies.

But some there are who will find it necessary owing to an unusually gross physical organism, by their own will and reason to begin to practice devotion, as well as the methods of regeneration, in order to get those mental suggestions which will create in them a consciousness of

the realities of this world and of the spirit-world. But there are none so gross that they can not, by an unyielding and unwavering desire, rise into that spiritual and true consciousness which they will be able to reach by carefully studying the teachings of THE ESOTERIC.

In conclusion we would give a few practical suggestions for the use of the advanced Esoteric student.

First take the following idea as your motto: THE THOUGHTS OF TO-DAY BECOME THE SENSATIONS FROM WHICH ARISE THE SPONTANEOUS THOUGHTS OF TO-MORROW. Therefore, whatever you wish to be, think about it, study it, until the very cuticle knows it, and not only knows it, but believes it without a doubt. Many instances have come before the observation of every student of human nature, persons who thought about and believed some erroneous thing until they were in all their consciousness just what they believed. But says one, "There are those who believe that they are the impersonation of Jesus Christ, or of the Holy Ghost, or even God, but they possess none of their attributes." I ask why? It is simply because they have incorrect ideas of the real nature and character of the one whom they think they embody. On close examination, however, it will be found that they are all they have idealized, thought and truly believed. The words of the Nazarene are true: "If you have faith as a grain of mustard seed, ye shall say unto the mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you." Faith is nothing more or less than an honest, earnest belief, without a doubt. While erroneous beliefs will create deranged states in the individual body and mind, yet they cannot exist without a doubt arising in the minds of those who entertain them. But when an individual believes the truth, no matter how high or how great the powers involved in it, and ever thinks and de-

sires to know all the laws and methods by which these things may be accomplished, they will not only obtain that unwavering faith, but all the results pertaining thereto. Therefore that you may be placed in harmony with the mind of God, the Creator of all, take first, as the continual subject of your thought, meditation and desire, the first and second verses of the Lord's prayer (Math. vi. 9, 10). Keep that prayer ever active in your mind, think about its meanings, weigh every word in it, find definitions of it thru other teachings of the same author, and remember that he said that "the kingdom of heaven is within you." Remember also that the wording of the prayer says, "Let Thy kingdom come . . . on earth." If it comes on earth it must come among men, and in order for you to see it, much more be partakers of it, it must first come in your own person. When it comes in the person of a great multitude that multitude will form the number that John saw (Rev. vii. xiv. xxi. xxii). To muse upon the one thought embodied in the first part of this prayer, to think about it in all of its ramifications, and follow it thruout the Bible, to desire it more than all else in the world, will place your mind in perfect harmony with the mind of God and his objects in creation. Not only that, but if one lives the regenerate life perfectly, always striving to live in harmony with its principles, the very substance and sensorium of the physical body come into such perfect harmony with Divine law that the powers of the Infinite mind and will flow thru one like a mighty river. "And he showed me a pure river of the water of life proceeding from the throne of God and the Lamb." Your body will become the Lamb of God, because these truths dwelt upon will so thoroly subjugate all the wolfish passions and desires that the physical portion of man will follow out the purposes of the mind of God as

did Jesus, of whom it was said, "He was led as a lamb to the slaughter, and as a sheep dumb before her shearers so opened he not his mouth." You are the "Lamb of God that beareth away the sin of the world" if you put your life, with all its hopes, desires and aspirations under subjection to the thoughts embodied in this portion of the Lord's prayer. But how many have done this in part, yet thru the door of selfishness, that wicked devil "ego," has stepped in and caused them to say and believe "I am the only Savior of the world, and all men must come unto me." Thus they have made it impossible for them to even see the kingdom of God. Many suggestions might be made leading to great and wondrous magic powers from this starting point. First, thought, leading to belief; after that to real consciousness. May the Angel of Divine presence guide all his children in the way of truth and righteousness.



ONE mark of a true gentleman and a gentlewoman is that they always receive an apology. To receive an apology is not to question its sincerity in the slightest degree; but to receive it graciously. A true gentleman (or gentlewoman) always has his conduct based on the teachings of the Christ; in so far as he does not, to that degree is he lacking in culture. Our heavenly Father holds an attitude of forgiveness toward his children even before they call, and at the least sign of repentance, he forgives graciously, and never refers to the offense. We who are seeking to be made in his likeness must seek to emulate him in this respect.—D—.

Light

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

GOD dwelleth in light unapproachable, whom
no man hath seen or can see." "No man
can see God and live." Such are the
statements of the New Testament regard-
ing the Supreme God. Yet there are also
affirmations in various parts of Holy Writ, which are the
direct contrary of these, as, "The pure in heart shall see
God," and Job says: "I have heard of thee by the hear-
ing of the ear, but now mine eye seeth thee." And
again, "The throne of God and of the lamb shall be in
it: and his servants shall serve him, and *they shall look*
upon his face." No wonder the materialist, the man of
mortal mind, says that the Bible abounds in contradic-
tions, for so it must appear to him. But the Divine Wis-
dom justifies itself, tho it may appear to be foolishness
to human reason. "For what man knoweth the things
of a man save the spirit of the man that is in him; even
so, the things of God none knoweth, save the Spirit of
God. But God hath revealed them to us by his Spirit."

"Things which eye saw not, nor ear heard, nor had en-
tered into heart of man," even the deep things of God—

THE DEEPS OF THE DIVINE NATURE,
which are inconceivable to the mortal mind of the animal
man, and can be known only by those who are partakers
of the Divine Nature, who

"POSSESS THE MIND OF CHRIST"*

*I Cor. ii. 11-16.

They alone are initiated into this mystery, for as Drummond says "It takes the Divine to know the Divine." They understand therefore, that while they are privileged to see God continually, they see him not with the human sight, but with the spiritual sight of the Inward Man. For they possess a superconscious mind, and spiritual sight, hearing, smell, taste, and feeling. As human beings therefore, they do not and cannot see Him, for when the human soul approaches that Light it is consumed, like the moth in the flame of the lamp, and only that which is spiritual enters into the Light. As the moth loses its life (*psyche*) in the light, so does the man lose his *psyche*, his personality, so that he is no longer a psychical but a spiritual man. This is what our Lord means, when he says "He that seeks to save his *psyche*, shall lose it, but he that loses it for my sake, shall preserve it alive," keep it unto life eternal. For he that follows the Christ, on the crucifixion, becoming a sharer in his death, follows him also to the Mount of Transfiguration

INTO THE LIGHT,

so that he is immersed in the Light, his whole body becomes full of light, having no part dark, and his raiment becomes

WHITE AS THE LIGHT

and his face shines like the sun.*

To such as these the Christ can say, "Ye are the light of the world," as a city which is set on a hill, they cannot be hid, but must shine forth as the sun in the kingdom of their Father. And the fruit of their light is seen in all holiness and righteousness and truth. For the light of the world is in them and cannot but shine forth from them, as they go from glory unto glory until they reach the light of a Perfect Day.

*Matt. xvi. 24-28; and xvii. 1-5.

The Foundation Stone

BY ENOCH PENN

* W *

E read that "other foundation can no man lay than that is laid." A foundation is for something to rest upon; usually a building. But as used metaphysically thruout the Bible the "foundation" is that upon which rests man's hope of ultimate good. We might say, It is that upon which rests man's hope of salvation, but the term "salvation" does not seem to have a very definite meaning to the minds of men.

If we realize that in creating man God has a clearly defined purpose concerning him, which is that man should grow like unto his Creator, then we may safely say that the fundamental means whereby man attains to that designed ultimate is the foundation upon which rests his hope of attaining it.

We are informed that "The worlds were framed by the word of God." A word is a thought exprest. In Biblical terms, a sentence or statement is called a word. Therefore the statement, "The worlds were framed by the word of God," is equivalent to saying that the worlds are expressions of God's thoughts. In other words, God thought the worlds into existence.

We read in Genesis, "And God said, . . . and it was so." "And God said, . . . and it was so." This describes the fundamental steps of creation. This idea that God the Creator sent into the earth, time after time, and added word or impulse of his mind and will,

and that each impulse was for the accomplishing of a certain result, is plainly indicated in the statement, "The Lord sent a word into Jacob, and it hath lighted upon Israel" (Isa. ix. 8). That is, there was then sent into the Hebrew people an added thought from the Creator which became, in those who received it, an impulse urging them toward the ultimate that he purposed concerning them.

It would appear like a very rash statement to say that every separate living thing is an expression of a separate word, or thought of the Creator. Yet in a way this is true. If we take an acorn and plant it, under proper conditions it sprouts and grows and becomes an oak tree bearing acorns. Let us consider the acorn. It is a separate and distinct living thing, having, in a way, a life of its own. Thoughts are formed by the imaging faculty of the life-substance of the thinker, The life that is formed into thought is called mind. The acorn is an embodiment of a portion of the Creator's mind, it is life formed into a thought; and the thought which the acorn embodies is that which the acorn may become.

If we plant a thousand acorns, under proper conditions those acorns will each become an oak tree bearing acorns. Every acorn that becomes a tree is an evidence that the life in the acorn is formed into a thought, or idea, and that thought, or idea, is an oak tree bearing acorns. And the power which causes the thought to manifest is the will of the Creator.

When life is formed into thought there is in that thought a power impelling manifestation. To illustrate: If one is journeying to a certain place, we know he has thought of going to that place; and we observe that if, before he gets to his destination, he changes his thought, his mind, and thinks of returning, he hesitates and stops, for the urging power in one thought nullifies the urge in

the other. But if he should say, "I will go forward," the urge in the thought to return is nullified, and the first thought is free to act and impel him to finish his journey. So we say that life, formed into thought, thus becoming mind, has in it the power of the thinker urging it to manifest itself. So we say of the acorn, which is the seed, or reproductive substance of the oak, it is a word or embodied thought of the Creator, formed of the Creator's life, and has in it a portion of the Creator's will to cause it to become according to the idea embodied. Thus we perceive a law operative thruout all nature—that in the seed, the reproductive substance, of every living thing, there is a power urging and enabling it to manifest the word, thought, or idea embodied by it; and this idea is the Creator's purpose concerning it.

The Creator's thought concerning all vegetable life was exprest in the words, "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." And his thought concerning animal life was exprest in the words: "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so."

Thus we perceive that the Creator's fiat concerning the vegetable and the animal creation was that they should bring forth after their kind. This was the one thought that was placed in their reproductive substance. Hence we say that under proper conditions they could do this, and they could do nothing else—it is their destiny. An oak tree can never become more than an oak tree reproducing itself. A horse can never become more than a horse, producing horses.

Because the carnal man is an animal, the same law of reproduction was given to him and was exprest in the

words; "Be fruitful and multiply." But even as it is stated that, "The Lord sent a [additional] word into Jacob," so there was an additional word sent into man; therefore the seed of man embodies not only one word of the Creator as does the horse or the oak tree, but it embodies two distinct words, or ideas, so that man has in himself the capacity to become either one of two things in accordance with these two words. The second word that was sent into man which differed from that sent into all other life was exprest in the words: "And God said: Let us make man in our image, after our likeness: and let them have dominion over . . . all the earth." So we perceive that the reproductive substance of man embodies two distinct ideas, and it is left for the man to choose which of these two ideas shall be manifested in him. The first word is, "man reproducing his kind," this we have seen manifested times without number; the second word is, "Godlike man dominating all nature," this we have seen in but one instance, the Lord Jesus.

Regarding this second word John the Evangelist wrote, "In the beginning was the Word, and the Word was with God, and the Word was a power. . . . As many as recieved him [or it, the Word], to them gave he power to become sons of God. . . . The Word was made flesh, and dwelt among us." This word of the Creator that was made flesh and dwelt among them was Jesus. That is, in Jesus was manifested that second word, "Godlike man dominating all nature." And since all nature obeyed the word of God, so all nature obeyed the word of the Jesus that was like God. He was like God, and for this reason he called himself a son of God. And one becomes a son of God thru conserving in his organism that which has in it the power to make him like God and to give him the power to dominate all nature by his word.

To become a son of God, that is, Godlike or like God, the method pertaining to the physical is stated in I John iii. 9, 10. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil." Therefore we perceive that the word of God, the power of God which causes things to become according to his purpose, enters into the reproductive substance, hence to obey the first word, "Be fruitful and multiply," man gives his reproductive substance in generation. But to obey the second word, that reproductive substance must be retained in the body, that the power that is in it may cause man to grow in the likeness of God his Father. For the Creator's power to cause man to become according to his purpose is in that substance.



Aporrheta

BY ASAPH

IGNORANCE, due to an undeveloped state, leads to a profanation of truth, for the natural man ridicules what he cannot understand; knowing only the sensuous use of life, he holds in derision and contempt those who claim that the path of continence is the way to heaven where men can live eternally in peace, harmony, and order. The habits of the mundane world are set towards one goal; namely, the gratification of sensuous lusts, requiring the possession of wealth, hence the pursuit and worship of mammon; while the currents of a spirit-

ual life recognize the external and ever-changing manifestation of nature as existing only for use, in order to display the virtues of a harmonious, orderly existence of man upon earth. In the world of ideas, man is Perfect, Omniscient, Eternal, and Master of all Creation; but in the world of phenomena, he is as yet an abject slave to a psychic animal-impulse, engendered because of fermentation of essences and chemicals in his structure with whose tendencies man identifies self; consequently in his ignorance of a higher law he announces that God has commanded him to "increase and multiply," while as a matter of fact, it is an ignoble impulse, which when overcome removes the veil hiding him from his divinity, which is his by virtue of being a son of God.

The sensuous man being blind to the possibilities and supreme truth hidden beneath the death on the cross, worships a God afar off to whom he attributes the very qualities which some day are to shine thru man in the flesh. "To increase and multiply" as it is stated in Genesis i. has been promulgated by that procreative impulse which asserts its sway upon all nature at certain periods or seasons of the year, as well as cosmic cycles, to which man was also subject; but he no sooner entered of his own will that enchanted realm, than he became what he is to-day, a slave to sensuous passions, which are the curse of the race.

There exists a science governing human propagation, which if complied with, would soon people the earth with God-like beings; but thus far man scientifically propagates only bulbs, shrubs, trees, mollusca, and animals, being loath to undertake the by-far-more important task of scientifically controlling his own animal tendencies, using them only when souls of superior intelligence can descend into bodies prepared for them, which occurs to-day by mere chance.

It matters not how far back we may introspect the history of man, we find that every nation had an external religious cult, and a hidden, esoteric doctrine in the possession of a few initiates who guarded it with jealous care from profanation; knowing full well that to disclose the secrets of the ever-ascending currents of creative life to the ignorant was to subject themselves not only to ridicule and persecution, but even to physical death.

To reveal to the profane the meaning of the symbols or the secrets of the inner cult was punished by death; it was also meted out to the uninitiated who by accident or by wilfulness gained entrance into the mysteries hidden from mortal eyes. (Matt. xxii. 11, 13.) No man can be initiated into the mysteries of life hidden from mortal eye, unless he acquires a single eye to the attainment of truth, and ceases to give his attention to the attractions of the sensuous world. "Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected."

All men yearn after God; namely, perfection, which can be reached only by following the Lord upon the path of life; then man will reach what He did—unity with God. "I and my Father are One." The soul is purified or separated from evils, which once were its conscious being, by the knowledge and proper use of truth, suffering, prayer, expiation, and death to all mundane attachments. Blessed is he who having seen the common concerns in the world, knows both the end of life and its divine origin as being from God. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." (Isa. xlv. 7.)

The soul of man descends, so to speak, from a world of ideas into a world of desire and will to perform or to create the image, thence to the sphere of creation, and from it to the realm of phenomena or sexual action, in

which it loses its memory of the source from whence it sprang, until awakened by the word of God to the consciousness of its divinity thru the mysteries which end on the cross. When awakened the soul realizes that the kingdom of God is not a disembodied state of perfection, into which every disembodied soul enters, but it is a system of life to be organized and lived by man in the flesh; for as the soul of man is able to live in the flesh, exhibiting the impulses of its animal nature into which it fell, and pursue the acquisition of ephemeral aims thru selfish motives, it can also restrain and control the energies of life, and reach out for the embodiment in self of truth, order, harmony and peace; as well as establish that Altruism which recognizes the unity of the whole race to be as one being living in the functions of a Man.

To attain this supreme end, the soul undergoes a process of self-purification; namely, thru self-control it divests itself from those sensuous habits that hold its attention to the useless objects in life, and replaces them with positive virtues, such as continence, right-doing, charity, and a realization of an endless continuity in spiritual being by means of conversion of itself into its own substance; namely, transmuting the sexual fluids into a clothing for its own conscious being.

In the Christian mysteries the Titans, or fallen angels, are the artificers of things, the inventors, the scientists, the chemists, the commercial people, the mighty men of renown of old; guided by the spirit of Tityus, Sisyphus, and Tantalus. The first lying on the ground had his liver devoured daily by a vulture; signifying that he lived led solely by the cupidity of his nature; the second, who continually rolled a stone up a mountain, which always fell back, meant that he lived under the dominion of selfish ambition and anger; therefore the fruits of his acts inevitably returned to its source, the bottom

or foot of the mountain which is self; and the last saw a tree with luscious fruit which he could not gather because he lived under the rule of sensuous passion, which he thought to utilize as something enduring but never could accomplish because this pleasure is in time and space.

We now advance to the contemplation of the greater mysteries, which consist mainly in mystic and splendid visions, portraying cosmic, creative facts, as well as felicity and peace of soul while in the flesh, elevated to the realities of intellectual vision.

It is clear that he who in this present life is subject to the irrational or animal sensuous-impulses is truly in a torment of hell; therefore he who is superior or above the dominion of these demons is likewise an inhabitant of a place designated as heaven where such impulses are unknown, and yet where life is most abundant. If hell is a place or region of punishment existing because of man's ignorance and undeveloped state, it is plain that heaven has its being because of man's wisdom in using properly the energies of his own life, governing the fountain of life, and divining facts in spiritual being, entheastically animated by the divine energy which is an immersion in God. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

Poetically the Greek philosophers speak of those heavenly regions, as fortunate islands elevated above the sea, which, as is well known, is a type of generation, for the great serpent dwells in the waters or fluids of life, Aeneas and his guide enter a blissful region, a delightful, green retreat and happy abode in the fortunate groves, a free and pure sky clothes the field with a purple light; they recognize their own Sun, their own stars. These were the spiritual states where they lived in truth and light. It is not that the soul, freed from

the passions of the flesh and pursuits of a life of selfish aims, remains idle in its own blissful state, but it becomes engaged, not only in useful occupation among a society of congenial souls, but is a disseminator of the methods of life by which it reaches a heavenly state. "And I, if I be lifted up from the earth [sensuous life], will draw all men unto me."

Pure intellect residing in the world of ideas is always in the presence of God, or the useful and the good. It has its inception thru the unfolding of man's intuitional faculty into the cool, refreshing world of thought. It is therefore, the self-moving and animating living essence termed soul, belonging to the legislative deity of the planet Saturn, which is the wisdom of a superior world known as the Solar Man.

In a spiritual State which the esoteric people are called to organize, each loves his neighbor as himself, because a heavenly State composed of thousands of individuals is one body like unto the body of an individual man, who cares with equal love for the welfare of every member. A regenerate man who controls his thoughts, desires, will, and vital being in the useful and good exists in the intelligence and freedom of a heavenly will, which is innocence and charity; for well he knows that all life and truth is from Divinity, and nothing is independent from it. The sensuous man, on the other hand, separating himself from God, imagines himself to become receptive to the influx of life and truth after death; never realizing that it is in and thru the flesh that virtue, chastity, continence, love, and service, as well as right-doing, and mutual affection, can be manifest; because before spiritual ideals or qualities can be recognized, they must pass into the ultimate objects of the senses, and then the whole interior state stands revealed before man's conscious being. Unless the external mind served the inte-

rior faculties as a plane or mirror in which man would see himself, he could not think or act at all. This plane or base is therefore first formed. "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the Sun, and another of the moon, and another glory of the Stars: for one star differeth from another in glory. So also is the resurrection of the dead [those who are first conscious only of their material ego]. It is sown in corruption [sexual generation]; it is raised in incorruption [thru conservation of sexual energy]. It is sown in dishonor; it is raised in glory: it is sown in weakness, [or abject submission to an ignoble sensuous impulse], it is raised in power [to be what one wills to be]: it is sown a natural body [conscious only of pain and pleasure]; it is raised a spiritual body [an intelligence able to control and govern its own structure in the good and true]. Howbeit that was not first which is spiritual, but that which was natural; and afterwards that which is spiritual. The first man is of earth, earthy: the second man is the Lord from heaven." (I Cor. xv. 40-48.)

Appearances in the spiritual or supersensual state are real, for they reveal truth; while in the sensual appearances are not real because the flesh is a mask hiding the true nature of man from his fellow. The natural man being selfish never opens his interior to his fellow man, for he is a creature of possessions and not of use. Of himself man is a mere nothing, he is in a constant state of flux, and knows nothing of any existence, not even of his own. He only begins to acquire knowledge in being as he becomes regenerated, or gains control of his vital energies in righteousness and truth: serving God in the construction of a heavenly kingdom on earth, which essentially must first begin in himself before man can be a torchbearer.

Both then, the lesser and the greater mysteries, appertain individually and cosmically to man himself. God and man can never be separated. In descending from the world of ideas, man divides himself into ever smaller and smaller fragments, and reaching the depths of darkness ascends thru the lesser mysteries; or overcoming the powers of darkness woven by himself thru ignorance, he ascends into the greater mysteries or spiritual arcana becoming a god, or power to be, eternally conscious of his own continuity in being, in use, and in good.



The Coming of the Lord

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

★ ♣ ♣ ♣ ★ UR Blessed Lord while on earth said that,
 ♣ O ♣ “When the fig-tree putteth forth her
 ♣ leaves, ye know that summer is nigh.”
 ★ ♣ ♣ ♣ ★ This certainly symbolizes the restoration
 of the Jewish nation, which now seems
 more imminent than it has ever been since the Disper-
 sion. For the fig-tree is always used in Scripture as a
 type of Judah, as the vine is of Israel. And as we see the
 British and the Russian forces already in the Holy Land,
 there is great hope of its deliverance from that abomin-
 ation of desolation, called the Ottoman Empire which
 represents the power which has been treading down
 Jerusalem for so many centuries, whose occupation of
 the Holy Land should cease when the times of the Gen-

tiles are fulfilled. Now these times are the Seven Times* which began with the first year of the reign of Nebuchadnezzar,

THE HEAD OF GOLD

viz., B. C. 604, and ends in 1917 A. D.†

When we see these things begin to come to pass, we are to "look up for our redemption draweth nigh." For the time is at hand when "the kingdoms of this world, shall become the kingdom of our Lord and of his Christ.

We are continually exhorted to be ready for his coming. "Be ye also ready." "Watch therefore and pray always that ye may be counted worthy to escape those things which are coming to pass and to stand before the Son of Man." The things which are coming are more terrible than any thing that has yet happened to this sin-stricken earth. It is quite evident that the majority of earth's inhabitants will be subject to the terrors of

THE GREAT TRIBULATION,

for it is represented as coming upon all those who dwell upon the face of the inhabited earth, except those who shall be "accounted worthy to escape."

To the Church of Philadelphia, or Brotherly Love, the Holy One has promised. "Because thou didst keep the word of my patience, I also will keep thee

OUT OF THE HOUR OF TRIAL"

which is about to be coming upon the whole of the inhabited earth.‡ "Behold I come quickly; hold fast that which thou hast, that no one take thy crown." So there is clearly the possibility of losing the crown which should be ours at his coming. The apostle Paul speaks of this crown as that which "the Lord, the righteous judge, shall give me at that day, and not to me only but also to all those who have loved his appearing [epiphany or

*7 x 360 = 2520 years. †This result is obtained by subtracting the B. C. years from 2520 and adding 1 according to rule. ‡Apoc. iii. 10, 11.

forthcoming].”^{*} All this points to the danger of not being ready for his manifestation; of being like the foolish virgins, who had no oil in their vessels with their lamps; and while they are going away to buy

THE DOOR IS SHUT

and tho they are virgins, and are now provided with oil in their vessels, yet the time for their reception is past, and they are no longer recognized by the Bridegroom who answers their knocking with the terrible message: “I know you not.” Again in Revelation xii. a similar truth is taught, for the Manchild is said to be

CAUGHT UP TO GOD AND TO HIS THRONE

while the Woman flees into the wilderness to a place prepared of God, but

THE REST OF HER SEED

is exposed to the fury of the Dragon, and are apparently those saints against whom the Beast makes war and prevales against them. Many of them are killed with the sword,

BEHEADED FOR THE WITNESS OF JESUS

and none are allowed to buy or sell who have not sworn allegiance to Antichrist and received his mark. What manner of persons ought we to be therefore in all holy living and godliness, looking forward and hastening unto the Day of God, waiting for God’s Son from heaven, who shall change these bodies of our humiliation into the likeness of his glorious body. “Every one,” says John, “who has this hope set on him, purifies himself even as he is pure. Now, therefore, little children, abide in him that you may not be shamed away from him at his appearing, but be found of him without spot and blameless.”


^{*}II Tim. iv. 8.

The Easy Way

BY H. E. BUTLER

(Reprinted from "The Esoteric" of October 1894.)

"AND a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, tho fools, shall not err therein"—Isaiah xxxv. 8.

 ANY of the modern, and even ancient occultists lead us to think that the way to those high attainments is very mysterious, exceedingly difficult, and contain many magic words which none but the few can find. They are searching the old records, excavating deep down in the earth, and are even contemplating methods of descending into the depths of the sea to bring up the hidden mysteries of lost planets, not knowing that all these great truths that have been on the earth, and that are yet to be, are living immortalities, and, as Jesus says, "The word is nigh thee." All the knowledge that has ever existed, now exists, is around us, and is more accessible to us than any of the knowledge found the ancient manuscripts.

The Master demonstrated the greatest power that has ever been demonstrated in the history of our planet, but gave in very few words the prerequisite, comprehending all methods necessary to apply in order to reach the grand pinnacle whereon he stood. This was no other than the great Master and God-man, Jesus of Nazareth.

We find recorded in Matthew vi. 33, 34: "But seek ye first the kingdom of God, and his righteousness; and all

these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." This passage has been quoted by the unthinking thousands, as favoring the idea that there is no use in thinking or acting; to live in devotion, prayer is the only essential. But how can one live in accordance with an injunction, or a precept spoken in an unknown language? For certainly these words are no more understood than if they were so spoken. Notwithstanding, if men would read them with the same intelligent thoughtfulness that they would history, or any work in the sciences, they would readily discern the comprehensiveness of these thoughts and their many leading lines.

Let us examine a few of the radiating lines in this declaration; let us start out in some of the paths leading to their comprehension. First, then, "to seek" a thing is to use all means known to us by which it may be found. It is not enough to ask it of some one else and then sit down; that is not seeking. The churches in the past, while asking God for his kingdom have not been seeking it themselves. Notwithstanding, the same great Master, their accepted Lord and God, told them explicitly that the kingdom of heaven was within them, they, contradicting him, have said that man was born sin-curst and vile, from his mother's womb. True it is we are vile enough, still, if we ever find the kingdom of God, we will find it within ourselves. So, then, there is no other place in heaven, or in the earth, or under the earth in which to look for the kingdom of heaven but within YOU. Alas! that men, after looking within themselves for centuries should conclude that they are only vile and sinful; that they should make the mistake of continually seeking the kingdom of heaven, or thinking they are doing so, forgetting the main essential, the second part of the

precept, to seek his righteousness. This they also think they have been doing, by certain codes of morals, but they forget the definition of sin which they themselves accept in word, which is, that "Sin is the transgression of the law." We ask, "What law?"—they say, "God's law." This is true, but when we take the records of the statutes as found in the Bible, it is seen that there were certain statutes made for the Israelites, who were four hundred years in slavery, and in consequence must have been as ignorant and incapable of comprehending anything beyond this code as were the American slaves at the time of their liberation. Accordingly the law would be made to suit the people to whom it was given. Again, as reasonable men, we must conclude that God who created the world and man upon it, in view of his object, namely, that the kingdom of heaven might be within man, would of necessity give laws that were in harmony with his own creative purposes.

Now we must reasonably conclude that all law is God's law, and in order to avoid being a transgressor of that law, we must know and keep it. This involves a knowledge of all the laws that brought us into being, and that perpetuate us. When we know all these laws, we will understand every natural law, no matter where it finds expression, let it be either in the material or mental world. Of course, we know that this is beyond the ken of the human family to-day, but how can we seek God's righteousness,—that is, be righteous as God is righteous,—or in other words, how can we be as free from transgressing any of God's laws as is God himself, unless we know them and how to avoid it.

The words, "to seek the kingdom of God" within ourselves, is to seek to be absolutely obedient to all his laws; for a kingdom implies a king and subjects. God is king, and we must be his subjects; not as now, driven on like

dumb beasts by the whip of forcing circumstances. To have the kingdom of God within us is to have the will, desire and intelligence that will enable us to be thus obedient in all things. This, one at a glance would see, is beyond the capacity of man in his present condition to obtain. So the superficial thinker would readily reach the conclusion, that God's words by Isaiah, "The way-faring men, tho fools, shall not err therein," is a contradiction of the above statement. But not so; for God's ways are so simple and his plans so complete, that the wise of this world would call an angel, possessing God-wisdom, a fool. In this sense he says fools shall not err therein. The word "therein" relates to what is spoken of above, the highway of holiness or Godlikeness, which is the very thought under consideration,—the kingdom of God established in the heart of man.

We have here presented an apparently paradoxical statement. We have stated, in effect, that it is necessary for man to seek thru earth, thru the waters under the earth, and thru the heavens above, grasping with a godlike mind all that is therein contained, and again we say that the way is so simple and so easy, that none need to search thru these labyrinths, but simply to seek within. The old adage, that "Everything is easy when one knows how," is true in this case. Any soul, no matter what his or her educational opportunities may have been, in whom the work of evolution, during the ages past has accomplished in its design up to the present time, by simply dedicating his or her life to God, without reserve, and carefully obeying the promptings of the spirit, will be led into the fulness of all this knowledge and power. When I say, "Will be led," I do not mean blindly, as the dumb horse is led into battle." Were this the case the word "seek" would have no significance, for man must seek thru the mind, which was the origin of matter.

Therefore, thru mind man should seek knowledge, desiring earnestly that he might know the truth, and be made free from the law of sin and death.

Thus it is made apparent that the attitude of mind that one should occupy is, first, an entire consecration of all that we have and are to God; in other words a simple yielding up of our will, making it subject to God's will, as manifest thru his laws. Second, to seek earnestly,—that is, to make it the one desire of the heart,—to know the truth, that we may live it. And as the truth is the facts concerning things that are, and falsity is ideas that have no existence, therefore, when we seek earnestly to know the truth, and have cast our lives upon the altar of the Almighty, we have removed every barrier that shuts out the light (intelligence) of the mind of God. As soon as one has thus let go of every selfish desire, and fully determined to subjugate every faculty of his mind and body, to the mind and will of God, then God's mind and will, will gradually become his mind and will, and as Jesus says, will become in him the "Spirit of truth that shall lead you into all truth," and even reveal things that are to come. And the spirit of God will see to it that such a one will receive all the instruction thru the physical intellect and soul-consciousness that he can possibly utilize. Thus he will find before him, every day and every hour, his task to be performed and his problem to work out, and will move forward in the attainment of knowledge, and consequent power, just as rapidly as his soul growth and mental capacity enable him to do.

The great truth in the words of God thru Isaiah will be seen then that the wayfaring man, tho without knowledge in the beginning, may attain all knowledge and power, which is the ultimate of that highway of holiness. And as soon as one can conquer in himself or herself every particle of selfishness, egotism, pride, and

love of self-gratification, he or she will find the further truth of the words of Isaiah, where he says, "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:" that is, if we keep ourselves in the way, no destructive psychism, temptation, or evil will attack us, and we will have only to march steadily forward attaining new heights of knowledge, power and glory at every step as we move onward and upward. If the root of selfishness, self-preservation, which is the cause of fear, is extracted from our composition, then we will find that Bunyan was right when he described Pilgrim as seeing a lion in the way, which drawing near, he discovered was not in the way, but beside the path, and when he tremblingly approached still nearer, discovered that he was securely chained so that he could not even get to the path. So will it be with every difficulty and danger that beset the way of attainment.

There is no power on earth that can in any way interfere with the soul and body's progress that is wholly dedicated to God and a knowledge of his laws, and who, so to speak closes his eyes to all else. Jesus said, "The prince of this world cometh but hath nothing in me." When you no longer love or serve the things of a mere sensual existence or desire them for selfish purposes, then the Prince of this world, which is again called the "Prince of the power of the air," can no longer touch you. Of course he will touch and affect your physical bodies as long as you have to do with the things that belong to him, but as soon as you are sent into the vineyard of the Lord, you are necessitated to lay hold of those whom he claims to be his, and lead them out from his kingdom. Then your physical body will be bombarded and perhaps even wounded, but they cannot kill it, neither can they touch you, the real man. Their power

is only in intimidating us to leave the path, and as soon as we do so we meet the adversaries and struggle with them hand to hand. Our strength is in our fearlessness and confidence in our invisible guide. In this resides the key to the great mysteries of the kingdom of God, and thru this, alone, can any one reach the grand heights of knowledge, wisdom and power.



LIFT UP YOUR HEARTS

BY FLORENCE A. COOKE (Natal, Africa)

"WEeping may endure for a night but joy cometh in the morning."

"AND it shall come to pass that at even time it shall be light."

JOY with the morning cometh? Lift your hearts,
Ye weepers of the night, tho friendless, lone.
The world may pass you by, because your aims
Not here may lead to fame; because unknown
—And often more—unloved, you wander here.
Still to the Mightiest are ye ever dear.

Lift up your hearts!

Light with the even cometh: Lift your hearts
Ye toilers of the day, whose weariness
Seeks not the sweets of life, its joys or arts,
Or ease in that to come—or for redress
Of wrongs and sufferings here; but prays alone
For victory from One who all perceives
You share His sufferings as his Spirit grieves.
Look to the joyful future; lift your hearts;

Lift up your hearts!

Look to the joyful future; lift your hearts;
For soon Earth's care must end with all its pain,
Its weary desolation, sudden change;
And you need never be its thralls again.
To you is given the crown which others seek,
But which is treasured for the pure and meek

Lift up your hearts!

Love or Wisdom

BY DINAH



IN that wonderful chapter Paul sums all virtues as nothing without love. But Solomon says, "Wisdom is the principal thing; therefore get wisdom."

Here seems to be a direct contradiction. Let us see if they are contradictions, or if the contradiction is only apparent. Brother Butler says, "Wisdom is the discreet use of knowledge." Who has not seen people who had their heads filled with knowledge on various subjects, but they could not put it to any discreet use? Again, who has not seen persons with very little knowledge of the subject in hand turn out their work marvelously well? Again, who has not seen those who have worked at certain occupations or callings all their lifetime turn out work of a very poor quality. If one will watch the different people working, one will learn many things. It matters not whether the work be mental, physical, or spiritual.

We shall find on close observation that the person who has little knowledge relative to his work in hand but who succeeds, uses all the knowledge that he has at hand, or that he can possibly command, and that before he begins a new undertaking, he studies the subject in all its bearings; and after he has undertaken it, he still studies it in order that he may use the little knowledge he has discreetly. The person so engaged may not know anything about occult laws, but if he puts these laws into

motion they will obey his mandates. He may not know that he is living in a great ocean of thought—thoughts that he can draw on at will, thoughts relative to his work. He may not know that if he allows his mind to dwell on any particular subject that he will inspire wisdom relative to that subject. Those who work successfully in this way are not above taking instructions even from a little child, if that little child knows something relative to the subject in hand. Indeed this class of successful workers are as little children, for they have the child-spirit that is willing to be taught, without which none can learn.

If we will watch the class who have worked all their lives at some particular task and are still turning out inferior work, we will notice quite an opposite trend of mind to the first class. If one should point out to one so engaged, methods whereby he could improve his work he will likely reply something after this fashion, "I have worked at this all my life, therefore you cannot teach me anything about it, as I have had more experience than you have." Such a one has sealed the fountains of inspiration for himself; he has inspired as much wisdom on the subject as he can. Wisdom is too wise a teacher to thrust herself on any one. For Wisdom knows that she can teach only those who love and desire her instructions.

Again, there is no better way to retard inspiration or wisdom than to worry over our task; for worry closes the love currents, therefore Wisdom cannot be entreated. In place of regarding our work with carelessness or as an uncongenial task, we should, welcome it with love; for thereby we have a means to develop.

When we look at those whose calling is either in the arts or in the sciences, we can readily understand that they cannot inspire wisdom in that realm unless they have

a love for their work. But it is more difficult to see the working of this law in the humdrum every-day occupations that thousands of the world's workers are called upon to do, and will be called to do until they can discharge their duties with love. The Christ said, "If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

Those who find it impossible to inspire wisdom thru love for their every-day tasks think that they would if they had occupations more to their liking. But they would find that they would not, for the servile attitude that they had built into their nature would manifest in all that they do. The Christ said, "I call you not servants, . . . but I have called you friends." A servant works for wages and cares nothing for the work in itself; but a friend works for his friend for the love he bears his friend.

Thus we see that it is impossible to inspire wisdom for our every-day occupations without love. How much more applicable is this to our spiritual work. For one who has not the power to draw wisdom thru love, for their common tasks, have not that power developed within themselves; therefore they cannot use what they have not; "This wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Is not this definition of wisdom from James just as applicable to love?

The reason that we are placed here to work in physical bodies is to develop certain qualities that we could not develop without these bodies. "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Nation's Greatest foe

CONTINENCE IS THE REMEDY

(Address by Secretary Daniels of the Navy. Copied from The San Francisco Examiner of Oct. 23, 1917.)

DEALING frankly and boldly with the social evil as a menace to the nation's military efficiency, Secretary Daniels of the navy in an address [in Chicago Oct. 22,] before the Clinical Congress of Surgeons of North America, appealed to the medical profession 'to end the false double standard that decreases military effectiveness.' The profession he declared must share its part of the blame for the 'unpardonable prudery that endured a festering evil rather than have it exposed and eradicated.' " Daniels said:

"There is not an army in the field whose effectiveness is not reduced by reason of immoral disease. The navy suffers likewise, and business halts because [venereal] diseases destroy the manhood of workmen and fighters.

"During the last statistical year men of the American navy lost 141,378 days' sickness from a small group of absolutely preventable diseases, or, rather, diseases contracted by sin. This means that every day thruout the year there were 456 men disabled by this disgraceful malady. Add to that number those required to care for the disabled, and we have enough men on the non-effective list each day to man a modern battleship. And this does not count those who, tho diseased, were not disabled, or the danger of contagion to the clean members of the

crew.

"In the navy, in 1915 there were admitted for treatment for these diseases 112 persons in every 1,000, and in the army 84 for every 1,000, the number in the army having decreased from 145 to the 1,000 after passage of an act stopping the pay of all soldiers admitted for treatment for these diseases. The new navy laws stop the pay of men so afflicted, and will probably reduce the number to the army ratio. But these figures show a condition of immorality upon the part of the minority of both arms of the service that challenges the thought of the authorities.

"In civil life the number afflicted is quite as large, proportionately, as in the military service. * * * * *

"Canadian and Australian officers have deplored the ravages of this disease. The late figures from the British army gave 78,000 cases, and all other countries have also been weakened.

"Sir William Coler places these diseases at the top as a menace in war and in peace. The time has come to realize that this subtlest foe of humanity must be conquered, and it cannot be conquered by denying its existence, saying it is a necessary evil or applying palliatives. It is deadlier than smallpox or cancer or tuberculosis. A Canadian authority says: 'Its ravages to-day are more terrible for Britain and Canada than Vimy Ridge, the Somme, and Lens.'

"The remedy? There is but one—continence. It must be preached in the home, the school, in the marts of trade, in the pulpit and in military camps and among shipmates afloat.

"The eradication of the evil effects must be thoro, but the teacher who will be heard and headed when the teachings of all others will fall on deaf ears is the word of authority from the medical profession. Young men expect ministers of the Gospel to call them to clean liv-

ing. The preacher seeks to save their souls, and too many youths hardly realize they have a soul. But they know they have bodies, and the doctor is the man to whom they trust the treatment of their bodies. When he preaches continence as the only rule of life to young men and points out the dire penalty for lapses, his words have a weight no other admonition possesses.

"You, gentlemen of the medical profession, deal with life and death. You bring the bodies into the world and you close the eyes of the dead. Yours is the ministering function, the intimate touch, and out of such relation you can enjoy an amazing power of suggestion. It is this power that America calls upon you to use. Tell our youths the truth. It is a duty laid upon you, not by the moral law alone, but by the law of self-preservation that operates in nations as well as individuals. That duty is imperative upon you now as never before. If you perform it and our young soldiers and sailors heed your wise counsel—and many of them will follow your teaching with lasting gratitude—you will contribute more to the winning of the war than manufacturers of shells.

"Continence is no longer a matter of morals only, tho it must be enforced as the cardinal doctrine of morals. It has come to be seen as having its base in the great law of nature.

"New truths must take the place of ancient lies. We know now by the testimony of science that there is no foundation for a double standard for the sexes. To preach it is to preach immorality and a lowering of manhood. The lie that has lived so long must be driven out by the truth.

"Only God will ever know the toll in blood and tears that this lie has taken from the heart of the world—the price that the health of the race has been made to pay for its submission to a historic falsehood, young lives ru-

ined, futures cheated of promise, children called upon to suffer for the sins of the fathers, innocent women robbed of the right to happy motherhood and the virility of a nation sapped at its very foundations.

"To-day as never before American manhood must be clean. We must have fitness. America stands in need of every ounce of strength. We must cut out the cancer if we would live."



Letters

Sacramento, Cal. Oct. 25, 1917.

Esoteric Pub. Co.,

Dear Friends:

I have received all my books O. K. and I have been reading in BIBLE REVIEW about circulating PRACTICAL METHODS among the soldiers. I am now sending you a money order for \$25.00 worth with which to help out as much as I can, and I will place one wherever I can.

Yours very respectfully, M. J. A.

St. Louis, Oct. 21, 1917.

Esoteric Pub. Co.,

Dear Friends:

I see in the last number of BIBLE REVIEW that you are trying to bring the truth before the soldiers. I am not in a position to do much but I would so much like to help a little. Inclosed I send you \$1.00. Please dispose of it as you think best. With best wishes.

Fraternally, L. L.

Brookline, Mass. Oct. 31, 1917.

Esoteric Fraternity,

Dear Sirs:

Enclosed find check for \$2.25 for which please send me a copy of THE GOAL OF LIFE, OR SCIENCE AND REVELATION and also a copy of PRACTICAL METHODS TO INSURE SUCCESS.

I have recommended that copies of "Practical Methods" be sent to the soldiers, but I do not know what the committee has done.

In the battle against "Social Diseases" so called, it seems to me your books are the best weapons.

I give you my best greetings, and hope your work is bearing good fruit in these times.

Yours truly, R. W. A.

Battle Creek, Mich. Oct., 1917.

Esoteric Pub. Co.,

Dear Friends:

I am giving PRACTICAL METHODS TO INSURE SUCCESS to the soldiers as I meet them on the street, and they seem glad to get them. So I want \$5.00 worth; and I will see that the soldiers get them some way.

With kind regards to all. T. T.

Oxnard, Cal. Oct. 23, 1917.

Esoteric Pub. Co.,

Dear Sirs:

I hereby acknowledge receipt of your list of publications, also the sample copy of BIBLE REVIEW for which accept my thanks. I think it contains much interesting and instructive reading, and I anticipate sending in my subscription soon.

I note a letter from J. G. of Shreveport, La. regarding the distribution of PRACTICAL METHODS among our boys in the service, both at home and abroad. It is a capital idea, and if no better way can be contrived, suppose the subscribers and readers of BIBLE REVIEW make a general subscription of whatever amount, large or small, that they can afford; the means thus obtained to be used in distributing these little books as suggested.

I shall be very glad to donate my mite for that purpose, but as I am a working man I cannot afford much, but every little helps. However, may I suggest that if it can be so arranged, the books be distributed impartially among the ranks of the men with whom we are at war, as well as among our boys and our allies. There is no feeling of hatred in my heart towards any of the peoples with whom we are now engaged in a life and death struggle.

I am enclosing a list of your publications wanted, with M. O. and stamps to cover.

Thanking you for your prompt attention and with all good wishes for your success, permit me to remain,

Very sincerely yours for Truth and Peace on
Earth, Good Will to men. F. L. J.

Portland, Oregon. Nov. 2, 1917.

Esoteric Pub. Co.,

Dear Friends:

For some time I have wished to do my "bit" towards helping, but have been in circumstances where I did not feel that I could, and have also wanted some books for a long time that I did not feel I could have. However, I have now gotten settled, I think, for a while; so that I am a little more certain as to how things are

going to progress, and enclose herewith \$15.00, which I may be able to increase later on.

For \$2.25 of this I wish you to send me the Revised Esoteric Volume I., and for the balance of the \$5.00 a bible, the balance of the \$15.00 to be used in sending "Practical Methods" wherever they are most needed, presumably to the soldiers' camps; tho I feel that you being on the ground-floor, are better able to judge where they are most needed and where they will do the most good.

I would be only too glad to send you names, for the distribution of your literature, but really do not know of any one who I think would be benefitted, or who would appreciate it; but if I do find such, it has been my habit to lend them my book, or send for one to be sent them. In this way I feel you are being saved the expense of sending literature, and also that there is just one more book (which you would have sent) being saved for another place. My book is busy a good deal of the time.

Wishing you all a glorious success, which I really believe will come after the "Housecleaning," I remain,

Sincerely, N. L. L.

Farrell, Pa. Oct. 21, 1917.

Esoteric Pub. Co.,

Dear Brothers and Sisters:

Please find money order for \$3.50 enclosed. A friend and myself are meeting every Thursday evening and have taken up Brother Butler's "Seven Creative Principles," studying one lecture each evening; and we are looking around to see if we can find others who would be interested: BIBLE REVIEW is also under our notice.

I find our church people are too busy with their church affairs to become interested; some antagonize our ideas, but most desire "the old story of Christ crucified" as they put it, of course not knowing what that really means; and to mention the "Regeneration" is to raise a storm of protest. They talk glibly of the regeneration of the soul, but just what they mean by this, they are unable to define, but they claim belief in it. Occasionally one will meet with one who gives his attention, and who shows appreciation, and every effort expended is worth while to find this one. Of course "Practical Methods" is the first book we try to place before them, and very many are well pleased with it. To plant the seed is our work, our Heavenly Father giveth the increase.

Cordially and fraternally yours, J. G. G.



JOSES, BROTHER OF JESUS

"JOSES, the brother of Jesus, plodded from day to day,
With never a vision within him to glorify his clay;
Josés, the brother of Jesus, was one with the heavy clod,
But Christ was the soul of rapture, and soared, like a lark, with God;
Josés, the brother of Jesus, was only a worker in wood,
And he never could see the glory that Jesus, his brother, could.
"Why stays he not in the workshop?" he often used to complain;
"Sawing the Lebanon cedar, imparting to woods their stain?
Why must he go thus roaming, forsaking my father's trade,
While hammers were busily sounding and there is a gain to be made?"
Thus ran the mind of Josés, apt with plummet and rule,
And deeming whoever surpast him either a knave or a fool,
For he never walked with the prophets in God's great garden of bliss,
And of all the mistakes of the ages, the saddest, methinks, was this:
To have such a brother as Jesus, to speak with him day by day,
But never to catch the vision which glorified his clay."

LEAN HARD

"CHILD of my love, Lean Hard,
And let me feel the pressure of thy care,
I know thy burden, child—I shaped it,
Poised it in mine own hand—made no proportion
Of its weight to thine own unaided strength;
For, even as I laid it on, I said,
'I shall be near, and while she leans on me,
This burden shall be mine, not hers;
So shall I keep my child within the circling arms
Of mine own love.' There lay it down, nor fear
To impose it on a shoulder that upholds
The government of worlds. Yet closer come—
Thou art not near enough—I would embrace thy care,
So I might feel my child reposing on my breast.
Thou lovest me?—I know it; doubt not then,
But loving me, Lean Hard."



Editorial

✻✻✻✻✻ E wish to call the attention of our readers
✻ W ✻ to the address of Secretary Daniels of the
✻ ✻ Navy copied in this issue of BIBLE REVIEW
✻ ✻ under the title of "Nation's Greatest
✻ ✻ Foe." As our readers all know we have
been discussing how to proceed to place the little book,
PRACTICAL METHODS TO INSURE SUCCESS, in the reach
of all the soldiers and sailors of this nation and of the
other nations of the Allies, and we believe that this ad-

dress is the opening of the way for the distribution of "Practical Methods," for when the men in official positions and positions of trust and influence, such as the officers and physicians, begin to realize the enormity of the condition of the people, and the necessity of a new standard of morals, then we may naturally expect that such means as will assist them to bring about the desired changes will be acceptable. We believe that this is the opportune time, that the hour has arrived for effective work, and that all that is now needed is workers, those who will take the time and make the effort to interest the men in positions of influence and authority in this little book.

We have been much encouraged by a recent visit from Mr. C——, an earnest friend of the work, from Palo Alto, California. Palo Alto is near Camp Fremont, and Mr. C—— purchased and took away with him a number of copies of PRACTICAL METHODS TO INSURE SUCCESS with the intention of finding the way to place this book before the men now gathering at this camp. Mr. C—— outlined his plans to us stating that it was his intention to interest the physicians, the officers in charge, and the men in charge of the reading rooms, that he had already been talking with these men and felt he could secure their interest. Also he expected to interest the soldiers individually whenever the opportunity presented and to work thru any other avenue that he might find. At Mr. C's request we printed a number of leaflets of Secretary Daniels' address which he intends to distribute.* There are now three-thousand men at Camp Fremont, and there will soon be forty-thousand men stationed there.

We believe that if the opening is made for the distribution of the book at the different cantonments thruout

*If there are others who could make use of copies of Secretary Daniels' address we shall be pleased to send them leaflets.

the country the means will be forthcoming; and that eventually PRACTICAL METHODS TO INSURE SUCCESS will find its way into the hands of all the men of the Armies and Navies of the United States and the other Allies.

We have received a number of encouraging letters from friends who are taking an active interest in this work of distributing "Practical Methods," some of which we are publishing.

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., 1918.					
Body	Enters	On	h.	m.	
		day			
☾	♊	1	1	16	p. m.
"	♈	4	1	48	a. m.
"	♊	6	1	41	p. m.
"	♏	8	10	49	p. m.
"	♎	11	4	18	a. m.
"	♍	13	6	48	a. m.
"	♏	15	7	46	a. m.
"	♎	17	8	56	a. m.
"	♏	19	11	42	a. m.
"	♏	21	4	45	p. m.
"	♏	24	0	10	a. m.
"	♏	26	9	38	a. m.
"	♊	28	8	51	p. m.
"	♈	31	9	19	a. m.
☼	♍	20	3	15	p. m.
♂	♏	19	1	19	p. m.
♀	♎	9	5	0	p. m.
"	♍	28	5	23	a. m.
"	♏	15	9	36	p. m.
♀	♎	1	5	5	a. m.
"	♍	6	3	42	a. m.
"	♏	11	6	0	p. m.
"	♎	18	1	10	p. m.
"	♏	27	0	38	a. m.
On Jan. 1st					
♂	is in	♍	22°	0'	7"
♂	" "	♏	9	21	40
♂	" "	♍	9	56	8
♂	" "	♏	23	14	26

Time of Cusp Transits.
Washington, D. C., U. S. A. Feb., 1918.

Body	Enters	On day	h.	m.
☉	♍	2	9	43 p. m.
"	♎	5	8	7 a. m.
"	♏	7	2	48 p. m.
"	♐	9	5	38 p. m.
"	♑	11	5	49 p. m.
"	♒	13	5	23 p. m.
"	♓	15	6	24 p. m.
"	♈	17	10	23 p. m.
"	♉	20	5	43 a. m.
"	♊	22	3	45 p. m.
"	♋	25	3	25 a. m.
"	♌	27	3	54 p. m.

♄	♈	19	5	45 a. m.
♅	♈	15	4	28 p. m.
♆	♈	6	4	17 a. m.
"	♉	17	1	0 a. m.
"	♊	27	4	59 a. m.

On Feb. 1st.

♂	is in	♈	5°	33'	36"
♂	" "	♎	12	4	54
♂	" "	♐	11	0	36
♂	" "	♊	23	34	34

BIBLE REVIEW

VOL. xv

FEB.-MAR. 1918

No. 12

The Two Minds

BY ENOCH PENN

"FOR to be carnally minded is death, but to be spiritually minded is life and peace"

"Let this mind be in you which was in Christ Jesus."

✿✿✿✿✿ **HERE** is much said in the New Testament
✿ **T** ✿ about the carnal mind and the spiritual
✿ ✿ mind. It is not an easy thing to define
✿ ✿ clearly the difference between them. The
✿✿✿✿✿ carnal mind is that which belongs to the
normal man. It is the animal mind. It is the mind common to all fleshly organisms.

The fundamental characteristic of the mind of the flesh is selfishness. Oftimes men are deceived into thinking otherwise, especially so when the selfishness of the carnal mind manifests itself in deeds of great self-sacrifice, as in cases of "mother love." Sometimes mother love manifests a degree of self-sacrifice that is appalling. At times we read of a mother sacrificing her life without hesitation to save her little ones. Men say of such love, "It is Divine." Yes, it was divinely created, and it was divinely given; but we are reminded that the most ferocious mother-beast in the forest will as readily sacrifice

her life for her offspring as will the human mother. If a mother should be asked, "Why do you sacrifice yourself so recklessly for that little one?" the answer would be, "Because it is MINE."

A woman once said to a man whom she loved for the time being, "I wish you were mine, and that we were away off somewhere by ourselves." If her wish had come true, how tenderly she would have cared for him, and how much she would have sacrificed to be with him. Unhesitatingly she would have given up home, friends, everything. Why? She would have answered that question, "Because he is MINE."

Mind is life formed into thoughts. Unformed life seems not to be conscious. The tree lives but does not think, it has no mind. The animal lives and also thinks, it therefore has a mind. Observation shows that the animals do at times manifest the power to think to a very limited extent, but man is practically the only thinking animal.

Nearly all thinking is involuntary. Comparatively few can take up a subject for thought about which they have not previously considered and follow it out in orderly, logical sequence to its ultimate conclusion, and express it in clear, concise language.

The Lord Christ said to the Jews, "Ye have no life in yourselves." All life in the world is one life. It is the world's life. The life that animates the tree, the animal, or the man is one life. The difference of manifestation is because of the difference of organism; even as a musician playing upon different kinds of instruments will produce music of different kinds and qualities; yet he is the same musician and exercising the same skill. So the one life acting upon different organisms produces different manifestations because of the difference in the various organisms. The ordinary man lives from and is

actuated by the world-life, he has no independent life of his own.

Living in a sea of life as fish live in the water, usually man feels because the currents of the surrounding life impinge upon his organism inducing emotion or sensation, and he thinks usually because mental currents impinge upon his brain, thus inducing mental action.

If a man were to stand still in the dark where he could see nothing, and in the silence where he could hear nothing, and he could neither touch, taste, or smell anything, and he were to say, "I will cause myself to be happy," he would find himself in somewhat the same condition as a windmill in a calm. But unlike the windmill, the man can think by voluntary effort, and thought will produce that sensation and emotion which go to make up his consciousness.

Whatever may be the degree of the natural man's intelligence, his consciousness is of the earth-life wholly, and he manifests the one great characteristic of all animal life; namely, selfishness, with all the impulses and emotions belonging thereto. The emotions and sensations, under the normal world-conditions of injustice, misfortune, deception, and the general confusion of things in life by virtue of universal selfishness, are, love of self, strifes, emulations, envies, hatreds, thefts, lusts; concerning which we are admonished by those who would teach men how to attain to a consciousness of, and in a higher realm of existence, "from such turn away."

Man is impelled into generation, and voluntarily enters into it because he can most fully thereby gratify his desire for the excitation of the senses; and for the same reason he strives for possessions. For the more the senses are excited, the more vivid is his consciousness. All consciousness, and all thought arising from the excitement of the five senses comprise what is designated

in the Bible as "the carnal mind," "the natural man," "the mind of the flesh," etc. And this is all the consciousness that the natural man has.

But as man has been developing, here and there one has perceived that there is something more that one may have than a consciousness arising wholly from the five senses, this consciousness is wholly of this material realm. And the most mature ones, feeling the smallness of a life wholly of the senses and a desire for something better, have asked themselves "Is this all of life?" "Is there not something better, grander, nobler than a life whose consciousness is limited by the five senses?"

The Lord Christ came in response to this need of the race for a larger life, which need has been perceived by the few mature ones. He came to teach men how, and to make it possible that they might attain to a larger, higher, grander state of consciousness than is possible to one whose consciousness is wholly that of the five senses.

Because the teachings of the Christ showing men how they may attain to that higher state of consciousness have been garbled, mistranslated, misinterpreted, rendered unintelligible, and even perverted by teachers who had more zeal to teach than knowledge to give, it became necessary that those teachings be unearthed and separated from the great mass of religious and superstitious rubbish in which they have been buried by the ignorant teachers, and placed before the people in clear, plain language, so that all mature minds may be able to perceive and understand them. For this reason the knowledge of the regeneration has been again given to the world thru the Esoteric movement. And this knowledge of the regeneration, which was brought to the world by the Christ, is yet again given, to the end that those mature ones may be enabled to add to their state of consciousness, limited by the scope of the five physical

senses, by entering another and higher state perceived by and to be realized by another and higher set of senses, the senses of the soul.

Just here we will make a statement that we shall leave without any attempt to prove; and the statement is this: While all the developing of the capabilities and powers of the natural man is gained by exercise, by effort to use them, all the evolving of new capabilities and powers is gained by virtue of the conserved reproductive energies.

We read the statement of the Lord Christ: "If any man come to me, and hate not . . . his own life also, he cannot be my disciple." For one to attain that higher state of consciousness the present consciousness must to a very great extent be put aside as tho it were hated. Man lets go of his consciousness of the things of this life very largely by turning his attention from them; and he lays hold of the things of that higher realm by fixing his attention upon them. For this same reason Jesus said: "How hardly shall a rich man enter the kingdom." For of necessity his possessions and their care to a very great extent hold his attention. For the same reason Jesus rebuked Martha for being careful overmuch about her household affairs. Again: "For whosoever will save his life [maintain his present consciousness] shall lose it; but whosoever shall lose his life [let go of his present state of consciousness] for my sake and the gospel's, the same shall save it." For whoever thru restraining the unnecessary attention of the external senses gains the use of his soul's senses, shall have both, he shall be conscious both in this natural world and also in the spiritual world at the same time. That is, if a man will fix his attention upon his present life, he can gain nothing higher and he must soon die and lose it. But if he will turn his attention from his present state toward that higher state, and will follow a life in accord with the

life and practise of the Christ and the teaching of the Scriptures, he will in addition to his present consciousness attain a consciousness of and in a higher realm, a realm where the Holy Ones and the angels of God are. This realm the Christ called "heaven." And the fundamental physical preparation whereby a consciousness of that realm is attained is by conserving within the organism all the reproductive substance.

The conserved reproductive substance is the food upon which the soul grows. For the the soul grows from the body. As the soul grows, its senses, corresponding to the senses of the body, begin to be active. Apparently it is usually the senses of sight and hearing that awaken first. The senses of sight and hearing of the soul are called clairvoyance and clairaudience.

When the soul's sense of sight awakens to activity, it manifests usually, if not always, spasmodically, at unexpected times. If we observe a little baby or a kitten in its first attempts to see, we shall perceive that there is at first simply the ability to see, the eyes stare into the light without being able to distinguish anything in particular. There is not the ability to direct the sight and to see distinctly and definitely save by repeated efforts. Even then there is little if any understanding of that which is seen. These things are true also of the soul in its first efforts to see. When the eyes of the soul open it is usually to see in what is called the "Astral Light," but it is the world-mind, the *Spiritus Mundi*. In this astral light are all manner of forms, thought creations of men, souls of the dead, also souls of the living, and demons, streams of mind force, clouds of malignant qualities, etc. This is a realm of many subtle dangers to the neophyte, but these dangers may be avoided by an attitude of sincere devotion to one's covenant dedication to God and to the right, and by persistently refusing to be long occupied

with anything that does not soon prove to be true and useful, and earnestly seeking to follow the teachings of the Christ of Nazareth.

When the soul awakens into this realm of danger, if this attitude of true devotion and a desire for the true and useful is held and all else disregarded, there will come a spirit-teacher or teachers (if such have not come before), whose office it is to lead the neophyte thru this realm of deception into the realm of spiritual light where dwell the Holy Ones and the angels of God. "And tho the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isa. xxx. 20, 21.) Unclean spirits may and do come to the neophyte and offer themselves as teachers and guides for the purpose of leading him astray, but if careful discrimination is exercised the false guides will in some manner betray themselves to be such. Perhaps the one human frailty which causes the most danger just here is the almost universal habit of self-deception; and they are few, very few indeed, who realize the extent of this habit in themselves.

But if the neophyte is faithful, disregarding these astral visions, even as he has disregarded the things of material sight, the eyes of the soul will in time discern, perhaps dimly at first, the light of the Divine Presence, wherein dwell the angels of God, and he will meet them face to face; then celestial visitants will become more and more numerous and their visits more frequent. To enter into and constantly dwell in this light of the Divine Presence should be the chief object of the neophyte, and in fact this becomes his one great satisfaction and safety.

"God is light, and in him is no darkness at all. . . . If we walk in the light, as he is in the light, we have fellowship one with another." (1 John i. 5, 7.) "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." (Ps. xci. 9-11.) But to enter into that light and to dwell in it requires that the neophyte live in harmony with the laws of that realm, the laws of the kingdom of heaven. For if any law of that realm be violated, the light departs and the soul is for a time in darkness. For this is a realm of truth, wisdom, justice, goodness, love.

Having attained to this condition, one may then often meet and converse with those who dwell there, and the time will come to the faithful one when the Lord Jesus Christ will make himself known unto him, and will receive and accept and acknowledge him as one of them. "Ye are not come unto the mount that might be touched, But ye are come unto mount Sion, and to 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." (Heb. xii. 18, 22, 23, 24.)

Then the victory is won, the larger, grander, higher life has been entered into; but it is possible even now to fall and to lose all that has been gained. Only by putting on the mind that was in Christ may one hope to remain and grow and continue to develop and labor in that world of light.



The Christian Mysteries

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



O the true disciple of Jesus it is granted as a special privilege to know
THE MYSTERIES OF THE KINGDOM
of the heavens. "I thank Thee, O Father," says the Blessed Master, "that thou hast hid these things from the wise and prudent, but hast revealed them unto babes." And turning to his disciples, he says, "Blessed are your eyes, for they see and your ears, for they hear. For many prophets and kings have desired to see the things which ye see, and have not seen them, and to hear the things that ye hear and have not heard them. The parables of Our Lord are full of mystery, as he says: "I will open my mouth in parables: I will utter things kept secret from the foundations of the world." The Esoteric meaning of his discourses was given to them in private, and there has always been an inner circle to whom the mysteries were made known, as the Apostle Paul, also says, "Howbeit we speak wisdom among the *teleioi* or perfect ones, the wisdom of God in a *mystery*, even the *hidden* wisdom which God foreordained before the ages

UNTO OUR GLORY."

The greatest of all the mysteries seems to be that of the incarnation of God in Christ—"God manifest in the flesh," and in the members of his Body: "Christ in you, the hope of glory." Paul dwells much on the special dispensation of the Mystery which was granted to him.

"Unto me who am less than the least of all saints was this grace given, this favor granted to make known among the nations, what is the fellowship of this Mystery, to proclaim

THE UNSEARCHABLE RICHES OF CHRIST."

There is probably no study more worthy of our attention than this, for by its means even

THE PRINCIPALITIES AND POWERS

in the heavenlies are learning thru the *ecclesia*, the manifold wisdom of God; "which things angels desire to look into." It had been

HID IN GOD

from all the ages and generations "from remote ages—times eternal;" but now is being made manifest to his saints.

TO MAKE ALL MEN SEE

this, was Paul's life-work. For this he toiled and agonized by means of the energy of Christ within him, energizing him mightily in praying for all the saints that their hearts might be comforted, being knit together in love (*agape*, the divine nature) unto all the riches of the full assurance of understanding, unto a full-knowledge of the Mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden.

Thus everything is summed up in the one word: Christ,

ALPHA AND OMEGA

the First and the Last. And *we* also have an anointing (*Chrisma*) from the Holy One, and we "know all things." For the branch is not more of one life and one substance with the tree, than we are with the Christ. He is the Vine, we are the branches. Not only are we one with Him in spirit, for "He that is joined to the Lord is *one* spirit," but we are one with him in body also, for "our bodies are members of the Christ,"

HIS OWN FLESH.

This mystery he began to reveal, when he said, "He that eateth my flesh and drinketh my blood abideth in me and I in him." For we receive the Christ into our bodies as we receive food by eating and drinking, and Christ is as much united to us thereby as our food is by eating and drinking. The mysterious process by which our food becomes our own flesh and blood is the type of that which transpires in the Body of Christ. Our body is nourished and cherished from the head in the same way. For Christ is said to nourish and cherish the *ecclesia* as a man nourishes and cherishes "his own flesh." And "He is the Head of the Body" out from which all the body, thru the joints and uniting bands receiving supply, is growing

THE GROWTH OF GOD.

And this fact cannot be disconnected from our own bodies, for they are said to be members of the Christ, and sanctuaries of the Holy Spirit, which are "in process of being fitly conjoined together and growing into a Holy Temple in the Lord, for a habitation of God in the Spirit. A right knowledge of our identity with Christ comes thru the revelation of this mystery. "In that day ye shall know that I am in my Father, and ye in me, and I in you." And so when the beloved apostle had a vision of the Holy City, he "saw no temple therein, but God and the lamb are the temple thereof." This is the Temple in which all the saints are "living stones," and the overcomers, the hundred and forty-four thousand, are the Pillars thereof.* Jesus Christ himself being the angle-stone into which the structure harmoniously arranged rises up into a holy temple in the Lord; and into whom we are being built.

This is the secret of all holy living and Godlikeness; for we realize that we have nothing else to do than to enter

*Rev. iii. 12.

ENTER INTO REST—

into God's Sabbath, Rest,† and *let* the life of Christ energize us to "bring forth fruit unto God," like as a tree planted by the rivers of living waters. For we are immersed in Holy Spirit, which becomes in us

A FOUNTAIN OF LIVING WATERS

springing up into everlasting life. Yea each of us may be so "filled unto all the fulness of God" that out of us "shall flow rivers of living water."

† *sabbatismos*.



HOPE

BY ETTA GIBBS NIELSEN

BORN of the Soul; I'm free! I'm free!
 I laugh in the air, and sing on the sea;
 I break thru fetters, all space is mine,
 I come from the source of the great Divine.
 I touch men's hearts with a burning fire,
 Till they turn away from the pit and mire.
 They thrill when they see my light flash down,
 And catch at the train of my sweeping gown.
 I sever the chains of race and creed,
 And answer the cry of all who need.
 The slum child loves me; the beggars know
 Promise and blessing where'er I go.
 I blow a call from my silvery horn,
 And men respond to a faith new-born.
 When storm clouds break thru a deep despair,
 I beckon them on to the sunlight fair.
 Over the world from zone to zone,
 I watch for the flowering of seeds I've sown;
 From germs of promise, men's lives I see
 Quicken and ripen for their destiny.
 Born of the soul, I'm free, I'm free!
 And I swing with the spheres thru eternity.

A Meek and Quiet Spirit

BY DINAH

"LET it be of the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

✠✠✠✠✠ MEEK and quiet spirit in the sight of God
✠ ✠ ✠ is of great price. What a great privilege
✠ A ✠ to have something that is of great price in
✠ ✠ ✠ the sight of God! We often see those who
✠✠✠✠✠ in the sight of men have something that is
of great price, such as learning, riches, position, and
other enviable gifts. But a meek and quiet spirit is not
of great price in the sight of men of the world. In fact
it is the opposite, for no one can cultivate this meek and
quiet spirit who desires to receive honors from men. For
that very desire destroys the quiet and tranquility of the
soul.

The Christ said, "I receive not honor from men." It is very human to want recognition from men. But this recognition always destroys the peace of soul. What is more desirable than that blessed peace that God gives to his children?—the peace that passeth understanding that the world cannot give or take away.

"Blessed are the meek for they shall inherit the earth." Herein is a great paradox. The truly humble man gives up everything that the earth holds dear, riches, honors, and emoluments, and yet he is to inherit the earth.

The humble man does not seek to justify himself before others; but he does bring to justice the "hidden" man of the heart, he does bring himself to justice before God

where none but God can see, for it is God that he is trying to please and not men. True humility is no surface veneer, altho we often see that which passes for humility, but it is of no value in the sight of God.

The truly meek man does not render evil for evil, but on the contrary, good. He is always courteous and merciful to those under his care; he has compassion and love toward the brethren, and to all his associates. The Lord Christ is our teacher in true humility as he is in every other virtue. When he was reviled he reviled not again, when he was asked to justify himself before men he was very careful not to do it, for self-justification is always the antipodes of true humility.

The meek and quiet spirit cares little for the opinions of the world. The meek man covets nothing of his neighbors, unless it be the fruits of the spirit; these to him are the only enviable gifts.

The Lord Christ was ever kind to the weak and troubled of earth. He showed no superiority to those around him. Did he inherit the earth? Yes, for he said, "All that the Father hath is mine." He certainly inherited the earth, for he has never left it. He is still here guiding his children in the right path, guiding all those who put their trust in him. What a blessed privilege to have such a guide! That meek and quiet spirit that he has cultivated thruout the ages he is still using to guide his children in the upward path to righteousness.

Praise and bless his Holy Name! Praise and bless him for all his gifts of the spirit to the children of men! We praise and bless his Holy Name that he is teaching his children thru the Holy Spirit what it is to have a meek and quiet spirit, what it is to "inherit the earth," what it is to be like him in true humility, what it is to be without guile! For all these things we praise and bless his Holy Name!

Seeking the Higher Life

BY HARRIET SCHWARTZ

★✱✱✱★ N the Esoteric teachings we are told the
✱ I ✱ short route to finding God. But there
✱ ✱ ✱ are so many who attempt to follow these
✱ ✱ ✱ teachings that do not realize that if they
★✱✱✱★ undertake them with the object of getting
something, the REALIZATION of ATTAINMENT is not gained.
It is only when truth students, come into the Esoteric
teachings with the object of having an opportunity to
give, that they really GET. That is the law back of all
the spiritual work. The laws are just the opposite in
the business world. That is why many people do not
understand what the Master tried to teach. It must
apparently seem that you are sacrificing everything, and
then you find when the sacrifice is made that it really
was only a sacrifice of your lower self to your own HIGHER
SELF; or, in other words, the personality had to be nailed
to the cross, in order that your spiritual self might come
into conscious realization. But this never takes place so
long as the person is seeking something for personal
gain, whether the gain is money, honor, or anything else
for the personality. But as soon as we are willing to
put all personal desires on the altar, the individuality
comes into a realization. It is all so plain to those who
are really born again, and they know how to explain the
paradoxes of the Bible.


Unless you use the teachings received as a method
for attainment, and then be willing to put your own

spiritual growth on the altar to help humanity, you are going to feel like the boy who chases the butterfly. "He who loses his life for my sake" Christ said, "shall find it," but it seems that it is for His sake, that we need to lose our life, and after we have put all on the altar for Him, and made every sacrifice for Him, what is our dismay to find that in reality that it was not for Him at all, but that it was necessary to appear that way, in order that we learn the lesson of UNSELFISH SERVICE. We need this lesson built into our bodies, therefore we cannot learn the law that is back of every fundamental truth, until we are willing to really make the necessary sacrifices.



Fundamentals

BY A. D. TRUSSELL

OD is Love, Intelligence, and Force. All that God has created is an expression or manifestation of these eternal entities. "The heavens declare the glory of God, and the firmament showeth his handy work." In man force is largely dormant. It is spiritual, consequently unseen. Love and intelligence are likewise spirit and unseen; but force applied by intelligence always expresses itself in the realm of the material and the mental, as well as in the highest spiritual. All the material things composing the earth on up to vegetation have in them force as well as the elements fire, or heat, water, &c, but they have no intelligence.

The animal kingdom have force and intelligence in varying degrees; and according to the degree they at-

tain to intellectual accumen. The human is endowed with all these attributes in some degree sufficiently to attain to a much higher degree if he makes an intelligent, as well as a loving application of his endowments. Knowledge is the ultimate result of man's right use of his endowments.

There is force in the grain of wheat, but it is entirely dormant until it is planted in the warm, moist earth, then it begins to grow, and when it has its full and true environment, it will reproduce itself in perfection; thus force is exprest; and these expressions contain forces—grain—one of which if planted will result in reproduction again; or if the grain is cooked and eaten will result in doing its part in the building up of the body of man or of beast.

But no man can give to his fellow man absolute knowledge of the facts that I have stated. Self-evidence is necessary to have a scientific knowledge of any thing. If you hear what one tells you, you can reject it or believe it, but you will not know it for yourself, if a thousand tell you the same thing, altho it may strengthen your faith. If he demonstrates by his works you must know in part, at least have a superficial knowledge of the facts. The reason man cannot give knowledge to his fellow man by affirmations is because God did not create him to learn in that way; if he had a negative would have as much force as an affirmative—which in fact it has, but without further evidence man could not know which was true, the affirmative or the negative.

Man attains some knowledge thru his senses, which no man can give him; no one can hear, see, taste, smell, or feel for him; neither can he breathe, walk, or talk for him. But when man has attained to knowledge he can teach man how to attain; and he may learn to attain for himself. The idea of reading a book and knowing what

it affirms is a fallacy; but he may prove all things, and hold fast to that which is good or true.

Inspiration reveals sin to the repentant, and to the follower of righteousness, as taught by Jesus the Christ, this revelation is self-evident; and his life is self-evident to the one who knows what Jesus knows. Christ taught, if his words were correctly reported, that all men **MAY** attain to his viewpoint.



The Rational or the Irrational Man

BY ASAPH

"AND be not conformed to this world; but be ye transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God."—Rom. xii. 2.

RATIONALITY in man's being can be measured by his desire and determination to rise to a higher and a more useful existence and to reach an ever greater insight into the laws of life. By these means the desire of his heart is turned into will. The psychic ego occupying the form of man possesses inclinations, and in its inherent freedom grows towards the ideal—its own image. In this determination, however, we find that man's ideals must conform to God's ideal, if he expects to enjoy freedom from limitation, and to enter that world where consciousness in being never ceases. The Universal, the Limitless, is above feeling and beyond desire; hence is self-existent. And for man to approach, to realize, to grasp, and to enter into the Boundless and Immortal requires the ability to separate his psychic ego from the attention to objectivity, emotion, and sensuous inclinations, and to view existence which is spread before

his eyes as a distinct sphere outside of himself, to which he once became attached, and bound thru ignorance and weakness of the flesh.

Desire is because of love, and there exist two kinds of love. One is a desire to serve without money and without price because of the knowing of the truth, and way of endless life in form and function, in use in good; while the other love is due to the love of self—the particular self and the desire to possess things for personal use; therefore love as emotion and feeling is popular and world-wide. In it the psychic ego is in the presence of its own particular personality; namely, it realizes self in the limited physical sense-realm. It gives a feeling of pleasure, of self-satisfaction, of vanity; it affects the nerves, and in this self-delusion causes the ego to think it is the “I,” while in reality it is not the “I.” Because man’s will moves a particular organism, the psychic ego is apt to imagine it is the “I,” and goes about and, thru the avenues of sense, perceives, hears, and feels, and says, “This is me,” “I see it,” “I feel it,” etc, forgetting, or not realizing, that, that which it sees is different from that which is.

What we sense is only a momentary feeling, changing states of different sense-consciousness, and is incompleteness, and in them we cannot find the perfect Love of God, the Universal, the Spirit of Truth. The psychic ego of man is wrapt in itself, shrouded with the cloak of egotism, absorbed either in the fleeting joys of limited sensuous pleasure or suffering thru bitter thought, or pain. Instead of the light of pure vision, there are restless imaginings; instead of spiritual joy, the undivided joy of pure being, there is the self-indulgence of body and mind. The egotism is perverted spiritual being, the same as passion is perverted love, and ambition the inversion of spiritual power. The mortal is the limitation

of the immortal.

When these false images and pursuits give place to the true, then the spiritual man stands forth luminous as the Sun when the clouds disperse. When man determines to become, he does not consult his feelings, he says, "I will do so and so," or, "I will be such and such." This desire to become is the true I, conveyed to man's understanding thru the name of God, "YAHVEH," signifying "I will be what I will to be;" and this spiritual ideal exists as an object for consciousness; we grow towards its realization. "I and my Father are One." "Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God."

Now the Universal, the Spirit, had two distinct contents in his mind when he uttered "Let there be." He had a picture, or form, and the idea or likeness in his mind. The former related to the means to attain; the latter to the ultimate attained; consequently the form arose by degrees thru the crystalizing of matter, manifesting in protoplasmic existence sense-perceptions. Thus arose an infinite number of individual things, governed by local sense-delusion in the domain of the animal spirit. A picture or form derives its content from the sphere of sense, namely, generation; and presents it in the immediate mode of its existence in its singularity and in the arbitrariness of its sensuous manifestation; hence as long as it rules, the idea of unity and solidarity can not prevail, the Definite cannot assume control.

By "definite" is meant the unity of the finite with the idea; for man was created and existed for the purpose of binding the world of ideas and Truth to the realm of matter, which was accomplished by Jesus of Nazareth, for he and his Father are One. From what has been said, it is plain that spiritual love and unity are essenti-

ally Light, physically demonstrated by intense vibrations, and spiritually realized thru knowledge and wisdom; while animal light being turned within for self, for pleasure, and for possession, is essentially darkness. Both possess degrees, while its source, the Infinite, the Universal, the Spirit, simply IS. It is unscrutable to finite mind, by virtue of man's psychic desires, illusions, and self-assertion.

It is written, "the thick darkness where God dwells," and again, "No man can see God and live." The former statement is self-evident, for as no man on the physical plane can step back of his own form, no more can his mind at any stage of his ascent step back of the original cause, and yet to see God is not an impossibility. (John xiv. 6-9.); but when one does see Him he dies to the animal love; for when one sees God the Definite he steps back of the creative or generative law, and sees it, even as He sees it, in its USE. The Definite, therefore, or God is an Intelligence, acting rationally and regularly—it is a will acting by law; consequently the signs of the most useful individuality are not to be sought in the manifestation of a strong will merely, which may be developed thru freedom of man's thinking and acting, but in the manifestation of a will guided by the necessity of God.

Now when we contemplate the idea of personality, pure and simple more carefully, we shall see that it consists of mere will applied to events of limited radius of consciousness by persons whose ideas are without principle; governed by no plan or rule, with respect to whose action we can form no calculation; for, by virtue of ignorance and limitation, none can tell what whim may take hold of them, what fallacy may mislead them, or into what vagary their inconsistent psychic life may fall.

But as man rises in the scale of individuality, enlightened by spiritual truth, and acquires control over his

psychic self, its moods and impulses, he enlarges the radius of his wisdom, and his actions become more fixt, more consolidated and rational. At the same time, his conduct will become so precise, just, and true that he like the Christ may become perfectly wise and good on his plane of activity upon earth. Thus personality disappears, and in its stead stands the redeemed individual fully at one with the will of God.

However when we view the race of man from the above point of view, we realize that evolution has not yet finished its work, therefore the structure of eternal truth is only in its infancy; for the new world, otherwise called the kingdom of God, which is a social state peopled by rational beings, is not yet manifest. In it all earthly things drop away from man's ownership, and become simply things of USE. There is only one problem in life, thruout all lands and in all ages. It is the problem of soul-awakening, the union of man's conscious being with immortality in form and function. The true rational man whom we have been considering is a son of God, and at the same time he is also a son of man. He descended from the world of ideas into the realm of desire, and from the latter into the sphere of individual self-assertion, which he demonstrated to himself in the form of flesh in the world of matter, and ascends thru self-culture, by painful stages, thru ages and ages of incarnations to the union with the higher self, becoming a definite power controlling in its sphere natural forces; and possessing an exact knowledge how to construct upon earth a system of life having order, harmony, peace, and immortality, and whose light is to remain on earth for the guidance of the children of men.

To this great ultimate, namely, the establishment of a social body governed by the laws of God, the esoteric people of this age are invited.

The Supreme Teacher

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

✿✿✿✿✿ HERE is an old adage which affirms that
✿ T ✿ “what is new is not true,” and like many
✿ ✿ ✿ another saying of antiquity, it is worthy of
✿ ✿ ✿ universal attention. For as Solomon says,
✿ ✿ ✿ ✿ ✿ “There is nothing new under the sun,”
that which is to be hath already been. If it is ever said,
“See, this is new! It has often been in former times
which were before us.”* Truth is that which has been

HID FROM THE AGES IN GOD.

Truth is old, because it endureth forever, while that
which is false in any degree is short-lived, evanescent,
“having no root in itself.” So that men who are ever
seeking that which is new, turning away from the old
paths and seeking for new gospels, scorning the Good
Old Book, are in greater danger than those who have
never known the truth. And we live in days of great
apostasy. Yea, of

THE GREAT APOSTASY

in which Satan is manifesting himself as an angel of
light, and preparing the world for the advent of the Man
of Sin, the Son of Perdition, he that opposes and exalts
himself against all that is called God, or is worshipped,
so that he within the Temple of God, takes his seat,
showing himself forth that he is God. His *parousia* which
precedes that of our Lord Jesus will be accompanied by
the energy of Satan, with all powers and signs and ter-

Ecc. i. 9-10.

rors of falsehood, and in all manner of deceitfulness of unrighteousness to those that are perishing, because the love of the truth they welcomed not that they might be saved. And because of this, God will send them strong delusion

AN ENERGY OF ERROR,

that they may believe the Lie* in order that they may be judged, one and all, who believe not the truth, but have pleasure in unrighteousness. The consummation of the ages has come upon us. The Christ is at hand to come; the Antichrist is nearer. He is not coming under that name, however, but that of

THE SUPREME WORLD TEACHER

who is falsely represented as having obsessed the body of Jesus, who was his disciple. This "occult conception" is thus stated:

"The conception of a Christ for whom a body was prepared, and prepared by his own well-loved disciple, who guarded, tended, trained it thru the years of childhood, of youth and of early manhood, a body surrendered to the incoming mighty Personage; who is the Supreme Teacher of the world, incoming at the point marked by the Baptism, even until the time of the death, so that thru the whole of that teaching, the ministerial life, it was not Jesus, but the Christ who was the Teacher, who founded Christianity. That body is laid aside, but he is still the Lord of all religions, and he gives to his well-beloved disciple, who became the Master Jesus, this religion specially as his charge, his work in the world."

This is the kind of Gospel of which the Apostle Paul said, "Tho we or an angel from heaven teach, let him be anathema-maranatha." It is entirely new and therefore not true. It has no warrant in the "Scriptures of truth." Moreover God himself is said to choose their delusion,

*Greek, to pseudo—I] Thess. ii. 1-12.

and to send them an energy or inward working of error, that they may believe **THE** lie. They believe that they have found a short cut to the kingdom of heaven, and they **HAVE**, because they enter not in by the **DOOR**, but climb up some other way." They do not know him who is the Way, the Truth and the Life, but they take the kingdom with violence as

THIEVES AND ROBBERS,

and for a season exercise the powers of the kingdom in all manner of mighty working and signs and wonders of falsehood, saying even to the Judge, "Have we not in Thy name prophesied and in thy name cast out demons, and in thy name done many mighty works? Then will he answer them, I never knew you, depart from me, ye workers of iniquity." Only the man of single eye, of pure, holy, and blameless life, can discern between the righteous and the wicked, between the wheat and the tares. But already in this period of the consummation of the age, the Christ has sent forth his angels to bind them into bundles, i. e., to gather them together into societies. The harvest of the tares comes first, in the time of the world's crucifixion,

THE HOUR OF DARKNESS.

The reapers will gather "*out of His kingdom*" all the causes of offense, the stumbling-blocks and

THE DOERS OF LAWLESSNESS.

Then will the righteous shine forth as the sun in the kingdom of their Father.

At present all is confusion,

BABEL AND BABYLON.

Loud is the warning cry: "Come ye out of Her my people! that ye may not be partakers with Her sins: and become recipients of her plagues, for her sins are piled up as high as heaven."*

*Rev. xviii. 4-8.

THE REMEDY IS TO LISTEN

to the voice of the Supreme Teacher, even the Spirit of Truth, for he will lead us into all the truth. Than this therefore we need no World Teacher, for surely that must be the Supreme Teacher of whom it is said: "He shall

TEACH YOU ALL THINGS"

and ye need not that *any man* should teach you, for ye know all things, because the anointing (*Chrisma*) which abideth in you teaches you the truth concerning all things, so that nothing that is false can find a lodging-place in your hearts.



Briefs

BY ENOCH PENN

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WOULD not live alway," exclaimed the poet. And many, very many, have echoed that sentiment.

Those who would not live alway are those who, looking backward over the pathway of life, see only a continued repetition of the few experiences, some pleasant, some painful, that have been their lot. And looking forward can see before them only an endless repetition of the same experiences.

It is no doubt true that all shrink more or less from the thought of dying, but leaving out that feature and considering only the view of life, we have these two antithetical expressions of the attitude toward life, "I would not live alway," and, "I would live alway."

Little children want to live alway, because there is be-

fore their mind's eye so much that is new that they dimly see, and anticipate. It is in this anticipating of the ever new, and in the consciousness of growing toward it, that we find the spring of the desire for an endless life.

The one looking upon this present world as being but a school and self as being yet immature, not having yet reached their ultimate growth, and perceiving somewhat of the larger, truer, nobler phases of life that are not yet attained because of that lack of development in self, finds arising from within the desire for time to grow, to develop into that nobler manhood or womanhood that can grasp and utilize the opportunities life offers in that more developed state that will bring that satisfaction in living that will make them say, "I would live away."

It is well to know the law, because we can then view with understanding those things that otherwise would be meaningless to us. Likewise we can then, in a measure at least, act so as to modify or not completely change results. For we can act knowing the result of the action.

We read: "All they that take to the sword shall perish with the sword." Also: "He that killeth with the sword must be killed with the sword." This voices a law ordained by Divine Justice. And also this law leads to the reasoning that "no man can defend himself against his own weapons of offense." In other words, the one who speaks harsh words suffers most keenly from harsh words, he that deceives others is the most easily deceived. The thief suffers most keenly from loss by theft, the tale-bearer from tale-bearing, the critic from criticism. Thus it is our own weapons of offense that wound us most sorely, and we cannot successfully defend ourselves against them.

"THE stolid saint or the sparkling sinner?" There are those who in their efforts to live right have drilled themselves to do no palpable wrong. But those who seek to advance in the regeneration may not stop there. To be able to do no wrong is a virtue; but it is a negative virtue. Such a one has learned how to apply the brakes merely. Useful as a break is, it has in it no power to enable one to travel.

If the stolid saint has not the mind to perceive the positive thing to be done to enable him to grow and to develop into the Divine likeness, to perceive not only the evil to be avoided but also the good to be done, it is possible that the words of the Lord Christ to the Pharisees may apply, "The Publicans and harlots go into the kingdom of heaven before you."

To follow the Lord Christ into the regeneration means not only to avoid doing the wrong but also to do the right, the right in view of the ultimate to be attained. To do the right and necessary thing may seem to the mind lacking in sufficient discrimination to be very wrong indeed. But he who would follow the Master must have the keenness of vision, the fulness of perception to grasp clearly causes and effects, to apply the law in order that he may attain. He must not only hear the words, "Thou shalt not," but he must also hear the words, "Son go work to-day in my vineyard."

THERE are many who claim to believe the teachings of the Bible. But that belief can be but little more than credence until thru living according to the teachings, one has had those experiences which convince. For this reason, it is necessary for one to follow carefully the teachings and prove by their results their truthfulness before one can with a confidence born of knowledge de-

clare that they are true. Likewise it is only by knowledge born of experience that one can have a clear understanding of these teachings. For when one attempts to teach what one does not know there is a certain lack of that which convinces the hearer. For this reason it is not wise to attempt to teach as truth anything that has not been by convincing experience proved to be true.

THE human heart is alas too often more selfish than we usually believe it to be. Even our prayers to God are usually selfish. Seldom indeed there arises from our hearts the honest prayer, "Lord if I have any enemies, if any have wronged me, forgive them." Nor do we often pray, "Lord, if I have wronged another and thou seest aught against that one, do thou forgive him the wrong he has done."

"THE mind is the man or the woman." In short, your mind is you. The mind is the sum of your thoughts, for when you change your thought concerning any thing, you say, "I have changed my mind about it. This being so, you are building self by every thought you think. Therefore the kind of thought you think to-day determines the kind of a person you will be to-morrow.

One may say, "If that is true, then I can be what I will to be, simply by thinking only such thoughts as the one I wish to be would think; that is simple." Yes, it is simple, but it is not easy. If you think so, try for one day to think only thoughts of such noble character as your highest ideal of man or woman would think. It is only by trying to do, that you can find out what you can do.

How often we have observed faces darken at times with worry, with oppression, with grief, or pain. And how the face lights up at sudden good news, or at the coming of a loved and loving one. Those who are living the life of regeneration most faithfully frequently find their faces darkly clouded because of some disturbing influence; frequently it is the condemnation of those who misunderstand them. Persons who waste their life sometimes absorb life from those who have more. The Psalmist said: "They eat up my people as they eat bread."

The hope of one striving for a holy life is to continue faithfully to strive to overcome those evils in themselves from which they suffer most from others. But the time will come when there will be gathered out from the kingdom all things that offend. Then will the darkened faces lighten, and grow brighter and brighter until in time it will be as it was said: "Then shall the righteous shine forth as the sun in the kingdom of their Father." They shall shine, not with a figurative light, but with a real light, so that in time "They need not the light of the sun, nor of the moon, for the Lord God giveth them light, and the lamb [the regenerated body] is the lamp thereof."

BECAUSE Cain killed his brother and he is recognized as having been a very wicked man, there is a class of minds that feel that any thing that Cain said must of necessity be incorrect. For this reason, apparently, when the Lord asked of Cain, "Where is thy brother Able?" and Cain answered, "I know not. Am I my brother's keeper?" that while the statement "I know not," was untrue that the question, "Am I my brother's keeper?" must also be a wrong stand to take. But it does not follow that it is, or that he was his brother's keeper.

The common mind is very indolent. Few are willing

to take the trouble to reason regarding the things they give credence to. To a man questioning the correctness of the tenets of the church a woman said, "We pay our preacher to think these things out for us, why not accept what he says?" This did not manifest faith on her part but simply mental indolence.

Persons who in their ignorance and zeal become anxious for the good of others will sometimes say, "I am my brother's keeper." And they will demand of another, "Are you not your brother's keeper?" But if one were to ask, "Who appointed you his keeper?" it seems there would be but little to answer. And indeed, if one were to ask, "Who is your keeper?" the question would most likely give offense and prompt the answer, "I need no keeper." Well, if you need no keeper, does your brother need a keeper? You may think so.

Sometimes we wonder how much that is called uplift-work is simply a self-righteous desire to meddle with the affairs of others.

THE Apostle Paul said: "I keep my body under." That is, he did not allow his externality to think, and talk, and act just aimlessly from the force of habit. Sometimes we say to another, "Do you know that you have a habit of doing, or saying, so and so?" And the answer is, "No, I have not noticed it."

Observing this all but universal trait of unconscious habitual action, Bobbie Burns wrote:

"O wad the powers the giftie gie us
To see oursels as ithers see us,
It wad fra mony a blunder free us,
And foolish notion."

We may ask, why is it that we do so many things that are so observable to others and yet we are entirely uncon-

scious of them? It is because we do not trouble ourselves to watch and observe what we do and how we do it. In other words, we allow our bodies to act without our guidance. We are not masters in our own house. It has been claimed, and we think rightfully, that even if we had the power to see ourselves as others see us, we should still be as far from being able to judge ourselves correctly as we are now. This is true; because while we do not always observe our own actions fully, and are therefore not qualified to judge ourselves, yet others, while they observe those things that we do, do not always perceive our purpose, and for that reason are not better qualified to judge us than we are to judge ourselves.

We believe that the true stand for us to take is not to desire to see ourselves as others see us, but rather carefully to restrain self, and learn always to act in every way from our own volition, doing intentionally everything that we do, and so keep our bodies under. Then by that method of action we should be able to see ourselves as we are.

Doubtless it would be well could we see ourselves as others see us, but it would be vastly better to be able to see ourselves as we are. But we can never learn to see ourselves as we are until we stop habits of involuntary action, and carefully and faithfully hold ourselves in restraint, thus permitting ourselves to think, speak, and act only by a distinctly voluntary effort.

By this method of action we shall be enabled not only to see and to know ourselves as we are, but also it will aid us greatly in our desire and efforts to be what we will to be.



Some Practical Suggestions to the Student

BY H. E. BUTLER

(Reprinted from "The Esoteric" of September 1896.)

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OW to use the powers of sex and not be used by them, is the most difficult problem that the Esoteric student has to meet; and it is the most difficult subject to teach thru the columns of a public journal, not alone because of its delicate nature, in view of the false ideas of the world, but mainly because of the great diversity of human nature in the manifestation of sex. To find a law absolute for all, under all circumstances and conditions, is an impossibility. Some have so largely exhausted the powers of recreation thru the sex, that, as soon as, by means of the will, they lay aside all idea of generation and make the effort to stop the waste of the life forces, the sex nature at once becomes dormant and ceases altogether to act. There are those who, thru past extravagant abuses, scarcely know what it is to have passion and yet the waste continues.

Now the phenomena attending these two classes are so near alike that even the individuals themselves have difficulty in knowing to which class they belong. The method of treatment in one case is exactly the reverse of that in the other; and it is almost impossible to give directions to the first without the latter taking it up and actually destroying themselves. . . .

In the latter case, where there are frequent losses, the mind should be turned entirely away from any idea of activity; and, above all, especially should they impress

upon the mental consciousness the fact that never again can there be any sex relation, and that never again must there be any waste of the life forces. This determination must be kept active day and night continually, and that part of the mind be never allowed to sleep. This, of course, is where the greatest difficulty in overcoming arises for all persons; but, if there is sufficient determination and diligence, one can soon establish that condition so that it will never cease.

Did you ever ask yourself the question why it is, that, altho you may sleep on a narrow bed, you never fall out in turning over in your sleep? It is simply because your mind is so fixed on your conditions that you guard against danger, even when the body is sound asleep. There can be the same attitude of mind with regard to the danger of loss of the sex-life. If the above directions are carefully followed, you will find that, as soon as you begin to obtain an amount of stored life, the sex energies will return with all the power you are able to manage; and if the mind has not been thoroly purified, you will have far more than you can control, and impure thoughts will roll in like a tidal wave and carry you away with them.

There is another class who live wholly in the brain and have thru that tendency subordinated all the senses to the intellect. This class have but little or no passion; and, when they decide to overcome generation and retain all the seed, they are apt to hold such a rigid control over every nerve center of the body, that the creative function of sex is not under any circumstances allowed to act. Such persons should especially take up the methods for stopping thought, taught in "Practical Instructions for Reaching the Highest Goal of Human Attainment." These people seldom have much flesh, and should cultivate appetite and gratify it quite fully, and try to stop thinking of other things while eating: they should enjoy

what they eat, and give freedom to the senses while taking food.

And again, when they lie down to sleep, they should study how to let go of the sense system, giving to it its normal course of action, and discriminating carefully so as to put no restraint upon the reproductive system, other than a complete retention all the life generated thereby. The god of creation has made ample provision for producing activity of the sex, and the consequent supply of vitality for every thing that lives; and the individual has nothing to do but to remove the obstacles that have been put in the way by abnormal conditions of the mind and abuses of the body.

The mental conditions wholly govern the entire nerve structure and sensational system of the body,—in short, the mind is the man or the woman, without which the body is a lifeless clod; therefore the most important study is how to create in one's self and to hold continually the right mental attitude, remembering that belief and disbelief are conditions of the mind, and that they affect both body and mind more directly and positively than any other mental state, and that these are the special conditions which are most difficult to control. Whatever you believe without a doubt arising from within or without, from that moment becomes an accomplished fact.

In strength and importance the principle of desire stands next to belief; and it apparently acts without the volition of the individual. Desire is, like hunger, seemingly independent of the mentality; but both are only seemingly so: many will tell you that they never get hungry when their mind is intense in another direction; and it is so with desire. To those who are struggling to conquer generation, the desire of sex becomes even stronger than the appetite for food; and that desire has caused many of our Esoteric students to begin to reach

out for female companionship. This is the first influence produced by that old "piercing serpent" that we read of in Eden, and which is brought to light thruout all the prophecies. (Please read Isaiah xxvii.)

It is indeed a "creeping serpent," and the most deceptive of all principles that God has made. At first that companionship is idealized as the angel of pure and holy love, as the fountain of immortal life. Thus it draws the neophyte into loving relationship with some one whom he is enabled to idealize. As soon as that is accomplished, the next thing he desires more than he did the companionship is some trifling embrace that would be right between even brother and sister. When that desire is granted, the demon has gained sufficient force to create added desire for further liberties; and each liberty granted adds to the force of the desire.

If the "creeping serpent" is repelled at any of these points, the fires of that deceptive passion sweep away all the good resolutions of the intellect, and whirl the entire consciousness into a seething flame of desire, which places man wholly at the mercy of the same old "piercing serpent" lurking in the organism upon which he has centered his love passion. Then he is in a condition where this old deceiver will picture to his mind the Elysian fields of heavenly delights and of godlike purity, all of which are only the serpent's lie to deceive, drag down the neophyte, and place him under the law of generation; in fact it is the law of generation which produces in him that yearning desire for companionship. The Esoteric student should remember that he must have no desire but that which arises in the mind and will of God; in other words, no desire but to know and do the will of God.

When you dedicated your life to God and commenced to live for the attainments, you started out to return to Eden from which your father Adam was driven because

of transgression. If you conquer the scortatory passion within yourself and gain the right to enter the sacred precincts of that Edenic state, you will find yourself there; and when you have vanquished that old serpent, so that he has no longer any place within, then the Lord God will say of you as of Adam, 'I perceive that it is not good for man to be alone.' Therefore this holy relation will not arise from any desire within the man, but from the law of use born from the mind of the Infinite.

We wish to say to the student, from the standpoint of absolute knowledge, that it is an impossibility for that Edenic state to exist, for that counterpartal relation to obtain, for any man to find or recognize his counterpart, whilst the present conditions of the world exist. Not until there has been a gathering together of a body of people, who, thru long and persistent effort, have purified their lives and unified their consciousness with the consciousness of God, and who, thru and by the power of his Spirit, have again organized the Eden of God, the Temple divine, can that counterpart relationship be guarded and protected from all invasion from the world of sense.

Therefore it becomes necessary that Esoteric students should comprehend in their covenant with God a covenant with their own souls, that they will never bend in the slightest degree to that old sense desire, no matter how holy, how pure, how grand it may appear. Woman's nature is confiding love, that of man is knowledge, understanding, and strength, and so God has made woman to trust and confide in man; and, because of this, he who would be a man in this higher and nobler sense should never allow any woman to enter the sacred precincts of his love life, but should be able, no matter how much love or passion she may pour upon him, to so guide and control her mind as to prevent all undue love conditions, and to aid her to restrain all her passion nature; for the

more truly womanly the woman is, the more perfectly will her love carry her passions. If you receive the one, you are forced to accept the other, until she, like you, has risen above the power of the god of generation and has entered the Eden of absolute purity.

When man begins to get control of generation, he begins to appear to woman as her ideal man; and he must be manly enough to meet that powerful current of her ideal love, and the force of her scortatory, serpent-like passion that will "pierce" to the depth of the very soul, and quietly and gently to turn it back and upwards toward God and these higher attainments, and to take the fulness of her life, that she so eagerly and willingly pours out towards him, and turn it back into her own intelligence, causing her to feel that she is approaching an impossibility, that no such relation is possible between him and her. Thus you must become a protector and a guardian to save your sister woman from disappointment, regrets, and from the power of that old serpent passion. You must become sufficiently established in your own integrity of purpose, not only to hold in quietude and peace your own loves, desires, and passions, but also those of woman.

As soon as you begin to live the regenerate life, you take upon yourself the gravest responsibility that ever man carried,—that of the soul and body of your sister woman; and, when you find that woman's love and passion are being fastened upon you, do not say of her that she is evil, designing, or viscious, but rather say within yourself "Here is an opportunity for me to demonstrate to my own sensibilities and inherent skepticisms that I am master of the creative forces that rule the world, all men included." Not only demonstrate this to yourself, but it is your duty, as a son of God and one having the dominion, to guide and control that creative force coming to you thru the woman, and her intelligence, in the way of

the regenerate life. This will bring out within you all the highest mental and spiritual faculties, if done with true soul devotion to God; for under such circumstances, you must have wisdom from on high in order to be able to guide that force, thru the intelligence, in a way that will benefit and elevate that woman and lead her into the true path, without one pang of sorrow or disappointment to herself.

As soon as you start on this highway of holiness, you will find that the old serpent is not the loathsome, hideous creature that he has been pictured; but that he is a deceiver coming to you clothed in all the beauty and grandeur of that holy counterpart life, impressing upon you that you have reached those holy precincts, and that the opportunity and time has come for you to enter. He, that hideous old thing of passion, has taken to himself the purest love and is watching his opportunity with it to pierce to the very depths of your soul, with it he lays hold of the mind powers of woman and uses them to impress your inner consciousness, even in the seclusion of your own bedchamber, creating visions of light and glory and happiness that you can not distinguish from the promptings of the Spirit of God.

Thus your only hope is in the integrity of an established principle, and in the purpose that you will not deviate from under any circumstances whatever; for, if you can be tempted to toy for one moment with the love-passions of the opposite sex, you will find yourself caught in the maelstrom of generative energy, from which it will be very difficult to extricate yourself; and if you are able to escape from it, you will find the white robes of purity marked with a blackened stain which only years of suffering can erase,—the stain of having used those divine powers for the injury and misguidance of another soul. True are the words of Jesus: "Strait is the gate, and narrow is the way, which leadeth unto life, and

few there be that find it."

You should banish from your mind all idea of the counterpart life, and be IMMOVABLY decided to find all the satisfaction for both soul and body in God and in the cause world, living in the body, but not as the body. You will find, by keeping the consciousness active in every movement of the physical body, that you, the thinking intelligence, are moving the muscles, are carrying on the work of digestion and assimilation, and that every function and faculty of mind and body are your instruments for accomplishing the desired results. Keep in mind, that, while you are in the flesh, yet you are not the flesh; and if you feel the influence of woman's thought or mind upon you, or any other psychic force, claim the indisputable right to the absolute possession and control of the physical body, with the same positive force of mind and will and confidence in your divine right that you have in your own house or to the gold in your pocket book. It is yours to keep and protect, and to use, and no power has a right to touch it. Herein the principle that has grown to a monster—selfishness—has its legitimate sphere of action; but remember that your right of control does not extend beyond your own body.

Take that thought into your consciousness, cause the body to act as much as is needful for health and vigor, or as much as necessity demands; believe, will, and cause the body to take all the nourishment that it needs, so as to obtain all the strength you require. Thus you will be enabled to establish within yourself the consciousness of the absolute control of the physical body, whether sleeping or waking. When this is done, you will realize the fact that you are master of that old serpent, the Devil, that "deceiveth the whole world;" and you will find that you have well entered that straight and narrow path that leadeth to life.

THE FEAST OF DEATH

BY G. G.

WHO can portray the turbulent tenor of life
Seething, throbbing in a stricken world?
The fermentation, fever, foul remourse,
Misgiving weighs the deepest, sternest thought,
Within the minds of those who yet can think.
I would not play a critic's part, and blame
The temporal lords of war and woe, who think
Themselves responsible to Destiny.
Than they, no more is the dying soldier boy
A pawn in the game of the groaning generate gods,
Receiving but the reward of their own work.

O Death, I do salute thee! For thy time
Is measured, and thy race is circumscribed.
Enjoy thy farewell feast! Oft hast thou washt
Our spiritual wounds, delayed our stubborn ills.
Evil's sole excuse, thou art — and ours.
Thou art the devil's dancing hall of mirrors.
But we shall look *within ourselves* and feel
Immortal Life that reckons not thy power,
And in our ultimate consciousness we shall forget thee.



“PERFECTION is made up of trifles, but perfection is no trifle,” applies alike to spiritual things as well as to material things. One who will not seek perfection in his every-day work by watching the trifles, will not attain perfection in his spiritual life. “For he that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon who will commit to your trust the true riches?”—D—.

LOVE

BY ROBERT LEE CAMPBELL

"God is love." The universe
A smiling world should be;
And if we would not be perverse
A happy time should see.

For e'en the flowers and the trees,
The sunshine from above,
The trickling brooks and stormy seas
Proclaim that "God is love."

"God is love." The air we breathe
Proclaims his latent power,
And thru this essence we retrieve
His blessings every hour.
The humming of the busy bee,
The cooing of the dove,
Proclaim in gentle tones to me
The fact that "God is love."

"God is love." Then let us try
To do his holy will,
We then will hear him say, " 'Tis I,
I'm with you, peace, be still "
He permeates the universe
With blessings from above
And e'en the stones in language terse
Proclaim that "God is love."



ONE is on the road to learn something when one learns
that there is something for him to learn. But one who
thinks that he knows it all has closed the door to knowl-
edge. —D——.

Editorial

* W *

E wish to thank those friends of the work who have so kindly and generously cooperated with us in our efforts to give a wider circulation to "PRACTICAL METHODS TO INSURE SUCCESS." Many are the letters of help and encouragement that we have been receiving lately; these letters have come from various parts of the world and from all classes of people, from men of eminence in scholarship, to persons of humblest learning; and they are all of one accord in their praise of the teachings contained in "Practical Methods" and the benefits to be derived from the practice of the same. We have not space to publish all the letters altho we should like to, and it would be very difficult to discriminate which to publish in limited space. But they include suggestions as to methods of procedure, remittances of money to be used in the furthering of the circulation of the book, offers to translate the book into other languages, and offers of free advertising of the book; also there have been placed in our hands for distribution nearly a thousand copies of the Italian edition of "Practical Methods," accompanied by an offer from Mr. Joseph Giancola, to do all that is possible for the publishing, here or in Italy, of future Italian editions when the need comes. It was thru Mr. Giancola's interest and effort some years ago that "Practical Methods" was translated into Italian and published in Italy.

As to the circulating of the little book among the soldiers, all attempts that have been reported to us thus far to carry on the work thru the Y. M. C. A., or thru any

other organization, has proved futile. This is to us no surprise, for in fact it is in line with all our previous experiences, which have taught us that we cannot expect help from other organizations. We speak of this in no spirit of criticism, but from a recognition of the fact that every organization that has an existence has been organized for a specific purpose, and in order to carry out that purpose successfully it must of necessity confine its efforts to its own work. However, we feel that every person trying to assist in spreading these teachings should look wholly to the Spirit for guidance, and to follow that guidance in whatever way the leading seems to be, or thru whatever channel it indicates for them to work.

Some very effective work in this direction that has been reported to us has been done by soldiers scattered thru the Military Camps of the country, men who are themselves living the regenerate life; and they are effectively working by earnestly trying to find among their army associates the men who are ready for the teachings, and then directing their attention to "Practical Methods." We have recently received several very gratifying letters from these men, but they all agree in one respect, that "there are few, very few, who are really ready to take up the teachings and to live the regenerate life."

But while we know that this is true that "there are few, very few, who are really ready to live the life," and that what is true of the soldiers is equally true of the civilians, yet we do not feel in any measure like lessening our efforts, for it is these few that we are trying to reach.

It has been suggested by one friend that we ask all the subscribers of BIBLE REVIEW to contribute toward a fund for a world-wide diffusion of "Practical Methods," as small amounts as ten cents to be acceptable, and so we pass the idea along to others. Another has written us, "The little book is indeed good and great, and should be

distributed broadcast over all the earth, and eventually it will be!"

This effort to give a wider circulation to "Practical Methods" has shown us more plainly than anything else the unity of spirit existing among the men and women who are living the regenerate life, for tho we are individual members of a large body of people scattered thruout the world, yet there is a common bond of interest and sympathy and love that holds us all inseparably together. We pray the Father that this unity of spirit may grow and increase and weld his people together, wherever they may be, in order that we may become a strength unto each other and that we may all labor together for the establishing of his kingdom on earth.

May we all unite in the one great prayer, "Thy kingdom come, thy will be done, on earth, as it is in heaven!"

THIS number of the magazine closes the XV volume of BIBLE REVIEW, and represents nearly thirty-one years that the Esoteric series has been running. But during this time two volumes have been interrupted before their completion, therefore this number completes the 29th volume. As all our old subscribers know, the 13th volume of "The Esoteric" was interrupted thru the work of an enemy, after only three numbers had been sent out, and because of this it was not counted separately. The second break came with the passing of our beloved brother and founder and leader, Mr. H. E. Butler. We were then printing the third number of the present volume, and we resolved to give more of our time and means in the future to the reprinting and publishing of Mr. Butler's books and not so much time to the publishing of the magazine, we therefore changed the magazine into a bi-monthly, beginning with the April-May issue of 1917. This makes this XV volume extend over a period of eighteen months.

WE are pleased to be able to say that in spite of the present world-trouble that our subscription list is not diminishing, in fact, during the past few months it has been increasing somewhat, due to the kindness of the friends who have been sending us new names and addresses for sample copies. And so we ask our friends to please continue the good work of sending in names and addresses.



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, 1918.					
Body	Enters	On	h.	m.	
☾	♍	day 2	4	24	a. m.
"	♊	4	3	39	p. m.
"	♋	6	11	55	p. m.
"	♌	9	4	14	a. m.
"	♍	11	5	4	a. m.
"	♎	13	4	8	a. m.
"	♏	15	3	41	a. m.
"	♐	17	5	50	a. m.
"	♑	19	11	52	a. m.
"	♒	21	9	30	p. m.
"	♓	24	9	23	a. m.
"	♈	26	9	59	p. m.
"	♉	29	10	21	a. m.
"	♊	31	9	39	p. m.
☼	♈	21	5	18	a. m.
♂	♈	28	7	42	p. m.
♀	♈	6	4	8	a. m.
"	♏	24	6	26	p. m.
♄	♓	7	5	29	p. m.
"	♈	14	3	45	p. m.
"	♉	20	9	23	a. m.
"	♊	25	10	0	a. m.
"	♋	30	4	19	a. m.
On Mar. 1st					
♂	is in	♏	17°	48'	39"
♂	" "	♊	14	31	48
♂	" "	♌	12	8	35
♂	" "	♎	23	52	45

Time of Cusp Transits.
Washington, D. C., U. S. A. April, 1918.

Body	Enters	On day	h.	m.
☾	♊	3	6	51 a. m.
"	♋	5	0	46 p. m.
"	♌	7	3	14 p. m.
"	♍	9	3	11 p. m.
"	♎	11	2	34 p. m.
"	♏	13	3	31 p. m.
"	♐	15	7	50 p. m.
"	♑	18	4	12 a. m.
"	♒	20	3	39 p. m.
"	♓	23	4	17 a. m.
"	♈	25	4	29 p. m.
"	♉	28	3	22 a. m.
"	♊	30	0	24 p. m.

☼	♈	20	4	58 p. m.
♀	♏	12	0	53 p. m.
♂	♋	4	2	57 a. m.
"	♌	9	3	32 p. m.
"	♍	16	0	21 p. m.
"	♎	24	11	59 p. m.

On April 1st.

♂	is in	♍	1°	31'	16"
♈	" "	♉	17	13	51
♊	" "	♋	13	16	28
♌	" "	♏	24	12	52