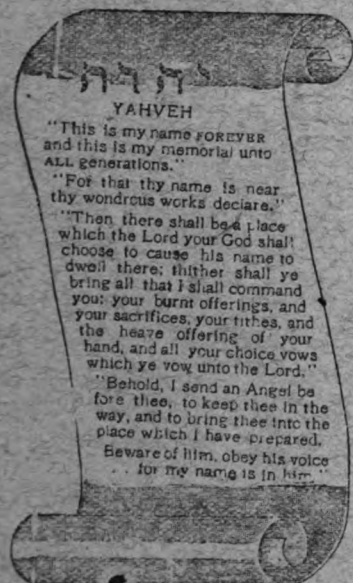


APRIL-MAY, 1920

BIBLE REVIEW

Advanced Esoteric Thought.



CONTENTS

BIBLE REVIEWS	1
THE UNFOLDMENT AND LIFE OF A HERO	16
LIFE AND MIND	20
THE WORLD DEGENERACY	23
THE WAY OF THE CROSS	25
ISAIAH LXIV. 4	28
LETTERS	31
BRIEFS	43
EDITORIAL NOTICES	46
TIME OF CUSP TRANSITS	47

Vol. XVII.

Vol. XXXI. OF THE ESOTERIC SERIES.

No. 1.

\$1.00 A YEAR.

20c. A NUMBER.

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

OR

POWLER & CO., 7, IMPERIAL ARCADE, LUDGATE CIRCUS, LONDON, ENGLAND.

FOREIGN SUBSCRIPTION \$1.25. SINGLE COPY 25c.

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

BIBLE REVIEW

Bi-Monthly

Business Announcement.

BIBLE REVIEW is issued on the 20th of every second month. If not delivered in due time, the subscriber should notify us without delay.

SUBSCRIPTION in the United States, Canada, Mexico, Cuba, and Panama, \$1.00 a year; six months, 50 cts.; single copy, 20 cts. Great Britain, one year, \$1.25; single copy 25 cents. The subscription price for other foreign countries is the same as the subscription price for Great Britain, in the currency of the respective countries.

REMITTANCES may be made by draft, by postal order, by express money order, or by registered letter; if money is sent in any other way, it will be at the sender's risk. All domestic money orders should be made payable at Applegate, California; but please remember that all international money orders must be made payable at AUBURN, California. All remittances should be made payable to the Esoteric Publishing Co.

CHANGE OF ADDRESS will be made as often as required, but the request must reach this Office on or before the 25th of the current month. In order to insure accuracy, the old as well as the new address should be given.

MANUSCRIPT should be written on one side of the paper only, leaving appropriate margins. The name and address of the writer must accompany the manuscript, together with the *nom de plume*, if the writer's name is not to be appended to the contribution. This Magazine is conducted altogether upon philanthropic principles, and is not able to give financial recompense for contributions, further than that the Magazine will be sent gratuitously to the contributor, for one year.

In order to avoid any possible misunderstanding, we wish to state most distinctly that unless requested not to do so, we shall consider ourselves at liberty to publish all letters that we deem of use to our readers, giving the name of the writer in full.

SALESMEN—Liberal inducements will be offered to persons, in any part of the world who desire to sell the magazine, **BIBLE REVIEW**, and the other publications of the Esoteric Publishing Co., of Applegate, California, U. S. A.

TO OUR FRIENDS IN GREAT BRITAIN AND EUROPE. This is to announce that the magazine, **BIBLE REVIEW**, and the books advertised in the front and back of it, the publications of the Esoteric Publishing Co., of Applegate, California, U. S. A., may be obtained from MESSRS. L. N. FOWLER & CO. 7, IMPERIAL ARCADE, LUDGATE CIRCUS, London, England, who will meet your wishes with the utmost care and promptitude and supply lists, prices, etc., on application.

COMMUNICATIONS should be addressed to the Esoteric Publishing Co., Applegate, California, U. S. A.

Library of
California

SPECIAL INSTRUCTIONS FOR WOMAN

(WOMAN'S CIRCULAR.)

BY H. E. BUTLER

Instructions In the Regenerate Life.

A booklet of 42 pages.

THIS booklet of 42 pages, containing special instructions in the regenerate life, has been carefully compiled for those women who are striving to gain true soul powers. The rules laid down are of such a character that all can readily understand them, being clothed in simple language free from all technical terms and occult phrases. A few months' trial will convince the most skeptical that the methods recommended are not experiments, but are the result of much thought and actual knowledge obtained thru personal observation and experience.

Paper. Price, postpaid 30 cents.

ESOTERIC PUB. CO., APPLGATE, CALIF., U. S. A.

ESOTERIC EDUCATION

OR, THE UNFOLDMENT AND LIFE OF A HERO

Translated from the German of J. Kerning's "Key to the Realm of Spirit."

The narrative of Knight Geoffrey, subsequent to his esoteric training, contains a report of the young hero's feats, sufficiently detailed to give a clear idea of the way in which spiritual insight and powers work together to make the prepared and purified man an invincible conqueror. Thus this book may encourage mothers, of deep thought and faith like Lady Mathilda, to give their sons the education of heroes, making them instruments to solve the problems of modern society, as there is no age without its opportunity and need of heroism.

Price, paper, postpaid, 40 cts. Cloth, 70 cts.

ESOTERIC PUB. CO. Applgate, Cal., U. S. A.

547154

TO MR. J. W. WILSON
ANNOUNCER

BF1995-
735-
v.17

ANNOUNCEMENT

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

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

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

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

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

BIBLE REVIEW

VOL. XVII

APRIL-MAY 1920

No 1

Bible Reviews

BY H. E. BUTLER

V.

(Reprinted from "The Esoteric" of August, 1890)

VERSE 15, Chapter ii. "And the LORD God
V took the man, and put him into the Garden
 of Eden to dress it and to keep it."

When man has been obedient to the laws
 governing regeneration, to the extent of
 causing the river of life to commence to flow in its spir-
 itual substance to the world, giving light, life, and peace
 to all who receive it, then "the LORD God" by his own
 wisdom puts the man in the condition of perpetual de-
 light; but he must "dress it" and "keep it;" that is, he
 must always take proper care of the body and preserve
 the conditions requisite to that state.

Verse 16. "And the LORD God commanded the man,
 saying, Of every tree of the garden thou mayest freely
 eat;" that is, they were all to be sources from which he
 was to derive the needed facilities for the Divine uses.

Verse 17. "But of the tree of the knowledge of good
 and evil, thou shalt not eat of it: for in the day that thou
 eatest thereof thou shalt surely die." "The tree of the
 knowledge of good and evil"—the means by which knowl-

edge is obtained is experience, experimentation. If a man, after having reached the point where he knows the mind of God, begins to doubt that knowledge because the physical senses do not altogether approve, and then to follow those senses in disobedience to the spiritual knowledge, he then at once knows EVIL, which closes the eyes of the soul, and all the spiritual consciousness. This is spiritual death, for the knowledge that such a one had is ABSOLUTE, and to sin against it is the FALL.

Verse 18. "And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him [as before him]."

When one reaches this high altitude, the LORD God gives him his "help," the man does not go out looking for her, but the "help" comes in God's own way. That it is not good for man to be alone that God knows, and the Spirit of the Highest makes the man conscious of his counterpart, the woman, no matter where she may be; they will be brought together by a law that will then be well understood by all that reach that high pinnacle. May God grant you the wisdom to comprehend "the mystery of the kingdom of God," and lead your mind thru this CRITICAL passage in safety. Oh! may many see the great light and follow it, "in thru the gate into the city" of peace.

Verse 19. "And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof."

Verse 20. "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him." When man has conquered the generation he finds within his breast an unaccountable love mixt with a long-

ing desire for help. He feels the heart throbs of the Creator's love for his creatures. This consciousness not only makes a condition of peace within himself, but all nature responds to it, and the animal kingdom no longer fears such a one. He can, at will, call to him any beast or bird; and when in his presence they will act their real nature without restraint, and there will be manifest happiness in them while in his presence; and when they are dismissed by him they will go away with joyous boundings as if they had received a blessing from God. To name these from this high standpoint of attainment is to discern their use in the economy of God in the work of creation; thus he names their quality and use. All the names in those days had a definite meaning and were related to their "calling" in the service of the creative mind. But notwithstanding his soul is open to pure nature and he loves it with a love that is divine, yet nothing of the animal world can feed the hunger of such a soul; even the purity and beauty of the virgin of his own species cannot touch that inner sanctuary of his soul, and therefore she cannot be the help meet for him; he must have something higher.

Verse 21. "And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof."

We know of one case now living in this world where the man reached this point, and the "deep sleep" fell upon him; and he slept day and night, with small intervals of waking, and then only to a semi-consciousness sufficient to enable him to feed the body; this lasted the greater part of two years. These experiences belong alone to those who earn them.

Verse 22. "And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man."

The ideal image which such a soul hungers for is formed in the innermost of the woman and prepares her to stand by his side in all the uses of that Godlikeness. "And [God] brought her unto the man:" There is a spiritual consciousness that brings them together in a bond of love which earth's children know nothing of.

Verse 23. "And Adam said, This is now bone of my bones [the Hebrew name for the word, "bone," means "good"], and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

Verse 24. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

The glories of this condition are revealed only to those who obtain the goal.

Verse 25. "And they were both naked, the man and his wife, AND WERE NOT ASHAMED." How true is the old adage, "To the pure all things are pure." How transcendently beautiful is the perfect human form, nothing else in all nature can equal it--but the consciousness of evil brings shame. Jesus said, "Except ye be converted [that is, change your course] and become as little children, ye shall not enter into the kingdom of Heaven." That childlike innocence and purity removes shame, and the consciousness of the glory in divine uses creates added beauty, because of the angelhood of man and woman's divine nature.

Let no inverted and passion controlled mind seek in these sacred utterances for an excuse to perpetrate other evils, nor to use it as a means to deceive the unwary. Remember, it is for none until the animal passions have no more power over you, and when you are a "master" over all the animal, yes, over the souls and the spirit-workings within yourself, then, and not until then, are these words for you.

Chapter iii. verse 1. 'Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden?

Verse 2. 'And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

Verse 3. 'But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.'

The angel said to Daniel: 'Many shall be purified, and made white, and TRIED' (Dan. xii. 10). Yes, AFTER this high altitude is reached then comes the trial. The most subtle and deceptive of all the animal propensities is the serpent, or sex principle. It produces in the brain reasonings against the most positive knowledge; and the body being most potent with creative life it is made to feel in all the senses, that the procreative act is most divine, the very acme of all human pleasures, and the means by which the man and the woman are exalted into the consciousness of the Creator himself; therefore the words of verses 4 and 5: 'And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.'

That this temptation comes to woman, is because her nature is more of passion than man's; his is more of reason; hers is the passion of love, and where love is supported by a most potent body, filled to overflowing with life, then she cannot feel that there should be any restraint with the object of her love. She lacks reason and is governed more by the impulses of her nature; therefore, man must be strong enough to control his own nature and hers too. Even her interior reasonings will be brought to bear upon his inner consciousness, and he is made to feel her feelings, impulses and passions.

This state of innocent purity blinds the eyes to anything of evil. There is nothing evil to such, for all that is God made, and called it "very good." And so it is and so it appears to the truly regenerate soul. But when one does that which destroys the perfect life in oneself, then comes the consciousness of evil. When our own nature is perverted then we see perversion everywhere. Thus we are allegorically informed that the man and the woman were deceived and fell. While their life was perfect all was "Eden," delight; but when in disobedience to the soul's consciousness of the divine law, they used that law in the conception of a child (Cain), then there was a consciousness of death in their own bodies and also a "horror of great darkness," for the light of the Spirit could not shine. The "lamp" (see Rev.) was broken, and there was no vessel to hold the oil of spirit life. Their eyes were open and they saw the evil; that which before was very good was made an instrument to bring evil, therefore they saw it as it was to them. Evil, shame, and remorse filled them, as it will every man and woman who passes thru the same experiences; for they, also, will feel like hiding themselves from each other and from God, and will plunge into the darkness of the senses and of the material world; then the spiritual is remembered as only a beautiful dream. The condition which is so near an approach to this Eden state, which young men and young women sometimes experience in their virginity during "courtship," is lost in marriage; and, therefore, it is called by them the "ideal dream of their youth," and it is thought to be a deception, and a condition not to be realized. The reverse is the truth. The condition of the so-called practical mind is the dream, and the one they think to be the dream is the real, for it is not only the truly natural that might be perpetuated for threescore and ten years, but would perpetuate the youth and vigor of

mind and body as long as they wished to remain in it.

Verse 6. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise (know), she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

"And the woman saw that the tree was good for food"—this was true. Herein is that narrow and dangerous passage, so often referred to by all the mystics. At this juncture of experience a skilled guide is absolutely essential, or certain disaster follows. Because this was so dangerous a passage, the words of the master (Moses) are so constructed that they mislead, or, in other words, they cover the dangerous experiment from those not under wise teachers.

Verse 7. "And the eyes of them both were opened;" that is, they were opened to know evil. "And they knew that they were naked;" here is the voice of the "accuser who accuses them before our God day and night" (Rev. xii. 10); let them that have understanding read and ponder well these words and their relations. "And they sewed fig leaves together, and made themselves aprons." Here begins the work of self-deception that has done so much evil in the world. Persons think they can do evil and secrete it that it may not be known, but divine justice finds them out, and it is eventually "proclaimed from the house tops."

Verse 8. "And they heard the VOICE of the LORD God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden."

As the sun sets and the twilight gathers upon the earth the soul awakens. This is the hour that the voice of God is heard by all the senses, calling the Adam within us to communion with him, and oh, the sadness of the soul

who thru sin has hid itself from him! Sometimes while sitting in silence the whole nature is thrilled with the words.

Verse 9. "And the LORD God called unto Adam, and said unto him, Where art thou?"—and how many have answered:

"And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." (verse 10.)

Verse 11. "And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

Here begins the consciousness of what was really lost. Up to this point comparative self-justification answered, but now in the gathering shades, when the soul would prepare to enter its spiritual consciousness, it beholds the facts as they are and then follows the efforts to justify himself in the light of Spirit:

Verse 12. "And the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat."

The man knew that had it not been for the loving confidence he had in the angel of his bosom, and for her interior questioning and reasoning, producing an effect upon him like that of the spiritual guidance, he would not have been deceived; but man cannot distinguish between the influence of one admitted to his soul's consciousness by this divine love and the voice of the Spirit, therefore he, from the reasonings of his own mind, justified himself.

Verse 13. "And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat."

Herein is manifested the subtle power of the sex when united with love: "The serpent [sex] beguiled me;" that

is, by "expectation" (Webster.) Woman is more apt to follow her feelings than man, and feelings delude the mind by expectation that is never realized; therefore, the female must be governed by the man in these matters. But notwithstanding the justification from the reasoning side, still the consequence of that act could not be changed. God's laws never change; therefore, the Spirit brought to their consciousness the facts exprest in the words of the 14th to the 19th verses—read them over. We will now consider other thoughts relative to the divine creative law:

Verse 14. "And the LORD God said unto the serpent, Because thou hast done this, thou art curst above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

While some may think that the thought herein exprest is visionary or far-fetched, yet we think that to all who can accept the fact that all forms are the embodiment of principles and are the expression of the word of God, it will appear reasonable that when this psychic force has become fully developed in man and woman and if they then fall, it would become necessary that it should find embodiment outside of them. Again, it is accepted by all who understand the evolution of life that man is the quintessence of all below him and that the overflow of man's life is taken up by those creatures below him. When this creative power was inverted, turned downward toward the earth, it formed to itself a body, which principle being the highest of all in man, it must therefore descend to the lowest possible form in earth, that of the serpent; for the greatest good becomes the greatest evil when inverted. That the serpent is the embodiment of two natures, namely, of spiteful hate, the opposite of love, and of psychic control, is well known. How he will

draw to him his prey by that invisible and unknown power! How these powers when under the control of the regenerate soul are the sources of life and light, and when inverted become sources of the greatest evil, is expressed by the words of the prophet Isaiah: "How art thou fallen from heaven, O Lucifer, [O light bearer, or day star] son of the morning! how art thou cast down to the ground, which didst weaken the nations!" See Isa. xiv. verses 12 to 17. Here the prophet speaks of a man as the embodiment of this principle thru which power he ruled among men. In its inversion he was a destroyer, whereas in its true divine order it would be a savior.

That this psychic force was the sex-passion, which is God's creative power, is clearly taught all thru the Bible, and is still most surely believed by the Oriental nations, who have retained until now the old beliefs and customs of magic; therefore, they hold the serpent as sacred, it being the embodiment of that principle thru which all occult powers come.

God's saying "Dust shalt thou eat," etc., is from the fact that the source or food for the perpetuation of this power is in the contained seed, or more directly, the regenerate life; but when man fell and lost that life and it formed to itself another body, it was necessitated to feed from flesh, which is called "dust" as in verse 19.

Verse 15. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

That there is an enmity between the serpent and man is well known, but that that enmity is overcome when those high attainments are made is also known as a physical fact. But that there is a deep metaphysical meaning here is evident; it is this: when man has conquered the generation then he destroys the serpent's power to control or to deceive him, the man becomes head and

controller of that principle and the serpent's headship is broken. But in doing so the serpent principle rises up against him; friends become enemies; and the old way of "understanding" (the heel) and method of reason is bruised or broken, for he sees no longer the world as the real. This was no doubt a prophecy that the time would come when man would conquer this deceiver, and thru obedience to divine law "enter in (to Eden) thru the gate into the city."

Verse 16. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

This brings a picture to our mind of a man and a woman who had never known generation and its consequent sorrows, and who after having started in that way had revealed to them the foregoing facts in relation to that course of life. How many a young man and young woman before marriage feel the very pulsation of the divine heart and they are lifted into an ecstatic state that causes them to feel that their associate relation is heaven. In this state of purity they get a fair taste of Edenic delights and think it to be lasting; but also like Eve, when they fall, they hear the voice of the God of creation saying to them: "I will greatly multiply thy sorrows," and "thy desire shall be to thy husband and he shall rule over thee," for then comes the mental condition expressed in the following verse:

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and 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." (verse 17.)

"Because thou hast hearkened unto the voice of thy wife"—not because I am angry at being disobeyed, but

because of the act producing the effect. Man in his true, normal state would have no desire for the sex-relation unless woman reflected it upon him; this is often done unconsciously by woman even tho the object of her love be many miles distant; but if a man is strong enough to receive this love-passion and control it, then it fills him with life, wisdom and power, and will really open the inner consciousness to God and the soul world. Love gives wisdom to the wise, and weakness and folly to the weak and foolish. Adam was weak, and there are many Adams now, but oh, how few Christs! But there are to be MANY in this the time for the "manifestation of the sons of God."

Verse 18. "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field."

Herein is a deep metaphysical fact: man's mind being nearest like the Creator's, it has a direct influence upon all nature, and if man is in a mental state so well represented by thorns and thistles, he will create in the earth around him the same, and they will spring forth in material form from the earth.

Verse 19. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

When man has made these high attainments, the soul knows the mind of God and the eyes of the soul are open before him so that he sees that which is to come as clearly as the present; the past is not, and knowing it he has no anxious desire about what is to come, for the INEVITABLE is met without pain of mind or body, and that which is for him to do he does with joy. Such a body needs but little, and feeds principally from the SUBSTANCE of divine life; but when the fall into the waters of generation comes, the eyes of the soul are closed; he then

lives in constant darkness, and in fear of what is before him and of want and death. It is observed by those who have had these experiences, that before the fall all things appear peaceful, and abundance appears at hand; five minutes after the fall there is a consciousness of lack, a casting about for something to do. The disposition of five minutes ago to rest in the Supreme Mind and to move by the impulse of its will has gone; now evil is apparent; anxiety and the disposition to struggle for self-preservation have taken the place of the peace. The soul cries out: "O LUCIFER [light bearer, or son of light], HOW ART THOU FALLEN!" and in remorse cries out, "I was in Paradise, I might have stayed there—why, oh why, did I fall! I could have overcome, but did not; the same instrumentality that would have exalted me to HEAVEN, by my own weakness and folly has thrust me down to hell." Alas! alas! "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" (Isa. xxxiii. 14.) "For our God is a consuming fire." (Hebrews xii. 29.)

Verse 20. "And Adam called his wife's name Eve [or "Chevah," that is, living]; because she was the mother of all living."

That Adam recognized in Eve the source of life is indicated by the name. Woman is the embodiment of love and desire, which in the creative laws, gathers, inspires life from God or the Source of all life. In the regeneration she supplies the husband with spiritual power of knowing, doing, and being like God his Father; but in the generation, gathers and forms other organisms to take their place when they have reaped the reward of their sin, against the laws of perpetuity,—*death*. For the words in verse 19: "Dust thou art and unto dust shalt thou return," were recognized as the consequence of the fall. These words clearly teach reincarnation. The word

of God, saying, "Dust thou art," certainly was address to the conscious, thinking Adam, not to the senseless clay; then this was the turning of the consciousness from "I am spirit" to "I am flesh," and as Paul in his letter to the Romans said: "For the minding of the flesh is death; but the minding of the spirit is life and peace" (Rom. viii 6). The thought that he (Adam) was flesh made him "subject to the law of sin and death" of the physical body. And then God added, "Unto dust shalt thou return." Now he was already dust, and he was to return to it again—then it must be the reincarnation; for God said concerning the physical body, "Till thou return unto the ground, for OUT OF IT wast thou taken." Was the soul's consciousness taken out of the ground? No! after he had lost the spiritual consciousness, then he thought of himself as an earthly body, and all the consciousness was of that condition, and he must return to that condition when the body returned to its earth; not into hell, nor into heaven, but into *earth*, "dust."

Verse 21. "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them." As to the real meaning of this verse I have no light, I might speculate on it, as many others have done, but that would be useless. True it is that God made skins to row on animals, and they might have gotten them from the "heathens," but that would not justify this word-formation; so we leave it, as we do not consider its explanation essential to the further illustration of our subject.

Verse 22. "And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever."

"ONE OF US,"—here is an unmistakable reference to the plurality referred to under the consideration of the

26th verse of the first chapter, and also that they had past thru like experiences and obtained like knowledges; but these high and wise ones have always been regarded as God when seen by man; even John, the beloved disciple, was about to worship him but he said, 'I am thy fellow servant and of thy brethren the prophets' (Rev. xxii. 8, 9). This gives a clear hint of what men in future stages of un'oldment will attain. It suggests that they may even become Gods, creating worlds and peopling them, and controlling all their affairs. The spiritualized mind of man becomes like its Father; when you are capable of discerning the phenomena of the illuminated mind faculties, you will discern therein marvels that will change all your former ideas of man's nature and possibilities.

The man's becoming "as one of us" does not imply that he had gained something—no, he had lost the greater and gained the lesser; he had started on the road to develop mind organs and he saw therein the necessity of acting wholly from himself; and when he fully realized from what he had fallen, he would naturally try to return, and as that was made impossible by reason of new conditions being created it is said that—

"Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken." (verse 23.)

Verse 24. "So he drove out the man; and he placed at the east of the garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

A sword was an instrument of death in Bible times, a spear was sometimes called a sword, also anything by which men slew each other in war; this was a FLAMING sword—fiery. The full import of this will be fully understood only by those who are able to wrestle with God (Elohim), the God of creation, and conquer as Jacob did;

for man produced conditions which fully justifies this symbolic language and man must by his own power developed within by unity with God, be able to remove the sword and enter in thru the same gate out of which Adam was driven. The word, "Cherubim," means keepers; these keepers appeared next over the "Ark of the Covenant" in "the most holy place" in the temple. As we shall have occasion to say much more about this in the future, we will reserve the explanation of these most interesting objects for a future time.

We pray that the time may be near when many will be ready to most fully understand the great mysteries here-in covered, and are awaiting the advent of the "over-comer," to know the mystery of the kingdom of God.

(To be continued)



"The Unfoldment and Life of a Hero"

BY EDITH V. CRANDELL



PEAKING in mournfulness regarding human life, Job said: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."

From the earliest times, and down thru the ages, can be heard this note of sorrow over the fading life of mortal man, which Job compares to a fleeting shadow on the screen of time. Consequently the words of the angel to Daniel, prophesying for the wise man real and enduring life, are worthy of our study. This prophecy reads: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars

for ever and ever." This implies not intellectual wisdom only, but also spiritual discernment of those higher laws of life, which, if lived in accordance with, lead to an ever enlarging sphere of usefulness. The individual whose knowledge embraces the way and means of attainment, no longer appears as a stem-supported, fragile flower, which the wind can destroy, but as the star in its changeless course, sustained by universal law. He learns that man is not a physical organism merely, as cynical, materialistic philosophy believes. And knowing that life does not come entirely from the body, he seeks to rise superior to the law of mortality by ceasing to live according to its dictates. This means that his life must undergo a complete change according to a definite system, and that he must withdraw himself entirely from the decaying body of humanity, refusing to be kept in bondage by the dark, psychic thought, which works a powerful yet subtle influence over all the minds within its reach.

Only the individual who has heard the creative word of God, and experienced creation within by utilizing the so-called occult forces residing in the organism—which have their source in the conserved life essence, the true basis of all mystic power—has a firm foundation on which to build an heroic life. "Many are called, but few chosen," simply because the great majority of the race are mentally and morally incapable of a practical application of the teachings leading to glorified manhood.

The principles governing such a system of life as here referred to are no mere guesswork, nor impractical mysticism, but are the result of long study and research, and are of scientific value to those who are seeking a knowledge of the government of the inner man. Now, as never before, because in this day and time, they are needed most, these teachings are freely given, so that no one need long remain in ignorance concerning the

true purpose of life and the ultimate destiny of man. In the olden days occult or inner teachings were regarded as profound secrets, and jealously guarded from profanation by the masters or initiates, who were careful to impart their knowledge only to those who had proved themselves worthy, by reason of having past certain tests imposed. Hence the existence of numerous secret organizations, which claimed to put their members in possession of supermundane knowledge. However spiritual these orders may have been at the time of their inception, most of them degenerated in the long process of time, and lost whatever divine inspiration they may have possessed. But now the esoteric symbolism of the Scriptures is open to those having "eyes to see."

Those who have read "Esoteric Education or The Unfoldment and Life of a Hero"* will remember that the young "Knight Geoffrey," was a striking example of purified manhood. Religious and other history bear record of a few like him—not warriors necessarily, but incomparable leaders of men in their field of endeavor, their every deed guided by some power superior to themselves and manifesting an intelligence wholly beyond human power to understand. To the ordinary man this is all very mysterious and perhaps he doubts very seriously that these individuals were endowed with the master-consciousness; and that they accomplished a superior purpose he ascribes to chance, forgetting that nothing really "happens" since all events are governed by law, natural or divine. It follows, then, that these individuals of transcendental attainments, whom we are considering, were educated for their high office, and received definite spiritual training according to certain prescribed rules

*The book here referred to is published by the Esoteric Publishing Co., Apple-gate, Calif.; and the price is 30 cents a copy, paper binding; 60 cents a copy, cloth binding.—Ed.

which fitted them for the career of purified and "invincible conquerors."

Innumerable popular heroes, at some important crisis in their career, are "weighed in the balance and found wanting," thereafter to disappear from public view. Reliance solely on mundane efficiency is responsible for their downfall in many cases. Divine guidance serves to make the real hero, while those who permit the purely human will to govern the tenor of their lives, will sooner or later meet defeat on the battle ground of this world. The purified man will see thousands fall on his right hand, and on his left hand, not only in the common struggle of life, but in the time of trouble that is prophesied for the greater part of the race in the not distant future.

The conquest of the lower nature has long been recognized as the most important factor in the development of the extraordinary soul powers possessed by the true hero. Unless the mental nature can be developed to where it is sufficiently strong to control the impulses of the body, particularly those governing generation, no great progress can be made toward the supreme goal, which is dominion over all nature.

To be held in bondage by Nature, and to submit unquestioningly to her will is indeed ignoble and not befitting the truly godlike man, since the instincts of the purely animal creation are in blind obedience to natural law, to which it has ever been an abject slave. But this was not the position intended for man in the scheme of creation, for he is distinctly pictured as ruling all nature, and subduing it to his will, his divinity and power differing from that of God in degree only.

So long as man is not ruling nature, but allowing his sovereignty to be usurped, he is falling short of the purpose for which he was created, and is just that much in sin. To live in accord with the laws of the higher life

is to master nature; for the laws of the physical realm have ever been subordinate to the laws of the spiritual realm. The individual who lives in harmony with these higher laws, thus fulfilling God's purpose concerning him, loses nothing by renouncing the old order of life; and on entering the world of reality, he sees vistas of glorious achievement opening up before him that were not dreamed of by him heretofore. The creative genius of the world will find far nobler and more useful work for the purified man to perform in those higher realms of being than the propagation of the human species on the plane of mortality, which to the major portion of the race has always been the end and aim of existence.



Life and Mind

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

✠✠✠✠✠ I N all the universe there is nothing but God
✠ I ✠ and the Christ-power to reveal it: One Life,
✠ ✠ One Spirit, One Body. For the Life of God
✠ ✠ permeates every atom of matter. Apart
✠ ✠ from the Life of God, nothing could exist;
"for in Him all things live, and move, and have their
being." The Holy Spirit, speaking thru the Apostle of
Love, speaks of God manifest, as the Logos of Life thru
whom all things,

THE WHOLE UNIVERSE,*
came into existence. "In Him was life, and the life was
the light of men." That was the true light which light-
eneth every man, that all might believe thru the *Logos*

*τα παντα — *ta panta* = the universe.

*Emphutos** which is able to save the soul. This is

THE INWARD GOSPEL,

which is preached in all creation under heaven, the law written in the hearts of those who outwardly are without law. "These having no law are a law unto themselves; who, indeed, give proof of the work of the law written in their hearts."†

THIS LIGHT OF CHRIST

is in the conscience. It informs the conscience. The New Birth, therefore, comes not by any outward preaching of the Gospel, or historical knowledge of the Christ, seeing that many have this, and firmly believe it, who have never been "begotten from above." The outward knowledge is that of the intellect, of the objective mind, of the man. The intellect can never, with all its searching, find out God—it must be a matter of revelation to the inward man, to the intuition. "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." Now the Spirit of God is

THE UNIVERSAL MIND

which permeates the whole universe. So that, as we have already seen, the whole universe is permeated with the One Life, which is the Soul of the universe; so we now see that in like manner and conjointly with it the Spirit of God, which is the Universal Mind, pervades the whole *Kosmos*. Man as to his soul is a part of the One Life,

THE SOUL OF THE UNIVERSE.

Man as to his spirit is a part of the Cosmic Mind. And so there is but One Mind and One Life in the universe, and—

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

*Greek "*di autou*," namely, the implanted Logos.

†Romans ii. 12-16.

The life of God, and the life of man are identically the same and so are ONE. They differ only in degree, and the great central fact in human life, is the coming into a conscious, vital realization of our oneness with this infinite life and the opening of ourselves fully to the Divine Inflow. And to become a Seer and a Master, the disciple should open his mind to the immediate inspiration and enlightenment from the Divine Omniscience, and the co-operative energy of Divine Omnipotence. For if we become

PARTAKERS OF THE DIVINE NATURE,

and are energized by God, the Almighty, what can limit his power in us but ourselves? It is God that energizes all those who walk in the Spirit; working in them that which is well-pleasing in his sight; producing in them, both the will and the execution.

The secret of the fulness of power is simply the uniting of the outer agencies of expression with the power that works from within; for "the inner mind has organs, of which the organs of the natural mind are the symbols and the representatives—the inner eye, the inner ear, the speech of the inner tongue." These organs of the inner mind may be unified with the outer, by means of that

SIXTH SENSE

which is called the uniter, because it unites the five outward senses with the five senses of the inward man. And truly, there is in the regenerate man that which, when opened, will place him in direct contact with Universal Knowledge, and he can instantly and continuously draw for anything he may wish to know. For he has "an anointing from the Holy One, and knows all things," and the Christ in whom

ALL THE TREASURES OF WISDOM AND KNOWLEDGE

are hidden, dwells within him, and becomes his life. He loses his own soul, because it is absorbed into the

Christ-life. All that is mortal is swallowed up of life."

Only he that loses his life can preserve it, keep it unto life eternal; because he died, and his life is hid with Christ in God.* And because the Christ becomes his life, he also is transformed by the renewing of his mind, and has

THE MIND OF CHRIST,

so that in him the Christ prolongs his days and makes the pleasure of the Lord to prosper in his hand.

*Col. iii. 3.



The World Degeneracy

BY G. G.

SEERS of the ages, prophets of the past, in particular Mr. Butler, and many of the Esoteric friends have predicted the psychological pall that is settling over the world. Now "hard-headed" men of the world's affairs are guardedly admitting things that make natural doubters shiver with fear. The cosmic student may well stand fascinated by the awful diabolism in the oncoming darkness. It is as if a titanic hypnotist had his hand placed firmly on the racial brain, relentlessly willing the earth man into an indescribable obsession. Let us notice a few of the more evident symptoms of psychological paralysis in the racial subject:

Reduction of useful work, augmentation of useless talk, widespread efforts to get something for nothing; these come from many apparent causes, which are also symptoms, chief among which is the great financial obsession fastened on the world-mind. The nations of the world

have piled up \$200,000,000,000 of indebtedness during the world-war. Not only has the world absolutely nothing to show for this debt, but its sum total represents just that much actual value destroyed. Never before has the world been so unsafe for democracy as it is to-day, and every day it is getting more dangerous for a real democrat.

The Lord Christ prayed: "Forgive us our debts as we forgive our debtors," and this prayer is coming truer with every day—negatively. Instead of forgiveness, the nations are demanding their pound of flesh, and "staggering on" in a paper-juggling nightmare of payment for destruction. Think of it! A race, spiritually blind, intellectually bankrupt, morally perverted, with a \$200,000,000,000 obsession pressing upon them; and weakly struggling to selfishly apportion the payment. . . .

Regarding the terrible world-war, there is no room in the cosmically conscious mind for petty patriotisms and optimisms. Its cause was evil; its spirit, diabolical; its purpose, fatal; its execution, inglorious, its immediate effects, pestilential; its final effects, DEATH!—for a civilization born from the same soul.

How horribly hungry is the murderous maw of Generation! Every etheric wave that beats against the cosmically conscious brain, tells of the destruction, and sounds the doom of this generation of man. * * * *

Here in America, the "Red" menace is eating into the country's vitals, while our political "Dollarocracy" merely scratches the cancer with a poison caustic, leaving the diseased blood without a remedy. All over the world no permanent construction is being accomplished. Everything is patching and tinkering—one gigantic bluff of Political Tyranny.

"Come out from among them and be ye separate, saith the Lord."

The Way of the Cross

By MARY (London)

***** ASTERTIDE draws near once more and those
* * * * *
* **E** * of us who are not too busy or too “ad-
* * * * * vanced” to care, will again strive to inter-
* * * * * pret its patient Message of Hope and Love
* * * * * —and Sacrifice willingly borne for others’
sakes. In point of time, the kingdom of heaven is nearer
to us than it ever has been before; in point of space, it
continues where it always has been—within our inmost
being. And it rests with us whether the veil which hides
from our eyes the eternal verities shall be rent in twain
and restore again the continuity of earth and heaven, or
whether we still shall continue to seek peace where no
peace is.

The great happenings of the past years, and the diffi-
culties and dangers which surround us on every side are
causing us thru sheer expediency to look away from earth
conditions for help and solace, and our expectant ears can
almost hear the glad music of the just ones made per-
fect; but, alas! some are laying plans to enter the King-
dom “some other way.”

It is very important that we should at this time make
up our minds that there is no other way into the Kingdom
except the Way of the Cross, and that the personal inter-
pretation of the divine epic of Calvary is for each one of
us the only thing that really matters. To change the well-
known words of Jacob Boehme—If Christ a thousand times
be crucified on Calvary and a thousand times be risen

again it matters nothing unless I too in my personal life have experienced my own Calvary.

"Only the old story," we hear some say, and hearts that once responded to the message of the Christ, have ceased to do so, and have grown indifferent. We are expecting Christ to come and take us to the Kingdom when we die, and forget that he came to establish his kingdom on earth; some of us are still trusting in the Government to carry out the scheme of earth's redemption.

Many have tried to prove that the facts of Calvary are fictitious and that others than Jesus have suffered crucifixion for the Kingdom of Heaven's sake—some of them thousands of years before the Christian Era. It matters not—the truth still stands—we who are now in bondage to the Prince of this World (the god of generation), may here and now sever our connection with him, and conquer Death—the only requisite being a sincere consecration of all that we are, or have, or ever hope to be or to have to our Master, the Lord Christ.

In the tales about the early Christian martyrs we read that many went to death with songs of joy upon their lips, and we too should enter joyfully our Father's service. The Way of the Cross is only the way of suffering when our earthly attachments bind us too strongly to *mundane* things. It is a painful experience for the baby chick to quit the limited confines of its shell and issue forth into the wider arena of its earth-life—it is the old shell that causes all the trouble—but when it is free it chirps for joy and would tell you if it could that it was a bit unpleasant at the time but quite worth while.

Let us once more endeavor to state in plain language The Story of the Cross, and retrace step by step the way from earth to heaven. The starting point comes with the decision in Gethsemane—"Not my will but Thine be done." It is here that we pass thru the little wicket

gate, and here if we are in earnest, like Christian in "Pilgrim's Progress," we leave our worldly burden. It is at this point that many fail and run back to take up the burden of worldliness, for it is at this moment that our hidden enemies rush out upon us with their suggestions of fear, and here our friends begin to follow afar off. "I thirst" is the first chronicled utterance of the wayfarer, in haste to drink to the dregs the cup that he has willingly taken in his hands, and it is significant to note that the world can offer only vinegar—nothing but bitterness.

Early on the road comes the necessity for the willing surrender of the affections which bind us on the natural plane. This does not mean that we must of necessity sever all connection with those among whom our lot is cast, but we are to dethrone them till we have put God first, for "our God is a jealous God." This is always a difficult step, but it is often rendered more difficult because of our unwillingness to untie the cords that bind us to things mundane. Let us once more reiterate that we are not here speaking of any physical severance of relationships but only of the submission to the Father's will in respect to all earthly ties.

We have an exhibition of divine mercy in the words "Father forgive them"—surely the quintessence of forgiveness to pray for the pardon of those who are crucifying us. Then we have the cry of anguish, "My God, my God, why hast thou forsaken me?" Here is the darkest hour before the dawn, when the soul has relinquished its hold upon earth and has not yet inflated its spiritual lungs with the eternal atmosphere of heaven. But the trial of faith is short, for already the new-born Christ has opened his spiritual eyes and recognized the Father, whom he has hitherto worshiped by faith alone. It is indeed finished—finished for all eternity—nothing can

separate the newly born Son from his Father, into whose loving arms he commends his spirit.


This is The Way of the Cross—the only way into the Kingdom—and soon the Christian world will once more celebrate in various ways the Lord Christ's overcoming of the power of death. Shall we not press now into the Kingdom? Each soul that enters leaves the gate a little wider open for the others, but there must be some pioneers. Here is the Heaven in which we shall meet our loved ones—not as "my relations" and "my friends," but as the Father's children, serving with gladness our common Father. Standing among us to-day, despised and rejected of men, are many who have already traveled far upon the road. Let us not forget that it is our business to prepare our stone without sound of the hammer if when the Master comes to build his Temple we would be ready to take our place.

Courage brethren—"Fear hath torment," but "Perfect love casteth out fear."



Isaiah lxix. 4.

BY ASAPH

AN'S existence is essentially for the purpose of becoming perfect. No other end and aim can be advanced to justify his presence on earth. If he is simply to come as an animal and to remain eternally wedded to a life of generation, of sensuous pleasure, and acquisition of perishable goods, and therein suffer misery, sickness, want, and death, then surely his advent upon earth is the most foolish and pathetic event in the wide expanse of universal being.

That man looks forward to a state of happiness, joy, and endless life is attested by every religion of which we have any knowledge; yet all, with one exception, place that state to be enjoyed by man in "the beyond," a time after death. This, while in one sense perfectly true, is, according to the generally accepted sense, an error which has grown out of man's covenant with death. Death is not a necessity to man in his existence, but it is a consequence of a wrong use of life. No man living on the plane of the animal can or will receive this saying; but those who are born from above understand that existence is conscious being in use and in goodness forever. It is not because I, in the physical and psychical, feel, see, hear, taste, smell, work, and acquire lands, houses, moneys, or occupy a prominent station among the sons of men, that I am; but it is because I, as an intelligence, am capable of governing and utilizing the twelve functions of my outer being in use, in good—and this forever!

Man's body, singly and collectively, is to become the habitation of God. The race has not yet reached that spiritual awakening which would disclose to it this self-evident truth, hence the world is not yet in a position to practise the rules and methods of life which would annul the covenant with death and substitute for it the Covenant of Life. However, that man is to reach perfection after death is perfectly true from the standpoint that he is to DIE to everything held dear and attractive in the world of phenomena while still conscious in the body of flesh, and will thereby experience the state of blessedness or perfection. The physical death, which separates the soul from the body, ushering the soul into the psychic world in a state corresponding to its development, does not bring the soul to a realization of perfection and happiness. But if the soul, while in possession of its physical body, overcomes the inclinations and tendencies of its ancestors

and opens up into the celestial arcana of the invisible spiritual world, realizing that the visible world is a realm of use, then will it discover that **ENDLESS LIFE APPERTAINS TO THE BODY AS WELL AS TO THE SOUL AND THE SPIRIT.** To make, therefore, a rational beginning leading to that true state, the souls that have mastered the delusion of the physical senses must arrange existence on the outer plane upon an altruistic basis in a community wherein all property is vested in the State.

While the Mosaic plan of giving each Israelite a parcel of land as an inheritance, is excellent, and served its purpose as an incentive to labor among the earth-bound children of men, yet in the New Kingdom the individual, being a spiritual in elligence, at-one with God, does not need such inducement; and, besides, he does not care to burden himself with separate property, but performs his special tasks, and works ever in the interest of the Whole Unit. In the Mosaic dispensation individual possessions were essential, as incentives in social being; for society was made up, the same as it is to-day, of masters and servants, kings and vassals, the rich and the poor, the learned and the ignorant, with all the many different minor divisions. These classes, to this day, compose the national life among the children of men.

In the new civilization, soon to appear upon earth, such distinctions will not exist in the social structure. God being the soul of the community, the members are brethren, living not for the selfish acquisition of wealth, be it money or other goods, but for the social good, and for the exercise of heavenly virtues. These virtues, being positive, are life-giving and health-promoting, and elevating to a degree of spirituality where each member is always in communion with God, who is the unifying Soul of all.

Continuity in conscious being, from day to day, from

year to year, is possible only where one knows the results from the beginning. The spiritual man knows that good actions bring forth corresponding results. Love begets love; virtue sheds purity; unselfish service enhances the good of all; intelligence illumines darkness; harmony, due to order, fills the life of all with endless joy. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him" (Isa. lxiv. 4).



Letters

Sausalito, Calif. Jan. 31, 1920.

Esoteric Publishing Co.,

Applegate, Calif.

Dear Friends:

I have felt imprest to write to you for some time. I have received copies of the "Bible Review" steadily, and I have been in touch with your Esoteric Writings for about fifteen years, and have derived untold and incalculable blessings and enlightenment therefrom; and I can say with you that there is only one *true* basic factor in the uplift of mankind to a higher and true level, and that is the *living* of a true, regenerate life as laid down by Mr. Butler. I can most positively say, from years of experience in my own personal battles, that a "way" will open to all who "gird up their loins" and their minds to the duration of a continuous, unconquerable spirit; that not *one* can fail to enter the fold wherein "they go no more out forever."

I have written down much of the thoughts and "influences" which come to those who fight the long

battle, rather as notes for future reference and elucidation. I might say that much of these light glimmerings pertain to the attainment of the regeneration of the body and the soul. And the physical body at times appears to me in a state of transparency, so that chemical action and reaction may be "seen," not with the physical eye, but the "eye" within.

As you mentioned in your last issue of "Bible Review" that you could use more manuscript, I am enclosing a short article, which is gladly given should you deem it advisable to utilize it. I have never written for publication before and do not pretend to any literary ability, but I will be glad to render truth for its own sake, and surely the world needs truth more than anything else at this time. The Universal Spirit of YAHVEH must and *will* prevail, no earthly principle can reverse this Will; if the nations do not choose to bend towards their Parent Spirit, YAHVEH, they will be *broken*. Yes, the will of the earth is strong, very strong, but the Will of the mighty, overcoming Power, YAHVEH, is greater. This Universal Intelligence and Power has issued forth a decree, and the man of earth must either enter and become one with that Mighty Power or be broken; the time has come to *choose whom* we will serve, we may either lay hold of the Infinite and go onwards and upwards, or let the serpent of self lead us down to destruction and oblivion—and who is so weak that he will not choose? This is an endless subject, and we must be glad that there is no limit to "right knowledge."

I trust that I may be able to help on with the great Work—it cannot fail, being based on the deepest and most powerful law written in the heart of mankind.

I am sincerely yours, F. N—.

Answer to R. E. F—. —, —.

Dear Friend:

Regarding the fact that you hear voices—this is not uncommon to those qualified by the sign Taurus, and you have Taurus rising. As to your attitude toward those voices—if you were going thru a strange country and in the dark, and you were to hear voices telling you this or that, or telling you to do this or to do that, you would naturally say to yourself: "Now, this voice may come from a friend, or it may come from an enemy, and as I do not know, it behooves me to listen and to consider well and to accept or to reject as my judgment dictates." We say this because in the spirit realm just beyond this earth realm there are spirits that are good and there are spirits that are bad, and these bad spirits the Lord Christ called "devils." And like ruffians upon a rough and rugged road these evil spirits will seek to torment and even to destroy the traveler. So we would say: Listen, consider, and as the Master said, "WATCH!" and then move forward in the direction of your highest leading, and without fear, for your trust being in God, your faith is well founded.

Minneapolis, Minn. Jan. 19, 1920.

Esoteric Publishing Co.,

Applegate, Calif.

Dear Friends:

Enclosed find check for \$2.40, for which please send to me two yearly subscriptions to "Bible Review" besides the subscription I already have. Also send me, if possible, a copy of the Aug.-Sept., 1919, "Bible Review," as in getting the magazines together to have them bound I find that copy missing. Please start the subscriptions with the Oct.-Nov. 1919 number. As I have my own maga-

zines bound. I am getting these extra subscriptions to give away to any one interested. . . .

There seems to be quite an interest in life after the death of the body. I have noticed articles in many magazines, and I have read "Raymond" by Sir Oliver Lodge and "After Death" by Stead. Of course, Esoteric teachings are of a more abundant life here, but still no one as yet—not even Mr. Butler—has demonstrated power over death, so I think you ought to consider it, that is, if you have any knowledge concerning it.

I have never been to any Spiritualistic meeting myself, and all I know about Spiritualism is from books. Have you any thing to say concerning it?

Yours sincerely, H. C. S—.

Answer.—Regarding the so-called communications with the spirits of the dead, we think that if you ever have occasion to investigate it, you will find that the best mediums are those who lose the seed most. It seems that when one has lost enough seed it renders the body so negative, or perhaps we may say, gives the soul so little hold and control of the body, that elemental spirits can CONTROL the body of the medium, to cause it to speak, to write, or to communicate in some way, according to the nature of the medium. These elemental spirits are the same that Jesus called "devils," and were the "familiar spirits" pertaining to witches. Thus you see that Spiritualism is the antithesis of the Regeneration.

When one conserves the seed long enough, the time differing with different people, that one becomes able to see in the spirit realm, and to some these elemental spirits appear very plain. One may ask, Why do these spirits seek to trouble people? The only answer we can give to that question is to ask another—it is, Why will a boy plague his little sister until she cries? The reason seems to be the same in both cases.

We have reason to think that all persons who call themselves Spiritualists are not so; for some who refuse to give themselves up to such uncleanness do sometimes, by persistent effort, come in touch with another order of spirits. But we know of no benefit that any have gained by coming in touch with these spirits. The only way one can come in touch with the spirit world to gain good results is for that one to live the regenerate life; and in time that one will be enabled to pass thru the realm of elemental spirits and learn to know those in the heavens. In time these can even see God, for, as Jesus said: "The pure in heart shall see God."

Concerning the condition of the dead we think that in this connection one may ponder with profit the story of "The Rich Man and Lazarus." . . .

Hohokus, N. J. Jan. 27, 1920.

Esoteric Publishing Co.,

Applegate, Calif.

Dear Friends:

This morning we received the Feb.-March Bible Review but we have not received the Dec.-Jan. copy—will you kindly send the missing copy.

Only last night I spoke of it as I was reading in the Oct.-Nov. Bible Review, the article, "Devotion," by Mr. H. E. Butler—it is just as he stated. Now Spiritism or Spiritualism seems to take the place of every thing else; in Paterson N. J., the ministers are attending the Spiritualistic meetings and the mediums are invited to attend the Churches and to speak there. Will people ever awaken to the truth, and not allow disembodied spirits to take their minds? Not only in Paterson, N. J., but in New York, Spiritualism has so many followers since the war has ceased. . . .

Success and all good attend you.

With loving thoughts, I am fraternally, R. B. H—.

Toledo, Ohio. Feb. 25, 1920.

Esoteric Publishing Co.,

Applegate, Calif.

Dear Brothers and Sisters:

I have been going to write to you for some time. I hope all is going well with you.

I heard Sir Oliver Lodge lecture last Saturday evening. His talk seemed to me to be an effort to bolster up a belief in the doctrine of Spiritualism rather than a really scientific discussion.

For the enclosed amount please send me copies of "Practical Methods."

With best love always,

Fraternally,

L. W. R—.

London, England. Feb. 16, 1920.

Dear Friends:

I enclose a few thoughts for publication, or not, as you deem fit, in answer to your request for copy in the current number of BIBLE REVIEW. One feels, somehow, that Mr. Butler wrote so well and so fully on all sides of the question, and made the Way so plain that it is almost impossible to write on any phase of it without plagiarism; but, after all, the effort to express one's thoughts definitely is all to the good, and may be of use.

It must be very difficult to steer the bark of the Fraternity now that its Founder is no longer with you; and it behooves those who have gained so much by his teachings to see that those who are endeavoring to carry on the labor are cheered and supported.

It is very, very difficult to get people interested in things Esoteric at the present time. Somehow folks seem to have no leisure, and no inclination for spiritual research, and one's soul longs to take folks by the hand and lead them by the still waters.

I suppose that you who are so far from the turmoil of city life, can hardly realize the difficulty of being what one wills to be in crowded London, and yet the experience has its advantages for one is positively forced into continuous alertness.

Once more I send my love to the brothers and sisters who carry on the work so far away, and I trust that you will let me know if you think that any service will be derived from further contributions from my pen.

Yours fraternally and sincerely, (Miss) M. I—.

P. S. I am fully aware that all contributions are offered gratuitously.

Washington, D. C. Feb. 25, 1920.

My dear Friends:

I enclose a P. O. order for two copies of "Evolution and Regeneration" by Henry Proctor. One copy to be sent to the address given; the second copy I wish sent to me at this Washington address, and I shall give it away.

I notice you are asking for manuscript—I hope the time is not far distant when I shall "sing my song" and then you will hear from me; and I will do all I can to help your work along.

Those among the New Thought people, who know the truth about the Regeneration, seem to conspire to keep the people in ignorance. It has been so thoroly commercialized, and they are reaping such a harvest from the credulity of the masses, that they can only enlighten their following at the expense of their prosperity. Oh! for a Paul, who would not preach for "filthy lucre," as he put it, but earned his own living at tent-making in order that he might be absolutely selfless in his ministry.

With my best wishes, I am,

Faithfully,

E. M. H—.

New Haven, Monkey River, B. H., C. A. Jan. 21, 1920.
Dear Friends:

I received both of your letters on the 15th. . . .

On Christmas day, while I was gathering the leaves that had fallen from the cocoanut trees, I was so struck with the beauty of the morning that I said to myself, "What a heaven God has given us." Many years ago we used to say that we must be living for some wise purpose.—It was quite true, and God has given us this beautiful place in which to live the life of Regeneration. It is blooming with beauty.

We have gained enough, I believe, since living The Life, to encourage us to press onward to the end. We are working very hard here; but not for self are we laboring, but for the uplift of humanity. I have lost all interest in the world as it is to-day. Every dollar that I spend toward the holy Cause, brings me added joy, and strength to press onward. My ever-longing desire is for the kingdom of God to come on earth that his will may be done as perfectly as it prevails with the Holy Ones in heaven. I now realize that it is a long task. I will go ahead fearlessly, and trust in God wholly.

We were called by the Government to be examined to see if we had hoop worms, also called pin worms. There was a fine of \$25.00 each if we did not go; so we went. The Doctor was surprised to find that we did not have hoop worms, so he examined us very carefully to see if we had stomach worms or whip worms. He was again surprised to see that we had no kind of worms in our bodies. He said that he himself had stomach worms, and that he had never before examined any person, including the Minister, that had not some kind of worms. He told us that we were perfectly healthy.

From January, 1918, I have not taken so much as a drop of medicine, but I have strictly followed the Eso-

teric teachings, which are the keys to health and happiness.

I love the plain and beautiful lessons in the last two BIBLE REVIEWS that my brother ordered of you. The lessons in all the Esoteric books are so plainly written that I can understand them without referring to the dictionary for explanation. The Esoteric teaching is the key to unveil the Bible. The path now lies plainly before me, and I am determined to go ahead, no matter what the sacrifice may be. Sometimes I feel sad and weary, and sometimes I feel so happy that I can almost shout for joy. All is well with us at present. I remain,

Yours faithfully, B. McB—.

Zion City, Ill. Jan. 26, 1920.

Dear Friends:

Enclosed please find \$1.00 for BIBLE REVIEW. I am behind time in sending it. . . .

I do not agree with some of your teachings. I understand you teach that Joseph was the father of our Lord and Savior, Jesus Christ. Is that so? I do not believe that. Jesus was the Son of God and the seed of the woman. If you think you can enlighten me further I will be glad to hear from you. Much of the Esoteric thought is what this poor world needs.

Yours in Christian fellowship, (Miss) J. G. A—.

Answer. . . . Regarding the thought that Joseph was the father of Jesus,* the statement that he was "made of a woman, made under the law," (Gal. iv. 4.) seems to us to demand that he had a physical father, seeing that the unvarying LAW of generation is that the

*This subject has been very fully explained and made very plain, by Mr. Butler in the chapter, "The Miraculous Conception," in his book, THE GOAL OF LIFE OR SCIENCE AND REVELATION For sale by the Esoteric Publishing Co., Applegate, Calif. Price \$2.00 postpaid.—Ed.

ovum of the female must be impregnated by the sperm of the male.*

One becomes a "son of God" by attaining to a certain condition. And that condition is where one, thru following the teachings of Jesus and entering into the Regeneration with him, awakens the faculties of the soul so that one sees and knows in the realm of Spirit where God and his angels are. When one follows the Christ into that realm, he has prest into the kingdom (Luke xvi. 16). That one has been born into that realm in accordance with the statement of Jesus made to Nicodemus: "Ye must be born again." Then one has become a "Son of God" in the same sense that Jesus was a Son of God, hence Jesus calls them "brethren," since they all have ONE Father; all recognizing God as their Father, even as did Jesus. The ignoring of physical relationships as such was stated again by Jesus in the words, "Call no man your father on earth, for one is your Father, even God" (Matt. xxiii. 9). This condition of Divine sonship Jesus claimed to have reached; and from that time he recognized only God as his Father.

That Jesus was THE Son of God in the sense that he was the only one living at that time who had attained to that state, we think it reasonable to assume.

If you can lay aside all preconceived opinion and bias of mind and read your Bible carefully with an open mind, we think you will see reason to believe that "THE Son of God" is not a person, but is a body of persons, who, thru the efforts of Jesus shall yet attain to that Divine Sonship,

*The fact that the conception and the birth of Jesus were announced by an angel messenger from heaven, who also declared that this would be accomplished by the power of God, does not imply that any thing was done contrary to ordinary law and method. The fact that Isaac, Samson, and John the Baptist were all born of women who had been barren, and that their coming and their callings were announced by heavenly messengers, and declared accomplished by the power of God, has never been accepted as implying anything unnatural in the process of the accomplishment of these births.

and as kings and priests shall reign on the earth. It was of these that the angel spoke to Daniel saying, "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever;" "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." (See Dan. vii. 18, 27.) This body of people appears in Rev. v. 10: "And hast made us unto our God kings and priests: and we shall reign on the earth."

The fact that it was Jesus' mission to bring "many sons unto glory" (Heb. ii. 10), shows that not only was Jesus a son of God, but that thru his efforts many others also would become sons of God. And as we understand the Bible, it is these sons of God who shall one day take control of the earth and all that is in it; for these will then have attained to the ultimate which was designed for them in the beginning, and 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" (Gen. i. 26). Speaking of this body of the sons of God who shall take the dominion thruout the whole earth, the Spirit said, "But unto the Son he saith, Thy throne, O God, is for ever and ever" (Psa. xlv. and Heb. i. 8). Thus this body of men, who have attained to the Divine Likeness, are by the God of heaven called "God:" the God of heaven thus makes this body of men the God of all the earth.

The great difficulty that the normal Christian person has in gaining an understanding of the Bible lies in the fact that he or she has been taught that certain things are so; and starting from these premises they can find nothing in the Bible but the same things that all their people have found. We believe that there is only one way whereby

one can surely gain a correct understanding of the Bible; and it is exprest in the words of our Master, "If any man will do his [God's] will, he shall know of the doctrine, whether it be of God" (John vii. 17.) To our minds this is the same as declaring that if one starts out determined to do God's will, and will take those simple, plain statements in the Bible that are so simple that a child cannot misunderstand them, and will live carefully and honestly in accordance with those teachings he will be made to know, step by step, all that is necessary for him to know to do the right in all things and at the right time. And the method whereby this is done is this:

When a person begins with honesty of heart to do God's will, all unknown to that person there is sent to him an angel teacher, and that teacher reflects upon his mind such knowledge as is necessary to enable him to do the right thing and at the right time; so that the truths of the Bible will be made plain to his mind as fast as is necessary; those things that are hidden from the wise and prudent, so-called, will be made plain to him.

Unhappily the Christian people have forgotten the words, "He shall give his angels charge over thee." They have been so occupied with the thought of a God afar off and with no thought that God's angels are always near to those who are striving to do God's will. But these angels are near to prompt the right thought, to give the true perception, and to lead their charges in the right way, in order that they may attain to that condition where they have the right to be called Sons of God.

This thought, that God will send an angel teacher to one who determines to do His will, tho not accepted by the Church, yet is plainly stated by the prophet Isaiah xxx. 19-21: "He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. And tho YAHVEH 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 [from the path] to the right hand, and when ye turn to the left." Those who follow on in the regeneration will meet these teachers face to face, and find them to be indeed friends from the heavens whose task it is to lead them in the way of righteousness.



Briefs

BY GEMINI-TAURUS

✿✿✿✿✿ SPIRITUAL POWERS—There are those who
 ✿ **S** ✿ most earnestly desire spiritual powers, and
 ✿ ✿ ✿ ✿ ✿ to this end they diligently pursue the study
 ✿ ✿ ✿ ✿ ✿ of Occultism in its various phases. While
 ✿ ✿ ✿ ✿ ✿ there are certain powers of the mind and
 will, wholly belonging to the *mundane* spirit, which
 may be gained by any one who will learn the methods
 and put them into practise, yet the powers of the Holy
 Spirit, such as were manifested by the Hebrew prophets,
 by the Lord Christ, and by his immediate followers, are
 to be gained only by complying with certain conditions.

There are instances where a man in business will delegate to his son certain privileges in his business. For instance, the son may have authority from his father to write out checks up to a certain amount to draw on his father's bank account, and the bank is notified to honor these checks. In this way a certain authority in the conduct of the business is delegated to the son by his father. This privilege is granted him because he has proved by

past actions that his interest is in his father's business, and that he is honestly and intelligently working to further it. And whatever powers are granted to the son, it is understood that they are to be used wholly for the advancement of the father's business.

The same law obtains in the attaining of true spiritual powers. When a man uses all of his abilities, his knowledge, and his time for the furtherance of God's work in the world, in harmony with the command, "Son, go work to-day in my vineyard," now and again, an angel watcher will impress upon his mind the thought, or a perception, of an occult law or method for the accomplishing of the desired end. But the amount of power that he is permitted to have is determined by the faithfulness manifested in using those powers for the accomplishing of his Father's purpose in the earth. All this implies a knowledge and an understanding of the Creator's purpose in creation, and of the methods to be employed for the accomplishing of that purpose.

OUR TRUST.—In these days of unrest and apprehension the minds of the people are turning to money as their hope of safety from want. Even many of the New Thought teachers are building their hopes on money, as we see stated in some of their publications. While the Lord Christ admonished economy, when after he had provided the people with food he said to his disciples, "Gather up the fragments, that nothing be lost," yet the Christ also declared that man's hope of freedom from want lay not in his possessions, but in seeking first the Kingdom of God and his righteousness. And he said, "All these things [the needs of the body] shall be added unto you."

WASTED ENERGY.—Said a master to his pupil: "You are not acting wisely. You build up figures of straw and then spend your energy and strength in fighting them. In this you are not wise. You imagine thus and so about such a one, and then fall to struggling about the thing which you have imagined."

THE SENSITIVE EAR.—At school Johnnie was doing a sum, but he could not get the right answer. The teacher looked at his work and said: "You have made a mistake, you are not doing it the right way." This statement sadly disturbed Johnnie, even tho he could not but know that it must be so. Nevertheless, this was the only way the teacher could teach him the way to accomplish the result he sought.

We are learning the lesson of life, and when we fail to obtain the results we seek, sometimes a friend will say to us: "You are making a mistake; let me show you wherein you are wrong." And how often we, like Johnnie, get sadly disturbed by the statement that the mistake is ours. And, indeed, do we not, as a rule, get so wrought up over the essential information that we look upon it as an unjust accusation, or as an impertinence, and so resent it? Nine times out of ten we feel that the failure on our part is because of something blamable on the part of another, or others. But if we allow ourselves to become so vexed by the necessary information that we are in the wrong, that we cannot ponder well the information given, or, perhaps, refuse to permit the information to be given, then we must blunder on, and suffer on until we are wise enough and strong enough to perceive and to correct the mistake ourselves.

The lesson of life is a hard one, and we have many lifetimes in which to learn it. Some there are who seem

to drift along in comparative contentment, learning a little here, and a little there, as they go. But again, there are some who are weary of it all, and who desire to learn the whole lesson in this lifetime. To these we would repeat these sayings of the "masters:" "Before the eyes can see, they must be incapable of tears." "Before the ears can hear, they must have lost their sensitiveness." If you cannot bear to be corrected, if you cannot bear the friendly interchange of opinion that may show you to be in error, then you must learn by sad and painful experience. "He that hateth instruction, despiseth his own soul."



EDITORIAL NOTICES

We should like to purchase volumes of THE ESOTERIC, either bound or unbound. If any of our readers have copies for sale, please communicate with us for terms and please be sure to state which volumes you have.

AFTER the printing of the Feb.-Mar. BIBLE REVIEW we noticed that some of the type had dropped out of the table of Cusp Transits for April. Where the omission occurs it should read: (♂) Mercury enters (♋) Cancer at 6:05 p. m. on April 18th.

Time of Cusp Transits.
Washington, D. C., U. S. A. May, 1920.

Body	Enters	On day	h.	m.
☾	♌	1	8	30 p. m.
"	♍	4	7	52 a. m.
"	♎	6	8	31 p. m.
"	♏	9	9	1 a. m.
"	♐	11	7	24 p. m.
"	♑	14	2	15 a. m.
"	♒	16	5	27 a. m.
"	♓	18	6	5 a. m.
"	♈	20	5	53 a. m.
"	♉	22	6	42 a. m.
"	♊	23	10	4 p. m.
"	♋	26	4	43 p. m.
"	♌	29	2	25 a. m.
"	♍	31	2	13 p. m.
☼	♈	21	4	14 a. m.
♀	♉	1	8	23 a. m.
"	♊	20	3	52 a. m.
♂	♋	7	10	43 a. m.
"	♌	14	9	2 a. m.
"	♍	20	2	39 a. m.
"	♎	25	3	14 a. m.
"	♏	29	9	39 p. m.
On May 1st.				
♂	is in	♈	5°	54' 35"
♂	" "	♉	20	6 57
♂	" "	♊	10	30 2
♂	" "	♋	2	25 8

Time of Cusp Transits

Washington, D. C., U. S. A. June, 1920.

Body	Enters	On	h.	m.
		day		
☾	☾	3	2	57 a. m.
"	☿	5	3	30 p. m.
"	♈	8	2	34 a. m.
"	♉	10	10	48 a. m.
"	♊	12	3	26 p. m.
"	♋	14	4	49 p. m.
"	♌	16	4	19 p. m.
"	♍	18	3	54 p. m.
"	♎	20	5	37 p. m.
"	♏	22	10	59 p. m.
"	♐	25	8	12 a. m.
"	♑	27	8	7 p. m.
"	☾	30	8	58 a. m.
☼	♈	21	0	32 p. m.
♀	♉	7	9	7 p. m.
"	♊	26	11	49 a. m.
♂	☿	3	8	22 p. m.
"	♈	9	10	25 a. m.
"	♉	16	5	29 a. m.
"	♊	24	5	4 p. m.
On June 1st.				
♂	is in	☾	21°	16' 28"
♂	" "	☿	22	33 5
♂	" "	♈	11	35 6
♂	" "	♉	2	45 8

BIBLE REVIEW

VOL. XVII

JUNE-JULY 1920

No 2

Bible Reviews

BY H. E. BUTLER

VI.

(Reprinted from "The Esoteric" of September, 1890)



THE first three chapters of Genesis stand virtually alone. The account is complete in itself, and lays a foundation for all that is to follow thruout the entire Bible. It presents to my mind an epitome of the age, period, or "day" of creation, in which a higher type of the human race began, and Divine Wisdom held up before the infant race the crowning ultimate toward which all the forces and laws of nature were to drive them or to lead them, according to their ability to elect. This is apparent from the fact that the very first record presents the idea of man's preparation for entrance into Eden, sin being driven out thereby. Then follows all his journeyings thru earthly environments and conditions; God's care and guidance; his informing them of the consequences of sin and folly; his finally sending them a pattern or model (in the person of the man Jesus, filled with the spirit of Christ) of what they were to be, and of the methods necessary to apply in order to attain that perfect state.

Christ, knowing his mission, express it in these words: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John viii. 12). Adam sinned and died thereby. Jesus here says, If you follow me you have the "LIGHT OF LIFE." He was the light shining upon the mysterious account of Adam in Eden. Paul understood this and wrote it in his letter to the Corinthians, where he said, "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. xv. 22). The force of this is in the words, "As in Adam" (in his doings, character, ways; by doing as he did) all will die, "even so" it is in Christ.

Thus we see that from the time of Adam all the way down to the last chapter of Revelation, this one thought has been perpetuated thru all the Prophets and Seers. The experimental method of knowing "good and evil" runs parallel with it until the "fulness of the nations" is come and man has developed knowledge and brain capacity. Then, when the work of evolutionary development is accomplished, man learns to know and to live in obedience to the Creator's laws; thereby he returns to the state which was shown him at the beginning—therefore, the words of the angel to John, in the twenty-second chapter of Revelation, verse 14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in thru the gates into the city." Here the extremes meet. The very first of the Old Testament and the last of the New Testament are brought together, thus showing conclusively that this thought is the Alpha and the Omega of all in the Bible.

If we should examine the Garden of Eden Account from the material, reasoning stand-point, as do the majority of Bible students, the true, logical reason would be thus: It is generally accepted that God the Creator, at least foreknew all things. It is unreasonable to

believe that the Mind, able to create by a word or thought-form, could be deceived by that which He had made; and that which He had made could not create something in addition, and outside of itself, for this Book says that God created ALL things. Then, it follows that God made even that nature which caused the man to sin and fall. Thus it follows that either it was intended, or else that He did not foresee the result, for a person cannot get the inclination to do a thing which is not in his nature to do. A bird cannot have the desire to burrow in the ground, nor a fish to live on dry land. All impulses and desires arise in the constitution, therefore, unless Adam and Eve had been so constituted by the Creator they could not have sinned.

Another way of looking at this subject is the strictly literal, which would be this: God made the man and the woman and planted the garden, and placed in the garden all the trees, and also the serpent. Now did He not know that the serpent would tempt the woman? If so, why did He put him there? Or why did He create the serpent in the first place? Again, why did He place the tree of "the knowledge of good and evil" in the garden? What would you say of a finite, imperfect man who had two children if he should place on a table a quantity of delicious fruits and among them should leave one that was poisonous, and should say to those innocent babes, "Eat any or all of these, except one,"—a very nice looking one, probably the most pleasing of the lot—"this one is poisonous and will kill you," and then should go and leave them alone, and they should eat the poisoned apple and die? Who would not say that he certainly intended to kill his children? Even our courts, if brought to judge on such a case, would condemn such a father as a murderer. And how much more so if he had sent there one who told the children to eat the poisoned apple and who

contradicted his words as to the effect of eating it; or if he even knew there was one who would do so.

This simply presents the *extreme unreasonableness* of the ordinary belief of this account. Now, suppose a God who would not only do this, but, after he had done so and the children had suffered many months or years and finally died, he would then make a place of everlasting torture, of "burning in fire," and refuse to allow them the boon of annihilation, but put them into that torture to suffer FOREVER—could you conscientiously say that such a being was GOOD? Would not every high, reasonable, and holy attribute of your nature revolt at such a thought? Such a God would be the darkest demon that man could invent, even in his most depraved imagination.

This line of reasoning may seem harsh to some, but in view of all the evils that have grown out of it, it is not harsh enough. We could not expect a people to be any better than their God. To be as nearly like him as possible, or at least to so live as to please him, is religion. Then with such a doctrine as this attached to Christianity, and made the most conspicuous part of it, we cannot wonder at the long list of horrible crimes that the devotees of such a theory could invent during the Dark Ages while this doctrine ruled humanity, nor at the religious wars that have caused human blood to run like water.

And we, in this the closing years of the nineteenth century, need not deceive ourselves with the idea that intelligence and culture have removed the danger of its recurrence in this, our time, for there is a majority of these so-called "Christians" who believe this doctrine as firmly as ever, and that same church which perpetrated these atrocities is daily gaining in numbers, wealth, and power, only awaiting the opportunity to repeat the acts of the past. The time of its death draws near, at which time a great and terrible struggle may reasonably be

expected. And who is prepared for it? It is that "day" which Jesus said would come upon you "as a thief in the night." But we will leave this to be considered by the Prophets, who tell us exactly what to expect.

Genesis iv. verse 1. "And Adam knew Eve his wife; and she conceived, and bare Cain [that is, gotten or acquired], and said, I have gotten a man from the LORD."

A child conceived under such conditions as Adam and Eve were in, with that severe remorse for sin, and the consciousness of being deceived by their own nature, would place the mind in a state of dissatisfaction that would find expression in a nature illustrated by that of Cain. The memory of that high and holy state which they had so recently known, would cause the mother to say, "I have gotten a man from God," the hope being still active that if they could not again enter that Edenic state, their son might.

Verse 2. "And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground."

Here we find the personification of two principles—covetousness, desire to get, to *acquire*, and the opposite, to give, to *feed*. We see now manifested in the world, the same two—covetousness and liberality; and the former is always the murderer of the other.

Verse 3. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD."

Verse 4. "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:"

Verse 5. "But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell."

The one brought the result of his gain, the other

brought the result of the development of life. God has no respect for the acquirement of this world's wealth, but he has for the development of life, development being the object of creation. His law could not change. But selfish greed is always angry when the offering of money is not "properly appreciated." The words of God to Cain are applicable to all under similar circumstances.

Verses 6 and 7. "And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not have excellency? (marginal reading) and if thou doest not well, sin lieth at the door. And subject unto thee shall be his desire."*

Here, as well as in all other instances in the Bible, sin as a principle or act is personified by the personal pronoun "his." The thought exprest by the words, "Unto thee shall be his desire," is the experience of all persons, that one wrong act necessitates others to cover it, and the first wrong opens a door into which multitudes of evils rush in and take possession of the person and bind the soul.

The words of this verse are as applicable to-day as ever: "If thou doest well, shalt thou not have *excellency*? Whoever determines to do right and does it in the absolute, that is right, equity, equal balance, that which considers the good of others as much as of self; equal rights, often exprest by the words, "I want to live and let live." But imagine a person, thus always thoughtful of others' well-being, thoroly good and true; for such a one to descend to a wrong act, what struggle always takes place in such a soul for freedom again. And if it is a strong soul he will conquer the inflowing tide of evil. If he is *not* able to

*We shall, in these Reviews, choose between the text and the marginal reading and use as we deem most expressive of the true idea, so as to avoid unnecessary work. We shall not note such instances of change from the regular text, and the student will always find the quotation by looking at both the text and the marginal readings.

conquer, it will take control of him and he will fall to great depths. Deception, falsifying, is the handmaid of all evil-doing, and often is the first step downward. It is well-known that after one untruth is told, how hard it is to keep from telling many others. And no man can excel (have excellence) in anything which lacks truthfulness. He may gain wealth, but it will be a source of great anxiety and many sorrows, or total loss of all at the end; and, usually, not only a loss of the money gained but of all morals and, consequently, friends. And from that point comes desperation and, ultimately, crimes as foretold in—

Verse 8. "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

This expresses that peculiar freak of human nature that causes persons who are conscious of being evil in themselves to hate and even to desire to destroy one who is known to them to be good. This arises from the effect produced by the presence of a good man upon the interior consciousness of a bad man, for the very presence of goodness always condemns the evil in those around without a word being spoken. We have known instances of men's coming into the presence of one who was making high attainments and without the slightest cause becoming so angry that they would want to fight that one. But after such persons had carried out their evil desires the God within would intensify the remorse in a way answering to the words of the 9th to the 15th verses:

Verse 9. "And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?"

Verse 10 "And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

Verse 11. "And now art thou curst from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

Verse 12. "When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

Verse 13. "And Cain said unto the LORD, My punishment is greater than I can bear.

Verse 14. "Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

Verse 15. "And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him."

In the last part of the fifteenth verse the following words have been the source of much speculation: "And the LORD set a mark upon Cain, lest any finding him should kill him." More than likely such a condition of mind would give him *marked boldness*, which is the surest method for self-protection. It would be absurd to suppose, as some have suggested, that "the mark was to make him a black man." Would that or does that, in the experience of the past, protect him from being slain?—which was stated as being the object of the "mark." Certainly not! The desperado who robs the traveling public becomes in a *marked* degree very bold. That this was the "mark" is shown by the next verse:

Verse 16. "And Cain went out from the presence of the LORD, and dwelt in the land of Nod [that is, a vagabond] on the east of Eden." "He went out *from the presence* of the LORD," that is, he left all association that God recognized and dwelt with or in the land of Vagabond.

Verse 17. "And Cain knew his wife; and she conceived, and bare Enoch [Chanoch]: and he builded a city, and called the name of the city, after the name of his son Chanoch."

Here again much speculation has arisen with the Bible student, as to where Cain found his wife. This account is so brief that it does not give any idea at all of that part of the matter. It only says, "he knew her," etc. We have no account that Eve his mother had any other children than Cain and Abel, but as there appear unquestionable proofs that there were other people living in the earth besides Adam's children we will leave this to be considered in its order.

Then follow, in the 18th, 19th, and 20th verses, the generations of Cain's children. The 21st and 22nd verses show the result of a restless mind, which is the beginning of invention. But still that restless remorse followed thru five generations, and in the fifth generation (see 23rd and 24th verses) it again found its fullest expression, which is the expression of the law of heredity as again brought out in the Ten Commandments: "visiting the iniquity of the fathers upon the children unto the third and fourth generations," etc. In this case it continued unto the fifth generation, answering to the five senses, as tho it had become so thoroly wrought into the life of the posterity that all the physical senses partook of it; and it became an insane imagination to Lamech, for, according to the marginal reading, he did not say he *had* slain a man, but said, "I *would* slay a man in my wounding, and a young man in my hurt." (verse 23.) Altho this translation is vague as to its real meaning, yet, in view of what has been considered, it appears clear that when he speaks of his "wounding" and his "hurt" that it was the maturing in him of the remorse of his father Cain, that wounded and marred all of his finer and better nature un-

til he was led to exclaim, "If Cain shall be avenged sevenfold, truly Lamech [is receiving the vengeance *row?*] seventy and sevenfold!" (verse 24.) Here ends the history of Cain's posterity.

Verse 25 begins the other lineage from Adam, in the second generation: "And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew."

Verse 26 says, "Then began men to call themselves by the name of the LORD;" that is, they adopted as a means of distinction between them and those of Cain's posterity, and those of the nations or tribes around them, the name, "Sons of God," as in chapter vi. 2.

Chapter V. verse 1. "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him."

Cain being cut off from the lineal branch, they began with the third son, Seth. They lived so perfectly in harmony with nature and followed so nearly the soul's impulses, that they lived to a very great age, as man might do now if he would live in as close harmony with nature as even the animal world does, for man has a reproductive power in him that no other creature has. And if men used the generative principle for reproduction only and stopt there, as the animals do, they would have a surplus vitality that would carry them to a great age, other things being equal; that is, if they ate, and drank, and slept, and exercised properly. But all that we call "civilization" is so abnormal that we live for others eyes, and eat and drink from a perverted appetite until men do not "live out half their days."

Verse 24. "And Enoch walked with God; and he was not; for God took him."

Herein again appears the law of heredity, those of

Seth's posterity tried to live in harmony with the revealed will of God. Enoch, the seventh from Adam, lived out his time on earth and went home. It is frequently stated that he was "translated," meaning that he was taken away bodily into heaven. But the account does not say anything of the kind; it says, "He was not." Does it mean that he ceased to be, was annihilated? No! Is it not that he was not to be found any more among his people for the reason that God had taken him away? Where?—It does not say. He may have been taken away to join a Brotherhood of men, which has always existed on this planet since man first attained true manhood, many cycles before Adam (see ii Esdras vii. 13: "For the entrances of the elder world were wide and sure, and brought immortal fruit.") It was not intended to tell us what was done with him. It was considered by Moses enough that God took him. Perhaps Moses' obligation to the "Masters," who were his instructors, would not permit him to tell us any more about it. But that he lived more in harmony with natural law than his ancestors or his posterity is evidenced by the fact that his son Methuselah lived to the greatest age of all of them.

Verse 28. "And Lamech lived an hundred eighty and two years, and begat a son."

Verse 29. "And he called his name Noah [that is, comfort], saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed." This condition of mind can be easily understood when we realize the truth of the statement made to Esdras (vii. 13) where the angel said to him that the entrance into the elder world was broad and brought immortal fruit, but when Adam sinned then was decreed that which now is. That is, that the way should be narrow and very difficult, and few should be able to enter, or to obtain immortality. The traditional history of

that "Golden Age" made them look with eagerness for some one to make amends, and to *redeem* them from the consequence of the fall. Undoubtedly much of the wisdom of that former state still remained with them and they knew the true law of proper generation in order to make the child what they wished to have it. They undoubtedly lived the life of regeneration until they were well matured, as verse 28 says that Lamech was a hundred and eighty-two years old, before he begat his first child.

Thru the purity of the regenerate life they were young, and more vigorous at that advanced age than the men of this age are at thirty. Years of the regenerate life do not bring infirmity, only maturity of mind and body. That Lamech had the spirit of prophecy is evidenced in the naming of Noah, for he foresaw that Noah in some way was to be a savior and comforter to his people.

Verse 32. "And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth."

It seems to have been well known at this time that the regenerate life was not to continue with them and that the command, "Multiply and replenish the earth," must be obeyed, and when the time drew near for them to give their physical life to offspring, they did it with the consciousness that death would inevitably follow. So they lived the regeneration until they obtained maturity of the soul that could not be taken away from them and then gave the use of their bodies to rearing children. Tho they all lived much longer after they begat children than before, yet the fact of first maturing a soul consciousness remained, and in that mature state, they undoubtedly used the procreative function only for the generation of children—unlike the people of our day, who waste their life for mere sensational gratification.

Noah, evidently imbued with the idea that he was in

some way to be the savior or comforter of his people, lived the regenerate life much longer than any of his predecessors, and then, no doubt, in obedience to the Spirit's guidance, began his work of multiplying and replenishing the earth. Such a one would be in a condition to know the mind of the Spirit and to obey the guidance, and thereby become a savior of his posterity.

Chapter VI. verses 1 and 2. "And it came to pass, when *men* began to multiply on the face of the earth [that is, when they began to be numerous], and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; that they took them wives of all which they chose." The reference to **MEN** beginning to multiply in contradistinction to the "sons of God," makes it very plain that from the third generation thru Seth, when men began to call themselves by the name of God, that they were either instructed by the Spirit, or saw good reason for not intermarrying with either Cain's posterity, or with any of the tribes that still occupied the vicinity. The inference is stronger, however, that it was Cain's posterity, altho there must also have been others from whom Cain obtained *his* wife. It is evident that they called themselves the "sons of God" on account of their effort to live the true life and walk with God; that is, in the guidance of the Spirit. There being no mention of the age to which Cain's posterity lived, it would be reasonably inferred that it was a much shorter time, this record having been made by Moses from a traditional history.

(To be continued.)



The Science of Prayer

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

FROM the dawn of history men have been students of science; not only spending all their energies for the sake of fresh acquisitions of knowledge, but actually becoming martyrs and laying down their lives in pursuit of it. But there is one branch of science, the most important of all, which is forgotten by the multitude and known only to the few. We refer to the science of prayer. For from whatever standpoint we view it, there can be no question of the vital importance of that which, thruout the ages, has succeeded where every other branch of science has proved an utter failure. They may indeed be mighty, but this is almighty. Where medical science wrings its hands and says, "impossible," the prayer of faith steps in and says,

"IT SHALL BE DONE."

If in pursuit of our science of prayer we attempt to measure its possibilities, we find it impossible, because we cannot measure the infinite. If anything is impossible to the power of prayer, then it must be impossible to God. For the promises in regard to it, are absolutely limitless. We can measure the power of prayer, therefore, only with

THE PLUMBLINE OF INFINITY.

When our Lord was asked by his disciples to increase their faith, he answered them in a remarkable way; for, dismissing the thought of their own faith entirely, he said, "Have the faith of God." Thus indicating that they

could lay hold, by simply taking it as "the gift of God," on

THE FAITH WHICH MOVES MOUNTAINS,
the faith of God, which "spake light out of darkness,"
when He said, "Light be, and light was."*

The man who is made in the Image and Likeness of God, who thru faith becomes a son of God, and is begotten of God, can, like his Elder Brother, speak

THE CREATIVE WORD,

even as he did, when he multiplied the loaves and the fishes. For He that sanctifies and they that are sanctified are "All of One": being fellow-heirs with Him of all the plenitude of the Divine Nature. For it is the declared will of God, that all his sons and daughters should be "filled unto all the fulness of God." In such a case the words which a son of God speaks are not his, but emanate from the Indwelling Logos, the Eternal Word, which is in his heart and in his mouth.† His prayers, therefore, are inspired, inwrought, energized of God. Such prayer is of necessity, infallible. For it is the prayer of God, which is prayed in the faith of God. It is this faith that can move mountains, and to which nothing is impossible, for it is commensurate with the power of God. We can form some conception of its power when we know that the atom, every atom of matter, consists of about a thousand electrons revolving around a central orb, and that each atom is a solar system in itself, and that the power in a single atom is sufficient (according to Lord Kelvin) to raise the whole British Fleet to the height of Ben Nevis. What then must be the possibilities vested in millions on millions of these atoms! How great must be the power that keeps this planet earth rotating on its axis at the rate of over a thousand miles an hour, and causes it to revolve incessantly around the sun at the rate of a thousand miles a minute; or that causes our sun

*Genesis i. 3., Hebrew. †Romans x. 6-8.

to revolve around some great central orb at the rate of five hundred millions of miles in a year, with all that vast multitude of sixty millions of suns, with the billions and billions of planets which constitute their systems. Well may we say: "Is anything too hard for the Lord?" or, "Is any problem too great for the Universal Mind, the Fountain of wisdom and Source of all knowledge?"

The veriest tyro in natural science does not need to be told that all things *must* be possible to the Rulers of such a universe as the science of astronomy depicts. With some it may seem difficult to believe in the Elohim, and in El Elyon, the Supreme, the God of Gods, of whom the Bible speaks with so much assurance, but even Huxley, who was styled "the Prince of agnostics, the High Priest of agnosticism," affirmed that he saw nothing improbable or inconceivable in the thesis that there might be beings in the universe, rising tier on tier, as far above man, as man is above the black beetle; higher indeed than the Christian's highest ideal of God. Thus even to the agnostic there can be nothing unreasonable in the belief in the innumerable hosts of angels, which are represented, in both the Old and New Testaments, so often as the agents in answering prayer, as Gabriel when sent to Daniel, to Zechariah, and to Mary, as well as those who appeared at the Resurrection, and at various times of special need to the Lord Jesus, especially while he was praying. "Are they not all ministering spirits sent forth to minister to them that are heirs of salvation?"

There is no lack of the personal element in God, for "God has become millions, and His Voice as the sound of many waters"—

YAHVEH-TSEVAIM

the Lord of Hosts is His Name.

And just a grain of faith, no larger than "a mustard seed," is sufficient to move mountains, and to work

mighty signs and wonders. If we would receive this faith as a free gift of the Spirit,* a free, unmerited favor to anyone who will use it for the profit† of all mankind, and for the extension of the Kingdom of God on earth, then the power of prayer might be demonstrated like any other scientific fact, by the "signs following," and "our speech and our preaching would not be in word only, but in demonstration of the Spirit and of power."

*I Cor. xii. 9.

†I Cor. xii. 7.



A Righteous Nation

BY ENOCH PENN

***** IN these days we often hear the term "a square deal." And it is generally recognized that every one is entitled to that "square deal", which is only another way of saying that it is but right and just that all should deal rightly, righteously, with one another.

There are two very important things to be considered relative to the idea that in this life all should be dealt with righteously. One of these things is that we are living in, and are caused to live by, the spirit of the earth; and that spirit manifests itself in man in that state of consciousness called the "carnal mind." This carnal mind, which governs the consciousness, and the perceptions, and the reasonings of all men, is not just, is not righteous, and does not grant to others a "square deal." The basic qualities of that carnal mind, and of the consciousness arising therefrom, are wholly selfish. And because of this selfishness all persons are impelled to desires,

thoughts, and acts of selfishness. The description which Jesus gave of the characteristics of this mind is: "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark vii. 21, 22). It is very evident that from a mind so polarized into evil, thru its complete selfishness, we cannot hope to receive a "square deal"—we can not hope for justice, for right dealing, for righteousness.

When the experiences of evil and of good have developed in one the perception that the good is the right, and for that reason one is prompted to say, "All should be treated justly," "All should have a 'square deal,'" and to strive most earnestly to treat others justly, that one is prepared to leave this realm of selfishness wherein the carnal mind continually turns good into evil. There are many who desire to be just and right, and who try to show to others the desirability of such a manner of living; these try honestly to reform the conditions of the people with whom they are associated by such methods as appeal to their individual minds. But these, however just and honest they may intentionally be, not recognizing the great truths of the teachings of Christ, usually, if not always, fail signally to obtain any great results in the direction of their efforts as reformers of the people. The reason they fail is that they do not realize the deep truth behind the statement of the Christ, "Neither do men put new wine into old bottles." The application in this instance being that men cannot put, into the ignoble and selfish carnal mind, noble and unselfish desires, thoughts, and impulses.

The carnal mind can not be reformed, save to a very limited degree. The only hope of man when he has reached the point in his development, where he would

turn away from the evils of the carnal nature, is to learn how to lay hold of that realm of consciousness which in the Bible is called the "spiritual mind." For while the carnal mind is characterized by all the evils which we see manifested among men and animals—for in this sense man is only an intelligent animal—yet the spiritual mind has the opposite characteristics. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These things which are called "the fruit of the Spirit," and which are the results in the lives of those who put off the carnal mind and put on the mind that was in Christ, are the things that are desired by all those who honestly wish to give to all, "a square deal," a righteousness of action. But we repeat: because those true, would-be reformers, have not perceived that the evils, the wickedness of men, spring from the characteristics of the life that causes them to live and be conscious, and because of this lack of perception have failed to grasp the significance of the teachings of Moses and the prophets, and of the Christ and his followers, they have failed in their efforts to reform the people. No would-be reformer, however clear his perception of the evils of men, and however honest his desire to do right himself, can accomplish any great results save by action in harmony with the teachings of the Bible, and of the Christ in particular. And the fundamental step is that each one must first be right oneself: "First cast out the beam out of thine own eye." And we are assured that no one can be righteous until that one has put off this carnal mind and has put on the spiritual mind, the mind that was in Christ.

There is no salvation from this realm of selfishness and the evils of the common life except by escape from the carnal consciousness. For this realm of selfishness must remain as a teacher to the rising souls, teaching them,

by painful experiences, the undesirability of an unrighteous life, and the desirability of righteousness of life.

Let no one be deceived, no real reformation of man's actions can be accomplished until he has let go of this realm of the carnal consciousness in which he was born, and thru following the teachings regarding the regeneration as given thruout the Bible,—which teachings are made so plain in Mr. Butler's writings—has attained to a consciousness of a higher realm of mind, the spiritual mind. "Ye must be born again."

The evidences of the past are that when a nation perceives the evils and the waste of strife, of warfare, and applies itself wholly to peaceful pursuits, it becomes prosperous, and because of this prosperity the people follow lives of luxury and licentiousness. This course of life so weakens the nation that the lower and more warlike nations soon overrun, conquer, and subjugate it. This implies that no people can safely live lives of harmlessness, unless they at the same time can lay hold of a power or powers that will protect them from the violently and aggressively unrighteous. And this can not be done by any one or by any people unless they can put on the spiritual mind, by which attainment they gain access to powers whereby they are protected from the evils that those still in the realm of the carnal mind would practise upon them. And the use of these powers by those in the heavens to protect the righteous, and the use of these powers by the righteous to protect themselves, is symbolized in the words: "The name YAHVEH is a strong tower: the righteous runneth into it, and is safe" (Prov. xviii. 10.); "For I, saith YAHVEH, will be unto her a wall of fire round about" (Zech. ii. 5); and, "I will be your God [your power, to protect, and to sustain] like I have been in bringing you out of the land of Egypt, out of the house of bondage."

Since it is absolutely essential that an individual, or a body of persons, seeking righteousness of life, shall leave this realm of the carnal consciousness, shall put off this carnal mind, before that spiritual mind can be gained or put on—from which mind alone evil can be perceived as it is, and good can be perceived as it is—before the conversion to a just person or persons is possible, it is necessary to know how to escape this carnal consciousness in which all were born, and to attain to, to be born into, that spiritual consciousness essential to a righteous life. And the law and method whereby this escape and the attainment are made possible is first thru the conservation of the seed; thru conserving in one's body the substance of reproduction. This conservation is the physical stepping-stone which makes possible the sensing, the knowing, and the attaining of that consciousness called "the new mind," "the mind that was in Christ"—it is being born into a higher realm, the realm of spiritual consciousness. This is being "born of water," of the "water of life;" for the seed, when conserved, becomes a clear, crystal fluid, which is the water of life. And this fluid is filled with life, and being held in the body it adds to the sum total of the life of the individual, and it is thru the life we possess that we attain consciousness.

But to be "born of water" alone is not enough. Jesus said, "Except a man be born of water [of life], and of the Spirit, he cannot enter into the kingdom of God." To seek intelligently to be born of the Spirit, we must grasp and apply a certain law of mind. That law is that whatever one fixes the attention upon, the qualities and characteristics of that thing enter into one and implant those qualities and characteristics in the seed that is in the body. If then, one will turn from this realm of carnality, and will "Love not the world, neither the things that are in the world,"—for love is the strongest magnet to

draw to one the spirit or life qualities of any thing—one can then turn with earnest desire toward God and the heavenly world, in obedience to the admonition, "Thou shalt love [desire] YAHVEH thy God with all thine heart," and the qualities of that heavenly world and the characteristics of those that are therein, will enter into the seed; and when that seed is transmuted and the life that is in it is added to the life of the individual, that one is, by this process, baptized with the Spirit—is baptized with the life from the heavens which is inspired, indrawn, and begins to gain a consciousness of spiritual things, begins to "put on the mind that was in Christ." Because the thoughts of the mind are according to the quality of the life, by this process one obtains the same life that animated the Christ.

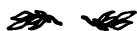
By means of these two methods of life one becomes baptized with the water of life and with the Spirit of God, and step by step, gains a consciousness of the heavenly world. And it is only by gaining this spiritual consciousness that the evils of the carnal nature are clearly perceived, and the ability gained to live a life of perfect equity, and to give to all others "a square deal." And more than that, it enables one to give to others a helping hand, which makes one truly a friend to his fellows. This attaining of a spiritual consciousness, or the awakening of the soul to the consciousness of the Spirit world, its home, constitutes the resurrection unto newness of life, and makes those who attain it "children of the resurrection."

In view of the fact that there are thousands to-day who have developed to where they desire to act righteously in all relations with their fellows, and who desire most earnestly to do away with the evils of this time, it is desirable, if not indeed necessary, that a further thought be grasped. It is this:

Thruout the world there has been agitated for years the thought of the gathering of God's people to one

place, to establish there among them a condition of right action, perfect righteousness, a rightness in view of Divine Law. To do this demands that each of those persons to a large degree should know the laws of a perfectly righteous life, and by long years of effort should have so trained themselves in rightness of action that they will be able to do right and to be right at all times, and under all circumstances. The building of the temple at Jerusalem was typical of the gathering of this Body, and we may learn, from the process of its building, the methods of the gathering of that Body of persons which it represented. Since each individual is represented by a single building stone, and we learn that each stone was finished, perfected, prepared for its place in the temple while it was still in the quarry, so we perceive that God's method of preparing his people for that gathering is that each one shall labor to fit oneself wherever one is. So many have said, "I am alone; no one here is interested in these things with me;" and often added to that thought is another thought, which is, if they could be where there are others, striving for the regeneration, as they are, it would be so much better. But, NO! Experience proves it to be otherwise. Remember: the building stones of the Temple were prepared at the quarry, and for this reason the seeker after the regeneration, desiring to become a living, building stone in God's temple, the Christ Body that is to be, should settle himself into the work of preparation—the overcoming of all loss of the seed, the gaining of a spiritual consciousness, and of so laying hold of the powers of the Spirit as to be able to be what he wills to be. But when the building stones still at the quarry are prepared, when all have become thru the regeneration, "sons of God," in God's own good time they shall feel and shall obey the impulse to gather together in one place and to form that new order of life, that new

civilization, among which people there shall be by virtue of knowledge, a fulness of life, and unity of effort, of life in harmony with Divine Law, no more sickness, no sorrow, no pain, no death, for the former things shall have past away. "And He that sat upon the throne said, Behold, I make all things new."



The Kingdom of God

BY EDITH V. CRANDELL

THE evolutionary work of the past is to find its culmination in the foundation upon the earth of a Society of people governed by the laws of God, and sharing the consciousness of God; to the members composing this Society this consciousness will be as normal, real, and actual, as the every-day sense consciousness is to the animal man, in which he has lived, moved, and had his being for centuries, being unable, by reason of sense attraction and delusion, to rise to a higher plane of existence.

The Kingdom of God, variously spoken of as the "New Jerusalem," "Eden Restored," etc., is a social state composed of regenerate persons, who possess definite knowledge concerning the construction of a system of life, which has none of the defects of any of the existing human institutions, and is able to fill the needs of the ever-aspiring soul of the highly spiritualized man.

This new social order has long been looked forward to by the teachers and prophets of the past, for in it alone they looked for a satisfactory and lasting solution of the problems of society, which would insure peace and harmony among men, and in which purely human leadership in matters civil and spiritual, would be supplanted by a

higher authority from the heavenly world, thus ushering in the Messianic reign.

As the kingdom of God is a state of consciousness shared by each individual composing its citizenship, any person by spiritual self-culture, may enter into it, and into useful association with those great souls who are destined to govern the future evolution of this planet.

The nucleus of that body of people who are to compose the citizenship of God's kingdom on earth, we have reason to believe, has already been formed and has for its main object at the present time, the dissemination of light and knowledge thruout the world, revealing to man the means whereby he can regain the divine state which he lost thru his violation of the law of life, bringing death upon himself, as taught in the 3rd chapter of Genesis.

The cosmic and historic event, commonly called the "fall," by which man lost his original deathless estate, was brought about by his acceptance of the lie of the wily old serpent "that deceiveth the whole world," causing man to believe that sense pleasures and objects constitute the realities of life. In this way man has shut himself out of the consciousness of the kingdom of God, more effectually than if he had erected an impenetrable wall between himself and that larger and more beautiful world. Hence he satisfies himself with the vain belief that he will enter the divine state after physical dissolution; but death having no power to transform the devil into a saint, he will hardly improve in the grave.

Since the truth of reincarnation is fairly well established in the light of the Scriptures and reason, it must be that the individual who has failed to lay hold of redemption, will, on being raised from the dead, "come forth unto the resurrection of condemnation," or judgment, the sentence to be worked out in the new life. But, tho one may have been raised in condemnation,

there is always the opportunity to escape it by applying the teachings of the Messiah, and demonstrating thru these teachings the deathless life here on earth. These teachings lead to an understanding of those higher laws of life, by which the vital substance of the organism is conserved—instead of going to woful waste—and finally is transmuted into pure, incorruptible flesh, not inheriting death, and capable of an indefinite existence.

Paul said, "The whole earth groaneth and travaileth together until now, waiting for the redemption of the body." With remarkable clearness, he shows that the body is to be saved from death, the grave and corruption. Only in the conscious union and expression of the three principles of man--body, soul, and spirit, can he be said to truly live. While it is very plain that all men are already "dead in trespasses and sins," whether they walk the earth or have been buried from sight, the hour is coming when all must be raised from this grave of ignorance and sin. Even now the resurrection work is in progress, and many are awakening to a new consciousness of life, and to an understanding of that perfection which brings wholeness in every part of man's triune nature; all of which points unmistakably to the nearness of the manifestation of God's kingdom.







The idea of salvation from sin and its consequences is the leaven that has been working in the racial consciousness for nearly two thousand years, but few until now have been sufficiently awakened, mentally and spiritually, to strive to gain complete redemption. When the great truths of life are realized by the race, the time will then come when death and the grave shall be no more. "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" (Rev. xxi. 4).

Faint Not

BY ANNIE AMELIA MAYO

NOTE.—Where the terms “mental healers” and “mental healing” are used in this article, it is quite clear that the writer is referring to that class of healers who heal by the power of the mundane life or thought. Mental healing, in itself, is no to be condemned—but only when accomplished solely by the power of the mundane, or animal, life or spirit:—“for it is a useful and very necessary factor in the life of all those who would reach the highest goal of human attainment.” The interested investigator of this subject, can get a very clear understanding of the two methods of mental healing by a careful reading of “Mental Healing—Mundane and Celestial,” by H. E. Butler, in the August-September, 1919, BIBLE REVIEW—Editor.

“LET us not be weary in well-doing: for in due season we shall reap, if we faint not”—Gal. vi. 9.

 **N**OW many there are who have started on the
 **H**  “narrow way” faint by the wayside! We
 think it may be profitable to some to look
 into a few of the causes of these failures
 that they may be warned of the numerous
dangers that beset every child of God who undertakes to
walk this path.

As no two souls are alike we should not expect that any two would meet exactly the same kind of experiences, or have the same difficulties to surmount. For what would cause one to weary and faint by the wayside would be scarcely noticed by another. Yet there are certain laws laid down by the Lord Christ that are applicable to every soul who has started on this “narrow way.”

No doubt the present world condition is one great cause of much fainting by the way. The world is full of turmoil and unrest—financial difficulties, labor difficulties, political difficulties, all these affect every soul on the planet, and the more sensitive one is the more one feels the turmoil; especially is this true of one who has not

learned to distinguish his own personal unrest, from these trying conditions that he meets from without, for meet them he must so long as he is in the world. But right here is the crucial point, to be strong enough to meet them without allowing these things of earth to cause him to faint by the way.

Another cause of failure are the various religious cults now in the world, all claiming attention; and if an individual has not his principles well grounded, and his object ever before him, he will in all probability become side-tracked.

At the present time, there are a great class of mental healers, all flourishing under different names. These often make marvelous cures of all manner of diseases. They also use these same laws for drawing to themselves all kinds of material gain and advantages. Seeing these things, the neophyte is often led to do a very unwise thing—measure his own attainments by what he sees with his physical eyes; and he begins to wonder whether after all he is on the right path, and why it is that he cannot make such a showing to the world of his spiritual powers! All these thoughts cause him to faint by the wayside.

The one who has undertaken to walk the "narrow way" finds that way narrow indeed, he must follow the Lord Christ in every detail; he must "put on the whole armor of God, that he may be able to stand against the wiles of the devil" (Eph. vi. 11). Nowhere do we find the Lord Christ using his occult powers to gain any earthly emoluments, or for his own protection, altho he could have called a legion of angels to his aid. "But he healed the sick," you say. Yes, he did, but he did it with a very different power than the mental healers of to-day employ. The Lord Christ treated sin, disease, and evil spirits as identical. He commanded the one who was

healed to "Go and sin no more," or, at other times, he commanded the evil spirits to depart. Go to some of these healing meetings at the present time, no matter what name they flourish under, and you will hear nothing of these things; but in place you will hear denials of every kind, denials that there are such things as sin, evil spirits, disease, or sickness, thus flinging the lie into the very face of the Lord Christ.

Did the Lord Christ ever use denials? No, but on the contrary, he immediately recognized the evil and commanded it to depart. But if one should mention these things to those promulgating any form of mental healing, one would not need to be very sensitive to feel the antagonism that he stirred up. Those who do not believe in evil spirits are more in danger of them than those who do believe in them. "Resist the devil and he will flee from you."

At the very presence of the Lord Christ, the evil spirits called out to know why he troubled them. We have noticed the same thing in regard to those leading a high and holy life, the evil spirits are often very uncomfortable in their presence and call out as if in trouble, for they are in trouble, they are uncomfortable in the light of the Holy Spirit.

When those who are leading the regenerate life, and are fully following the Lord Christ's teachings, heal, they heal with a very different power than that used by the various cults of mental healers. Sin, disease, and evil spirits cannot hold sway before that Holy Spirit. Any one who has ever had a touch of that Holy Spirit, that the Lord Christ promised to all who would follow him wholly, need that none should explain the difference between this and mental healing. "This teaching is not popular!" No, neither was it in the days when the Lord Christ was on earth. To-day as then, people do not like

their little pet sins, and their evil spirits interferred with. They do not like to hear, rolling down thru the ages, "Sin no more, lest a worse thing come unto thee" (John v. 14).

Again, we believe that the great revival in Spiritualism makes it harder for those on the narrow path. For so many dabbling in these things—forces that they little understand—keep the astral, wherein dwell evil, elemental spirits, well stirred up. All feel the effect of this, altho they may not understand from where their unrest and discomfiture arise, "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. vi. 12).

Still another cause for fainting by the wayside is the studying of occultism for the sake of gaining occult knowledge. And many there are who attain wonderful powers in this direction. But from our own experience, and the experience of those who have gone much further on the path, we believe this to be entirely in opposition to the teachings of the Lord Christ. We believe that any one who will GUIDE his life by the laws (not merely read them) laid down in the v, vi, and vii chapters of Matthew, will gain all the occult knowledge that he is capable of handling. Occult knowledge gained by these means will be safe in his hands. He will neither harm himself nor others by them, for these laws will be attained by the growth of his own soul; for without this soul-growth occultism is a mighty weapon for his own self-destruction. To study occult laws for the sake of occult knowledge is dangerous—a very dangerous path. But if one desires the kingdom of God and his righteousness above everything else, then all these things will be added; and there will be no danger of his using these laws for his own selfish ends.

Another reason for wearying in well-doing and fainting by the way is, that man has nothing tangible whereby he can measure his spiritual growth; for spiritual attainments can not be measured by man's standards; and when he sees his numerous failures he becomes discouraged, he forgets that these failures are the means of teaching him the best lessons that he has ever had, that these failures show him his vulnerable points, show him where he must grow in order to be strong. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. xii. 6).

But the cause underlying all other causes of failure, no matter who the individual, what his environment, or what his attainments may be, is one and the same. These side-tracks that have been mentioned in this article are only results, they are not the cause—the results from losing sight of the goal, the object that we have set out to attain. It would be well for all those who have started out to follow the Lord Christ into the regeneration to keep the object ever before them, lest, amid all the turmoil of the world, we forget, and the image and likeness of God, that we have started out to grow into, is lost.

The Christ has not promised us great powers, worldly emoluments or positions, if we follow him, but he has promised us something far better, he has promised us life eternal, "to them he should give life eternal" (John xvii. 2). What greater promise could he have made? How does this promise compare to the fleeting things of earth?

Oh, the gods of this world, they are many! The only safety is to keep the mind fixt on the goal, then truly, "we shall reap if we faint not." "Trust ye in YAHVEH forever, for in the LORD YAHVEH is everlasting strength" (Isa. xxvi. 4).

Souls

BY ASAPH

THE present race of man has no well defined ideas as to what constitutes a soul; and even among Christians, who are supposed to be custodians of spiritual arcana there does not exist a true, acknowledged—by all—definition upon a point of such vital importance as is embraced in the term “soul.” Properly speaking, a soul is a vehicle for the expression of a spirit, the same as the body of flesh is a form that expresses the soul of man, and therefore it is plain that a soul as the body of a spirit may express a good or evil trait—a fact which is demonstrated by the innumerable variety of people we meet, no two individuals being alike in disposition.

The vast majority of the people now dwelling on earth are earth-bound souls whose conscious ego is unable to rise from the ground because the people are unwilling to abstract their attachment from perishable things, and the pleasures of the senses, and to overcome their preconceived ideas imbibed thru false education and habits. Speaking of this class, the Lord Christ cautioned his disciples, saying, “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.” Such souls are immersed in the body of death common to the planetary man and are at present under the dominion of generation, and serving in the dark confines

of ignorance, which finds pleasure and satisfaction in the pursuit of ephemeral things,

As we rise higher in aspiration and idealize another and higher purpose in life than is offered by the senses, we discover the existence of souls that can be designated as "solar souls." Spiritual relationship has its origin in that method of life which subordinates the physical energies and the psychic powers of man to higher, spiritual uses, creating thereby a union between the individual soul and the Spirit of God. This, in course of time, essentially enlarges the individual consciousness until it awakens to the realization of its own immortal, orderly, and harmonious existence. While a sensuous soul is only a memory of selfish, isolated thoughts and actions, existing only in the consciousness of personality, and therefore subject to loss of its conscious self-realization, the soul engaged in concerns of utilitarian character and altruistic aims, preaching and teaching laws of self-control and unification of many in ONE spirit of truth,* essentially remains conscious in the vital life of all those who believe in the life of God. "Abide in me and I in you," "that where I am there ye may be also."

Man, the individual, often and very properly, has been likened to a cell in the body of the planetary man of which he is a part. Now, in the planetary man of to-day there is no intellectual or spiritual unity. There is only an external bond of political, commercial, or religious sympathy, which cements and holds the people in groups, without that coordinate activity, sympathy, and unity which we notice in man's individual body, wherein one function serves another, moved to it by the will of the indwelling soul which is concerned with equal impartiality in the welfare of the whole body. In all the groups of peoples scattered over the face of the earth each indi-

*John xvii. 21.

vidual lives in his own world of thought, feeling, emotion, and realization, having his own selfish ends in view. This separateness of man from man has its origin in the love of the self operating where the soul realizes self from the standpoint of the senses and pursues the acquisition of wealth so as to gratify its personal inclinations and ambitions; while in a State or Body of people in which each individual lives in the control of his physical and psychic powers, viewing nature's products and man's works derived therefrom, from the standpoint of use and not of possession, man will inevitably inspire that altruistic spirit which concerns itself with the welfare of others, on the principle that if all fare well the individual also will enjoy life. In an altruistic State, therefore, where thru communal laws the individual is raised above poverty, each member, thru the control of the elemental powers of his being, realizes self in a consciousness embracing the powers and energies of an inseparable unit, composed of thousands of individuals functioning as one man, and all related to that Spirit which is immortal and self-existent. (See Rev. xxi. 3.)

A sensuous, selfish spirit acting thru a soul is essentially limited to the powers existing in the diminutive body of man. A soul realizing itself in a narrow radius of its own Lilliputian personality is limited in every direction; its powers are balanced by its personal energies, which are constantly dissipated in the pursuit of evanescent pleasures and perishable things. It is not in receipt of love and life-energy from others because of constant opposition which fills the life of earth-bound souls. "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left" (Isa. xxiv. 6).

But this is not true of those souls who thru self-control and culture of mind have allied themselves to the pursuit

of purity and truth, and become unselfish servants in a work leading to spiritual ultimates. In forming a greater body, based on regeneration and altruism, the people of God, advancing on progressive, evolutionary lines, will establish a unity with the Spirit, and will become the Body thru which the spirit of God will function. And as long as the sun shines in heaven, that long also will the soul of the new race have its being upon a plane of eternal reality not limited by time nor space. (See Rev. xxii. 4, 5.) And, as has so often been pointed out, thru a communal, cooperative system on the external plane, where private property does not exist, the social structure or body will be always free from want, anxiety, struggle, and those degrading features that we see in the planetary man of to-day, in whom religion and civilization with all their ancient institutions are approaching a complete catastrophe. Old things are passing away in that tide of evolution by which thru death and rebirth, all things become new. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isa. lxv. 17).



Citizens of the Kingdom

BY PHEBE HART

✠✠✠✠✠ F a man were about to emigrate to some foreign country, with the thought of making that country his permanent home, it would be well for him first to learn the fundamental laws of that country, in order that he might know of the freedom and of the restrictions he would experience there. This would be the part of wisdom, because he would know how he must act to gain the

benefits of citizenship in that country, and at the same time how to avoid the distress and punishment accruing from violated law. We think this is a simple proposition that will appeal to every thinking person as being reasonable and right.

Those who are striving to follow the Lord Christ into the regeneration are fitting themselves to become citizens of a new country, or better, perhaps, citizens of a new civilization. For the Lord Christ taught us to pray, "Let thy kingdom come, thy will be done on earth." We know that, simple as these words are, the average Christian thinks they mean, "Let me go to heaven when I die." But we know that one who heard these words for the first time could get no such meaning from them. If there is to be established upon the earth a people with a form of government the same as God has established in heaven, then that people who constitute God's kingdom upon earth must be governed by the same laws that govern those in the heavens. And the work that devolves upon those who are preparing themselves to become citizens of that kingdom when it is established on the earth, is to learn the laws and the customs of that kingdom. For if these laws and customs are not learned, because of that ignorance there will be a constant violation of them; and any violation of God's laws must bring evil results to the violator. This must be true even tho in pity for our ignorance, we are in a measure shielded from those consequences by pitying angel watchers.

It is quite a common thing for persons to say that they are willing to live a life of "self-sacrifice," etc., for the sake of the kingdom of God; but sacrifice is not demanded. It is the selfish, animal nature that thinks of sacrifice; the true man, or the true woman, knows the regeneration to be a life in harmony with certain laws; even as it is written: "Sacrifice and burnt offering thou would-

est not." But the word of the Spirit of God to man is, "Obey my voice." And the beginning of obedience to the voice of God is found in learning the laws of the kingdom of God, the laws that are operative in heaven among the angels; and in conforming in feeling, in desire, in thought, and in action to those laws. These laws are enunciated in the teachings of the Lord Christ and of the prophets. The Lord Christ said, "I am not come to destroy [the law and the prophets] but to fulfil." That is, he came not to set up a new code of laws, but to keep the laws that God had given to the people thru the prophets, that by obedience to those laws he might show the results to be obtained thereby. And the wonderful powers manifested by Jesus were among the results he obtained, and which all may obtain by living wholly in harmony with God's laws.

When the young man came to Jesus and asked what good thing he might do that he might never die, Jesus simply told him: "Keep the commandments." The young man stated that he had kept these commandments. So far as outward observances were concerned he apparently had. But the test that Jesus offered him was to sell all that he had, and to give it to the poor, and then to come and follow him. And the young man's refusal to do so, showed that his money was the god, the power, that he depended upon to provide for his necessities. Thus he broke the first commandment. Also his money was a graven image which he worshipped, thus violating the second commandment as well. And from this account we learn that we must keep the spirit of the law, and not the letter merely.

So it would be well for those who think to follow the Lord Christ into the regeneration to consider well the matter and to try to perceive, so far as possible to do so, in what manner they are keeping, and in what manner

they are breaking, the laws of heaven. In other words, in what manner they are acting that would be unlawful for an angel of God to act. For the same laws that govern the angels must govern those who would enter the kingdom of God when it is established upon earth; and what is not right for an angel of God to do, is not right for one to do who seeks to enter into the regeneration.

The teachings of Jesus that to look with lustful desire upon one of the opposite sex is to commit adultery, shows that we may violate the law by the simple act of desiring. The fact that Jesus was largely deprived of his power to do good by the attitude of discredit in the minds of his acquaintances in his own home town, shows that we may harm another simply by an attitude of mind, thus robbing him of his power to do good, and breaking the command, "Thou shalt not steal." The command that we should not hold a grudge in our hearts against our neighbor, shows that we may violate the law by a feeling only. And the statement, "Let none imagine evil in his heart against his neighbor," shows that we may violate the law by the imagination only. And even a child knows that much evil may be done by words, as well as by action. And the Master classes as a murderer one who permits in oneself a flare of anger against another.

Let us, then, lay aside the thought of "sacrificing" anything, or of doing something "great" for the sake of the kingdom of God, and learn the laws of that kingdom as laid down in the Bible; and train ourselves to feel, to desire, to think, to speak, and to act in harmony with the laws of the kingdom of God, that we may be counted worthy to enter that kingdom when it is established upon the earth. For there shall yet be gathered upon the earth a people who shall truthfully say, "YAH-VEH, the God of Israel, is our king." And in the laws of the kingdom of God doth the righteous man "meditate day and night."

The Use of the Material World to the Neophyte

BY H. E. BUTLER

(Reprinted from "The Esoteric" of January, 1896)

***** MAN is or may be the epitome of the universe.
* * * * *
* M * To find arguments from the material side
* * * * * to prove that in man is epitomized all that
* * * * * there is in the universe would be a difficult
* * * * * and most elaborate undertaking. We might
exhaust all the knowledge and facilities of chemistry, and
when done, would fall far short of proving such a state-
ment. It is an unquestionable fact, however, that all the
elements that have been found in earth or air have been
or can be found in the human organism; but that the scal-
pel and the crucible, connected with the highest arts of mod-
ern civilization, have failed to discover all that there is in
man, goes without saying; for this wonderful something,
present in the human organism, that we call life and
mind, escapes the physical investigator's facilities.

It is said by a certain class of scientific investigators,
that this life or soul can be found thru material methods.
They claim that a nicely adjusted spring balance can be
arranged in a dark room, with a ray of light striking its
base in such a way that a movement of the scale of a
hundredth part of an inch will produce a much greater
movement of its shadow upon a prepared screen; that, if
a dog be carefully placed upon this balance, and killed
with chemicals so that he will die suddenly and without
a struggle, it will be seen that, when the life leaves the
body, the balance will perceptibly settle, showing that
the weight of a dead dog is greater than that of a living

one, or, in other words, proving that life is lighter than air. It is further claimed that it has been proved that the soul of the dog can be seen by means of a properly chemicalized screen; that, when the life or soul leaves the dog, it will produce a shadow on the sensitized screen in the form of the animal, or very nearly so.

Now, whatever this element is, science has as yet found no name for it; and if, even in the animal, there is an organized body having form, which evades all scientific research, then it is exceedingly difficult to say whether or not there are in man and in animals other and higher elements than those known to science. Such experiments suggest that there are many things yet unknown; and it is left for the spiritual scientist to explore the region of the more subtle forces of nature. It has been permitted, however, to your humble servant to see and to know that man as a physical organism is connected with all material substance; and that there is a network of orderly connection, beginning with man as a unit and branching out from him as four concentric rivers, thence dividing and subdividing as it runs thru, first the higher, then down thru all the lower forms of life, thru all forms of vegetation, to the earthy and mineral, and the watery, each of the minor branches intersecting at its appropriate point, as a tree with many branches; whose root, however, is not on earth, but in the heavens, thru which all the subtle elements that we call life, energy, mind, or spirit are drawn, and thus infill and animate all there is in nature.

Now, it is necessary for the Esoteric student, in order to reach a consciousness and afterward a control of all the elements and forces of nature, to commence in the beginnings of his efforts to harmonize himself mentally and physically with the apparent forces and mentalities in the physical world. The first that meets us in our survey of nature is energy. There is evidently an all-wise and all-pervading mind which acts thru every living thing, causing it to use the forces of nature, and to apply laws

requisite for developing in itself the necessary powers to fulfil its sphere of use in the world. Man is the exception so far as he lives from reason, or, in other words, in the intellect. Intellect has originated what we term modern civilization, which opens up opportunities for modes of living not in harmony with the laws of perpetuity and vivacity.

All animal life—for the physical body of man is only an animal organism—is indolent, and civilization has introduced means to evade the wise provisions of nature to force the physical into positive, energetic, alert activity; so that, notwithstanding man has more vivacity than any animal in existence, there are those animals which live much longer than man, and among which sickness is unknown. The few men who reach a great age are those who apply the laws of perpetuity more perfectly than the masses; and these laws are found by examining the life, habits, and character of the animal world.

The strongest and most vivacious animals are the most stoic in their habits. Examine for a moment their life and see what we mean by the word "stoic." Take for example a wildcat, a wolf, a mountain lion (puma, or cougar), or even the wild deer. They are necessitated to be always active in the pursuit of their food; as carnivorous beasts they must have great agility, and must necessarily be provided with the instruments by which to catch their prey. They must be ever on the alert lest some animal of superior strength prey upon them; therefore there is no time, night or day, during their life, that they are not watchful. When they sleep, they can not lie down as we do, fall into a dead sleep and spend the night in absolute unconsciousness, but they, as we say, must sleep with one eye open; that is, with a portion of their senses continually awake so as to hear the slightest sound of an approaching enemy. Now, do we imagine that these animals suffer for the want of sleep? I think not.

Again, look at their young; see with what energy they bound about and play. The kitten, as an illustration,—

how it pretends to catch its prey! makes all the motions that would be necessary in the most desperate struggle. During its kitten life, it "plays" all that it will be called upon to act in its maturity; and when that maturity is reached, it has the development to go right on with its work. We see by carefully watching the animal world that the application of the law of energy gives added capacity in the desired direction.

Now, if we wish to enjoy the benefits derived from the intellect and from our superior facilities, we must lay hold upon the activities of physical nature. We find a law in our own being superior to all the laws and forces governing the animal world. This is the law of mind; and while mind is the individual's self, yet self can guide self, and actually change its own qualities. Mind is active and formative; therefore whatever thought we form and accept as a reality becomes a law to us. If we by thought endeavor to use the physical forces of nature, we will gather them to ourselves and organize them into our physical structure. This is best known to us of all the laws of nature; yet when it comes to a general application, we appear ignorant of it. The athlete knows, as we all do, that practise in the exercise of muscle produces power. There is no limit to the application of this law, everything else being equal.

It is also well known to the pugilistic trainer, that it is necessary to keep his man celibate for some time before he meets the opponent; and the master of Esoteric science knows that, if a man retains all the vitality generated in his nature, he can go right on developing the body, making it all-sufficient in strength and vivacity for almost any feat necessary, and that, in connection with this power of the body, the power of mind may be increased so that it can lay hold upon the physical energies outside of the body and cause them to serve his will, just as he does those incorporate in his own organism.

By musing upon the subject of physical strength and motion, we readily discover that mind is the cause of all

motion, and that physical power is the result of will. It matters not how great a man's muscle and how well organized his body, the mind and will must have a proportional development in the direction of use; otherwise a ponderous body and powerful muscles would become an unbearable burden even to carry about. But nature has so arranged all things that muscle and general power of body cannot be obtained without will sufficient to control it; it is the will and mind that builds and moves the machinery of the structure. This control of the organism is accomplished by being consciously allied to nature, and experience gives faith; for every additional effort, while muscles are being developed, demonstrates to the consciousness the powers possessed, so that faith in the ability becomes, to a certain extent, perfect.

Now this same faith which enables the animal to lay hold upon the physical forces, and to cause them to act thru the nerves and muscles, enables the Esoteric master—who knows how—to lay hold upon these forces, and not only cause them to act thru his organism, but, by methods well known to himself, he can gather, concentrate, and cause them to act independent of that organism. This is called magic; but this power is obtained only by a study of nature, and a discovery of the fact that there are, as it were, electric wires connecting the centers of his own vitality and mentality with all the forces of the physical and even of the invisible world. When a man has studied these things, he knows that he is not only connected with everything below him in the world of matter, but that he, the thinking, intelligent being, is really the quintessence of it all, and therefore by natural right, its controller, its master.

The steps leading to this are obtained by experimentation (experience). The neophyte must first conquer the apathetic inclination of the physical body, and all its demands for gratification in every conceivable direction. In doing so he must remember the motto, "Use determines all qualities, whether good or evil;" and this motto suggests two other principles as the inevitable—object and method.

The object must be a perfectly healthy physical and mental organism; the method in perfect harmony with the producing causes of existence. If these methods are judged merely from the animal standpoint, then only animal powers will be obtained; but if they are judged from the mental, as the producing cause of all animal power, then it will be readily seen that, altho necessary to suppress and control all the demands of the physical, this cannot be done without supplying these demands from the mental source. In other words, he simply rouses the ordinary tendencies of nature, and governs them according to his will and intelligence, instead of being governed by them thru the feelings and emotions. Thus he will use the means that develops energy and vivacity in the animal world, refusing all tendencies which limit, disease, or even weaken any of these powers. It will be seen that mental discrimination, finer and more delicate than has heretofore been known, is the absolute essential to the application of methods.

There is another important factor in the development of great physical power, which may be called the equilibrium demanded by all nature; for wherever there are mental conditions requisite to the development of a powerful physical structure, there is also combined the activity of the life-creating principle (sex), with a disinclination to use it to extremes. All power depends on the amount of life, and the seed generated by the body is the only vessel capable of holding life; therefore whenever that is abundant, there is always an equal amount of power. But there may be conditions of inactivity on the part of the individual or animal, and, consequently, no inspiration of life; then the body seems to be filled with an inert element which suppresses all inclination and capacity for action of mind or body,—sometimes causing a suffocation. Therefore it becomes absolutely necessary to obey the general law of nature as exprest in the animal world by keeping up vigorous energy. As has been before stated in this magazine, those energies may be mental or physical or even spiritual.

It must be remembered that in the regeneration man takes the place of the earth. In order to explain this we must look at it from the other side. The animal—man living in the animal or generic sphere of life—is in the descending currents of involution; the life from the Creator descends into and thru him down to the life below him into the earth. The ascending currents of evolution, starting from the earth, come up thru the vegetable and animal life and into man, thus ascending toward the angel world. Man in the regeneration, so to speak, dams up the descending currents of involution and turns them back, when they become the ascending currents of evolution. This frees the mind and soul from its bondage to earth, and the physical body becomes to him the earth, the world of matter, which he uses, and over which he rules—uses it by taking the seed-germ from earth-grains, etc., as food for the body, carrying the crude life-element thus obtained up thru all the stages of development and transmutation, even—if he is able—to the qualities of the seraphim or flaming keepers, who can alone receive and become a vessel to contain the high grade of spiritual, conscious life.

Now, it will be readily seen that in order to take the crude elements of nature, which we do by eating and drinking, we must carry them thru each of their several stages according to the law of the nature to which they belong; that is, the animal life produced by the physical body must attract and be infilled with animal strength, activity, energy. Therefore it is absolutely necessary for the neophyte to overcome all inclination to inertness and practise the positive or stoic; and he may learn how to do this from the animal world, which thru the wisdom of creative mind is kept always on the alert, and never allowed to rest except under conditions of absolute need—sometimes not even then.

When this life has done its work as an animal or physical force, it must be carried up to a mental power. This again is only accomplished thru an effort to use these fac-

ulties. In the first stage of these qualities of life, they can only supply thought in relation to the material world; thru and by this mind power we govern the physical body, and understand material forces. As this life ascends to higher qualities in its transmutative or evolutionary course, it has capacity for understanding all things on the plane of existence on which it rests as well as all below it. So as it travels up the ladder of refinement and unfoldment, its effort is always the act of inspiring the qualities fitting it for the accomplishment of its purpose upon its particular plane. Therefore every step up the ladder of attainment is made by laborious effort until the life qualities have reached a realm in which its consciousness is of pure spirit, when its activities and energies become, as it were, self acting; having touched and united with the source of all action and thought, all activities become spontaneous. The neophyte has entered into rest, has ceased from his own works as God did from his; that is, he is freed from the controlling power of generation (creation), and being allied to the Creator himself, he becomes a joint creator. Therefore the words of the angel to John: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Thus it becomes evident that man, thru his possession of a physical organism, is allied to all the material, metaphysical, and spiritual forces—principles, elements—of nature, and must by the power of an unyielding will and an untiring energy hold a controlling influence over all planes of nature which, in his body and thought, he has been able to touch. Here appears the symbol of Atlas with the world upon his shoulders; for the neophyte by these methods is placed beneath the world of creation, and, by the inspiration of godlike power, he must lift and carry it onward and upward. The burden is exceedingly heavy until he reaches by superhuman effort the right hand of God; from that time forward, his yoke is easy and his burden is light.

Time of Cusp Transits.
Washington, D. C., U. S. A. July, 1920.

Body	Enters	On day	h.	m.
☾	♊	2	9	23 p. m.
"	♈	5	8	29 a. m.
"	♉	7	5	30 p. m.
"	♊	9	11	36 p. m.
"	♋	12	2	31 a. m.
"	♌	14	2	55 a. m.
"	♍	16	2	24 a. m.
"	♎	18	3	6 a. m.
"	♏	20	6	55 a. m.
"	♐	22	2	56 p. m.
"	♑	25	2	24 a. m.
"	♒	27	3	14 p. m.
"	♓	30	3	28 a. m.

☼	♍	22	11	27 p. m.
♀	♊	15	0	26 a. m.
♂	♋	4	8	35 p. m.
"	♌	15	5	30 p. m.
"	♍	25	8	58 p. m.

On July 1st.

♂	is in	♋	6°	42'	21"
♂	" "	♊	24	54	3
♂	" "	♈	12	37	58
♂	" "	♎	3	4	29

CORRECTION.—In the August Cusp Transits, on the following page, the line that reads: "On Aug. 1st Mars is in Cancer, 12° 2' 38'," should read: Mars enters Cancer on Aug. 12th, 2h. 38m. A. M.

Time of Cusp Transits					
Washington, D. C., U. S. A. Aug., 1920.					
Body	Enters	On	h.	m.	
		day			
☾	☾	1	2	10	p. m.
"	☿	3	11	1	p. m.
"	♂	6	5	48	a. m.
"	♂	8	10	6	a. m.
"	♂	10	0	3	p. m.
"	♂	12	0	34	p. m.
"	♂	14	1	20	p. m.
"	♂	16	4	21	p. m.
"	♂	18	11	6	p. m.
"	♂	21	9	38	a. m.
"	♂	23	10	14	p. m.
"	♂	26	10	28	a. m.
"	☾	28	8	47	p. m.
"	☾	31	4	55	a. m.
☼	♂	23	6	14	a. m.
♀	☾	2	11	16	a. m.
"	☿	20	10	57	p. m.
♂	♂	3	9	57	a. m.
"	♂	10	8	17	a. m.
"	♂	16	2	2	a. m.
"	♂	21	2	38	a. m.
"	♂	25	8	50	p. m.
"	♂	30	7	21	p. m.
On Aug. 1st.					
♂	is in	♂	12°	2'	38"
♂	" "	♂	27	19	17
♂	" "	☾	13	42	48
♂	" "	♂	3	24	29

BIBLE REVIEW

VOL. XVII

AUGUST-SEPTEMBER 1920

No 3

Bible Review

BY H. E. BUTLER

VII.

(Reprinted from "The Esoteric" of October, 1890)

MOSES doubtless had full faith in this traditional history, but there is ground for speculation as to the manner in which it came to him. It might have come from the records of the Egyptians, or even from manuscripts brought out of Chaldea by Abraham, the father of his posterity, but more probably it was given him by direct revelation. There are further circumstantial evidences in the following verse to the effect that none but the one line lived to such a good old age.

Verse 3. "And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." This we think clearly implies that, then as now, when man disobeys the guiding voice of the Spirit, it withdraws its restraining efforts, leaving man to pursue his own course and to follow the impulse of his own desires, but always gives him to feel and know, if he will heed that voice

that speaks in the soul, the result of his wrong doing, as in this case.

For the daughters of "vagabonds," abandoned to live in the passions like the people of to-day, to marry the sons of God would be to lead them into the same poison-curst state with themselves; and the result of this would be the lessening of their years from seven hundred, eight hundred, and nine hundred and sixty-nine years, to one hundred and twenty. This was a very great fall. Some even now reach the age of one hundred and twenty, but if we will return to the habits of the "sons of God" we may return to their condition of life also.

Verse 4. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

Here Moses tells us that there were giants in the land, but does not tell us from what posterity they came—simply that they were. The statement, however, appears reasonable from the fact that Cain (the only living son of Adam) went into a land already named "The Land of Vagabonds," and there got a wife and reared children. No reference is made regarding Cain's children being giants; on the contrary, the inference seems to be that they were of an entirely different people. Yet for the benefit of those who believe this whole account to be a symbolic record and not a history, I would say, If this account is true then it sets forth the fact—and it does this viewed from any standpoint—that the first men brought forth by the earth's evolution would develop great physical strength; would be first, physical giants, and as they grew in refinement they would lose the physical power and gain in mental power.

The statement here that the children born to the "sons

of God" from the "daughters of men," daughters of these giants, became mighty men—we have often observed that a mixture of races gives great power in every direction; this appears to be the idea set forth here. The expression in the last two lines, "mighty men which were of old, men of renown," seems to be an abbreviation of the thought that it was from these that came the men of renown of old times of whom we read. For at the time of this writing by Moses it was already of ancient times to him, and notwithstanding that, their renown was still well known, as the fable of Hercules, and many of the ancient characters whose names were carried down thru astrological history; for later on, and even in the time of Moses, astrology was the principal science and was made the leading method used by the magi in the study and practise of their art.

Verse 5. "And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." They were wholly given up to following their sensual desires, and therefore the purpose for which they were made was not being carried out, hence the words of verse 6: "And it repented the LORD that he had made man on the earth, and it grieved him at his heart." "And it repented the LORD," that is, he changed his course with them or removed his purpose from them. As the heart has always been used as a symbol of the love nature or function, the reference made to it here shows that God loves all his creatures, but it changed his love from them as to the individual. This purpose could not be altered, however, as to the ultimate for which they were made, but to let them remain in the environments in which they then were would tend to defeat the ultimate purpose. In other words, they were not developing in the right direction; therefore God changed the ordinary method, and as

all such revelations come to man's understanding, and that understanding is from past experience, therefore when this revelation came to Noah it was formulated according to the language understood by him and his people, hence the following:

Verse 7. "And the LORD said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them"—thus changing all their conditions.

Verse 8. "But Noah found grace in the eyes of the LORD."

Verse 9. "These are the generations of Noah: Noah was a just man and upright in his generations, and Noah walked with God." That was why he found favor with God; for God, like the wise farmer, selected the best seed to repeople the earth.

Verse 10. "And Noah begat three sons, Shem, Ham, and Japheth."

Verse 11. "The earth also was corrupt before God, and the earth was filled with violence." Yes the ground even, becomes corrupted by the mental states of man upon it, to that extent that sensitives feel the impure condition and it oppresses them; the vegetable kingdom absorbs the conditions, which renders it incapable to nourish the body properly; thru the undue waste of the life generated by the people, destructive insects and worms are brought forth that destroy the most delicate fruits. Thus there was good reason for the foregoing words and also for the following verse:

Verse 13. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence thru them; and, behold, I will destroy them from the earth."

The words, "the end of all flesh," are usually supposed

to mean the end of all flesh on *all the earth*, but the addition of the three words, "all the earth," would be necessary to imply that decidedly; but if it had been previously understood that God was speaking about a certain district or continent, the above words would be proper and correct, and this view of the matter is far more reasonable than that the whole planet was submerged at that time. Laying aside the reasonableness of this matter and turning our attention to the multifarious evidences in the history of Egypt, of India, and of China, and the many other early histories, we can with a great deal of intelligent emphasis say that IT WAS NOT. These histories are too voluminous to attempt to give them here for they would take volumes.

Much speculative theory has been advanced in regard to this event. Some have thought it relates to the period of the sinking of ancient Atlantis, but owing to the many evidences that Atlantis was the birthplace of astronomy and many other sciences, it would be more reasonable to suppose that it related to a still more remote period, already dim with age in the time of Moses. We have evidences that the Egyptians had quite accurate histories of Atlantis to which they once looked as to the central sun and source of all their light and knowledge. Vulcan has long been at work on this planet and every foot of earth has many times been heaved above the surface of the sea, and as many times submerged beneath its billows; we may look in vain among the relics of antiquity for the evidences of that particular period or spot, and the old adage will be emphasized "as well look for a needle in a haymow."

As to what natural phenomenon this account refers there are no records to show. Whether it was, as stated, all produced by rain, or whether there was, in connection therewith, a temporary sinking and rising again of a

very large tract of land, is now wholly speculation; and even the account itself is uncertain. Whether it is intended for a history or for an astrological symbology is a question in the minds of many students; yet we see no reason to doubt its being a history, altho greatly abbreviated, so much so that only the main facts are recorded, or, in other words, only such facts as directly related to the evidences of the government of the Spirit being supreme as the cause of all great changes in the estate of man. The balance of this chapter and the seventh and eighth chapters are made up of the accounts of this event.

Chapter ix., verse 1. "And God blest Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth." Here is an exact repetition of the words of God to Adam in Genesis i. 28, which is evidence that if the meaning of these words to Noah, "Multiply and REPLENISH the earth," was to fill again the earth that had been depopulated it was also thus in the case of Adam.

Verse 2. "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered." These words indicate that up to this time the beasts, birds, etc., were not afraid of man, nor man of them, and the fact that Noah could collect a pair of every kind into the ark, also indicated the same, and up to this point we have no account of man's eating flesh.

The cause of this dread of man on the part of the living creatures of earth is foreseen by Noah and stated in verse 3: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." The result of man's killing and eating would naturally create a fear of man, and that peculiar something which we call instinct in the animal world would imme-

diately cause all the beasts to recognize man as an enemy to them, and would cause that general "fear of you and the dread of you." We are convinced that even now if man should enter into a covenant with the spirit of all life, to be henceforth at peace with them, and should cease to kill or to eat anything that had been killed, that the instinct of beasts and birds would recognize that covenant and cease to fear man.

We are prepared to say that no one will be able ENTIRELY to conquer fear as long as one eats meat; neither can any man know that *perfect* peace referred to by the angels when Jesus was born, when they sang the song, "Peace on earth and good will toward men," until he makes that covenant of peace with the God of creation. The vegetable and the animal world are governed entirely by the planetary spirit or, as it was called by the ancients, "anima mundi."

It has been recognized by all the ancient sages that the spirit of intelligence was in the creative word which went forth from God in the creative work when earth began; and that spirit of intelligence governs all life. In man it is called intuition, because it is united with reason; but in animal life it causes them to act as if they reasoned wholly from the reasoning mind that governs the evolutionary work of creation in the world. All life is under its control up to the point of independent reasoning in man, which enables him to do according to his own will, and thereby he is constituted a god, the son of God. Having derived from the cosmic All a focal center of mind-power from which he can act, that gives him power to "sin," to transgress the law of the All-Mind; but as his mind-power is only a germ from the All, it is subject to the greater. Therefore when man transgresses the universal law, it throws him into inharmony with all else in nature. Because of his weakness in comparison to the

All-Mind he must necessarily suffer the result of that act; this fact was symbolically stated to Adam when reason led him to transgress.

In the 3rd verse we are told that God gave to Noah every living thing as meat, and that there would be fear on their part; and as man's body is a part of all animal life, he, too, must be affected by it. Then at this point is the beginning of the slavery of fear, and here must be the ending of it.

The accounts up to this, indicate to me that there was "a Golden Age" where man had risen to a great height by obedience to the inner consciousness of the object and purpose of life, but had not developed independent reasoning ability sufficient to be to him a sure guide as an independent actor. When the word went forth from Supreme Wisdom to "make man in our image and after our likeness," then was ripe the thought creative factors of the mind of God (the movements of the planets and of the solar bodies) to place man in a condition of experimentation upon the RESULT of broken and observed law; this experimentation being the only method in heaven or on earth whereby KNOWLEDGE is gained.

Reason, in order to be correct as to results, must have knowledge as a starting point from which to reason. Facts must be the guide of reason and therefore the knowledge of facts could only be obtained by experiment. The only incentive to do, or not to do, was pain and pleasure; the fear of one and the love of the other was the cause of constant effort and continuous experiment thru which brain organs and mind powers were rapidly developed in the race. This in its ultimatum must be an individualization of man with the knowledge and capacity to be the controlling center of earth's creative energies, thus justifying the words of the apostle where

he said we were to be "heirs of God," and possessors of the dominion as stated in Genesis i. 26.

Thus thru the creative mind it appears that man was led, inheriting all forms and conditions of life until manly form and function was obtained; but the individualization had not begun in him, as he had always been subject to the All-Mind that formed the world, in that he was in harmony with the God of creation, but was acted upon as an instrument. This was a happy, peaceful state of innocence; it was the highest apex upon which nature could place him, and now he must become the actor. Thru experience, governed by the scourge of pain and bribed by pleasure, he must descend from that Edenic state into all the states which would serve to contribute to his development into an intelligent actor. .

VIII.

(Reprinted from "The Esoteric" of November, 1890.)

This fact has deceived very many of the ancient and even modern philosophers, and led them to conclude that man was made perfect and descended by his own will into imperfection or into a state of material consciousness and darkness. It has led to the conclusion that God had made many mistakes and got into many difficulties from his efforts to create man, and that so far as man's earthly existence is concerned, he has been a failure, and the only hope there is for him is after the body dies. This, of course, is too absurd for intelligent consideration.

We think there are evidences which show that this work of schooling man up to his godhood is a work of cycles of time. To illustrate, we will liken the earth to a slowly revolving ball, above which is a permanent platform, and over it is the eternal sun of God's mind. The revolutions of the earth slowly lift man up to that light,

but he must be wise and strong enough to step from the revolving globe upon that platform or he will again be carried down into darkness. Ancient Egypt bears marks of having been almost in reach of that permanent light but did not succeed in leaving evolution's workshop. We now are again approaching that glorified platform, and he that is able to conquer the binding power of evolution and step upon that platform will become the light of the world for all other cycles.

Thus it appears that Adam's posterity was rapidly descending into darkness and struggle. This last step brought him into conflict with all life upon the earth, the rigid law of "that which you sow you *shall* reap" was rapidly closing in upon his consciousness. All the powers within him were now to be called into activity; for as he developed more reasoning ability, this called out the discrimination of his mental faculties. Thru this condition man was to focalize in his own body the struggle of ALL life; as one thing feeds upon another from the microscopic animals in the drops of water all the way up to man, he must possess all the qualities below him with renewed intensity. Not that the former age had not the same laws, but the people were devoid of reason. Now it is intensified by man's having become an intelligent actor and he voluntarily takes on himself the responsibility of every act of his life. Therefore he was shown by the Spirit that he might somewhat modify its intensity by discriminating between the flesh and blood as follows:

"But flesh with the life thereof, which is the blood thereof, shall ye not eat" (verse 4.), for by so doing he took their mental states more directly into his, and it would thus overpower all moral restraint and sink him so rapidly into animalized states of consciousness, that it would destroy his own mental states. The Spirit recognized the effect even of flesh eating, that it would

create in him a more savage tendency, therefore—

“And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man’s brother will I require the life of man” (verse 5). Herein is declared the law of justice. God says that he will require the life of a man from the beasts, thus making them equally responsible with the man.

Verse 6. “Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man.” Here man is made to know his responsibility thru the fact of his being made in the “image of God” which is his independent capacity to reason, to understand, and to know.

Verse 7. “And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.” This appears to intensify all that had been said in the way of “replenishing the earth.” The words “and you” carry with them the idea that man in a special manner should multiply; the beasts were not the ultimate nor the object in the Divine Purpose, but man is. And as this peculiar race was to be the leader in the world of knowledge, therefore his main work was to generate and multiply; for this race had had the true knowledge, and had more perfectly adhered to it than all others. Man also had thereby a mental development that enabled him to go deeper into the animal struggle and still maintain the object for which he was made. Thus, notwithstanding he was to commence another cycle or era, there were greater difficulties, struggles and dangers, but as a result the evolutionary development was to be greatly augmented.

Here is an illustration of the method employed by the Supreme Mind for accomplishing a great purpose. Man was placed in a position whereby his physical nature was

bribed by the desire for pleasure from an abundant supply of all that the body needed without so much difficulty in obtaining it. The animal world would reproduce its kind rapidly and it would serve a double use, it would always furnish the necessary food of man; and this would reduce their numbers so they would not overrun and destroy the vegetable products which man also needed. This was desirable, but it placed the infant race in a condition of fear that would, without something to counteract it, greatly burden and even retard the development intended. On the other hand, the method for counteracting that fear, could not obtain unless the people had an assurance from the Divine Source to which they had learned to look for guidance, and which they had been taught was the cause of all that came to them or to the world. Therefore the following covenant served a double purpose to that ancient race—to conquer fear thru confidence in God; and this also polarized the mind toward the Infinite, and was a constant incentive to “remember God in all their ways,” which gave the supremacy to the spiritual faculties and held the physical desires and demands subject. So that wise Father gave his children the following covenant:

, “And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the

cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, this is the token of the covenant, which I have established between me and all flesh that is upon the earth." (Chapter ix. verses 8 to 17 inclusive.)

It does not say here that this was the first appearance of the "bow in the cloud." It had *always* appeared, and always would appear; as a fitting reminder when fear should begin to take control of them, of the revealed covenant of protection that the Spirit gave them at that time; as much as to say to them, "As surely as this *always* appears when a cloud comes over the earth, so you, when you see it, will remember this revelation, that your posterity will not again be destroyed a flood of water as it has been." Thus fear was removed thru possession of confidence in their God.

At this period man had thoroly descended into the physical senses and must needs go on with experimentation upon the laws of nature; breaking the law and suffering the consequences; obeying the law and enjoying the benefits. This was the only method by which knowledge could be increased among men, because the purpose had been declared—TO MAKE MAN LIKE GOD AND GIVE HIM DOMINION OVER ALL THE EARTH.

When good and evil should be known man would be able, thru development, to control all the creative laws and become one with the WILL of God in guidance and

control, but alas! he little suspected the long, dark journey necessary to make before he would arrive at this ultimate. The only work set before men now was to re-people the earth as rapidly as possible and the main laws which they knew were those relative to the proper perpetuation of that work and to continue to endow their posterity with spiritual aspiration thru spiritual activity in the minds of the parents.

Verses 20 and 21. "And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken, and he was uncovered within his tent." Thus it appears that such a grand old man, after finding that he had finished his work as a savior of his family, had virtually let go of the former restraint of the appetites and passions, and descended into that low condition of indulgence. Yet there remained the firm idea of the sacredness of the sex function which was to be the means for the exaltation of his posterity.

Verse 22. "And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without." This fact evidenced that Ham's nature was void of the proper regard for the sacred use of that creative function which must inevitably bring degeneracy to his posterity. It is a well authenticated fact that a person or a people can be properly graded on the scale of high mental and moral ability by knowing their mental states—and consequent acts—in this direction. Those persons possessing the strongest mental and physical powers and the most truly exalted natures are those who hold the most sacred regard for the procreative act, and, on the contrary, to whatever extent a person or people lose the proper respect for the sacred uses of that function, to that extent they descend into incapacity for self-maintenance and government.

Verse 23. "And Shem and Japheth took a garment,

and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward; and they saw not their father's nakedness." Herein was exprest the proper respect and regard for the creative principle.

Verse 24. "And Noah awoke from his wine, and knew what his younger son had done unto him." Here the account appears to give all the credit to Japheth, the younger son; the account is evidently understood or intended to be very much abbreviated, therefore does not tell which was the prime mover in this act of moral respect, but it is inferred from this that it was Japheth, and therefore the blessing that followed was especially to him.

Verse 25. "And he said, Curst be Canaan; a servant of servants shall he be unto his brethren." Canaan was the father of the Canaanites. While we have no account of their having been in slavery to the sons of Japheth or even to Shem, yet all their history was that of a low, worthless people and very depraved in all their habits.

Verse 25. "And he said, Blest be the LORD God of Shem; and Canaan shall be his servant." Here it appears that it was not the youngest but really the eldest. How this error comes in no one can tell. It may have crept in thru the firm faith of the descendents of Shem, who were the historians, that they were special inheritors of all the birthright blessings.

Verse 27. "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." This places Shem as master and Japheth as servant, and Ham or his son Canaan as servant to Japheth, thus making him a "servant of servants." That the spirit of prophecy remained with all the ancients is supported by all the history given in the Bible, for tho they had descended deep into the *anima mundi* or animal

life of the planet, yet they held a firm regard for, and belief in, the governing and foreseeing power of the Spirit, in and thru their soul consciousness, which even now, if it were believed with the same confidence and reverence as then, would be the same to us. Any person who can willingly and from the soul-consciousness, submit himself to the guidance and control of the Spirit, it will become his guide and he will, in cases where he is conscious of great importance, prophesy as correctly as did the prophets of ancient times, thru the power of the same Spirit, for God never changes.

Here in the tenth chapter are the generations of these three sons of Noah, thru which we can obtain by careful study the source and history of them as nations or tribes. Tho very vague is the history, yet we think it is evident that it did not include any of the inhabitants of this continent, and probably only a small portion of the Eastern world, for as we have seen, they were a people who were called "the sons of men," living prior to those called "the sons of God," yet the flood must have destroyed many of them. Yet there are many evidences of Egypt, India and China having survived that period, and as there is no reliable evidence of their having descended from either of these branches, it is most reasonable to believe that all this related to a special branch of the earth's inhabitants, located in the vicinity of Palestine which formed but a small part of the inhabited countries of the earth.

But we will not attempt here any tracing of these things, as they appear to me of minor importance to other matters which are more related to the practical uses of our present course of action and thought.

(To be continued)



Ecce Homo

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

FROM earliest ages we have been taught
that "the proper study of mankind is
man," and there can be no study more
useful, or more fascinating, than that of
his origin and destiny. "What is man,"
said the Psalmist, "or the son of man,
that thou carest for him? Thou madest him

FOR A LITTLE WHILE

lower than *Elohim*, thou crownedst him with glory and honor." "Thou hast put all things in subjection under his feet."* Even the "inhabited earth to come" is put under him. Now what "God foreordained before the ages unto our glory," is not yet made manifest. But we do see Jesus, our Brother, who has tasted death for *everyone*, already crowned with honor and glory, and seated at the right hand of the Majesty in the Heavens—all authority in heaven and on earth having been granted him. He is "high above

ALL OTHER GOVERNMENT

and authority and power and dominion, and every title of sovereignty used either in this Age or in the Age to come."† And God has raised us up with him from the dead, and enthroned us with him, in order that by his goodness towards us in Christ Jesus, he might display

IN THE AGES TO COME

the transcendent riches of his favor."‡

*Heb. ii. 5-8.

†Ephesians i. 20-22; ‡Ephesians ii. 6, 7 (Weyn.ou. b.).

So that tho we do not yet SEE all things put under Man in Christ Jesus, yet thru the work that has already been done in our behalf, it is said of his true disciples that they are already "Heirs of God and Joint-Heirs with Jesus Christ," and so already possessing all things--"all things are yours;" "everything belongs to you."

And tho the majority of mankind are blind to this, their glorious destiny, because "the god of this age, has blinded their eyes," yet it is God's merciful purpose for the government of the world when the times are ripe for it, in

THE DISPENSATION OF THE FULNESS OF TIMES,
to fulfil the "purpose which he has cherished in his own mind of restoring

THE WHOLE CREATION,
to find its one Head in Christ; yes, things in heaven and things on earth, to find their one Head in Him."* But the Body of Christ in this Dispensation hold a unique position, so being joined to him in everything—being one spirit with the Lord, and one with him in Body, for their bodies are members of the Christ—he being the Head of the Body, and they his *plērōma*, that is, fulness or completion. So that the Christ is not one member but many.† "For in one Spirit were we all immersed into one Body."

"Now are we the sons of God" for whose revealing the whole creation is ardently awaiting with eager longing, as with neck outstretched," the hope being that creation as well as man would one day be freed from its thralldom of decay, and gain the glorious freedom of the children of God "‡ Thus God becomes eventually "The Savior of all men," for "God willeth that all men should be saved, and come to the knowledge of the truth."§

Nevertheless those who are joined to Him *now*, have

*Ephesians i. 10 (Weymouth). †1 Cor. xii. 12. ‡Romans viii. 18-21 (Moffat). §1 Tim. ii. 4.

an everlasting preeminence. They are eternally "The Church of the Firstborn" who were chosen in Him before a founding of a world—"foreordained before the ages," that we should be holy and without blame before him in love—"exact copies of his dear Son." For in us he sees his seed, and tho he was "cut off out of the land of the living," in us "he prolongs his days;" for "as He is, even so are we, in this world." The true disciple of Christ is known by the fact that he walks

EVEN AS HE WALKED,

doing his works with the same authority and power. For even to the Seventy, babes and sucklings as they were, he gave authority over all the power of the enemy—"power to tread upon serpents and scorpions"—even as he gives us power to-day to follow him in the Regeneration. So that we are "pure as virgins," and, by consequence, realize *even now*, in our mortal bodies that abundant life, which he speaks of as

"A FOUNTAIN OF LIVING WATER

springing up into everlasting life"—and from which source there flows rivers of "living water."

Of those who have been baptized in one Spirit into one Body, it is said "Ye are all *One Man* in Christ Jesus." And in the Ages to come this *Man* will be at the head of all creation. Even now the Divine Man is said to "fill the Universe with Himself." "God has put everything under his feet, and set him as Head over everything for the Church, which is his Body, filled by him who fills the universe entirely."* For He, Christ, is the head and under him as the entire Body is welded together and compacted by every joint with which it is supplied, the due activity of each part enables the Body to grow and build itself up in love.† Behold, then, the Man who in

*Eph. i. 22, 23 (Moffat).

†Eph. iv. 16 (Moffat).

the ages to come, will be at the head of all creation, even the Christ, who is

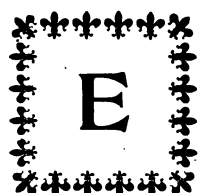
NOT ONE MEMBER BUT MANY.

For those who jointly suffer will also jointly reign with Him, sitting with Him on His throne, for they are Heirs of God and *joint* heirs with Christ.



Influence

BY ANNIE AMELIA MAYO


E
 VERY soul has an influence, no matter how obscure that soul may be in regard to worldly position; but one who is leading the regenerate life has a much more powerful influence than one who is not. Yet those who are really living the regenerate life and are fully consecrated to God, to know and do his will, are often the least conscious of their influence for good over others; for when they are fully consecrated they never use their will to coerce others. If we watch our minds, when we use our wills, we are conscious of the act of willing. But those who have reached the point where they are channels thru which flows the Divine current are often not so conscious of it. And if one who is sensitive enough to feel this current from a person who radiates it, speaks of it, the person is often very much surprised.

Our Heavenly Father tells us very plainly what is right and what is wrong, and the penalty if we break his laws, then he leaves us entirely free to decide. He does not coerce us. Neither should his children who are trying to become like their Heavenly Parent coerce or lay

traps for their fellow man, in order to compel him to walk in the way that they think best for him.

If it is his duty, or if asked, the truly regenerate man will show his brother plainly wherein he errs, and will then leave him free to act as he chooses, even if it be to go very far wrong. The regenerate man knows that if in any way he interferes with the free will of another, he takes the responsibility of the acts of another soul on himself. The nearer to the mastery one has attained, the more careful one is not to use one's will on another.

Before one has gone very far on the road to the higher spiritual life, one usually makes the mistake of trying to coerce others into the right path; and the suffering in consequence is often very bitter.

Leading the regenerate life strengthens the mind and especially the will, and those using this will are often unconscious of its great strength, until they reap its results. The greatest good, when perverted, is the greatest evil. When the regenerate man, or woman, tries to influence others, as has been his custom, for every soul in generation tries to coerce his fellow man, then is he overwhelmed with difficulties.

We started out with saying that every soul has an influence, no matter how obscure a place that soul may occupy, and true it is. But the regenerate man's, or woman's, influence is more of a radiation, as it were, and the radiation from one who is living a pure life cannot help but uplift those who come in contact with it. It is not that the regenerate man is trying to influence those around him, or that he even thinks of them, but thru consecration and a desire to do God's will, he becomes linked with those in the Heavens, whereby he becomes a channel thru which flows Divine love that all may feel and sense.

Often the soul thru whom flows this Divine love is the

least conscious of it himself. He often only becomes conscious of it when something stops it, for when it is stopt, it throws him into confusion, and causes grief and pain. The River of Life flows thru the body of the regenerate man, or woman, in an uninterrupted current, "springing up into everlasting life." The mature soul who comes in contact with a person thru whom this River of Life flows may not know what is the influence that he feels, what it is that makes him desire a better life—for he may never have heard of the regenerate life—yet he reaches out for something better than he has known.

If it is impossible to live without influence, how much better to influence with a love that seeketh not her own, than with the love of generation that seeks to coerce and to bind. In generation man seeks to coerce and to bind because the loved one is his. Not so with our Heavenly Parent, he leaves us entirely free. He does not seek out one of his children to give him more love than another, but he "giveth to all men liberally and upbraideth not." We should not like to think of our Heavenly Father loving one of his children more than another.

Generation has ever sought to bind and ever will seek to bind, and the more we get away from it the less shall we feel the desire consciously to influence another against his will; and the more shall we be like our Heavenly Father who draws by love his children into the right path.

There are so many laws to obey, but "love is the fulfilling of the law." And when we can radiate that higher, broader love, we fulfil all law, but with that narrow, generative love, we are continually breaking law.

May we have the strength to follow the Christ into the regeneration, where "love is the fulfilling of the law."

The Perfect Man

BY ENOCH PENN

W E do not usually consider it possible for
***** one to be perfect. Indeed, most per-
***** sons would say that it is impossible.
***** But before we can properly pass judg-
***** ment on the matter, it is first necessary
***** to see if we know what it is to be per-
fect. The statement of the Master, "Be ye therefore per-
fect, even as your Father which is in heaven is perfect,"
is usually taken as a command, and that command is nat-
urally considered impossible of fulfilment. But the state-
ment as given in the Greek is, literally, "Shall be there-
fore you perfect," which we think is properly rendered,
as some scholars do, "Ye shall therefore be perfect,"
"even as your Father in heaven is perfect;" that is, if
you will do as I have just told you to do—obey all the
injunctions uttered in the Sermon on the Mount—"Ye
shall therefore be perfect."

The injunction, "Mark the perfect man," (Ps. xxxvii. 37), would hardly be in order if perfection were not attainable by man. And the statement made by the LORD to Satan in the story of Job, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" would not be right if perfection were not possible. The first statement is that Job was "a perfect and an upright man;" and the reason for calling him this was that he "feareth God, and escheweth evil."

To eschew evil is to look out for evil, and the idea is that Job not only feared God, knowing that God's laws in nature were just, bringing always a sure result to every action, but that he also eschewed, that is, looked out for evil, or watched carefully, lest he do evil. We are given to understand here that these two things make a man perfect; namely, to fear God, and to be carefully watchful lest he do evil.

To fear God is to fear to break any of his laws, knowing that any violation of them will inevitably bring evil results; therefore to fear to violate any of God's laws is to fear God. But that is not enough to make a perfect man, for it is written that "devils also fear and tremble." The second condition is that those laws must be kept absolutely, which necessitates that one be at all times on the watch lest some law of Divine rightness be violated and evil results follow.

While we recognize that Job was called a perfect man, we also perceive that he was perfect only in his generations, that is, he was as nearly perfect as his development and that period of time permitted him to be. But we find that times change, and for this reason that which is properly considered perfect under one set of conditions is not to be accepted under another set of conditions as being perfect. Regarding the Christ it was said that he was, "holy, harmless, undefiled." Here are three conditions that were attained by the Christ; and we accept him as being a perfect son of God. To be "holy" is to be set apart for God's service wholly. To be holy, or sanctified, is something that can not be understood by any but those who have in sincerity and earnestness striven for a long time to follow the Christ in the regeneration. To be harmless, while it seems at first thought to be very simple, requires a knowledge of the laws of cause and effect of man's impulses, emotions, thoughts,

desires, words, and actions that very few indeed are in possession of; and more than this, it demands a knowledge that would place in one's hands powers for evil that it is not lawful to give to the evilly inclined. But to those who desire to know all that is necessary in this direction, it is necessary only to say that "love is the fulfilling of the law," that is, if we honestly love any person, we will be very careful to do that one no wrong, will not willingly or intentionally harm that one. And the third condition is to be undefiled. To be defiled is to be unclean; and we find thruout the Bible that the subject of cleanness and of uncleanness, of defilement and of undefilement is very prominent, and, indeed, that subject was in one form or other held constantly before the minds of the Hebrew people in all their rites and ceremonies. While the idea of defilement as held by the Hebrew people included several forms, yet thruout the Bible the term is most strictly applied to the defilement of the body by a loss of the seed. The thought of keeping one's garments clean refers to this sort of defilement, and the references to keeping the garments unspotted, or clean, or undefiled, refers to the fact that if any garment was soiled by one losing the seed it was considered as being unclean until it was washed, and even then it was unclean until the sun went down. And it is in accord with these things that we are to accept the statement that the Christ was not only holy, and harmless, but that he was UNDEFILED. Here then is the third condition that must be attained by one ere the term "perfect" can properly be applied to one. To be holy, separated unto God's service; harmless, violating no law of God's righteousness; and keeping clean from all sexual uncleanness, or loss of the seed; these three things are absolutely necessary to human perfection—necessary before God will say of one, "He is perfect."

There is, however, another viewpoint to be taken from which it will be more clearly perceived why one of the vital essentials of a perfect man is that he be sexually clean, absolutely without any loss of his seed. The soul grows from the body. By means of the digestive processes the food taken into the body is turned into blood, from which the body receives its nourishment. From the blood the sex function forms the substance of reproduction, the seed. The seed, if used in the reproduction of offspring, or in the pursuit of sensation, passes out of the body, is lost. But if that seed is retained in the body, by further processes of the sex function, it is transmuted into a clear, crystal fluid which is the "water of life." It is the water of life because it enters into the nervous system and becomes that which enables one to sensate and be conscious, and to formulate thought, to know, and to be. While nearly all persons will agree that a very great loss of the seed thru extreme excesses results in weakness both of the body and of the mind, therefore of the whole man, yet it is a queer twist of the human mind that will not admit that if the loss of the seed brings such dire results, that the conservation of the seed will bring the opposite results. But the fact that the conservation of the seed increases the vitality, the consciousness, and the ability to think and to know, and that the sum of all the thoughts formed and accepted by the individual are the mind and the soul, shows that if man is to grow into the likeness of his Creator, having the power to be and to do according to his will, then he must conserve in his own organism the seed that is generated therein. And it is thru this retaining of the seed that he becomes "clean," "spotless," and "undefiled." It requires but a few moments reflection to cause one to realize that there are few, very few indeed, who keep their garments "clean."

Hence we see that it is possible to be perfect before God. And if one is wholly surrendered to God's service, and keeps the law of God's righteousness, and is undefiled by loss of the seed, that person has then removed every barrier to his growth into the likeness of his Creator. And that growth and development into that likeness is the purpose of his creation. Hence one who does these things grows steadily toward the ultimate of his creation, and is therefore perfect.



The Sacrificial Lamb

BY PHEBE HART

WE are admonished to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." To present ourselves as sacrificial lambs requires that we understand what is symbolized by the lamb of sacrifice. We are informed "Ye are the temple of God." If, then, God's people are his temple, then the temple at Jerusalem was an antitype of God's people. If the Spirit of God is to dwell in a body of people, and that indwelling Spirit constitutes them God's temple, then the rites and ceremonies of the temple represented the vital processes or operation of the Spirit of God in his people.

Of the Christ who was to come it was written, "He was led as a lamb to the slaughter." And was this not written as well of all those who would follow him? The lamb represents the unresisting animal, or the body surrendered. And to be a sacrifice is to surrender one's body to the operation of the Divine Life. Therefore, to

be a lamb of God is to surrender oneself wholly to God, to be used by him for the accomplishing of his purpose. And seeing that God's purpose concerning man is that he shall grow into the likeness of his Creator, then the rites and ceremonies of the temple-worship symbolized the methods and processes whereby man is caused to attain the Divine Likeness, a process whereby his body is changed from matter into spirit, and his consciousness changed from that of simply an intelligent animal to that of a spiritual man.

So far as the Church has taught us how to offer ourselves in sacrifice to God, it has simply given us the idea of faithful service to God in harmony with the normal rules of a Christian life; this was good so far as it went, but this idea has been very vague, and because it was so vague it was not in any way emphasized by our teachers. But the sacrificial lamb was subject to a process of destruction by fire; and to offer ourselves a living sacrifice to God one must be as a lamb upon the altar of burnt offering.

The fire upon the altar of burnt offering was not kindled by man, it came down from heaven, and this was true not only of the fire upon the altar in the temple but it was true also of the altar-fire in the Tabernacle. The fact that the fire that consumed the burnt sacrifice was of Divine origin, or that it came down from heaven, shows us that if one would become a lamb of God, and offer oneself as an acceptable sacrifice unto God, one must be enabled to obtain that consuming fire. It is written, "Our God is a consuming fire;" and this fire of the Divine Substance, or the Divine Presence, is indrawn into one's organism by the attitude of devotion.

Since the body of man is a temple into which God will enter, and in which his Spirit may dwell, then we must search in the body of man for that for which the altar of burnt offering stands as a type.

God loves his creatures; and the law of love is that the life of the loving one enters into and is added to the life of the loved one. Therefore, when one surrenders oneself to God in an attitude of devotion, God's life enters into that one; and because "Our God is a consuming fire," that life which enters into one burns upon the altar of one's being, the sex, and consumes the body; for the sex function takes of the substance of the body and from it forms the seed, which, if retained, becomes transmuted into a clear, crystal fluid, "the water of life," and enters into the nervous system, and from this substance thought is formed and consciousness obtained, thus developing mind and soul.

To one who is able to inspire and to dwell in this consuming fire of the Divine Presence we may say, "Thou hast made the Most High thy habitation" (Psa. xci. 9). The qualifications necessary for one who would thus dwell in God are stated by the prophet: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil" (Isa. xxxiii. 14, 15.)

As the attention is turned toward God in an attitude of surrender, those qualities of the Divine Life that one is able to assimilate, are thereby builded into one's mind and soul. Thus one begins to become like unto God and thus is accomplished the purpose declared in the beginning, "Let us make man in our image, after our likeness." But here we meet a grave danger, for, like all other things, even the process of growing into the Divine Likeness is perverted by the ignorance of man. Some there are—and this is particularly true of women of a very devotional type—who, having strong powers of inspiration,

draw into themselves of the energies, the fires, of God's life so that it not only intensifies the activities of the sex nature, but it intensifies them beyond their control, and lacking knowledge and control of the sex nature it causes them to lose the seed; by this means God's life inspired, indrawn, entering into them becomes a consuming fire to destroy. Thus those who in their ignorance and desire for sensation, draw into themselves these fires of the Divine Life, are sacrificial lambs indeed, but they are offered not unto God, but unto devils; and instead of rising into the Divine Likeness by the transmuting power of God's love changing them from matter into spirit, they are simply consumed by that fire and their substance is appropriated by evil spirits. Of these the Spirit speaks thru the prophet saying, "Thou hast made me to serve with thy sins" (Isa. xliii. 24).

When one has gotten complete control of the seed, so that it is not lost, then by the attitude of devotion and a surrender to the operation of God's love, that body is burned upon the altar of creative energy, transmuting it from matter into spirit, and that one is indeed a lamb offered in sacrifice unto God; and of such a one it may be truly said, even as it was of Jesus, "Behold the lamb of God!"



THE EVILS OF LIFE.—Do you not think that the evils of this present time are sufficient? And, if you do, why then, do you call up and re-member, and reiterate the evils of the past to add them to the evils of the present? Surely the evil belonging to the present is enough. Certainly, in calling up to speak of and thus to revivify the evils of the past we are not wise.

The Gospel of the Kingdom

BROTHERHOOD OF THE CHRIST

BY NATHAN DAVIS



HOM he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born of many brethren" (Rom. viii. 29).

"Not as tho I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 12-14).

All men can not receive these sayings, save they only who are maturing for the Spiritual Harvest. Whoever is able to receive them, by them let them be received. (See Matt. xix. 11, 12.)

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. iii. 20).

As many as do thus receive him, to them is given power or the privilege to become sons of God. (See John i. 12.)

To thus accept the Christ into the inner consciousness is only rudimental to the spiritual birth. He is thus re-

ceived as a tutor to instruct and guide the disciple in the way of reconciliation, travailing in birth until Christ be formed within, and the seed, which contains the word of God, a living substance, incorruptible, no longer wasted; but it is conserved, or permanently contained within. "And he cannot sin, because he is born of God."

The doctrine of reconciliation is inseparably related to the doctrine of regeneration, or Brotherhood of the Christ, and is not wrought out by a substitutional sacrifice on the Cross, but by inward purification of heart and soul, according to the pattern found in the high calling of God, "manifested in Christ Jesus." "Blest are the pure in heart, for they shall see God." All men who hold the doctrine of vicarious or substitutional atonement dishonor God, and are in no sense reformed or transformed into the image of the Elder Brother, for they change the glory of the incorruptible God into an image like unto Moloch, who likewise must be appeased by the sacrifice of human life. (See John xi. 50.)

The substitutional sacrifice of Christ instead of Barabbas, is not the kind of salvation for which we do hunger and thirst. Barabbas was saved in his sins and not from them. The redemptive work of Jesus the Christ is found only in his overcoming life, wherein he overcomes first, the world, the flesh and the devil, and then death, hell and the grave. We are saved by his overcoming life, but even that does not avail unless we follow him step by step in the regeneration. We ourselves must live the regenerate life after the manner of his overcoming life until the prince of this world, with his whole family of carnal principles, has been judged and cast out according to John xii. 31, 32.

What is it to follow Christ in the regeneration, who can tell? This, and this only, is the pathway of "Brotherhood of the Christ." When Jesus was about to depart

from earth, he promised his disciples that he would send another Comforter, that he might dwell with them forever—“for he dwelleth with you, and shall be in you.” When this reciprocal indwelling is accomplished, this is the real Cross of Christ, or the hybridizing of the human with the Divine. Then the human walks in the light as the Divine is in the light, having the fellowship with the Divine; then it is that the blood (incorruptible love) of Jesus Christ His Son will cleanse from all sin.

The blood is the incorruptible life which as love emanates from the Father and the Son, and is not the physical blood drawn from the veins of Immanuel on Calvary's summit. When this incorruptible love flows out from the great hearts of the Father and the Son and is drunk in by the thirsty disciple he is soon filled with all the fullness of God. It is thus that he is quickened and prepared for spiritual birth and the attainment of deific manhood. Deific men are all sons of God conformed to the image of Jesus Christ the Elder Brother.

There is but one basis for a unity of faith, and that is the Regeneration. All men who have followed Christ in the regeneration until God the Father officiates as Father in anointing, establishing, healing and giving “the earnest of the Spirit” in the heart, which ordinance is a deliverance out of the matrix of nature, into the spirit-world, the kingdom of God. Then, and then only, is the at-onement accomplished which makes them of one heart and one soul, and of the Brotherhood of the Christ. This is a translation out of death into life, out of darkness into light, out of the sovereignty of the god of this world into the sovereignty of the Lord Jesus Christ.

This gate into the Kingdom is very narrow. You can not get thru loaded with things you call your own. Who-soever would be a brother of Christ must foresake all that he hath. They who would enter or be born into the

spiritual world must do so naked, as when they were born into the natural world. "That which is first is natural, afterwards that which is spiritual." They, who tell you that the gateway into the Kingdom is wide, are false prophets; their teachings are cruel and fatal as the fangs of a wolf with the rabies. Paul says, "Beware of the concision," who are forever cutting down the standard of righteousness or spiritual life so as to retain fornicators, sorcerers, murderers, and idolaters, and liars, for none of these can pass thru the gates into the city.

There can be no natural generation in the regenerate life. Paul's instruction to Timothy in regard to domestic life was all rudimental, under the law and not under grace. All rudimentals, law, ordinances—such as baptisms with water—together with the sentence of death imposed upon the followers of the first Adam, must all end where the regenerate life or the fulness of Christ begins.

Obedience to the law of the spirit of life as it was "manifest in Christ Jesus" will bring to you emancipation from the law of sin, sickness and death. The law of spirit-life is very simple. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. vi. 12, 13). This is a very simple statement of the law of spirit-life, which if strictly obeyed will give freedom from the law of sin, sickness and death. "For the wages of sin is death: but the gift of God is eternal life thru Jesus Christ our Lord."

The regenerate soul is divorced from its old personality which was the outgrowth of the earth's earthy condition. His parentage has been transmuted from the

carnal to a spiritual parentage. The doctrine of the common Fatherhood of God and brotherhood of all men is a snare and a delusion. When we have laid hold on eternal life and immortality, the Immortal Brotherhood will greet us as true initiates; then as a master one may travel in foreign countries and receive master's wages, either leaving the body behind in deep sleep, or taking the body along as did Philip after baptizing the Eunuch. If you attain to a proper mastery over your physical being, you will banish disease forever, and remain in absolute health.

Without the regeneration there is no spirit-birth. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." "When lust hath conceived it bringeth forth sin; and sin when it is finished, bringeth forth death." Antithesis: When incorruptible love hath conceived, it bringeth forth righteousness, and righteousness, when it is finished, bringeth forth endless life for body, soul and spirit.

The law of Moses, with all its dark types and shadows, and all carnal ordinances, are as rudimentals, imposed only until the time of reformation, when men shall be graduates in the school of the Christ and be reconstructed on the higher plane of spiritual consciousness, when the heavens shall be opened and men shall see the angels of God ascending and descending upon their Mediator. "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. xii. 22-24).

When a man is born of the flesh his mother gives him a name, and when he is born of the Spirit Jesus Christ

gives him a new name written in a little white stone, by which he is then registered in the Lamb's book of life, and this record constitutes his diploma as a graduate in the school of the Christ. All graduates in the school of the Christ are members of the Brotherhood of Christ, having been crowned as overcomers after the manner of Christ's overcoming, and all members of the Brotherhood are qualified and authorized to do the Master's work. Much wisdom and care are required in striving for the mastery. "The cares of the world and the deceitfulness of riches choke the word [that is in the seed], and maketh him unfruitful."

"He that hateth his brother is a murderer," and no murderer can inherit the Kingdom; therefore, the hate that kills will devitalize or choke the word and make him unfruitful.

"He that looketh on a woman to lust after her hath committed adultery with her already in his heart," and this adultery of the heart will choke and devitalize the word and make him unfruitful. To "neigh after the neighbor's wife" is declared an unpardonable sin and will choke and devitalize the word and make one unfruitful. All sin against the Holy Ghost will choke the word and make one unfruitful. So beware! and earnestly covet the wisdom to strive lawfully that you may be crowned as heir to all that pertains to the heavenly world, where all deific men who are of the Brotherhood of Christ dwell.

Grace and peace be with all that truly love the Christ and are striving for the mastery.



Briefs

BY GEMINI-TAURUS

THE TRAVELERS.—AS we travel on this journey along the path of life, seeking the regeneration and with it eternal life, we are like blind children; we are blind, because the eyes of the soul are not yet open to permit us to see and to understand concerning those whom we meet. Because we can not see, we can not easily distinguish between our friends and our enemies.

We had once in the home a cat that had been teased so much by certain mischievous ones that it became very cross; and when one would put out the hand to stroke it, with a cross "meow" it would instantly strike with its claws, wounding the hand that would have cared it. So it is with the neophyte harrassed by the things met on the way.

While still in the darkness the neophyte can not easily distinguish between the gentle urge of a friend who would help and direct his feet in the right way, and the push of an enemy who would have him go in the wrong direction, because of this we need to heed well the Master's admonition, to "watch." For only by carefully watching, by careful consideration, can we hope to choose the good and refuse the evil, and so advance in the right direction.

WHEN you get a fleck of something in your eye, it troubles you, and as well, it prevents you from seeing well or at all. Under such circumstances you willingly bear the suffering caused by one who tries to remove it from your eye; and the one removing it has caused you pain and, perhaps, great suffering, yet you are grateful for the service rendered. But when you have builded a bad habit of action, one that mars your character, and causes others discomfort if not great pain, and at the same time brings bad results to yourself, if one attempts to show you that evil thing that is doing so much mischief, are you grateful? or do you fly into a passion of denial or possibly even of abuse of your would-be friend?

Remember the saying of the ancient mystics: "Before the ear can hear it must have lost its sensitiveness." It may be that you can hear with complacency, or even with a degree of pleasure, of the faults of others, but not of your own; but not until your ear has lost its hunger for praise and its repulsion to blame, can you learn of the evils in your character which others see so plainly.

The one who tells you of an evil habit to which you are addicted, may do so as an enemy with the intent to hurt you; but if you are strong enough and brave enough to look at yourself squarely and fairly as you would look at another, you may benefit by that act of your enemy.

Remember the saying of the Stoics: "It is not what happens to you that matters, but it is the manner in which you respond to it that determines if it be good or evil to you."

CONTROL OF THE SEED.—THERE are those who say that they have been trying for years to live the regenerate

life, but that they have as yet gotten but little control of the seed. And they wonder why. We all know that the sexual impulse is the strongest of the impulses of the body. So strong is it, and so little control has been exercised over it that it has become practically involuntary like the beating of the heart. But let us consider the matter from what is to some, perhaps, a new viewpoint. There are many impulses and emotions that one feels and the question we would ask is, To what extent do you control them, or even try to control them? If you have not trained yourself to control the minor, or the weaker impulses and emotions, how can you expect to control the strongest one?

If one allows the minor impulses of impatience, jealousy, offense, anger, or hasty speech, or any impulse that is not in harmony with the laws of the kingdom of God, to act with little or no effort to control them, then the habit of self-control is not established, and it is no wonder that such persons are carried off their feet by the strongest impulse of their nature. Without previous training no person is strong or skillful in his first few attempts to do some great thing, for we know well that skill and strength are gained only by persistent endeavor; and it is very largely because there has not been that steady, persistent effort to control those impulses that are within the present capacity that there is not the ability to control the greater and stronger ones.

It is found that as one goes on in this regenerate life that there are methods whereby one can get control of these great things of the vital processes, but these methods must always be unknown to those who do not learn them by the practise of getting control of the lesser impulses. It is useless to seek from others the secrets of control, they must be learned by oneself. Ask of one,

"How do you raise your arm?" And tho that thing is done, and done easily, yet it can not be explained in such manner as will help another to do it; so it is with the methods of self-control. Then we would say to those who find that they can not control the loss of the seed, to get control of the lesser impulses first, and then you will gain the understanding and the ability to control the stronger impulses. But do not give way to the minor impulses of fretfulness, worry, impatience, jealousy, anger, fear, and all other impulses and then expect to control the strongest impulse of your nature.

THE TREE AND THE FRUIT.—THERE are those who ask themselves, regarding this person or that person, regarding this movement or that movement, "Is that a worthy person?" or "Is that a worthy cause?" The same law that the Lord Christ stated regarding the fruit tree is the one that we may properly apply in our efforts correctly to estimate the real value of any person or thing, or movement to the world. The vital point to be considered is, what are the results that are being achieved. It matters not how popular a movement may be, or how much it may attract the people, if we would measure its worth, we must consider the results that are being attained. If a person or a movement is sending out into the world knowledge of truths of great importance, knowledge of methods by means of which the people may improve their condition and rise to a higher plane of thought and consciousness, then that person or that movement is one that is worthy, because of the fact that it is of value to the world.

TOUCH NO FILTH.—THOSE who are striving for the regeneration have doubtless noticed that, whatever their

struggles, the first actual result obtained is that in their hearts they have gained a certain peace. This is because, having turned their hearts toward God in earnest desire for help to escape the evils of their present condition, they have in a measure come in touch with that peace which those in the angel world enjoy; they realize the truth of the words, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." But as time passes and struggles come and go, there is gained a more or less clear perception of the law of mind involved in this experience, that one can not fix the attention upon anything without coming in touch with the qualities of that thing. Consequently when for any reason one begins to think, and particularly to talk, about something that is not good, that evil condition begins to take form in the vitality—the evil thing has been called up to repeat itself in the feelings and emotions. And with the repetition of that evil condition in the consciousness there comes as well the consciousness that the little peace that has been gained is, for the time being, lost. The more fully one realizes the presence and comforting influence of the Spirit, the more vividly does one realize it when one has come in touch with the struggle and filth of the world-mind. It is written that "Judgment must begin at the house of God." And it certainly appears that the immediate realization of the evil results, of a quick consciousness of the evil, is a manifestation of that law. Therefore it behooves us not to touch those things that defile, but to keep ourselves clean.



Editorial.

TO OUR SUBSCRIBERS

HEREAFTER after one notification of the expiration of a subscription has been sent by us, without receiving any reply from the subscriber to whom it has been sent, the name of that subscriber will be removed from our mailing list. In the past it has been quite common for us to send two and even three notifications of expiration of subscription to an old subscriber without receiving any reply whatever from the subscriber; then after we have removed the name from our mailing galleys, it has frequently been the case for us to receive a letter from the subscriber, lamenting that we had discontinued sending his or her BIBLE REVIEW, and explaining that the failure to renew had been simply carelessness, or some other like cause. And because there have for years been those on our mailing list, who have been thus negligent about renewing their subscriptions, we have continued to retain the names on our list until several notices have been sent. In some instances when we have removed the names of old subscribers from the mailing list, after having sent several notices of expiration without receiving any reply, we have received letters objecting to such treatment on our part when they have been subscribers for years. There is a side to this matter that such persons fail to perceive. It is this—with each issue of BIBLE REVIEW there are subscriptions expiring, and among the number there are those who wish to continue as subscribers and those who wish to have the magazine discontinued. If we retain on our list all the names, waiting for a reply from those who

do wish the magazine, it necessarily follows that we lose the intervening magazines sent to those who do not wish to continue. And under the conditions existing to-day, with the high price of paper, this can easily become quite a financial drain; therefore, as previously stated, in the future the names of all subscribers (whether new or of long years' standing) who fail to reply after one notification of the expiration of subscription has been sent, will be removed from our mailing list.

Another common cause of expense to us in the past has been that our subscribers very often have not been thoughtful about sending in their changes of address. It is quite common to receive a letter from a subscriber stating that he or she has failed to receive the last issue of BIBLE REVIEW, and requesting us to send another copy; when we look the matter up we find that they have changed their place of residence without sending us any notification of change of address, and perhaps the letter is written from another state, or, as sometimes happens, entirely across the U. S. from the place that we have on our mailing list as their address. Now, we desire to accommodate the subscribers to BIBLE REVIEW in every way possible, but with the present scarcity of paper in this country it is a wrong for any publisher to allow any waste of paper—a wrong to the public in general, a wrong to all other publishers, and a wrong to those who hope to see good magazines continue in this country—to say nothing of the cost to the publisher!

INCREASE IN BOOK PRICES

OWING to the present cost of all the materials that we use in our work, especially that of paper, it will be necessary to make an increase in the prices of all our books in the near future. Unless some unforeseen change

should take place in this country for the better, but which we do not now expect, this increase will take effect within the next few months, as we are now necessitated to purchase paper, as well as other materials, for new editions of several of our books, and which we cannot do without an increase of our income. We make this notification of increase now as we do not wish to take unawares, with the increase of prices, those who have been writing us that when they can afford it they intend to purchase more of our books. We can not reserve any books for anyone without the full price in advance.

VOL. XVI. BIBLE REVIEW

WE wish to say to those who have been asking for bound volumes of volume XVI. of BIBLE REVIEW, that this volume is now ready for sale—price \$2.50 a volume, postpaid. This volume includes twelve numbers of the bi-monthly issues of BIBLE REVIEW, and contains many good and useful articles; among these are the first three articles of the present series of "Bible Reviews" by H. E. Butler. Those who wish the full set of these articles can get them by purchasing this and the subsequent volumes of BIBLE REVIEW, or by taking the numbers as they are published.

THE ESOTERIC

WE now have on hand a number of second-hand volumes of THE ESOTERIC. These volumes have been collected by us from various sources, not with the expectation of making profit on them, but with the desire of making it possible for those who wish to make up complete sets of THE ESOTERIC (which is now out of print) to do so. These volumes vary in condition from some that

are pretty much battered with usage to those that are practically as good as when newly bound. The selling price will be regulated according to the condition of the books and the prices that we had to pay for them. If those who are desirous of obtaining copies will write us the numbers of the volumes that they wish, we will let them know what we have and the condition of the books and the prices, as we have neither time nor space to-day to make up a list. These books will not be sent out except on receipt of full payment in advance.

EVOLUTION AND REGENERATION.

WE have just received from London, England, another shipment of "Evolution and Regeneration," by Henry Proctor, F. R. S. L., M. R. A. S. We especially call this book to the attention of our readers at this time, for the reason that for some time past we have had difficulty in getting it at all, as owing to the labor difficulties in England the publishers are having difficulty in getting out books. In view of all the facts that have been brought to our attention, it really seems to us doubtful whether we shall be able to continue for long to get this book. And we suggest that those who wish copies, buy them now, otherwise when you go to buy they may not be obtainable. And this may yet be true of all books, as the difficulties with which all publishers are confronted are daily increasing.

We have recently read a statement in the "Literary Digest" made by a prominent London publisher, to the effect that book production may have practically to cease in England, owing to the extraordinary and increasing price of paper, and to the insistent demands of Labor for

increase of wages. Conditions in America are rapidly advancing to the same state. Due to the present labor troubles there is now a great shortage of raw materials for the manufacture of paper, as well as of the finished product, and we are now necessitated to purchase paper at astonishingly high prices, with the prices steadily and rapidly on the increase. Who knows how long it will be that book production can be continued even in this country?

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. September, 1920.

Body	Enters	On day	h.	m.
☾	♈	2	11	11 a. m.
"	♏	4	3	49 p. m.
"	♊	6	6	56 p. m.
"	♍	8	7	54 p. m.
"	♌	10	10	47 p. m.
"	♎	13	2	4 a. m.
"	♍	15	8	12 a. m.
"	♈	17	5	50 p. m.
"	♊	20	6	1 a. m.
"	♏	22	6	25 p. m.
"	♌	25	4	49 a. m.
"	♍	27	0	26 p. m.
"	♎	29	5	41 p. m.

☼	♏	23	3	20 a. m.
☿	♏	5	6	0 a. m.
♀	♏	8	1	22 p. m.
"	♏	27	7	22 a. m.
♂	♏	5	9	37 a. m.
"	♏	12	4	48 a. m.
"	♏	20	3	27 p. m.
"	♏	30	7	52 p. m.

On September 1st.

♂	is in	☿	11'	30'	58'
♂	" "	♏	14.	47	26
♂	" "	♌	3	41	28

Time of Cusp Transits				
Washington, D. C., U. S. A. October, 1920.				
Body	Enters	On		
		day	h.	m.
☉	♈	1	9	24 p. m.
"	♉	4	0	21 a. m.
"	♊	6	3	6 a. m.
"	♋	8	6	15 a. m.
"	♌	10	10	37 a. m.
"	♍	12	5	6 p. m.
"	♎	15	2	23 a. m.
"	♏	17	2	9 p. m.
"	♐	20	2	44 a. m.
"	♑	22	1	48 p. m.
"	♒	24	9	44 p. m.
"	♓	27	2	25 a. m.
"	♈	29	4	51 a. m.
"	♉	31	6	27 a. m.
☽	♍	23	0	5 p. m.
♂	♊	1	10	7 a. m.
♀	♏	16	5	6 a. m.
♁	♏	11	4	38 p. m.
"	♏	21	8	12 p. m.
"	♐	30	9	14 a. m.
On October 1st.				
☽	is in	♑	2°	3' 47"
♂	" "	♑	15	49 55
♁	" "	♐	4	3 49

BIBLE REVIEW

VOL. XVII OCTOBER-NOVEMBER 1920

No. 4

Bible Reviews

BY H. E. BUTLER

IX.

(Reprinted from "The Esoteric" of December, 1890)



GENESIS Chapter xi. Verse 1. "And the whole earth was of one language, and of one speech." One of two facts must here stand, in view of historical and geological developments, either Moses was ignorant of any other continent

and people, or he, like many Jewish historians, speaks more extravagantly than he means, for this at most could only refer to the people whose history he herein narrates.

Verse 2. "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there."

This land of Shinar was an historic place, because of a people called by that name inhabiting it at the time Moses made this record; for we must bear in mind that this record is legendary and not a matter of history, until Moses made it so, many hundreds of years after the time of the supposed occurrence of this event.

Verse 3. "And they said one to another, Go to, let us make brick, and burn them thoroughly. And they

man meant the united body of the heavens, composed of the "spirits of just men made perfect" in heaven.

Verse 8. "So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city." This people was so low in development that if they were told that God did it only thru natural law, that of cause and effect, they would soon lose all belief in the existence of God; and as they could not understand the all-pervading and governing mind--and scarcely are the most enlightened people of our day capable of this--therefore he spoke of that mind as tho it were men like themselves, who watched over all the affairs of men, punishing evil and rewarding good, which was and is now true, but was not exprest from a comprehensive view, only to their limited understanding.

He now takes up the posterity of Abraham, the father of his own branch of the posterity beginning with Shem, therefore the Israelites are called the Shemitic race. This chapter is finished with the account of who they were that left "Ur of the Chaldees;" this gives us evidence that Chaldea was at least of the descendants of Noah. That these people were the most highly cultured of the world, except the Egyptians, is brought to light in Daniel ii. 2, and in many other places, showing that Chaldea was equal to any other nation in the knowledge of magic. It also favors the idea that they received knowledge of the occult forces of nature from the very beginning, and that it was their spiritual knowledge that made them superior to the tribes that always surrounded them. It further evidences that as they lost the childlike obelience to Divine Guidance, they descended into the use of these Divine knowledges and powers for selfish purposes, making of them black magic, which brought destruction upon them as a nation. It is evident that Abraham preserved in purity the truths they possessed.

So he and his brother Lot left "Ur of the Chaldees" for the purpose of colonization, where they could be freed from the perversions of the truths before committed to his people, and live a righteous life and bring up their children in truth and righteousness. This disposition and effort were rewarded by the Spirit's making a special covenant and promises of good to his posterity.

But this special good promised to Abraham was more a revelation to him of what the result would be of this righteous act, that it would accomplish all that he had desired and much more. God's laws never change and an act of the same kind would produce the same results to-day; but as conditions of the world have changed, therefore the same could not be; but a greater and grander colonization will arise, wherein will be more than fulfilled the promise to Abraham, and will focalize in one center the fulfilment of all the Spirit's promises and visions of the past. But of this we will speak more fully in explanation of those prophecies directly related to this movement.

Chapter xii. verse 1. "Now the LORD had said to Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Here it is plainly stated that Abram went out by Divine revelation. We are told in other places that his obedience was accounted to him for righteousness.

Verse 2. "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Here is also an inducement given him for his obedience, also a good and sufficient *reason* for his obedience. - God, or the High and Holy Ones, never requires anyone to act without a good reason. Blind faith without reason is not acceptable to God or to man. Many demonstrations of this kind have been brought before the Christian people—and still they cling to it, in word at

least. A few years ago a devoted Christian man in Pennsylvania killed his son, thinking he was obeying God. Last week a man jumped from an upper window in a hotel because Jesus appeared to him and told him to—as he said. Many worthless vagabonds are traveling about the country, “trusting in God” to feed and clothe them. This state of affairs is the result of the teaching of blind faith, and an aimless life. Man is here for a purpose and he should recognize that fact and always work with an object in view, without which all are sinners against God and man.

Verse 3. “And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

Here are added reasons for his obedience to the Divine Guidance: First, personal benefits are to be derived from it, and not only this but the promise that he should be a blessing to all the families of the earth. By remaining with his people he could not thus bless them; by going out from them he could more fully benefit them, tho that benefit was not immediate; and no doubt his people thought him selfish and hard-hearted, but he believed that true unselfishness was most fully exprest in his going out from them; but little he thought so many generations would pass away before those promised blessings would be realized.

Verse 4. “So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.”

Verse 5. “And Abram took Sarai his wife, and Lot his brother’s son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.”

Verse 6. "And Abram passed thru the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land."

Verse 7. "And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him." Here Abram receives an assurance that he is doing right and that he is on the way to success.

Chapter xiii. verses 14, 15. "And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever." (See the remainder of this chapter.)

Here is a sample of the experience which all who are obedient to the guidance will receive. Abram and Lot could not agree and were separated; no doubt Abram felt that he had done his best, and was sad at heart, because of his separation from Lot; at this time of his sadness and probable despondency—for he had no children to build up a nation—he hears the voice of God again assuring him that his hopes will be realized.

Abram's fidelity was again shown; notwithstanding Lot had left him, and the unpleasantness that had come between them thru his association with Sodom, yet when Abram knew that his brother had been captured (see chapter xiv.), he armed his servants and went out and conquered the victor and brought back his brother, and also his brother's chosen people, the Sodomites. Then follows a mysterious account:

"And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh,

which is the king's dale. And Melchizedek,* king of Salem, brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." (Chapter xiv. Verses 17-20)

Now who was this "king of Salem" (peace)? This *king of peace* blest Abram for his conquest in war; it being a righteous act, notwithstanding the recent inharmony between himself and Lot, he still manifested his love for him. Paul in his letter to the Hebrews said: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also King of Salem, which is, king of peace. Without father, without mother, without pedigree, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham. But he whose pedigree is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better" (Hebrews vii. 1-7).

Now here is a man that Paul, the educated and zealous Jew, said was unquestionably greater than Abraham.

*Note the different modes of spelling this word.

Abraham was accepted by all as the greatest man who appeared in the lineal chain from Adam, and yet here is one who has no lineage in that line and who makes no account of birthright, living in the material body and receiving material things, bringing material food to Abraham, yet is greater than he.

We have seen in the account of Adam that he was a neophyte for the mastery over the creative forces, but failed to reach the high goal for which he started, and fell into the "waters of generation." That there were great Masters living at that time there is no doubt, and that they were those of the remnants of the Golden Age referred to by Esdras: "Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done. Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils, and very painful. For the entrances of the ELDER WORLD were wide and sure, and brought immortal fruit" (Esdras vii. 11-13. Apocrypha). Was not Melchisedec one of these immortal ones?

Paul further says, "Which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the Order of Melchisedec." (Hebrews vi. 19, 20). Now, in this Paul refers to an "Order" within whose "veil" Jesus entered; all secret knowledges were called "veiled;" every mystic Order had its own veil, as "the veil of Isis," "Order of the Egyptians." Moses came to the Israelites from the Egyptian Order. But, yet the Israelites knew of an Order which they held in much higher esteem, for David, while in the spirit of prophecy, speaks of the Messiah in the 4th verse of that noted psalm quoted by Jesus in Matthew xxii. 44: "The LORD hath sworn, and will not repent, Thou art a priest for ever,

after the order of Melchizedek" (Psa. cx. 4). Read the whole of Paul's argument in the 6th and 7th chapters of Hebrews.

Now this mystic Order was of prehistoric existence, therefore nothing was known of their descendants, so that the "king of Salem" was said to be "without father, without mother and without pedigree." This most ancient Order were "priests FOREVER" because they were IMMORTAL, and if so, then they had reached that high altitude that Adam had started for, namely, dominion over everything earthly as stated in Genesis i. 26. The psalmist in this 110th psalm, from which Jesus quoted, carries that idea of the Messiah all thru his song.

Now, if this Order of Melchisedec is an everlasting one, then it still exists, and Paul said that Jesus when he went away, "entered into that within the veil," that is, within the secrets of that Order. Then he, Jesus, is a member of this Order and remains there as such to-day; that he was a great master was exprest by Paul's words in Hebrews ii. 16: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." "He took on him," this implies that he was a soul, and that by his own will he took on a body thru the creative energy in Abraham's seed—a body, and appeared among them as one of their own children. He having been in a more perfect sense than the sons of Adam, "the son of God,"—yet they were called so—thru having past thru all the trials, and was faithful, and had reached the height of attainment where all things in nature were subordinate to him, he then inherited by Divine right, the dominion—was "heir of all things." This high and holy Order has been referred to in this magazine as the "Solar Masters." (see page 216, volume I of THE ESOTERIC. Also see page 127, Revised Esoteric, Volume I.)

There has never been a time in the history of the world but what there were men living in the flesh who were truly "priests of the most high God;" men who had a knowledge of all the laws of nature and were masters of them; men who knew that all law was the product of the mind of God, and who lived so harmoniously with that mind that they were conscious of the thoughts of God; and as their will was merged in the will of God, therefore whatever they willed to do they did so by the power of God's will. Therefore their will was superior to any of the creative forces, consequently the creative forces all obeyed them, so that if it was necessary to do those things that would make ordinary men wonder, they did so, and it was from this that the word "miracle" (that is, a wonder, or a wonderful thing) came. But these men could not get the will to do those things to gratify idle curiosity, because their power depended upon the will and mind of God. Yet it is true that God is absolute servant to the mind and will of man, for man's mind and will is a focal center of Deific attributes, and so far as men live in harmony with those attributes and cultivate their mental powers, they have Deific qualities, for all things originated from the word of God, a thought-form of God. Therefore all that is brought into existence is *thought*, even the solids of earth are a psychologized state of spirit, and that spirit is a part of God.

(To be continued.)



"HE that overcometh shall inherit these things; and I will be his God, and he shall be my son" (Rev. xxi. 7).

Where is the Line?

BY ANNIE AMELIA MAYO

***** ALL who have taken the covenant to be
what they will to be have taken it thru
the power of the great name YAHVEH.
And the promise, "I will be thy God like
I have been in bringing thee out of the
land of Egypt, out of the house of
bondage," is ever before them strengthening and sus-
taining them.

Every one who lives up to one's part of the covenant is brought out of the house of bondage—out of the house of generation.

In keeping his covenant, God has promised to be our power; for no soul could ever keep this covenant in and of his own strength; because the god of generation is a mighty power. But supported by YAHVEH, the "I will be what I will to be," one is able to defy the god of generation.

Those who have taken this great name, have often been conscious of being sustained and guided over very dangerous pitfalls, conscious of a great power that has supported them, bearing them up on eagles' wings as it were. "I bear you on eagles' wings; and brought you unto myself" (Ex. xix. 4).

Every time that the great name is taken in overcoming, the will power of the individual is strengthened. For in living the regenerate life, and in taking the great name, the will power is strengthened to an enormous degree.

The individual whose will power is thus increased is often all unconscious of his powers in this direction; because the growth has been so slow; but nevertheless it has been sure. He has so accustomed himself to be what he wills to be under all circumstances, to do what he wills to do under all circumstances, that it sometimes happens, on one unlucky day, he finds he has accomplished what he willed to accomplish, but the results are not what he expected, indeed, he may even wish that he had not had his will in this particular instance, for it has brought him much unhappiness and suffering. What is the matter? Is the will too strong? No, the will can not be too strong.

The Lord Christ taught us to pray, "Thy will be done;" on the other hand, in taking the covenant, God has given us that great name, "I will be what I will to be." How can these apparent contradictions be reconciled? The God man who said, "All authority hath been given unto me in heaven and on earth," prayed, "Not my will but thine, be done" (Luke xxii. 42). Any one who has had the sweet experience of giving up his own will for the kingdom of Heaven's sake needs none to tell him where this line of reconciliation is, for he knows it in his own soul.

He who has taken the great name in accordance with the Divine Will, to be what he wills to be, not following his own inclinations, but earnestly seeking to know and do the will of YAHVEH, has the key to great knowledge and power. But the line is very narrow between "I will be what I will to be," and "Thy will be done;" "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. vii. 14).

We have the will of YAHVEH, the God of the universe on one side of the way to aid and strengthen our wills in whatever direction we may wish to use them, while on the

other side, we have, "Father, not what I will, but what thou wilt" (Mark xiv. 36). Was there ever such a wall of offence and defense? Our own will strengthened and sustained by the will of the universe, yet held in perfect submission to the will of our Heavenly Father. All negativeness to the will of God; the greatest positiveness toward the god of generation; perfect submission in all meekness to the mandates of the higher Will—these are the narrow limits. Who can find them and keep within their bounds? No soul in and of his own strength and power.

Oh blessed thought! that with all our shortsightedness and lack of wisdom and knowledge, we have one who can guide us, if we submit our wills to his guidance—willing to submit our wills in faith tho we can see only one step at a time.

How many have taken the strong will, and brought untold misery upon themselves, simply because they would not submit to a higher Power who knew all the pitfalls and dangers by the way! Not so with the Christ, altho he had so much power and so much wisdom, yet he was willing to submit his will to a higher Power, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt" (Mark xiv. 36). If our Elder Brother felt the need of such a prayer, what about the younger brothers and sisters who have not yet attained to his wisdom and power? It takes a will power of a much higher order to obey the will of God than it does to follow one's own will.

Any one who has ever had the experience of yielding up his will fully to God, needs none to tell him how beautiful was the experience, how perfect the peace, or of the happiness and joy that was his.



God's Kingdom

BY ENOCH PENN

JESUS taught us to pray that God's kingdom might come, and there are many who do so, but there is something to be considered in this relation that may not have entered into the minds of some.

When we pray that God's kingdom may come, we are asking that a certain condition of living may be attained and maintained upon the earth by a body of people. That condition of living is one in which we are, among other things, to live in peace with all men. At the present time this may be impossible on account of circumstances. But tho we may not at all times be at peace with others, yet we must learn to obtain and to maintain a condition of peace within ourselves, peace with God. If we are not striving to attain and to maintain a condition of peace within our own selves, we are praying in vain that God's kingdom may come; for if that kingdom comes upon the earth, so far as we are concerned it can not come to us unless we have attained to and maintain the conditions of that kingdom in our own hearts.

Again, God's kingdom is a condition wherein love rules every emotion, every thought, every word, every action. If we do not learn to love and to regulate all our actions in accord with the law of love—which worketh no ill to a neighbor—in fact, to do unto others wholly as we would that others should do unto us, of what avail to us

is the coming of God's kingdom upon the earth? Shall we benefit by it? Shall we not be kept out of it by the fact that we are not fitted for it?—We think so. It is useless for us to pray for God's kingdom to come and at the same time manifest that we have no real love for anyone but for ourselves. Suppose we were to find ourselves in heaven among the angels, and we were to allow ourselves to indulge in the emotions and thoughts usual to us, how long would we be acceptable among God's angels? Some little thoughtless word is spoken, some little act is done by another, and we permit a flare of anger to rise, or perhaps only a sullen silence—would that condition permit us to stay among the angels? It would permit us to remain among the angels of Satan, but not among the angels of God. As we now are we indulge in all manner of thoughts, knowing well that those thoughts are not known to our friends around us, only as they afterwards manifest in our words and actions—which they will inevitably do in time—but if we were among the angels we would find that every thought is a spoken word that is heard by all that are near.* Suppose that we knew that every thought we indulged in was heard by all persons who happened to be near us at the time, would we not for this reason at times change our thoughts? And again, are our thoughts such as would be approved of by those living under the conditions of the kingdom of God. And if our thoughts and our impulses are such as would not be tolerated among the angels of God, why then do we pray that there should come upon the earth a new civilization of such a high and harmonious order that we would not be permitted to enter into it? Of what avail is it to us that we pray,

*There are many who will object to the statement that our thoughts are as spoken words to those in the spirit-world, yet who believe it and show their belief by offering up silent prayer.

"Let **thy** kingdom come," when its coming would be only to condemn us, when we would see others entering in and we ourselves thrust out?

In a kingdom it is assumed that the laws of that kingdom are the expression of the will of the king. And it is necessary for one to know the laws of the place in which one lives, in order that those laws may not be violated and necessary punishment received. If we do not know God's will or, we may say, if we do not know the laws of the kingdom of God, how can we keep them? If we do not know the laws of the kingdom of God, and are continually violating those laws in our habits of action, what is the object of our praying that God's kingdom may come? Are we not asking ignorantly, foolishly for something that we know nothing about?

The kingdom of God can not come upon earth until there is a body of persons who have learned God's laws, and who have so trained themselves that they can and do live wholly in harmony with those laws. And the only way we can prepare ourselves to enter into and form that kingdom is to learn those laws and train ourselves to live in harmony with them. When a body of men and women have learned the laws of the kingdom of God, and have trained themselves to keep them, then these may come together and live together in harmony with those laws, and that gathering will constitute the coming of God's kingdom on the earth, for which the Master taught us to pray. Do not let us be deceived, ignorant devotion will never take us into the kingdom of God. It is even as it was when the Spirit spoke thru the prophet, saying, "Because thou hast rejected knowledge, I will also reject thee." Only thru knowledge and understanding of the laws of the kingdom of God, and a training that will enable us to keep those laws, can we hope to enter that

state, and, as a body, form that new civilization that is some day to be established upon the earth, and which is called thruout the Bible "The kingdom of God," "The kingdom of heaven," "The kingdom of Christ," "The New Jerusalem," and by other names. The general idea has been, and is, that after the death of the body professing Christians go to heaven, and that is to them the answer to the prayer "Let thy kingdom come." But whatever may become of the soul after the death of the body, it is certain that the kingdom of God can not come upon the earth and thus form among men a higher order of living until the laws of that kingdom are learned and kept by men in their daily life.

Then let us lay aside the idea that the kingdom of God will come in some vague and unknown way, and that then all will be well with us, and set about training and preparing ourselves to enter into that kingdom when it comes. If we believe the Bible, we say, It will come. It will come whether we are ready for it or not. God's kingdom will come upon the earth, but whether it will come to us or not depends upon whether we are prepared by long training and control of our emotions, our thoughts, our words, and our actions, to enter into it when it does come. For unless we so train ourselves that we are able to live in harmony with the laws of God's righteousness, God's kingdom will come in vain so far as we are concerned. And we hear the Master's words, "Be ye also ready." In other words, "Get ready," that you may profit by its coming.

Again we repeat the Master's admonition, "Be ye also ready, for in such an hour as ye think not the son of man cometh." For he will come to gather his people together, to gather those who thru long effort to follow his teachings are prepared to enter into the kingdom.

The Way, the Truth, and the Life

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

T

HERE is no doubt (as a recent writer in BIBLE REVIEW* has pointed out) that the Way trodden by those who are endeavoring to reach the highest point of spiritual attainment, by following Christ in the Regeneration, is full of dangers. The neophyte must be prepared to travel on, in a very lonely path, with little or no sympathy either from the world or its church. Even the warnings that he hears are sometimes sources of discouragement. But after all, "whatever the devil or man worketh against him, will be brought to nought," if having entered by the Door (Christ Jesus) he continues in the faith, grounded and settled, and is not moved away from the glorious hope of entering into life here and now.

In passing thru all the various stages, from the time when he is begotten from above, born of water and of the Spirit, and baptized or immersed in the Holy Spirit and in the fire of God, which will surely purge away all his dross, he becomes more and more conscious that Jesus is in every sense the Way, the Truth, and the Life. And first he is the Way, because there is nothing written of him that is not symbolic of all that the Christian has to pass thru. Even the changing of the water into wine was not a "sign" to the unbelieving only, but a type and symbol of the way in which the soul (symbolized by

*Article "Faint Not," page 75, June-July.

water) can be transmuted by the Divine Alchemy into wine of the Spirit, so that while the disciple loses his own soul, he preserves it, in this manner, unto life eternal.

There is no fact indeed, in the life of Jesus, from his conception to his glorification, which does not find its parallel in the life of his disciple: It makes the way plain and easy, when we realize that the Christ who says, "I am the Way, the Truth and the Life," is *in* the disciple. If the Way is in me, it cannot be hard to find, or difficult to walk in. He has but to cease from his own works, as God did from his, and *let* God work in him both to *will* and to *do* his own good pleasure. The indwelling Christ himself produces in him "both the will and the execution" (French version). The Law of the Spirit of Life in Christ Jesus sets him free from the law of sin and death (Rom. viii. 2). It becomes as natural to him to do the will of God as it is to eat his daily food. For does not the Christ within him say, as well as the Christ without, "It is my meat to do the will of him that sent me, to finish the work which he has given me to do." Thus He becomes also the Truth within us—"the anointing from the Holy which teaches us all things, and no lie;" the Inward Teacher which "leads us into all truth." To know the Way, to discern between truth and error, and so to live the Life, we have to "take time to be holy," to "inquire within upon everything." The constant recognition of the Christ within, lifts us far above the things of time and sense, and brings us into the enjoyment of "the days of heaven upon earth." In such a case indeed, Christ becomes our life;* we are no longer living on the earth† but have been jointly raised with him, and are jointly seated with him in the heavenlies, at the right hand of the Majesty in the heavens, "high above all other government and authority and power and dominion, and every title of sovereignty used either in this Age or in the Age

* Col. iii. 4.

† Col. ii. 20.

to come.”* And when “Christ who is our life, shall be manifested, then shall we also be manifested with him in glory.” We shall be like him, for we shall see him as he is.

Moreover, there is to every one, who is living the regenerate life, the glorious hope of escaping death, seeing that Christ has already, “abolished death, and brought life and immortality to light through the gospel.” And has said that if we eat his flesh and drink his blood, and so abide in him, we “shall in *nowise taste of death*,” wherefore, as the apostle Paul says, “We that are in this tent (bodily frame) do groan, being burdened,” because we long to put on *over it* our dwelling which comes from heaven—if, indeed, having really put on a robe, we shall not be found to be unclothed. Yes, we who are in this tent certainly do sigh under our burdens, for we do not wish to *lay aside* that with which we are now clothed, but to *put on more*, so that our mortality may be absorbed in Life. The aspiration is therefore clearly legitimate, and God-inspired: “And He who formed us with this very end in view is God, who has given us His Spirit, as a pledge and foretaste of that bliss.”

*Eph. i. 20, 21.



THE training process of the neophyte is very severe. Even as it is written of the Father that he “scourgeth every son whom he receiveth.” If any one who is seeking the Regeneration is having no struggles, making no painful efforts, it would be well for that one to question why it is so. A careful consideration of the emotions and thoughts permitted may show that there is need of being more careful in that particular, and need of being more exact in living according to the law of perfect righteousness.—E—.

The Witness

BY ASAPH

"AND it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one" (John v. 7, 8).

* P *

PRIMORDIAL man before his fall possess the superior advantage of being able to cognize the natures, qualities, powers, and motions of things directly. The connection between the realm of spirit and the world of generation was so intimate that he could interpret and understand the thoughts of those superior as well as those inferior to him. Man, even in his present degraded state, preserves in a small degree that ability. This is the power of intuition.

To read the book of nature aright is to discover a universal language. The first step therefore in regaining the primordial language is to control the life forces, and habitually to collect the ancient symbols and the true character of things, to penetrate mentally into their meaning when they come before man and, translating their uses, know their significance. This was the object of the ancient hieroglyphics and of the picture writing of the schools of secret science. The key to that science resides in each individual provided he is willing to forego the pleasures of the senses and is able to give up the pursuit of wealth and turn his attention to the realm where everything serves spiritual uses. God-men possess the ability to project images to ever so distant places, and into the conscious radius of other intelligences by means of thought forms, creating a tableau which, when translated,

conveys its true meaning. This is celestial language.

On earth man's actions are his writings. By putting his thought into action he expresses and records it in the book of life. This book is always open before the ones who dwell in heaven. Knowing this, man should walk very carefully while sojourning in the flesh, and build unto himself, thru unselfish deeds, and pure thinking and living, a habitation of peace and harmony in the realm of spirit, thus possessing while on earth tranquility of mind and equilibrium of body. In order to attain to this state, one should avoid anger, for it is a poison; never be offended at what another may say; pursue quietly one's own development, irrespective of any person or organization on earth. For no organization can save man or condemn man; man is his own savior and executioner.

There are two paths in life and two classes of men. One path is very narrow and but a few solitary travelers are found upon it; the other is a wide road frequented by a great multitude who are seemingly traveling in circles and getting nowhere, for they always return to the point from which they started. Those who walk "the narrow way" possess a vision of a greater world, a world governed by Use, and filled with love and peace and constant communion with the spirit of truth. Being awake to the world of realities their life upon earth is one of contemplation. Such individuals are a witness of two realms—on one side is the body, necessity, natural law, causality, and physical facts; the other is mind, volition, freedom, and moral law. Thus man finds himself between two spheres, and, like the Savior, he is posited between two thieves; because strict attention and attachment to either defeats the aim in being. Real life in endless being is use, non-attachment to persons or things, and in becoming a witness. Being a witness, the soul opens up to the panorama of cosmic events, and the unfoldment of worlds, spheres, and universes.

Man's life depends upon the proper understanding of his relation to God and to the world at large. The world at large is the continuation of Adam's fall, the sower scattering the seed to be pollenized by sources unknown to the race; and reason affirms that mankind is a unit, spiritually considered as one man, subject to cosmic laws little understood by the race; the individual soul which takes possession of the diminutive form of flesh, born thru generation, as an offspring of the psychic realm which has innumerable chambers containing entities of different psychological development, unless it is of a high order, is unable to assimilate the altruism of the Christian doctrine which calls for integration of all those who are willing and able to overcome the animal tendencies which seem to grow and thrive in the flesh, and the forming of a large body of people functioning as one man.

The animal man never rises above the sphere of his sensuous desires. He has no other inclination but to follow the impulses which arise in the flesh, and has not the capacity to compare ways and methods of life which may be more useful to his being. It is only when we contemplate the spiritual man that we find present in his constitution the spirit of discrimination impelling him to seek not only a physical equilibrium but also to reach out for mental and spiritual knowledge. Since the spiritual spheres are not perceptible it is evident that man has within his being some monitor causing him to make efforts to divine the Source of his being, and form a culture or system, which, as a bond between him and the unseen cause world, gives him hope of reaching endless, conscious being.

Religion was never invented by man. It was in every instance introduced by a superior agency to the consideration of a people in accordance with the capacity of the populace to understand and to utilize the importance of

rituals and ordinances which portrayed under symbols the actual truth. Since there is but one God it follows that there is but one true religion, only one way that leads to unity of man with Divinity. Man's religious views are steps leading to a certain altitude of spiritual arcana. The higher he rises from the animal and psychic influence the brighter and more sublime becomes his conception of Deity, until thru perfect unity man himself becomes divine.

The reputed messenger in Judaism was Moses, to whom God appeared in a burning bush. This, the initiate knows, signifies that the vision occurred not in a literal, natural sense, but was cognized by Moses when his creative forces were in full and active transmutation. It was a psychic manifestation and led, as history attests, to the establishment of the Jewish nation and a religious cult which in after years blossomed out in Christianity in an entirely different light. The God of vengeance, severity, and death became a God of love and immortality, and all this because in Christ the animal man dies and in his stead arises the new man whose interior is fully divine. Now, since this transformation foreshadows the ultimate destiny of mankind, it is clear that the path of the Redeemer is the only true religion which leads to unity with God, and therefore all religious cults which exist upon earth and do not coincide with the real meaning of his atonement are void of the truth, and worthless to him who seeks the path leading to immortality in form and function.

The spiritual man lives in a realm of use, beauty, order, harmony, and peace. He may inhabit a form of flesh and realize the dreadful condition reigning in the kingdom of man and surrounding him on all sides, yet within his conscious being he knows of a different world existing in the sphere of truth, and destined to descend into

the race as soon as there will be found a sufficient number of individuals who have overcome the evil of ignorance, and reached a control over their animal nature, and found peace within their being.

To construct a State requires more than one individual. A State, like the individual body of man, is made up out of many diversified functions, and to be perfect in all its appointments must be governed by one spirit and not by many. This spirit must be self-governing and self-conscious. It must not be swayed by passions of body or mind; it must be trained in the emotional nature in the sublime; it must be unattached to the sordid aims existing in the world of phenomena; and its intelligence must always be in communion with the spiritual will. In a world where one spirit governs the lives of thousands of individuals there is no procreation of physical forms nor tendency to perversion of the function of life. This can exist only where individualism holds the mind of man bound down to the narrow radius of a sensuous life, personal aims, and attachments to perishable things. In a spiritual world where the Spirit of God operates equally in each member of the social structure, each individual receives thoughts and aspirations every day directly from the Fountain of truth. And since extension of the supremacy of the Infinite and concentration in unity is the object and aim of all divine, spiritual, and psychic action, it follows that the student of the secret way should exercise his powers for the good of his people, and thereby assist the great work of Regeneration. In a spiritual State all factions and all individuals are united upon a vital basis, and sustain a communal relation governed by altruistic principles, and functioning as one man exactly as in the body of the individual, diminutive man the functions of his organic structure contribute their special gifts to the well-being of the man as a whole. However,

with this difference—the individual, being under the dominion of the sexual passion and love of self, dies; the larger body of people, functioning as one man and possessing full control of the life-giving function, lives forever!

On the physical plane in the kingdom of God all material things serve spiritual uses; and all products of nature, man's labor, art, inventions, scientific facts, exchange of commodities, their distribution, in short, every known and essential activity of man that is found in society, is common property of the State. For the State is one Body, one Man, governed by one Spirit which is God. The kingdom of God as a State is the work of the Creator in contradistinction to the kingdom of man which is the work of nature. God's State is based upon Regeneration, where men are never born and never die; while man's State is founded on generation, in which men are born, live for a short time in darkness, then die.

True altruism advocates communal ownership of land and capital, of natural wealth, such as coal, oil, metals, timber, etc., and of all other products or goods produced by man's labor. Man's physical structure is communalistic in the full sense of the word. The body is composed of diversified, functional cells, serving different uses and drawing from the blood the necessary life-energy to do their different work. In this community the soul is the presiding genius. Society, when organized according to a true communal order and submissive to the will of God, is likewise composed of individuals possessing diversified gifts and abilities. In that State the fruits of man's labor are not confiscated, but the individual himself contributes his labor, talents, and goodwill to the State of which he is a member, receiving in return everything needed for existence.

The State, therefore, is a biological institution. Those

who compose it are men who have gained their rational, mental equilibrium; and having overcome the tendencies of the lower, animal self, they utilize their organic structure for life and not for death. This each accomplishes thru conservation and transmutation of the seed. Since the new man is governed by the Spirit of God the State has no king nor outward ruler. It is a pure democracy. In it there are no armies, police, jails, asylums, nor statutes of law in books, for property being vested in the State no individual claims anything as his own unless it be personal necessities which no one else can use. Work is allotted according to need, and the ability of the individuals. All manner of industries exist in that State, also arts and mechanics, and institutions of learning. No one pays rent, profit or interest. Daily existence is divided into physical, intellectual, and spiritual work. Those who have made attainments in spiritual arcana are oracles to those who lack affinity with the spheres of mind and spirit. To facilitate interchange of opinions and experiences in the higher life, and in order to discuss pertinent matters touching the welfare and needs of the Community, members meet as often as occasion arises.

In this kingdom life, or consciousness in being, is turned into spiritual uses. Man's conduct in the new world is characterized by a desire to serve instead of to command, and since intelligence is the attribute of every member there is no embarrassment in performing any task which may come to any one in that State. These people are the true "called out and chosen," because each in himself is led by the Spirit of God, and discovers that it is impossible, among the unregenerate Jews and Gentiles, to carry out the dictates and methods of life brought to light by the Lord; but in this collective group or community it is easy to harmonize the spiritual, intellectual, and physical life of the people of God. The true

Esoterist knows that his ethical standards are irrevocably opposed to the competitive and tyrannical system prevalent in the kingdom of man. And therefore, sooner or later there must be formed a center, where, in time to come, the greater Body of the LORD will appear.

"And this Gospel of the Kingdom shall be preached in all the world for a Witness unto all nations, and then shall the end come."



The Perfecting of the Will

BY GLADYS M. ROBINSON (England)

 * T *
 * *
 * *
 * *
 * *

 HE present enthusiasm for Will-Training and Will-Development shows that a vague knowledge of a great and hitherto largely unknown power is slowly filtering into the public consciousness. The discovery that will power may be used to help in the gratifying of desires, and that it may be employed to attract success in business and social matters, has opened up new channels of thought and activity.

Now, the will is the great agent in all forms of practical magic, black or white; it is the power of determining the direction in which the forces of accomplishment are to be sent, and, as such, is the very mainspring of action, therefore it would seem that the present movement is a movement in the right direction, and that man may eventually have within his grasp tremendous possibilities by which he may change the face of the world. Such, indeed, is the claim of those who erroneously invest the separated will of man, which is in its essence Selfishness,

with the power of the Will of God, which in its essence is Love. For there is but one Will in the universe, and that is the will of the Father, compared with which the will of man is as powerless as the drop of water is powerless to stay the onrush of the mighty ocean.

There is but one way in which we may learn to know this Will, and that way is by losing all sense of separateness and yielding ourselves entirely to it. If we set ourselves to live for the gratification of our own private desires, and to concentrate all our energies to that end, we show a great ignorance of the meaning of life, and a great blindness in the face of overwhelming Light. For the truth is that man's will was given him only that after long and painful experiences he might freely yield it up to the Giver. There comes a time in every life, however outwardly successful, when the man or the woman becomes aware of the futility of man's laws and schemes when they oppose the law of God; this sense of crushing defeat may last only for a moment and afterwards be forgotten, or it may become a turning point, a great crisis heralding what might be called the Great Renunciation, or more truly the Great Liberation.

After the night of darkness, during which the separated will relinquishes all that has hitherto seemed to it reality, there succeeds a dawn of unparalleled wonder. Then it is that the man realizes that in losing everything he has gained everything. He has lost petty personal power to become at one with the Power of One who creates and sustains the universe; he has relinquished man-made laws that have proved their imperfections, to become one with the Law of Life. He finds that not only is he one with the Will of God, but also with his Love. Such a state is attained only thru patience and denial, for it means the transferring of the center of our being from the material and limited to the spiritual and

unlimited. We are not required to neglect our obvious duties in the physical world, but we are to cease to identify our highest interests with them, and we are certainly not to devote our will to the attainment of worldly success.

We are spiritual beings whose business it is to perfect our spirituality, and if this world is a step in our pilgrimage, have we not failed in our mission if we identify ourselves with the instruments of sense and mind? It can not be too often asserted that the physical world, and all the objects therein, including our physical bodies, are to be regarded not as masters but as servants, yet how often is man the slave of his own passions, be they for lust, for fame or gain. When man learns perfect self-control and purity, when he knows not what to will of himself, he surrenders himself to God, because he has realized his own impotence, and the impossibility of his unaided plans attaining success. In this state, when he has truly "become as a little child," he finds himself one with the Great Will that directs all the laws of nature; he finds himself gazing upon vistas of wisdom, the existence of which he had formerly never believed possible; he finds himself master tho he knows that he still is servant of all.

In the case of the consciously or unconsciously separated will, man, in bondage to the senses and to transitory forms of enjoyment, strives with all his puny strength to stay the Great Will of Love, which provides equally for all, and has no use for the miser's hoard or for any other species of congestion, since its nature is to give, asking for nothing in return. There is only one end to the separated and truly undeveloped will—it must either give itself up to find itself, or it must be swept away.

Once we have identified our will with the Will of our Father, we find that we have control over all lesser wills,

and that we have found a Source of unlimited power to sustain us thru every trial, yes, even thru crucifixion; we find that the will for sense gratification is subject to us, that unruly emotions are stilled, that unbalanced thoughts trouble us no more. But we do not seek union with His will because of the power with which it invests us, if we are true disciples we seek it only because our highest love is directed upwards to His throne. The Master said, "I seek not mine own will, but the will of the Father which hath sent me," and again, "Whosoever shall do the will of God, the same is my brother, and my sister, and mother."

●



THOUGHTS.—WHAT will be the result to you, or the effect upon you, when the thought you have just sent out returns to you? Thoughts fly like birds to their object; and they return to their sender. And when they return they bring with them not only that quality with which they were sent, but also they bring with them that which they have gathered on their journey. So we ask you: What will the thought that you have just sent out bring back to you? Will it bring peace? If it went out to make peace, then it will bring peace. But if it was a thought of condemnation, it will return to you bringing its burden of condemnation. If you send out a thought of evil, so surely as the sun rises and sets, will it return, bringing with it the evil you have sent out from you. This is the meaning of the term stated by the wise ones, "Think no evil." For a thought sent out is a vital force which acts upon the person thought about, and then returns to the thinker to react upon him. Therefore the truth of the saying, "Evil comes to him who thinks evil."—E—.

Dreams

BY H. E. BUTLER

(Reprinted from "The Esoteric" of November, 1895.)

HERE in the foothills of the Sierra Nevada is one of the most picturesque scenes that Mother Nature produces. While there is always a fresh breeze during the long summer, yet the weather is warm, and the hills become dry and brown where they are not covered with manzanita, chamiso, oaks, and pines. Toward the close of the summer, fires begin to travel over the hills in different places, and the hills become somewhat obscured by smoke. This year, during the first week in September, we were visited by a three days' rain, that is, "the early rain" which comes here in the fall, as in Palestine, came much earlier than it has ever been known to do before—so say the daily papers. And when it had past, and at dawn the heavy clouds had broken, the sun came up with all its usual, genial warmth, its luxuriant beauty intensified manyfold, and the air so clear that there was no obstruction to the eye in seeing the most distant objects. The leaves of the trees were bright and glistening; all nature was bounding with joy. Even the trees seemed to have something akin to human consciousness. The air seemed to be filled with a vitality and vivacity that lifted the chest and expanded the lungs involuntarily. Even the pores of the skin seemed to open and drink in the nectar of pure life. There was an intangible something that seemed to circulate thruout the

entire system as tho it were but a shadow and this invisible *veil* was the real.

Had I fallen asleep before this rain came, and not awakened until it was over, then walked about these hills for a few hours and again slept, awakening to find the same conditions existing as before the rain, I should certainly have felt that I had had a most pleasant dream. Would anything in the interior consciousness have enabled me to distinguish between this experience and one in the sleeping state? What, then, is a dream? Many philosophers have speculated, and scientists have investigated with all their skill of experimentation upon this strange and yet unknown phenomenon.*

Nearly every one scoffs at the idea of there being anything in a dream, and yet he will admit that there are dreams of importance. It would be useless, however, to ask for an explanation of this contradiction. Knowing that much of the prophecies of the ancient prophets was recorded as dreams, and altho in many instances denying the significance of dreams, yet the Bible student believes that these prophecies are true and important. Nor does this incongruity of the human mind stop with the ideas relating to dreams; all the ordinary mental action is as incoherent and as indecisive as the dreams of the night.

Some of the Orientalists claim that dreams are the real, and that the waking consciousness is the dream. Now, we deem it important that the Esoteric student know the real from the unreal. In order to distinguish between these, it is necessary to answer the inquiry as to what is consciousness. It is found that, when a man is put under hypnotic influence, the mind of the operator can transform his consciousness from the beautiful sunshine of the spring day to the frigid cold and storm of winter, and vice versa, and that these conditions are as real to

*Read the article, "Dream," in the Encyclopedia Britannica.

the subject as those which appear the opposite to all others. This reversing of a man's consciousness has the reality of a dream to him. So then we find, in one instance at least, that the thought of another mind can produce a dream. Again, if we sit down quietly, and, forgetting our surroundings, muse upon certain conditions, our mind becomes all absorbed in them and we are really having a dream, because the consciousness is transferred from immediate surroundings to something of the past or to an ideal of the future.

Persons living the ordinary life of generation have but little or no control of their mental action; and when they fall asleep, the thought spheres in which they have been thru the day, or the experiences that have made a deep impression upon the mind in the past, are recalled, re-experienced, and the imaginative mind is therefore set to work and forms other experiences as a sequence of the uncontrolled musings of the intellectual faculties. Or, if the digestive system is disordered, gases will form on the stomach, chemical changes will take place in the food unaided and uncontrolled by the digestive system, and the spirit of life that is liberated from the decomposing substances in the stomach will chemically combine and form grotesque or picturesque images upon the mental vision thru its action upon the physical brain organs or upon the solar plexus, because all thought process is that of imagination, imagery.

This faculty of forming all life substances into the image or form that they would naturally take if under the influence of growth and development in the material world, is the leading characteristic of the human mind. That mind is the image of God. We read in Genesis that God made man in his own image; and God created the world by a word, that is, by a thought imaged forth and sent into nature. Every vegetable, tree, insect, animal

and man occupies the form that expresses the character and quality of the life forces that animate it. In this respect the earth and all that grows upon it are no less filled with imaginative or formative powers than man; and from the consciousness of the Creator, who produced all things that are by the potency of his thought, the world and all things upon it are a psychological dream, and will remain in this condition until intelligence becomes organized and embodied, and is thus capable of lifting itself out of and above this dream state, and of becoming conscious of the mind and, consequently, of the consciousness of Him who thought all things into form and being.

In this we have before us a most gigantic dream, and from it we may learn something of the lesser dreams of our own mind powers. For God being supreme, the Mind from which all mind originated, and the Will from which all power emanated, is the only real; and his manifest powers are also real, even tho the consciousness of God the Operator may dwell in another and a higher realm. Now, the soul and consciousness of man are made up of the experiences obtained in this world; therefore they are always susceptible of being set in motion by any of the forces active in the physical or metaphysical realm, and when they are, if the physical body is in a semiconscious state, it produces a dream. Such dreams are no more than the ordinary imaginings or musings of an active mind.

There are, however, souls in whom life has reached a degree of perfection in the world of cause next beyond our present one of effects, whose business it is to guide the affairs of this world in accordance with the guidance which they receive from that world of cause which lies next beyond them. These, when some important event is to take place in human life, draw near to the individual who is to be the principal actor, and so vividly impress

upon his consciousness the things that are to come, that when he awakes, he finds himself under the influence of a dream from which he cannot extricate himself, no matter how skeptical he may be in regard to these things. Really, if the truth were known, it would be found that dreams have done more to shape human destiny than reason has ever done. Reason has been but the mechanic to bring into physical form and expression the plans that dreams have suggested. Many of these, however, have been day-dreams; but they were dreams, all the same.

But to talk of the phenomenon is not explaining what the dream really is. No one can know this from actual analysis except those who have gained some attainments in the regenerate life. It is true that there are those, who, to all external appearances, live in the ordinary sphere of life, who have lived so nearly in harmony with nature, that they have some consciousness continually whilst sleeping, and are able, to a certain extent, to analyze and know what a dream is; but the true Esoteric student gains a condition in which he is a conscious spectator of all that takes place during the sleeping hours. Such persons can go into the dream state at will, and at almost any time. To them this condition is found to be a total abstraction of the mind from the body, so that it is entirely forgotten, and the only consciousness is in thought—not of the brain, but of the soul. It is a kind of thought that seems to act involuntarily, and, unless guided and controlled by the intelligence, it will either go on carrying out the result of experiences of the day or of those experiences relating to something that the dreamer has read, heard, or known. In the work of following out these thoughts, he will invariably be led either into the speculative or prophetic realms.

If the soul is still bound to a certain sphere of duties which allies it to this world, the dream cogitations

will be troubled by the world of thought. This, of course, will produce grotesque and unpleasant experiences. And, if the individual has innate inclinations to the prophetic, he is apt to see events that are to take place in the future among the people. If his sympathies and loves are still bound to friends and relatives, he will foresee unpleasant events, accidents, etc., among them. If, as in the ordinary walks of life, his sympathies are still linked with a class or kind of people, then the prophetic musings will see events, disasters, etc., that will come to that especial class. But if the sympathies are abstracted from all personal loves and staid upon God, then, in this dream consciousness, the individual will enter the world of cause like to the one in which his sympathies and attainments have adapted him; for all producing causes that find expression in the material world are, so to speak, an ocean of mind, either immediately surrounding the planet on which we live, or as limitless as space. From this world of mind, the soul in this state gathers and formulates whatever it finds; and it finds that which sympathy and love cause it to sense and inspire. Now, in the dream musing, a person who has risen into this higher realm may see and experience many events that will take place in his own life, in the life of others, or of nations, months or even years later. So it will be readily seen from the above, that, while such dreams may be prophetic, yet they are exceedingly unreliable as a guide in life.

But the Esoteric student has another experience in the dream-state, in which he is inclined to place perfect confidence because experience always bears it out. While he is lying in the ordinary dream-state, which is the musing of the soul, he suddenly finds himself in an entirely new condition in no way connected with the line of thought that has been going on, actually abruptly interrupting all the consciousness that he had had up to that

moment. He knows that there is being given him a soul vision that is of importance in his life. Thus in that inner consciousness, as we term it, he knows things just as we know them in the external or physical. For instance, if you were out walking alone, enjoying the beauties of your surroundings, and should suddenly come upon a person or persons engaged in some deed of horror entirely different from all your thought and environment at the time, you would be very conscious that something was taking place with which you had nothing to do. You would say that it was a tragedy of which you were a witness, and should you go into court and swear to what you had seen, all would accept your evidence as truth. Now, every one has dreams that impress him with the same degree of reality. Of course, those not living the regenerate life know no reason for such impressions; but the soul within them knows that the Creative Thought has centralized upon them, and its power being superior to all other powers, therefore these events will take place.

All the realities of a cause world are in thought; and the Esoteric student—as did the ancient prophets—becomes familiar with this world of thought and with the people that inhabit it. He knows that when a messenger is sent to him to inform him of things to come, in order that he may be prepared for them or may prepare others, he does not always see the messenger, and when he is permitted to see the angel, the angel does not talk to him as men talk to men, telling him of what is to occur. Instead of this, thru the psychic power of the mind, he images it forth before the mental vision, either in symbol or in actual experience. He knows, too, that all messengers sent to him act purely upon that inner realm of consciousness. One illustration will do for thousands of experiences common to the human family: You are sitting,


perhaps, conversing with some one, and you hear an electric bell. It sounds loud and clear. You stop, and looking around inquire of your friend, "What is that?" His answer will invariably be, "I heard nothing." Again you listen intently and get a message, clear and unmistakable. Then you begin to reason upon your mental attitude when the message came to you. The follies of the profest wise ones of the land rush over the intellect and you say, "I thought I heard it, but I did not; it was but imagination." That is true, but why did you imagine it?

You may be busily engaged in reading or writing, and there comes before your mind an image, clear and distinct, or your name is called, or intelligent words come to you. Truly it is imagination, but can this thing occur without a cause?—Certainly not. And one who is living the true life soon learns to know that when his mentality is not in a condition to form such pictures, words, or whatever they may be, and yet they come, there must be a mind outside of his own which has produced them. By careful thought and analysis of every sensation, feeling, and emotion of his own body, mind, and soul, he soon reaches the condition referred to by our Lord: "My sheep hear my voice, and I know them and they follow me, and strangers will they not follow; for they know not the voice of strangers." It is only by experience that one knows the voice of a friend, or even a child the voice of its mother; and it is only by experience that those who enter the realm of this inner consciousness can learn what is reliable and what is not.



Briefs

BY GEMINI-TAURUS

OOD FRIDAY—It is Good Friday, and the thought comes: I wonder how many there are who realize why the Lord Christ died. "He died for our sins," we hear the people exclaim. Yes, he died because of our sins. What do we mean by the term, "our sins"? The word "sin" means, to miss the mark. Because we mist the mark, the Lord Christ died. And why? What was the mark we mist? As an archer aims an arrow at a mark, so the Creator, in creating man, aimed at a certain ultimate for him. And the ultimate that the Creator aimed at, was that man should become like himself. Because we are not yet like our Creator, up to this time we have mist the mark. The Lord Christ died to show us the power that God has given to man. And that power is that man can overcome the power of death; for in becoming, developing, into the likeness of his Creator and taking the dominion over all the earth, he gains at the same time power over death. And so the Lord Christ entered the realm of death, declaring that his purpose was that he might conquer death; for he declared that his purpose in laying down his life was that he might rise again. He entered the realm of death that he might conquer death. And in effect, he said, "I am going up to Jerusalem to permit the people to kill me, and three days after that I shall

rise from the grave. I shall conquer death and rise from the grave to prove to you that I have power over death."

LEARNING OUR LESSON.—AS a child in school, who can not or will not learn its lesson by its own efforts or by the help and admonition of its teacher, must some day learn that lesson thru the urge of the scorn and contempt of its fellows because of its failures, so man, if he will not learn the lessons of life thru his own efforts at self-analysis and self-restraint or from the admonitions of his friends, must finally learn those lessons thru the urge of the biting lash of the enemy. For the lessons of life must be learned.

BRICKS.—A BOY set up a lot of bricks on end close together in a row; then he pushed over the first brick, which falling against the next brick knocked it down, and in turn the second brick falling against the next one knocked it down, and so on this continued until all the bricks were down. So it is with the evil actions of men, who, when evil comes against them, strike blindly, returning evil for evil, and thus maintaining the evil, it matters not if that evil sent out is but a thought, a feeling, an emotion, or an action. Thus the evils in the world are perpetuated.

Again the boy set up the bricks in a row; and again he pushed over the first brick. This first brick fell against the next one and it fell against its neighbor. But finally a brick fell against one that refused to fall. It quivered and shook, but it remained standing. And the rest of the row of bricks being thus protected from any further force, remained standing, undisturbed. As this brick nullified the force that was sent against it, and did not in

any way send it against another, so we perceive it is among men. He who receives an evil force, some wrong done to him, and does not return it in any form to send it on its way to repeat the evil, has destroyed that evil force; for, having spent its power upon him, it has lost its power. Thus only can men overcome the evil that is in the world and earn the right to dwell among the just. And it is written, "Blessed are the peacemakers, for they shall be called the children of God."

ATTACKING THE EVILS WE SEE ABOUT US.—IN this our day it is a common thing for religious teachers to attack the evils they find practised by those about them, but we do not remember that the Lord Christ ever attacked practisers of any evil save only those who posed as teachers of spiritual things. These he denounced in unmeasured terms of condemnation, for he said they not only did not keep the law themselves but they did not teach the truth. The reason they did not teach the truth was because they did not put into practise the things they essayed to teach, and so not having gained a knowledge and an understanding of them, they could not teach the truth; because they did not have it to teach. Certainly we will all admit that until one gets a knowledge and an understanding of a thing that one is not qualified to teach concerning that thing. Perhaps we are all of us to a certain extent teachers of others, and it is well for us to consider to what extent we are qualified even to make the statements that we do make. If we say to others that such and such is true, and we have not proved that it is true by living according to it, may we not soon find ourselves to be but "blind leaders of the blind," who shall "fall into the ditch" together?

Some may feel very much comforted by the thought

that they have taught others of the things of the kingdom of God, but, as we learn from the words of the Master, that may avail us nothing: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you."



Letters

Columbus, Ohio. Aug. 17, 1920.

Bible Review.

Dear Friends:

I received the little books, "Practical Methods to Insure Success," and have sent one to Shepard, Ohio, one to Chicago, one to Detroit, and the rest I have still before me, but will send them out to do their work. I am enclosing one dollar to help you in your missionary work. It is the real service to humanity, and I hope the reward is already being made apparent to you as it is to me.

So long as I sought appreciation even, I received none. Now that I serve for His sake, the reward is great. Persons tell me they feel well when I enter their houses. It is because I am simply an instrument now, and allow the Divine Intelligence to use my efforts for the good of the whole. I have paid the price, and when we do that, we do receive the LIFE IN MORE ABUNDANCE. Many times I felt, What is the use? Now, that is all over. I know when we are discouraged it is because we are refusing to learn OUR LESSON. We want to serve the Master, but we rebel at the training process.

I am sure you are training men and women for the

New Era—men and women who can truthfully say that in Christ all things are made new. I daily ask the Father to GLORIFY me with his HEALING POWER, that I may GLORIFY HIM. That is my daily prayer, and I never enter a sick room without saying it.

There are so many people crying out for the new life, but there are not enough people who LIVE THE LIFE. There are plenty who PREACH, and the world is sick and tired of preaching. But we must not condemn them, we must do our part, and if we continue to do that, God will plant his seed thru us, and in time the harvest will be ripe.

I hope you will continue to do your part, and some day you will see the results of your effort. Peace be with you.

Always your friend, H. S—.

Answer.— . . . We are glad that the reward of your efforts appear to you, for that is certainly an encouragement to continue the efforts to accomplish in that direction. And it is very evident that in the effort to do something for others there is need at times for the perception that something is being accomplished in that direction.

Your experience that so long as you sought appreciation you failed to get it, is, we believe, the experience of all who do so. Unhappily those who seek appreciation, usually, if not always, seek the appreciation of their fellow-men, and that is of no avail. To obtain the approval of our Father in Heaven is something that few seem to seek, but that is certainly of the greatest value. The consciousness that we please God is very precious indeed. We perceive that those who seek the appreciation and approval of others are very likely to fall into the habit of depreciating others, and that but adds to the evil. In the Bible we read, regarding the woman, "Let her own works

praise her in the gates." Yes, if we could only be content to let our works speak for us, then we would not be tormented with the thought that other persons do not properly appreciate us and our efforts. It seems to be even as your statement implies, that God gives to us that we may give to others. And when we can be happy in giving to others, giving that which is of real benefit, then we shall be happy indeed, for we believe that to be the will of our Father in Heaven concerning us. It is written of the angels: "Are they not all ministering spirits?" And we believe that the greatest happiness comes to those who unselfishly minister to others' needs.

To rebel at the training process thru which we have to pass is natural, and unhappily we all do it more or less; but the lesson of life must be learned and the sooner we perceive that fact and bend our energies in that direction, the sooner will life be worth living.

The world is tired of that kind of preaching given it by those who think to teach others but who have not themselves learned the truth. But we believe that when one who knows a truth speaks that truth at the right time and place, it will convince the hearers and be acceptable to those who desire the truth, but it may cause those who do not desire the truth to fight in anger against the teacher, even as in the case of the Lord Christ.

Truly there are many crying for the new life; but we believe that only those who have purified themselves before God, so as to be able to receive of him that "bread from heaven" which the people need, can give to them that which will satisfy them. When Jesus fed the multitude the disciples gave to the people, but only as they received from him were they able to give, for they had nothing of themselves.



Time of Cusp Transits.
Washington, D. C., U. S. A. November, 1920.

Body	Enters	On day	h.	m.
☾	♈	2	8	30 a. m.
"	♏	4	11	56 a. m.
"	♊	6	5	17 p. m.
"	♍	9	0	42 a. m.
"	♈	11	10	19 a. m.
"	♏	13	9	55 p. m.
"	♊	16	10	38 a. m.
"	♍	18	10	29 p. m.
"	♈	21	7	37 a. m.
"	♏	23	0	53 p. m.
"	♊	25	2	51 p. m.
"	♍	27	3	4 p. m.
"	♈	29	3	25 p. m.

☼	♈	22	9	8 a. m.
♂	♏	18	4	55 a. m.
♀	♈	4	4	20 a. m.
"	♏	23	3	20 a. m.
♁	♊	6	7	32 a. m.
"	♍	12	1	11 a. m.
"	♈	17	1	47 a. m.
"	♏	21	8	7 p. m.
"	♊	26	6	37 p. m.

On November 1st.

♂	is in	♈	4°	27'	48"
♂	" "	♈	16	54	22
♂	" "	♏	4	23	46

Time of Cusp Transits

Washington, D. C., U. S. A. December, 1920.

Body	Enters	On	h.	m.
		day		
☾	♊	1	5	37 p. m.
"	♋	3	10	43 p. m.
"	♌	6	6	43 a. m.
"	♍	8	5	2 p. m.
"	♎	11	4	52 a. m.
"	♏	13	5	31 p. m.
"	♐	16	5	55 a. m.
"	♑	18	4	21 p. m.
"	♒	20	11	13 p. m.
"	♓	23	2	6 a. m.
"	♈	25	2	5 a. m.
"	♉	27	1	9 a. m.
"	♊	29	1	31 a. m.
"	♋	31	4	59 a. m.

☼	♎	21	10	9 p. m.
♀	♏	12	1	4 a. m.
"	♐	30	8	37 p. m.
♄	♑	2	8	54 a. m.
"	♒	9	4	7 a. m.
"	♓	17	3	27 p. m.
"	♈	27	7	5 p. m.

On December 1st.

♂	is in	♊	8°	18'	27"
♂	" "	♋	6	46	47
♂	" "	♌	17	56	35
♂	" "	♍	4	43	4

BIBLE REVIEW

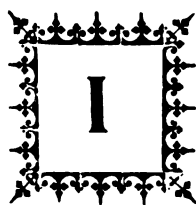
VOL. XVII DECEMBER-JANUARY 1920-21 No. 5

Bible Reviews

BY H. E. BUTLER

X.

(Reprinted from "The Esoteric" of March, 1891)



IF man desires to cultivate and develop his own faculties he can do so only by complying with the laws of the creative mind; and, as God never changes, therefore whoever will apply the means will obtain the results. It is just as easy to become a great "master" to-day as it ever was, with this single exception, that materialism is so predominant in the world that teachers of these great truths are not accepted; therefore they remain in their seclusion, and teach only those whose minds are receptive to mental impressions from them.

Isaiah referred to the closing period of this dark age in the following language: "And though 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" (Isa. xxx. 20). This implies that the true teachers were removed from the people, and that they did not see them, but at the time here referred to by the prophet, they would be

allowed to see them. It also implies that these "priests of the most high God" will be among their people; for this chapter is a prophecy of the time in which there will be a people gathered out from the world where they will conquer all the evils, and then these high and holy teachers will dwell with them.

* * * * *

Genesis xv. 1. "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield and thy exceeding great reward." This manifestation is called a "vision," but it does not tell us what form, if any, was seen. The word implies that he saw some one who represented and expressed to him the *thought* of God; but notwithstanding this, Abram questioned. He wanted something tangible and practical. There are too many of us who, when something comes to us from the Spirit, are apt to accept it as all right, without any idea of the practical value of the thought, except that it is wonderful because it comes from the unseen. Such persons are often deceived, for the high and holy ones will not impart great truths for the mere gratification of the love of the unseen and wonderful. Reason demands something useful and reasonably true; therefore—

Verse 2. "And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?"

Verse 3. "And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir."

Verse 4. "And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."

Verse 5. "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou

be able to number them: and he said unto him, So shall thy seed be."

Verse 6. "And he believed in the LORD; and he counted it to him for righteousness."

This would seem to be all convincing that Abram was fully satisfied, and that his faith was complete in the word of the Lord. But no, Abram was a thoroly practical man, and wanted some further evidence of the truth of the statement. He was not a man of blind faith, as some would have us think, so the word of God said unto him, "I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." (verse 7.)

Here he comes to Abram with authority and identification of himself. How many of our Christian brethren would think it sacrilege to question any further? But Abram did not; he wanted two witnesses before he was satisfied. "He believed God" enough to open his heart and make known his complaint. He did not spurn Him, feeling that he had been deceived and misled, notwithstanding the long delay of the promise, and the apparent impossibility of its fulfilment. So he questioned him further, in verse 8: "And he said, Lord GOD, whereby shall I know that I shall inherit it?" As much as to say, "You may know this, but I do not; I have only your word for it, and I want some evidence more than your word." He questioned honestly; he felt he had been obedient; he had done his part faithfully; therefore he felt he had a right to question even the word of God. He knew enough about the power of the Spirit to realize that it could make him know it from an inner consciousness. He knew words were deceptive, and that if it was indeed the word of God it could produce a condition in him that would cause him to know it for himself; he knew that God could reflect upon him His own consciousness, so that he, Abram, would know as God knew, and, that God knew

and foresaw all the events connected with the history of his children. God was not displeased with the demand of his—servant?—no, his SON. In place of displeasure being exprest at this skepticism, it pleased God. It was an evidence that there was no danger of Abram's being deceived by low, earth-bound souls. He was a man of thought and reason; he had a mind of his own, and was not going to accept anything unless he had good and sufficient reason for it; therefore, even God could say of him, as he did, "For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD" (Gen. xviii. 19). Yes, such a one can be trusted in places of trial and of important trust; whereas those who are too ready to believe can not be relied on anywhere. We must know for ourselves, and we have a right to demand even of God to make us know. But, along with that desire to be certain, there must be that thoro truthfulness in our soul, and childlike desire to know the right and to do it. Abram had that, therefore he received the following message:

"And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon" (Gen. xv. 9).

These were symbols of principles of which they were the embodiment. The heifer is the domesticated, animal life-giver—the maternal nature, in a docile, obedient condition before the superior will. Three years is the period of maturity in the regeneration (see *ESOTERIC*, page 166, Vol. 1). The she goat is the embodiment of the wild "nature spirit," and the maternal of that branch. Herein were symbolized the two mothers thru whom his seed was to be multiplied—Sarai, the true, domestic spirit of Abram's home, and Hagar, the wild and unassimilative spirit of service; also his son Jacob's two wives, Leah

and Rachel, who were the natural mothers of the twelve tribes. The ram was used as the symbol of the progenitor of that people. The turtle-dove is the spirit of love, and the young pigeon, of wisdom. These were not only symbols, but they were the embodiment of those principles in their primates.

Verse 10. "And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not." This is a custom in what has been called "Ceremonial Magic," and was used by all the Israelites many years after they became a nation (Jer. xxxiv. 18, 19), but of this matter we may speak more fully in the future.

Verse 11. "And when the fowls came down upon the carcasses, Abram drove them away."

Verse 12. "And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him." Whatever this deep sleep may have been, it certainly could not have been an unconscious one. Before one goes into the inner consciousness, usually there comes over the physical body a stupor and a feeling as if one were passing into a profound sleep. One who understands this will allow the body to be quiet, but will at the same time hold firmly to his real inner consciousness. Frequently the physical senses will all be in a sound sleep, while the mind is intensely awake and takes control of the physical body at will. Evidently this was Abram's condition, otherwise how did he see and know the following?—

"And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace;

thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full" (Verse 13-16).

All this came to pass exactly as it was shown to him. According to the record, he must have come out then from that trance state, as it might be called, altho it could not have been like a mesmeric sleep, nor like the trance modern mediums talk about, for Abram was alone, and was conscious of what he saw and heard.

Verse 17. "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces."

The sunset hour has been sung by our poets, and observed by all as a peculiarly weird, and even sacred, hour. It is the time when all nature retires into itself; the hour of the death of the day, when life closes its eyes in sleep and awakens in the spirit or soul world. At this most fitting time Abram received this remarkable vision. He was here made to know the thing he asked for; he had seen actually those occurrences that would come as God saw them. Now Abram was ready to believe without a doubt or a question. In the language of heaven (creation), light, fire, and life are nearly synonymous, but have different shades of meaning, according to conditions, color, brilliancy, etc. In this case he saw a "smoking furnace," which is the actual condition of the human body when ruled by generative passions. It is a fire burning (transmuting) the flesh to mind substance; and thus when passion rules the body it is a smoking furnace, and the mental condition is as dark as smoke. This was the first thing that passed between the parts of, or was born of, the heifer (loved wife, or Sarai) and the she goat (the Egyptian woman and unloved wife). This was the spiritual condition of the first nations of Israel. The second was "a burning lamp"—that is, luminous and bright, which

was to be the condition of the regenerate Israel. This is still in the future, only as prophets and seers have lived the regenerate life and have been illuminated thereby.

Verse 18. "In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." This covenant was more than a contract, for the same power that created the world and peopled it, had made conditions at this time that were sufficiently potent to accomplish the work.

There are many laws and principles that obtain in the invisible world, under what was once known as "ceremonial magic," which was the formation and intensification of thought forms. Sometimes the burning of flesh was resorted to, in order to liberate the substance of energy in it, take control of it by a strong will, and direct its course and operation. But this thought is too occult for the education of this people, therefore we will pass it by. But one fact is self-evident—that Abram was a regular recipient of spiritual manifestations, which came to him in the name of God.

Gen. xvi. 1, 2. "Now Sarai Abram's wife bare him no children; and she had an handmaid, an Egyptian whose name was Hagar. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai."

This shows their zeal for offspring. There was more reason for it on the part of Abram and Sarai than merely to fulfil their duty in the creative law. They were strangers amidst an inferior race of people, and their only hope for social pleasure was in their children. Besides, Abram was a soul devoted to the well-being of future generations, and they had been told by spiritual rev-

elation that his seed was to be a blessing to all nations, and Sarai was as devout as he. She was even willing to lay aside her womanly exclusiveness, and give her husband to her Egyptian maid for the sake of getting the promised children.

Verse 3. "And Sarai Abram's wife took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife."

After ten years they no doubt had begun to feel uncertain about the delay of the promises of the Spirit to them, as she was near the time to pass the menopause, and they were disposed to use any and all means within their reach for the accomplishment of that part of the work which they had come out from their native land to do.

Verses 4-6. "And he went in unto Hagar and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee. But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face."

This is valuable to show the prenatal condition of so remarkable a people as the Ishmaelites. It also shows a peculiar mental condition that always obtains when a man is in this way connected with two women. There is something in woman that at once claims a right to the man to hold and to control him.

Woman's nature holds a controlling influence over man's interior and intellectual nature; so much so, that the woman's interior soul nature affects directly man's intuitions, and also gives color to his reasoning mind.

There is not a man living but that some woman loves him and without whom he would sicken and die; because she is the protector and preserver of the object of her love, and thru her love is ever present with him. It is well known to all students of the more subtile forces of mind, that if one can call up the image of another in his mind, and hold it vividly before his imagination, he can impress his thoughts and feelings upon the person so held. Woman, as soon as she comes into the relation mentioned with man, takes the impress of his inner and finer nature, his true soul condition, and ever holds that in her mind; so much so, that whatever may be her feelings and desires, they are always reflected upon the man's inner self. There is always a weak side to the strongest natures, and it is that side of man's nature that woman loves. It is wholly from the intuitions that man succeeds in his pursuits in life, and if there is some fine, spiritually minded woman who loves him, she will give him fine intuitional perceptions that will insure him success in business; but if her nature is not in harmony with his disposition, then it will cause mistakes, and many failures in all he undertakes. Woman's nature is to man like the boiler to the engine, it imparts of its contents and gives power for execution. If the qualities of life and mind power are in harmony with his will, then all is harmonious; otherwise he will always be conscious of an inner opposition that will confuse his mind and make uncertain his decisions.

Woman is the life-giver. A good, healthy woman generates more life than she can utilize, and if she has no one to pour it out upon in the form of love, she feels oppressed, suffocated and burthened, and eventually it will cause diseased conditions of the body. It is because of this that we seldom find a healthy maiden lady who is past thirty-five years of age. Love is life in motion, and

it demands reciprocity, without which disease and death will ensue. Because woman belongs to the materialization of spiritual substance, man feels the soul hunger for that substance that she alone can impart. This is man's weakness because of ignorance as to how to receive that substance. He has been taught that the procreative act is the only way to obtain it; and woman, that it is the only way of imparting it. Thus both are conscious in themselves that there is something wrong; therefore dissatisfaction, jealousies, hidden plannings of deceptions, and many, oh, how many! evils arise here, because these laws are not understood.

The hunger of the soul is not for the procreative act, it is for a companion soul to whom to impart one's life thru loving caresses. The interchange that takes place between two true, loving souls, will supply all hungry longings, if the lower passions are controlled. Woman feels intuitively that it is the object of her life to hold, protect, and strengthen some one man, by thus imparting her life; therefore she will venture anything for the accomplishment of this. She knows that this can be accomplished only thru holding this side of man's nature; for in that alone is he receptive to her love overflow.

Thus woman's mental becomes directly allied to man's inner consciousness, and if a man opens himself to two women, he becomes immediately conscious that his soul has become the battle-ground for these two natures. If the wife is fine, she intuitively knows what has taken place, especially if she loves her husband; for she becomes conscious of the effort, on the part of the other, to take her place in his mental *sanctum sanctorum*, then unwillingly—sometimes—a struggle begins between them. Here, then, was laid the foundation of the continuous struggle between the seed of the bondwoman and Sarai's children.

Verses 7-12. "And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael [that is, God shall hear]; because the LORD hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."

Herein is one of the many cases where too much haste to do is made an instrumentality to harass, and annoy; not only thru the life of the parties to it, but to continue thru the life of a nation. The Ishmaelite was a constant source of annoyance and fear to the Israelites.

The question will arise, why should such a nation under divine supervision arise? Evolution is the law of God, and everything serves a use. There were qualities that such a people could call out of spirit and matter for the use of the future nations; and, at the same time, the constant struggle with the Ishmaelites developed in Israel new powers by causing the use of faculties that otherwise would have remained latent. If there were no adversities, there would be no conquests, no attainments.

(To be continued.)



Appreciation

BY ANNIE AMELIA MAYO

WE feel the truth of the statement that no truth has ever come to earth that has been so little appreciated as the Esoteric teachings. Why?

To appreciate anything one must know something of its value. A baby can not appreciate a fortune. He would appreciate a toy more. Humanity at large does not know the value of the Esoteric truths any more than the infant knows the value of the large landed estate that he may have inherited. The estate must be held in trust for him until the time arrives when he reaches maturity and is able to realize its value and take charge of it himself. Thus the people of the world appreciate more the things that belong to the childhood of the race—the fleeting things that perish with the using—and, like the infant, they need some one to hold their inheritance in trust for them until the time arrives, that they mature and can realize the value of their spiritual inheritance.

We would admonish all who seek to embody the truths set forth by the Esoteric doctrines not to look for appreciation. If they do they will receive a bitter disappointment. They will be as bitterly disappointed as if they were to look to the infant for appreciation for caring for his estate.

And yet it is both natural and human to look for appreciation; indeed one often finds it very difficult to work without it. Yet those who have striven to follow the teachings of the Christ wholly, have found that they

have had to work not only without appreciation, but have often had to bear bitter condemnation.

The Christ did not deceive his disciples concerning this fact, but just before he left them he prepared them for it, by warning them that the world would not love them. "If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the words that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also" (John xv. 19, 20).

Looking for appreciation and commendation seems to be planted in the innate nature of all. A very young child looks for appreciation and praise from those he loves. This desire for approval is often used by the wise parent and teacher as a stimulus to lead the child into the right path.

"As below, so above." Then why should not the Esoteric student receive his share of love and approval, especially when it would enable him to do better work? Why warn him that he will not get it? The Christ did not tell his disciples that they would not get love or appreciation, but what he did tell them was that they would not get it from the world, for the world loved only its own, and that they were not of the world. Altho the world neither received the Christ nor approved of him, yet "He received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased" (II Peter i. 17.) It is a comforting thought to know, tho we are not of the world, yet we are never alone, if we always do the things that please the Father.

If we always strive to please God and are not man-pleasers then is our reward sure, for nothing is hidden

from him; the smallest effort on the upward path, so small that it could never be measured by any human standards, does not escape the Father's eye; and the reward is sure, for "Thy Father which seeth in secret shall recompense thee" (Matt. vi. 4).

Fearing to do the thing that we know to be right is a negative way of trying to please the world and to receive its approval. Could the plaudits and approval of the world compare to the joy in one's own soul realized from pleasing God?

There is a sweet humility attached to the experience of pleasing God. There never can be anything of an egotistic nature, or love of self in this experience. Whereas the receiving of approval from men is often attached with grave dangers of creating egotism and pride, which always shut one away from God, and the consciousness of pleasing him.

Sometimes we are conscious of pleasing God by receiving an added influx of the Holy Spirit. Sometimes we are conscious of pleasing him, by receiving encouragement and help from our companions on the upward path; for God uses instrumentalities.

When we reflect that we are holding in trust great truths for the infant world, should we not feel a humility and a joy that we have been called to do our little part until the world reaches its maturity and can come into its spiritual inheritance? This thought may appear egotistical on the surface, but we know that we did not choose this work ourselves, but we were chosen to do it. "Ye did not choose me, but I chose you, and appointed you" (John xv. 16).

It is indeed comforting to know when we have met the disapproval of the world, that God chose us and appointed us to a work, and the work that we are able to accomplish will abide, for thus he hath decreed.

"The Christ" and "The Church"

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

✠✠✠✠✠ **E** VERY true disciple of Christ is longing with intense desire to see the Christ *manifested* on earth. The Christ is *truly here* in His Body, but he is not manifested to the world, and *can not be* until there shall be, as at the beginning of the Christian era, a real *ekklesia* or

BODY OF CALLED-OUT ONES,
for the idea contained in our word "church" is something entirely different to that of "ekklesia." The word "church" is derived from "*Kuriakon*," the Lord's House, which is connected with "temples made with hands" in which God is said *not* to dwell, but that the body of each believer is

A TEMPLE OF THE LIVING GOD;
and these temples are being builded together on the foundation of the apostles and prophets, "Christ Jesus himself being the chief corner stone; in whom an entire building, in process of being fitly conjoined together, is growing into a holy temple in the Lord," in whom we are also being conjointly builded into

A HABITATION OF GOD IN SPIRIT.
When this temple is manifested, then that wonderful prayer of Our Lord will be consummated "that they

MAY ALL BE ONE,
even as Thou, Father, art in me and I in Thee—that they may be one in us, that the world may *know* that Thou

hast sent me." This manifested unity will result in a world's salvation.

Now it is the *ekklesia* which is His Body. Not the *Church* of Rome or the *Church* of England, but the Body of Christ. "For the Body is not one member but many," and each member of the Body will be possest of one or more

GIFTS OF THE SPIRIT.

No member of this Body will be saying of others "we have no need of you." Some members will constitute the eye, others the ear, others the tongue, etc., and this Body will be compacted together in love, in such a manner that there will be a glorious harmony. The Body exists *now*. Its members are in all the churches, and a vaster number *outside* of the churches. But it needs to come together, "bone to his bone," in order that it may be manifested to the world, so that the world may believe, and know that the Christ is really present on the earth to-day. Now the Body of Christ was thus constituted: there were first of all, apostles; secondly, prophets; thirdly, teachers; then workers of miracles, then healers, helpers, administrators, speakers in tongues, and translators.* And these are said to be "for the upbuilding of the Body of Christ, till we should all attain the unity of the faith and the full-knowledge of the Son of God, into a man of full growth; reaching the full measure of development which belongs to the fulness of Christ, instead of remaining immature, billow-tost and shifted around with every wind of doctrine, by the adroitness of men who are dexterous in devising error; but pursuing truth, in love may grow into him in all things,

WHO IS THE HEAD—CHRIST,

and under him, as the entire Body is welded and compacted together by every joint with which it is supplied,

*1 Cor. xii. 27-30.

the due activity of each part, enables the Body to grow and

BUILD ITSELF UP IN LOVE."

Now, it is evident, that the upbuilding of the Body should be going on to-day, just as much as ever. It is essential, therefore, that there should be builders, who have the gifts of the Spirit. These should be, first, those who as apostles, possess all the gifts of the Spirit, just as the Apostle Paul did. He describes them as wisdom, knowledge, faith, miracle-working, healings, prophecy, discerning of spirits, varieties of tongues, translation of tongues. He possest them all, as he affirms of—

1. Wisdom—"We speak wisdom among them that are perfect."

2. Knowledge—"The great Mystery, hid thru all ages," was revealed to him. He heard unspeakable things in the third heaven.

3. Faith—"which raises the dead" (II Cor. i. 8-10).

4. Miracles—"God wrought special miracles by the hands of Paul."

5. Healings—On the island of Malta. (Acts xxviii. 8-10).

6. Prophecy—"In the last days, perilous times shall come."

7. Discerning of Spirits—(a) Eymas the sorcerer. (Acts xiii. 8-12). (b) The maid at Philippi. (Acts xvi. 16-18.)

8 and 9. Languages and Interpretations—"I speak with tongues more than you all." He spoke as fluently in Hebrew (a dead language) as in Greek. (Acts xxii. 2, xxi. 37.) Also in Latin to Romans, being a Roman citizen. (Acts xxii. 27-29.)—Also in Syriac.

Paul had a vast store of learning (Acts xix. 24). With the rest of the apostles he had the power of conferring spiritual gifts by the laying-on of hands. (I Tim. iv. 14. II Tim. i. 6.)

THE PROPHETS

were next in the Divine Order. They gave messages direct from the Holy Spirit. The gift was largely exercised by women. It included the foretelling of future events (Acts ii. 17, 18; xxi. 9-12.)

THE TEACHERS

had special understanding of the Scriptures, e. g. Apollos.

How necessary it is at the present day, that there should be, as at the beginning,

WORKERS OF MIRACLES AND HEALERS.

This is what is required to galvanize the dead churches into life, that their members should "go about doing good and healing all that are oppressed of the devil." The perilous times of the last days have come, and it behooves us all who are "baptized into one body," to covet earnestly the greater gifts, and not only to covet, but to claim and to exercise them. It seems imperative that every member of the Body of Christ, should be thus adorned, in order to "walk even as he walked," and do, not only the works that he did but even greater works. Not only are the gifts needed for the conviction of the world, but also for "the upbuilding of the Body of Christ."

It is these

SIGNS AND WONDERS

which carried conviction during the earthly lifetime of the Lord Jesus. "Multitudes followed him, because they saw the signs which he did on them that were sick," and without them the early disciples would have been powerless. The healing of one man brought in two thousand believers in one day. It was by these signs that

"GOD BARE THEM WITNESS,"

confirming the word with the signs following, and where by the Word of God mightily grew and prevailed.

When Eneas was healed of paralysis, we read that "All that dwelt in Lydda and Sharon *saw it* and turned

to the Lord. The signs which God wrought were more effective than any amount of preaching.

If, therefore, the professing church would

RISE FROM THE DEAD,

from the state of inertia into which it has fallen, it should, instead of leaning on an arm of flesh, exercise the power of God, and the authority of Christ.

They are called "free gifts," and are freely given to any that can faithfully use them to the profit of all. Let us all seek

THAT WE MAY EXCEL

in the building up of the Body of Christ.



Gleaning

BY PHEBE HART

***** THE question, "Where hast thou gleaned
 T to-day?" is one that we have read and
 heard many times; but the vital point is
 not have we read it, or heard it, but
 what thought does it convey to our
 minds.

Often we have observed one, the first thing in the morning, begin to think and to talk of some evil trait or action of another, and continue to hold to that realm of mind quality, and gather of its darkness and poison, until the vitality vibrated to it, and the whole body was filled with it; then, after a time say, "I don't know what is the matter with me. I got up feeling all right, but now I feel so miserable, the whole day is spoiled for me." Yes, the day was spoiled because the first hour was spent in gleaning the evils in preference to the good.

It is a law of mind, and a capacity of mind, that by turning the mind toward and holding the attention upon any kind of thought, one will come in touch with the realm of mind to which that thought belongs; one can then inspire, draw in, indefinitely of the same kind of thoughts from that realm. Because of this, one will sometimes begin a train of thoughts that belongs to the realm of strife, to the evils of the present world-condition, and by holding to it so fill the body with that condition that soon all consciousness of peace and love and good, is obliterated, and there remains only the distressing consciousness of evil, of unrest, of misery. But we should remember that the distressful condition has been entered into voluntarily. In doing this one deliberately chooses the evil—tho not realizing at the time what is being done—and rejects the good.

We say that this evil condition is entered into from choice—that the victim of the evil result described has refused the good and chosen the evil voluntarily. We say this because the law applies the same regardless of the realm that the mind, by the attention, is fixt upon.

In recognition of this law of mind, and of the benefits we may receive by applying that law in the right direction, the prophet, turning toward God cried, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." And then he admonishes us: "Trust ye in the LORD for ever; for in the LORD YAHVEH is everlasting strength."

If we choose to turn our minds to any realm of peaceful activity, the peace of that realm will begin to enter into, and to permeate and to actuate, our vitality, and there will be a consciousness of peace, and of the goodness and the worth of living.

And so we see that we are free to choose the good and to reject the evil, or to choose the evil and to reject the

good. We are free to glean where we will, and that which we gather is our own. Therefore, it is well if we stop to question ourselves thus: Where have I gleaned to-day? Have I gleaned of evil which brings unhappiness and misery, and which often further emphasizes itself in diseased conditions of the body? Or, have I laid hold of peace, of that which is good, and which tends to make life a joy?

Good and evil are always before us, and it is for us to choose. Therefore it is the part of wisdom that we choose the ways or methods of peace and of the good, in order that we may enjoy the peace and see the good. It has been said that we create our own heaven and make our own hell; and when we consider to what extent our happy and our miserable conditions of feeling and temper are simply our own doing, we see that there is a great deal of truth in this statement.



The Coming Kingdom

BY ASAPH

***** THE expectation of the second advent, or
 * * * * * the kingdom of God as a society of peo-
 * * * * * ple, can by no means have reference to
 * * * * * a disembodied, psychic state into which
 * * * * * man's soul enters after leaving the form
 * * * * * of flesh, but must imply essentially an
 organization of people in the functions of a man governed
 by biological laws and not man-made institutions or stat-
 utes. Please observe: while the first advent of the Lord
 was characterized by the appearance of one individual
 who was governed by heavenly laws and oneness with
 God, the second advent must and will be a body of people

ruled by the same heavenly ordinances that Jesus brought to light. Otherwise, life on earth would have no meaning and the purpose of man's presence on earth would be shorn of its avowed aim—perfection. And consequently man's career on this planet is essentially one of progress, even while this progress is accompanied by struggle, sorrow, misery, and death.

Life is not non-action leading into a blissful Nirvana or a blessed, heavenly world of which the psychic and physical man has no conception, but implies an orderly, harmonious activity of body and mind on earth, free from all bias, engaged in useful work among the elements, creating individual and social happiness thru applied altruism all over the planet. This of course can be reached only when the psychic ego becomes fully subordinate to the higher self thru culture of the soul by such methods of culture as have been given to the world in the Esoteric writings, which have been understood only by the most mature souls; and upon such souls devolves the formation of that Body of the Lord thru which the redemption of the race from sin and death is going to be accomplished. (Rev. xxi. 1, 2.)

That there is a universal, benevolent Spirit embracing the fulness of Being, and a local, personal, selfish ego, which dwells in man, has been known ever since man's advent upon earth. His fall from innocence, or transformation from childhood into youth and self-assertion thru the gate of adolescence, created that ego which built and still maintains on earth the kingdom of man, and which in its time, is to be superseded by the kingdom of God.

The kingdom of man, existing as tribes, nations and races, is composed of individuals grouped and held together by legislation; and society, therefore, as it exists, is not a divine, biological structure, but only a tem-

porary, ever-changing, human institution and out-growth of conventional arrangement—a voluntary association which men may join, or change, or leave, just as their fancy or desire dictates. Men think that society can be regulated by external or constructional methods, and physical man, occupying the planet earth, organizes leagues, passes resolutions, casts ballots, enacts statutes and ordinances, which in substance are mechanical and at their best are methods from without and therefore superficial and artificial, somewhat in the nature of a laid out landscape, or garden, or machine constructed for experimental purposes; and not knowing that no two men on earth are ever alike and therefore are not created equal—for each differs in intelligence, desire and aspiration—legislation can never cure the ills of the social body. To accomplish this end we must look to the natural or biological foundation of man's functional organization explained in SOLAR BIOLOGY,* and so admirably laid-out in the Bible. According to that science mankind is more than a human institution—it is a divine organism into which individual man, as a soul, is born. Mankind is composed of millions of individual persons, which are only complex cells, in one body, at present unconscious of Spirit and in opposition to God. But when man comes under divine order and law, he will awaken and live an inward, spiritual life, free from all distressing features which characterize his existence to-day and will utilize nature's wealth and resources, as well as the products of man's toil, for the good of all and not for the benefit of a few, selfish individuals, enthroned as kings, potentates, and masters, because of the vanity in man's heart.

Now, while the kingdom of man is composed of selfish, isolated, vain personalities, the Church of God or Society of People functioning as one man, is built up of men who

*See "Solar Biology," by H. E. Butler.

are wholly *new* by the inward power of the Divine Spirit; and these are made *one* by an inward unity of heart and a communal life thru regeneration and control of the physical and psychic nature of their being.

In a community of perfected beings who are freed from their karma thru a birth from above, which is unity with the higher self, their psychic or vital ego becomes a servant to the soul, which in its turn is a function of the Spirit governing the community. St. John in his "Revelation" speaks of the twelve functions of that Body of people as members of the twelve tribes. In the new world or kingdom of God they appeared in the first manifestation as the twelve apostles governed by the Lord; while in the coming, second dispensation they will constitute a social body of people, possessing everything in common for the use and benefit of all.

Individual ownership of land and of perishable goods is unthinkable among intelligent, spiritual beings. Individual ownership of property entails care and anxiety, and breeds monstrous psychic states, causing suffering to all those who entertain such erroneous notions. Heaven is governed by the great law of use and service; and as every member knows his place and function, he does not seek the acquisition of mere appearances, but lives so as to develop his functional capacity in service to the body of people of whom he is a part, the same as the hand or the heart in the personal body of man is a functional servant of the individual. These are divine ends to which the Esoteric people of to-day are called of God—to build something new connected with eternity, to construct the permanent and useful, because always good.

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. iv. 4-6).

Vital Love

BY H. E. BUTLER

(Reprinted from "The Esoteric" of April, 1897.)

WE may reasonably expect that the words of the disciple beloved of the Lord (and shall we not say, in a more emphatic sense than that which usually belongs to the term, that he was a "bosom friend" of the Lord whilst here?) are more in keeping with the true spirit and thought of the Master than those of any other apostle. In his first letter (I John ii. 15, 16) he says: "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. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." When these words are fully understood, and correctly applied in the life of the individual, they are the keys of the kingdom of God; for they will open the sacred portals and admit him to a conscious unity with God and the holy ones.

At the present time there is among the people almost a mania for the mystic, or the occult, the magical—whatever we may choose to call it; and most of them start in pursuit of magical arts purely by means of mental research and effort, and physical drills governed by the reasoning mind and the physical consciousness; or, in other words, they are seeking magic thru the carnal mind. They belong, therefore, to the class of which Jesus said, "He that

climbeth up some other way, the same is a thief and a robber."

Were there not some other means by which they may reach the results to which he pointed, these words would have been out of place in the mouth of the great Teacher. He acknowledged in this expression that there is a way by which results similar to those he manifested may be obtained; but that this other way makes of those who follow it, wicked men and women. For our part, we are satisfied that he uttered a great truth; and that all those seeking magic powers must of necessity, because of the innate nature of man, use those powers when obtained, for selfish, combative and, therefore, evil purposes.

It is commonly reported that Madam Blavatsky, when very angry with a certain individual, swore that she would "kill him thru space;" which was to say, that she would use her magical powers to kill the individual because he had offended her. How does this accord with the words of the Nazarene, who said, "Pray for them which despitefully use you, and persecute you"? Such a spirit was no more than the carnal mind that rules man; and how many there are, among the thousands who are seeking magic power thru the various methods now taught, who would not use their powers for similar purposes under similar circumstances.

Even mental healers, who have learned but one phase of magic, in nearly all their publications hold out to the world, as an inducement to study their system, that, by so doing, one may obtain health, wealth, luxury, and all that is desirable in this world. Is not this an expression of a "love of the world and the things of the world"? If not, it would be difficult to know how one could express that inclination.

Many Hindu magic-seekers, who have had some instruction from those who have obtained powers, seek to con-

quer this "love of the world and the things of the world" by abandoning home and all possessions, and living in the wilds like the beasts of the field. We do not say that they do not obtain results; on the contrary, they do; but altho India has many mystic orders by which magic is studied and taught, yet we learn from good authority that these orders are continually at war, one with the other; jealousy, hatred, and the most malignant passions rule them to a terrible extent. These men simply transfer their love from friends, relatives, and possessions, to the pursuit of power over their fellows, and over the forces of nature—"the things of the world;" therefore they do not live up to this commandment.

Jesus announced a law of nature when he said, "If ye love me, ye will keep my commandments." Few comprehend the depth and breadth of the term "love," in this connection. Love is a magnetic power. By it the grass gathers to itself the nourishment that enables it to grow. It is not that passion which rules generation in the relations of man and woman. We admit that that principle lays hold upon the principle of love for its own purposes; but love, pure and simple, lies back of and beyond all such things; therefore the truth of the words, "God is love."

In all life there is an inner consciousness; and shall we not say, an involuntary consciousness? This is especially true of men of all grades; and the higher their development, the more they become aware that there is an involuntary portion of their mind, like a magnet to its keeper, fastened upon friends, certain associations, and, in fact, upon all the conditions of life that, to their peculiar organism, are really desirable.

We can only illustrate this in physical form by regarding the individual as an electric battery, and this invisible love attraction as a wire connecting it with a particular

object. By virtue of this magnetic attraction, the individual, without any thought or volition on his part, holds to that object, and draws to himself and incorporates its qualities of life. He inspires, by means of this magnetic connection, the elements of mind which will support and build up his own individuality in those particular qualities possessed by the object of his love.

This principle of love in the human organism is like the roots of vegetation. Vegetation loves the earth—the world and the elements therein—with all the powers within it, because it lives from the world, draws all its sustenance therefrom. This expresses and illustrates, as nearly as words can convey the idea, the action of this inner, vital principle of love.

It matters not in what direction that which is commonly called desire is turned (for desire is the mental action produced by a very strong attraction of the love life), it lays hold upon its object thru the creative power of the magnet love, and begins to feed, as it were, and to build up the qualities of its life, its thought, from the thing desired. Now, when John said, "Love not the world, neither the things that are in the world," he expressed, in an explanatory form, what his Master had before said; namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

In other words, before man can become a son of God, in the true Divine Order, he must first dedicate his life to God without reserve, and determine henceforth to desire nothing but to know the mind and will of God concerning himself and the world. During this time he must know the true methods of life—which it is the main object of the Esoteric magazine to teach—and he must resolve undeviatingly to apply those methods in his life, and be most diligent in doing so.

In connection with all this, he must centralize all his loves, desires, and sympathies on God, crushing from his organism every desire except the one to know, and do according to, the will of God. When his mind has been thus wholly taken possession of, then the individual can, with some degree of success, begin to search out the direction in which those magnetic wires run, which bind him and his consciousness to the things of the world. As fast as he traces one of the wires, he must apply the most effectual methods at his command for severing its connection with his inner consciousness. Herein is a long and tedious effort for one who wishes to obtain those glorious heights of purity, holiness, knowledge, wisdom and power, taught by YAHVEH'S Christ. Many will go on for a long time before they discover that there is anything binding them to earth, simply because the rootlets are so numerous that they engross the entire mental consciousness; and, as they have never known any other condition, they think it the true and orderly one of the soul. And so it is of all earth-bound souls, who have not ripened into maturity. Were it in the power of the individual to sever all these connections at once, before the soul has learned to live from God, and His life and mind, both soul and body would die, just as would any plant, if pulled out of the earth and its rootlets cut off.

The method by which true divine powers are to be obtained, as taught by our Lord and by all God's messengers, was symbolized by some of the ancient seers as a tree whose roots are in heaven and whose branches are upon the earth. Man must become that tree; he must, thru earnest soul-devotion to God, and by repulsion "of the world and the things of the world," sever all the rootlets of attraction to earthly things, and, as it were, throw out new rootlets, which are centered in God and the fountains of his life, his mind, and his purposes.

Thru this process of reversing the involuntary consciousness, the individual begins gradually to live more from God and less from the earth; and by a diligent pursuance of this method of life, the soul eventually reaches a conscious unity with the Father, so that it as truly and perfectly lives from God as a plant lives from the earth. Then will he be brought to a realization of what the Lord Jesus meant when he said, "The living Father hath sent me, and I live by the Father" (John vi. 57). So must we live by and from the Father; and as the very flesh of Jesus was composed of the qualities which he drew directly from the Father, so must the qualities of our bodies, of our souls, and of all our intellection, be drawn directly from God. All others who obtain magic powers similar to those possessed by himself, Jesus designated as thieves and robbers.

As we have said, the process of obtaining the glorious height is a tedious one; and they who start on this way for the sake of its powers will never obtain them. The true thought was expressed by our Lord to his disciples whom he had sent out, two and two, giving them power over unclean spirits, etc. They returned rejoicing, and said, "Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Herein Jesus draws the line, so difficult for the people of our day to draw, between magic-hunting, or "climbing up some other way," and the methods requisite for obtaining power with God.

He who would obtain these things must crush out every desire save that which is comprehended in the one

thought, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God" (Heb. x. 7; Psalm^s xl. 7). The individual after having entered into a covenant, must abandon his life, wishes, hopes, and efforts to that one desire, and earnestly pray, night and day, that the Spirit of God, the Highest, may come in and take absolute possession, guiding, governing, and controlling every thing that he is in its entirety. In connection with this he must do all that is in his power to conquer every desire, appetite, and passion not in harmony with the ultimate to which his life is dedicated; and as fast as he discovers, in the habits of his life, a hindrance in the way of attainment of that ultimate, he must at once separate himself from it.

If we do this, YAHVEH, to whom our lives are dedicated, will send his angel, tho all unconsciously to us, who will reflect upon our reasoning consciousness a vivid realization of the duties of each day, and, if necessary, of each hour. But the angel of God's presence will not reveal himself to us as our guide or instructor; for we must work as if everything were dependent upon our own efforts. The Father will not accept from us blind obedience, we must act in accordance with an object, a purpose, in order that, as sons of God, we may become heirs of all things. Thus every individual must work on, so far as he knows, in the darkness; but he should always remember that YAHVEH has said that he would dwell in the thick darkness,—and yet no one will really be in darkness who follows perfectly this method of life.

As he first enters the way, however, it will appear very bright around him, but as he goes on, the darkness deepens—a darkness which is only of this world as his eyes are turned from it. Eventually he will reach the attainment in which his eyes will be opened, and he will see his teachers (See Isa. xxx. 20, 21.); he will awake to a

consciousness that he is a companion of the holy ones. All the powers requisite for his use in co-working with them will then be his; for he will realize that his true self, the immortal soul, does indeed love God with the heart (the innermost of its being), and that there is nothing within him that "loves the world and the things of the world." Henceforth he will consciously live from God, and he will be one with the Cause of all things.



Briefs

BY GEMINI-TAURUS

***** RECIPROCITY.—JESUS said, "As ye would
 R that men should do unto you, do ye even
 so to them." Likewise, he said, "Give
 and it shall be given unto you: good
 measure, pressed down, and shaken to-
 gether, and running over, shall men give
 into your bosom." Then, if you want appreciation, give
 appreciation; if you want kindness, give kindness; if you
 are hungry for love, give love—for the loveless are al-
 ways unloved; if you desire kindred minds with whom to
 interchange thoughts, then do your part.

All sentient beings are largely responsive—love them
 and they will love you; be cold to them, and they will be
 cold to you; discredit them, and they will discredit you.
 As a mirror do men reflect yourself back upon yourself.
 It was a recognition of this fact which caused the ancient
 Greek philosopher to say, "Go about the city, wherever
 you will, and you will meet no one but yourself." Re-
 member the law of reciprocity, and whatever you would
 have others be to you, be that yourself to them. Herein

we perceive the meaning of the statement, "There is that scattereth, and yet increaseth; and there is that which withholdeth more than is meet, but it tendeth to poverty" (Prov. xi. 24).

OVERCOMING FEAR.—SOME persons suffer a great deal from fear. The evidences are that we always fear from others those things that we give others occasion to fear from us, tho few seem to have noticed this. If this is so, then we can overcome our fears largely, if not wholly, by never giving to another any occasion to fear. In other words, if we do not occasion fear, fear will not trouble us.

SORROW.—AS my mind went back over the past, and memory brought up again some of the mistakes that I had made, and the evils suffered as a result, I said to a friend, "I am sorry! I am sorry!" The answer came at once, "All sorrow is selfish." Startled by this unexpected thought, my mind went back again over the years to the time in my youth when the mother of this body past away, when I had said to a friend, "I grieve not for her, she is at rest: but I grieve for myself, for that which I have lost." And so, I wonder, and question, Is all sorrow selfish?

SELF-PITY.—Do not pity yourself. If you do, and keep it up, you will soon begin to feel that you are wronged and abused; and should this feeling become fixt in your heart, and the thought fixt in your mind, your usefulness to the world and to yourself will be largely, if not wholly, destroyed.



Letters

Lawrence, Kan. Sept. 12, 1920.

Esoteric Publishing Co.

Gentlemen:

I wrote to the MacDonald Printing Company for a copy of your Solar Biology. They sent me one. I can understand the moon columns, but the dates for the planets are difficult to understand, for they are in different columns.

I was born July 25, 1837. Will you please tell me my lucky day, also my lucky number and months; and also about reading the planets. H. R.—.

Answer.—You ask us for your "lucky day" and also for your "lucky number." We often hear persons talking about "lucky days," etc., and they, of course, mean the days on which their affairs or undertakings result well for them. While it is very true that "there is a time for all things," yet we do not look for that time thru external means so much as thru the interior guidance. If you will learn to develop the spirit of obedience to the guidance within your own self, or to the guidance that your interior nature receives from the Spirit of God, then you can not fail in having lucky days—for then your undertakings will turn out well. Each individual must develop this faculty, or obedience to the Spirit, for himself or herself. No one can do it for you. It is our belief that by living the regenerate life as taught in our little book, "Practical Methods to Insure Success," (price 25 cents) that one can develop this power to a very great extent, and not only become successful for oneself, but also can be of use in many ways to others, in helping

them along the way of life. It is not well to go headlong thru life, as the great majority of persons do, without consulting our higher guidance, or the Spirit of God that manifests within the higher intuitions of each person. No individual has only one lucky day, but we have them right along—they are always coming; and if we develop within ourselves the power to know when it is the right time for us to do or not to do, we then can not fail.

But in regard to the position of the planets or the moon in any way affecting one's "luck," we have this to say: the mind is clearer than at other times when the moon is in the same zodiacal sign that the earth was in at the time of birth, and again when the moon is in the same zodiacal sign that the moon was in at the time of birth. This is especially noticeable if the life is conserved within the body. And it naturally follows that when the mind is clearest is the best time to formulate plans or to begin any new project or undertaking. One who is carefully following the interior guidance, as to the right or wrong time for action in the affairs of life, after having made a decision in regard to some matter with no thought of the position of the moon, and then looks to see the position of the moon, very frequently finds that it is in one of the above positions. The influence of the moon plays a far greater part in the actions of all persons than is generally believed.

For interesting and instructive reading on this subject of interior guidance or intuition, read "Preliminary Philosophy," in Chapter I. of SOLAR BIOLOGY, by H. E. Butler.

Seattle, Wash.

Bible Review.

Dear Sirs:

An old BIBLE REVIEW of the year 1912 has taken

my attention, and especially another of the year 1909. I am very much interested in the article, "The Priesthood," in the June number.

May I ask you personally a straight-forward question, and refer to the Scriptural quotation found in I John iii. 9? I have studied the books carefully; I understand it all but just one point.

Continency in both sexes seems to be the key-note. If the sex question—which is *nature* so far as we know—is under decent control and honorably carried out, what is wrong with it? If man masters this heretofore decent function and abstains from creating his kind, WHAT BECOMES OF THE HUMAN RACE?

Personally I am a *regenerated woman* and I understand and appreciate that spiritual development is further advanced by the sex question being put aside—that is not to be questioned. I understand that the male must be just as pure in thought as in act—that is as it should be. But the future of the human race would be very greatly depreciated if *all* were of the *priesthood*. I seek *fair-minded* instruction—not to gratify curiosity, but I do not quite understand your meaning, that is, the inner meaning. Respectfully, Mrs. N. B. J——.

Answer.—You refer to the quotation of I John iii. 9, "Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God." It seems to us that it is clear that this means that a person who retains all of the seed is begotten of God and will in time become a son of God. Sin here means, as given in the original, "miss the mark." In other words, if a man contains or conserves all his seed he will not miss the mark but will become a son of God. And of course the same is true of a woman.

We do not read anywhere in the Bible that all of the people will accept the Regeneration—but only those

that are able. Therefore, according to the Bible, there will still be plenty of people left to carry on the work of generation; and as man comes up to regeneration thru generation it seems to us that generation will continue as a necessary stage of the development of man.

As to your thought that the male should be just as pure in thought as in act, we think so too; and we consider that this is equally true of the female, for our experience and observation cause us to believe that woman is just as impure in thought as man, but is not so open about it. Women are more fully restrained by a sense of propriety than men are, and propriety often passes for purity and morality, where purity and morality do not exist.

Kyrenia, Cyprus. Sept. 23, 1920.

Esoteric Fraternity.

Dear Friends:

A few days ago I read the enclosed account of Cyprus in the *Egyptian Gazette*, and remembered you asked for something of the sort. Tomorrow being "mail day," I will add a few remarks to the printed matter which is accurate:

It is 42 years since my uncle, under Lord Wolsey, was military commissioner of Kyrenia for some months. So I have a personal interest in the island, for, tho both he and my beloved father have past on some time, I have met people here who knew my uncle and who remembered him quite well.

Only in some ways can the island have changed since the days of Biblical mention of it—in that there is a railway thru the Messaoria p'ain, from Famagusta, the port of arrival from Port Said, to Everikon on the lower hills of the Troodos mountains. There is a motor road, hair-pin or zigzag up some 6000 odd feet, and about a mile on up

leads to the top of the mountain of the gods—"Olympus." This had snow on it until the middle of May, and I walked up not long ago one clear afternoon; from it you get a bird's-eye view of nearly all of Cyprus—over the Paphos hills, which like Troodos are covered with pine trees and bracken. Most of Cyprus is "panorama"—stretches of mountains or plain or coast line. I have stayed on the Bay of Morphou, which is beautiful. There are copper mines on a lower hill which originally were worked by the Romans; and the site of their city and port, Solia, I went to see with an American gentleman who is one of the company who are working the mines. We found small bits of marble, tessellated tile and blue glass in the fields; and had our picnic in the amphitheater of which there remains only the rounded-out site on the side of a hill. The Greek village below is "mud huts"—with an occasional sculptured column head on the roadside! And it is only the foreigners who know the history of Cyprus, after all!

Cypriots of the villages who live in sun-dried mud houses, are said to be descended from the Venetian slaves, and owing to their having been so cruelly dominated by the Turks, it is small wonder that the general type are *tired*—"born tired," they say--no backbone, and seemingly no interest in life. There are political intrigues! The population is more Greek-speaking than Turkish, and both are in a continual state of plotting against each other, and against the British. They are never content! But the English "reserve" makes that the few officials do not mix with the natives, tho the language question is now much facilitated by English being taught in the Greek and Turkish boys' schools.

I can quite imagine the disciples riding on mules or asses from village to village, and seeing them in the bazaar of Nicosia. But since their day much has past in the towns in the way of wars and sieges. Famagusta is

in ruins and only Turks live in it; the suburb Varosia is new and Greek, with the official English houses along a ridge. Nicosia was almost completely destroyed. In both towns the old Venetian cathedrals are now mosques, and the walls by degrees falling into ruin, those of Nicosia more even than at Famagusta. This town, Kyrenia, is on the north coast. And from Nicosia you go by motor over the Karpass pass; this side is very green and fertile—carob and olive trees, sesame and cotton grow. In the plain, once the corn is cut, the earth dries up and all is brown and dead except around the villages, where melons and vegetables are watered, and where there are orange, lemon, and pomegranate groves. Figs and vines grow on the lower slopes of the mountains, except on the south side of the Karpass which is barren.

The mixture is funny when you see "Ford motors" on the road, with camels and asses; and Toronto windmills for the water wells, alongside of the ancient Persian wheels, worked by an ass or an ox.

Kyrenia is beautiful; but I am afraid the old disciples are badly wanted, for the people are ground down by usurers and the priests, who are the rich landowners of the country—quite illiterate specimens of humanity often. I have been to see several monasteries in the mountains, and came across an Italian monk in one, so we talked in his language. Their morals are the same as in the days of old—for those things go to the Scripture-history and read. There are people who live here in Cyprus and try to teach the people to be clean and to live better lives, but the wave of world-discontent and selfishness is here as well as everywhere else. Last week even the "education bill" was not carried by the Cypriots for political reasons; so the chance for grants and changes for the coming generation remains a dead letter, all because

certain men wish to control the thoughts and actions of the peasants whom they force to vote for them.

Before the war I lived with Greeks in Greece, and am quite sure that I will go back to them later, as they look to English women to teach higher civilization to the children. One has always morals to teach in some form or other.

I meet a great many people, and the teachings of the BIBLE REVIEW and of Mr. Butler's books tell me that few are ready for such truths—they are satisfied with their mode of living. Some even have been furious with me for suggesting that one can live a continent life and control animal passion. Yet men with whom I have talked agreed with me, but said that few thought such thoughts, they were far too selfish and self-engrossed; or said, I knew too much for them. Well, I am well satisfied that as yet I have very insufficient knowledge of myself, or of the Universal God, but the more I learn the more I want to know. Only one must have periods to think over and to digest wisdom. Children take one's vitality, and if I am not careful to withdraw and keep calm, I have to cease teaching the young. The thought that there are friends who have the Butler ideas is one which helps me greatly to carry on. When one is up against evil and has occasion to see it stalk the streets one is thankful there are some who seek God, and to do his will. It is not often I can speak or write on these matters, as so few agree with me.

Now, I must send you all greetings; and I ask you please never to imagine that I wish to leave off my connection with the Fraternity, owing to my bookseller's error in not telling me my subscription was over due, in this out of the way island of the Levant. I have kept all of my BIBLE REVIEWS for some 15 years in England, and Mr. Butler's books are with me in Cyprus. I am so very

glad to have heard from you, as the Fraternity is often in my thoughts.

Yours sincerely,

J. H——.

Fremont, Neb. Sept. 21, 1920.

Esoteric Publishing Co.,

Applegate, Calif.

Dear Friends:

In reading "Practical Methods to Insure Success," by H. E. Butler, I noticed in lesson five a note mentioning added information that you would send out concerning fuller control of the physical and astral body—especially during sleep.

I have studied along these lines for four years, giving up all animal food, trying to control thought and body. I would be very grateful for any helpful information. I shall be thirty years of age Oct. 9th, and am making a hard struggle to become master of my emotional body at all times. I do not find it so difficult to control my actions but have not gained control of the seed during sleep, even tho I try to think only pure thoughts and nearly always pass into sleep repeating some beautiful poem or prayer.

Thanking you, I remain, very truly, H. E. K——.

Answer.—We are sending you the leaflet of information mentioned in "Practical Methods to Insure Success"—the data therein contained will greatly aid you in your work of overcoming the loss of the seed.

It seems to us that you need to reread carefully the entire book, "Practical Methods to Insure Success," for there is much in the book that you seem to have overlooked. If you will read pages 63 and 64 you will find that Mr. Butler has there stated that he never knew of

any one's overcoming the loss of the seed thru prayer. In fact, we have heard Mr. Butler make the statement that those who depended on prayer to do the work invariably failed. This also has been our experience and observation in the matter. Because it is for us to overcome and not that the work should be done for us. If the Spirit were to do all of the work for us, what victory would be gained by us in the overcoming? Let us direct your attention to a passage of Scripture which seems to us to be very explicit in this particular: "He that overcometh shall inherit all things." And the Lord Christ said, "Ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones." He did not say, "Ye which I have carried along with me in the regeneration." Nowhere are we promised that the Spirit will do the work for us, but we must do the overcoming for ourselves and by ourselves. Now, we do not wish by this to be understood to mean that we should not seek understanding and guidance, and help from the Spirit at all times; but the overcoming is for us to do.

In the matter of control during sleep it is absolutely necessary that we go to sleep with the mind determined and the will set that no loss of the seed shall occur. There is at the present time a strong tendency to the belief, on the part of many who are trying to live the regenerate life—in fact this is being taught by some who claim to be teachers of the regeneration—that the Christ within one must do all the work, that if the Christ within one can not stop the loss of the seed, that it does not matter if we lose it. This is the lie of the adversary, who would deceive all who are trying to walk the narrow path, by turning the mind away from the great and vital importance of conserving the seed.

Unfortunately there are to-day some who claim to

be teachers of the regeneration, and who even advertise to give courses of instruction in the regeneration, who show to one who really knows that they know nothing whatever about regeneration. And these would-be teachers of spiritual things are a great stumbling-block to many who are really trying to live the true life, and their instructions are deceiving many and turning them from the true path. It has become popular to talk of the Regeneration, and such teachers mouth the word, "regeneration," and gain popularity and money thereby.

The overcoming of the loss of the seed is a thing to be accomplished by long and persistent effort of the will, and tho there are some that are able to do better than others, at least in the beginning, yet we believe that for every one there is a long task before the work is fully accomplished. Let us quote from Mr. Butler's article, "Sleep," in the BIBLE REVIEW for October, 1914:

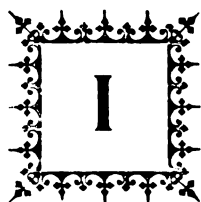
"Many a one has said to me, 'How can I overcome the adversary when he comes on me when I am asleep and do not know it?' The only answer that I can give is, Fix your mind as positively and as watchfully as it would be if you had a few thousand dollars in gold, and you were traveling thru an enemy's country and knew that there were those who were watching to take advantage of your going to sleep in order to rob you; for then you would lie down and sleep as the proverbial expression is, 'with one eye open;' that is, you would know that you had to sleep, and you would know that you had to watch the enemy. This places the man's mind in the same attitude as the coyote (wolf) or wild cat, or fox in a civilized country, they have to lie down and sleep, but no man has ever caught one asleep, because they are so alert for an enemy that the slightest noise will rouse them to vigorous activity. Those who would reach the state of regeneration must sleep as the coyote, the fox, or the wildcat,

or any other of the wild animals, always on the keenest alert, until the inner consciousness has sufficiently awakened to know when an enemy is approaching. And even then, they will sometimes find that there is a subtle force gathering around and taking control of the consciousness, so that they can not lie and rest for one moment without a flood of that sensuous, low order of thought overwhelming the mind.

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



Editorial.



IN the article entitled, “Control of the Seed,” on page 136 of the August-September BIBLE REVIEW, there appeared this statement: “Then we would say to those who find that they can not control the loss of the seed, to get control of the lesser impulses *first*, and then you will gain the un-

derstanding and the ability to control the stronger impulses."

Being very busy in getting out that issue of the magazine, as our time was limited, the use of the word "first," past us unnoticed, and it was not until the letters began to come in to us commenting on this that we noticed the wording. And we were astonished to find from the letters just how far the human mind seeks an "easy" method for accomplishing a difficult task, for with but few exceptions those who commented on the article, eagerly grasped the thought of dropping the effort to stop the loss of the seed and of taking up the overcoming of the minor impulses *first*. This was indeed far from the writer's intention, which was that an effort should be made to control all the impulses, but under no circumstances to stop the effort to control the loss of the seed. This experience only goes to show how indolent is the human animal, after all!—they are seeking "an easy way" into the kingdom of heaven.

The sentence has now been corrected by the author, and we have reprinted the leaf, which will be found inserted in this Dec.-Jan. issue, after the tables of the cusp transits. Since so many mistook the meaning in the sentence we should be very sorry to have it retained in the magazine, as it may be the means of misleading others who may chance to read it, and we wish to ask our subscribers please to take out the leaf from the Aug.-Sept. magazine and insert the corrected leaf in its place.

WE wish to thank those good friends of the work who are keeping up the Public Library subscriptions. We feel that much good is being done in this way to spread the teachings, for we quite frequently receive new sub-

scriptions from persons who write us that they picked up a copy of BIBLE REVIEW in a Public Library, and found it so interesting that they wish to subscribe for it.

May the Father abundantly bless those who have felt prompted to help the work in this way!

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. January, 1921.

Body	Enters	On day	h.	m.
☾	♈	2	0	20 p. m.
"	♈	4	7	16 p. m.
"	♈	7	11	2 a. m.
"	♈	9	11	42 p. m.
"	♈	12	0	2 p. m.
"	♈	14	11	6 p. m.
"	♈	17	7	32 a. m.
"	♈	19	0	14 p. m.
"	♈	21	1	27 p. m.
"	♈	23	0	37 p. m.
"	♈	25	11	57 a. m.
"	♈	27	7	33 a. m.
"	♈	29	7	18 p. m.

☼	♈	20	8	47 a. m.
♂	♈	4	3	57 p. m.
♀	♈	18	1	52 p. m.
♀	♈	7	3	57 p. m.
"	♈	17	7	11 p. m.
"	♈	26	8	24 a. m.

On January 1st.

☼	is in	♈	9	10	5
♂	" "	♈	19	0	49
♂	" "	♈	5	3	3

Time of Cusp Transits
Washington, D. C., U. S. A. February, 1921.

Body	Enters	On	h.	m.
		day		
☾	♈	1	4	56 a. m.
"	♏	3	5	6 p. m.
"	♍	6	5	51 a. m.
"	♏	8	5	56 p. m.
"	♈	11	4	43 a. m.
"	♏	13	1	36 p. m.
"	♏	15	7	56 p. m.
"	♏	17	10	49 p. m.
"	♏	19	11	26 p. m.
"	♏	21	11	13 p. m.
"	♏	23	0	14 a. m.
"	♏	26	4	21 a. m.
"	♏	28	0	30 p. m.
☽	♏	18	11	13 p. m.
♂	♏	23	0	1 a. m.
♀	♏	6	4	38 a. m.
"	♏	24	4	46 p. m.
♀	♏	2	6	47 a. m.
"	♏	8	0	25 a. m.
"	♏	13	1	2 a. m.
"	♏	17	7	21 p. m.
"	♏	22	5	52 p. m.
"	♏	28	8	10 a. m.

On February 1st.

☽	is in	♏	11°	33'	2"
♂	" "	♏	20	4	52
♀	" "	♏	5	23	2

BIBLE REVIEW

VOL. XVII

FEBRUARY-MARCH 1921


No. 6

Bible Reviews

BY H. E. BUTLER

XI.

(Reprinted from "The Esoteric" of May and June, 1891)

 GENESIS XVII. 1. "When Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." This, Abram's case, is the only account we have where God has repeated anything to a man; but to Abram this promise is repeated, over and over, again. In this verse God prefaces his promise with the words, "Walk before me, and be thou perfect." What had this to do with his becoming a great nation? The low, and even sensual, man is often the father of more children than the moral, upright man, therefore the only answer to this question is found in the law of hereditary conditions. Abram's mind must be thoroly imbued with the spiritual condition imparted by the frequent visits of messengers from God; he is now prompted to especial zeal for a perfect life; all the ideas of morality, uprightness and perfection of character must be studied by him. This study

would develop in him characteristics that the child would inherit from him, for it is a law in nature that every seed shall be the embodiment of the nature of the plant. So, with man, the nature of a man is made up of the thoughts and desires of his parents, and those thoughts which are most active will be the prominent traits of the child conceived after or during that time, therefore this preface to verse 2, which reads:

"And I will make my covenant between me and thee, and will multiply thee exceedingly."

Herein there is evidently a special preparation going on for some unusual result, something more than simply multiplying numbers of the human species. There is evidence that special effort is being put forth here to obtain a certain quality as well as quantity, and that the Creator of all is giving special care to the preparation of the seed that was to be superior to all other races of the world—a people possessing virtues and natural abilities that would justify the promise, "And I will make [or establish] my covenant between me and thee." For God never changes; neither is he a "respector of persons;" therefore his posterity must comply with natural law—for ALL law is God's law—in order to justify this apparently especial blessing. For anyone complying with the demands of any of God's laws must reap the reward of his deeds, whether good or evil; that is, whether in harmony with the Divine Purpose, or against the same.

Verses 3 and 4. "And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of a multitude of nations." This last expression sounds very much like the motto of the United States, "*E pluribus unum*," (many in one). We call especial attention to this because we have much to say about it further on. The words "Thou shalt be a father of many nations, or a multitude

of nations," are a very broad term, and lead us to inquire "Has that ever been fulfilled?" Some may answer that it was fulfilled in the times of Israel's sojourn in Palestine, for while *they were but one nation yet they were twelve tribes*, and each tribe, or family, had certain family laws resembling the laws of the United States, yet they did not as fully govern themselves as our different States do. But still they *were one nation* until the death of Solomon, when the nation was divided under Jeroboam and Rehoboam and became two nations. But even they did not continue long after before they were taken captive and were carried away from their native land. Many of these tribes were then scattered among the nations and never returned, leaving only the tribes of Judah, Levi and Benjamin in possession of Jerusalem; and these were the ones to whom Jesus came, after which time they were overthrown by the Romans, and those not slain at that time were scattered, and from that time to the present they have not been *known* as a nation or nations. Now, if they have not become "many nations," then the Abramic covenant has failed, and God has not kept his promise. But before examining this further let us look at the rest of the covenant:

Verse 5. "Neither shall thy name any more be called Abram [high father], but thy name shall be Abraham [that is, father of a multitude]; for a father of many nations have I made thee." Here appears to be a sealing of the covenant by the change of the name to suit his calling, as he was to become the progenitor of many nations.

Verse 6. "And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee."

Verse 7. "And I will establish my covenant between

me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

Verse 8. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." This last verse, the 8th, promises to Abraham's seed, the land of Palestine for an everlasting possession. This verse appears to be almost a repetition of the seventh, the difference being that this promise is the establishment of an *everlasting* covenant relation between them and God. There are two branches of Abraham's seed, Ishmael and Isaac; the former have always possessed that land, and do to-day.

But where are the sons of Isaac? To find an answer for this we shall quote from a pamphlet written some years ago by one Joseph T. Curry. Tho he was a man of some extreme ideas, yet he has presented the strongest evidences we have ever seen on this subject, therefore we quote his argument. But first we wish to say that this man, once a Methodist minister, went from that sphere into the "Second-Adventist" ranks, but did not stop there. He went on beyond them, and his peculiar work was to unite the old and new covenants, to show us that God's promises, tho delayed, had not been forgotten, nor failed. And, tho all his thought was from the materialistic side, yet it was that side of the truth which is necessary to us before we can have a correct idea of the practical import of the Old Testament; or of the material side of the New Testament, including that side of the mission of Jesus, and of Christianity and its travels, in accordance with the words of all the prophecies.

This pamphlet does not necessarily antagonize any of the Christian teachings or doctrines, but, on the contrary, it is the strongest evidence ever written of the truth of

the Bible. It is an epitomized statement. This man published another work called "The Voice of Elijah," in which he gives a finer argument than any other writer, and many more evidences, both from history and prophecy, of the truth and harmony of the plan of God's dealings with Abraham's posterity and the fulfilment of their mission in the world's history. Were it not for his peculiar ideas which often manifest themselves in his work, it would have been of great importance to the Christian world. If we had a copy of this work we would quote from it in place of from this pamphlet, but if, after the publication of this, there arises sufficient interest to guarantee the expense we will get the book and perhaps republish it, expunging from it the extraneous matter.

We think it of use to publish all the first part of the pamphlet as it appears in the pamphlet, and to leave out only such parts as his great faith caused him to strain beyond the real meaning of prophecies and events applicable to the then present time. There are five points to be observed in the reading of this pamphlet in order to discern its real value:

1. The fulfilment of the Abramic and Abrahamic covenant: the fact that it is still in progress and the ultimate is yet in the future.
2. The prophetic and historic agreement that we are the literal descendants of Abraham and Israel.
3. By reading the reference given and the prophecies in general, with this thought in mind, it will appear plain to any Bible student that the Old Testament is not a thing of the past, because of all of it having been fulfilled, but on the contrary it all points down to the future.
4. The clearly defined manner in which this, the Esoteric, work is to be ultimated.
5. That there is a good reason for a time argument

that points to our time so clearly that no Bible student (who studies without prejudice), can fail to see that the events are upon us indicating that the vision given to John on the Isle of Patmos is an **EPITOME** of all that is said of Abraham, and of all that Moses, the prophets and Jesus were talking about.

This pamphlet should be read five times with one of the foregoing ideas in mind at each reading. The first three thoughts should be kept in mind in the first three readings, but separate—one thought for each reading—and in the order given, and without any attempt to look up the references. In the fourth reading the subject matter should be read, keeping in mind the fourth thought here given, and all the references looked up and read in the text and context, as the reader comes to them.

(To be continued.)



Eternal Life

BY FLORENCE A. COOKE (Natal, S. Africa)

"I give unto them Eternal Life" (John x. 28).

Eternity! Eternity!

At times Thou comest near to me
And all the problems which perplex
And all Life's myriad cares that vex
Fade into Thy immensity,
And I am glad, Eternity!

Eternity! Eternity!

My bonds dissolve at touch of Thee
My wounds are healed—and things to be

Of earth's joys show the vanity.
Its gay delights are levity
In sight of Thine, Eternity!

Eternity! Eternity!
As meteor flashing down to me;
And with Thy magic touch of old
Turning each common task to gold,
Each sigh to song, despair to glee,
Thus ever come, Eternity!

Eternity! Eternity!
No longer lone while lost in Thee.
But myriad voices chant the song,
Creation hymns thru ages long,
And with that blessed company
Awhile I join, Eternity!

Eternity! Eternity!
Oh! when shall I attain to Thee
To be recalled from Life no more,
To find all care and tumult o'er.
And, from the chains of sin set free,
To understand! Eternity!

Eternity! Eternity!
Tho blind and deaf awhile I be
And tho, whene'er the visions come,
For lack of words I linger dumb;
What earthly language pictures Thee?
Or Thy delights, Eternity?

Eternity! Eternity!
A willing captive find in me
Tho feeble yet, nor known to Fame,
When Thou hast given me Thy Name,
Mine Thy twofold Infinity
—And 'tis enough—Eternity.



When the Struggle Ceases

BY ANNIE AMELIA MAYO.

***** I *****
T is the holding on to anything of any kind that causes struggle. The object that we hold to may be good, but if we hold to it too firmly then the struggle begins. And in that struggle often we lose the thing that we are trying to hold.

If we float down the stream, we do not wrestle with the tide. We can imagine ourselves gliding down the stream of life, dreaming and floating in our boat with never a care of where we are going, or of where we may land. But as soon as we have a definite landing in view then the struggle begins.

But can the Esoterist afford to float with the world-tide? No, his whole course of life is against the stream of world-life. The Esoteric student can not make one concession to the god of this world without losing, in some measure, the consciousness of the Holy Spirit. If he goes with the world-tide then he ceases to be an Esoterist, and is simply one of the world with its interests and enjoyments. "For where your treasure is, there will your heart be also" (Luke xii. 34). Yet it is just as impossible to make any attainment in the higher life unless one lets go of the interests of this world and ceases to struggle against the world-tide. If one struggles against the world-tide, what is one doing? Is one not combatting the whole world? Who has the power to op-

pose the gods of this world? There are mighty powers both on the seen and on the unseen side; and if one attempts to oppose them one will soon be worsted.* "For our wrestling is not against flesh and blood, but against the principalities, against the powers, the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. vi. 12).

There is a vast difference between the new methods of navigation and those of the old. In the new method there is not so much attention paid to the winds and the currents—the forces outside of the ship—for the power is within the ship; but in the old methods of navigation the direction of the winds and the currents—the forces outside of the ship—was the all-important factor. Those of the world are carried along by the world-mind—the forces outside of themselves. But the Esoterist would do well to pay little attention to these outside currents and tides, this world-mind, for he has the power within himself. To be in the world and not of it, this is his cross; and yet it is a light cross when he once learns the secret of carrying it. When we learn to cast all our care upon Him, then will our struggle cease. Not for one instant can the Esoterist afford to conform to the world-standards; not for one instant can the Esoterist battle with the evil forces of the world. There are few subjects more difficult to write on than this, for herein is a great paradox. Each must discover for himself how he can cease from struggling and be at rest.

The Christ said, "I have chosen you out of the world," and yet we have to live in it. But to the disciple of

*It is evident that the writer means to say that if we struggle to maintain our interests in the world, we shall not overcome the world; but if we let go of the interests of the world then our struggle is simply to be that which we will to be regardless of what influences are brought to bear against us, and in doing that we overcome the world.—Ed.

Christ, living in the world is a very different thing than it is to those who are of the world. To die, to cease learning this lesson—to be in the world and not of it—would be far easier. But where would be the overcoming? And the promise is to him that overcometh. God is a wise Father, and when he gives us a lesson to learn, if we shirk, we shall have it, over and over, again, until we do learn it. How much easier to learn it the first time! Certain it is that the Christ thought this a subject of vast import, for just before he left the earth, he prayed the Father concerning it: "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one" (John xvii. 15).

When we let go of the world then the struggle ceases. To be in a world of sorrow, sin, and misery, to do our share and not to shirk, and yet be firmly anchored in the love of that Holy Spirit, that Christ said he could not send unless he left the earth—this is our overcoming. This thought is beautifully exprest in "The Narrow Way of Attainment," where the teacher speaks thus to his disciple: "The Spirit passes in and out thru the body of man. To hold it is our task. He who promotes the entrance of the Spirit is doing well; but he who learns to hold it does better."* To hold the Spirit amid the turmoil of the world, this is no small task. But this is our task, and is what the Christ particularly prayed the Father be granted to his disciples.

*"The Narrow Way of Attainment." by H. E. Butler. p 33.



BLEND the doing and the being—living in loving devotion toward God while engaged in our daily duties is the acme of Christian devotion.—A. A. M.

The Kingdom of God or World of Man

BY ASAPH

"But strong meat belongeth to them that are of full age, even those who by reason of use [habit] have their senses exercised to discern both good and evil." (Heb. v 14; See Gen. ii. 17.)

THE Bible is a scientific, biological presentation of man's origin, his life and destiny. It is divided into two parts: the first, called the "Old Testament," deals with the physical and psychic man, guiding him thru rewards and punishments towards a higher life. It teaches the man of many desires to curb his passion-nature and to develop a character capable of accepting a true spiritual life; a character that does what is right because it is right, thus gaining order, harmony and the peace of heaven. The second part, called the "New Testament," introduces the spirit of the true man in all its greatness and glory, because it teaches unity with God and how the real life is to supplant the ignorance of the protean man with the wisdom of the spiritual being who is born from above.

Heaven, as a state and condition above the material world, possesses the same foundation for conscious realization in being as is enjoyed by the sons of men; but while the denizens of the kingdom of man utilize life on the purely animal or generative plane, pursuing the acquisition of wealth, seeking places of distinction (which is vanity), and thereby reaching misery, want, war and death, the inhabitants of the Kingdom of God, as sons of

the Most High, govern the energies of life in their own being, and, esteeming all manner of wealth, whether brought forth by man's labor or taken direct from nature, as existing only for *use*, seek to serve the State or Body of which they are a part, so as to enhance the happiness of all and to reach thru such methods age-lasting life.

As a cell in a man's body is the structural unit of a living organism, so is the individual himself in relation to society. He, being a complex cell-structure, performs while living, that is, while in possession of or using the physical body, certain services to the community of which he is a part; but while the functional cell which serves man's body performs its work in obedience to an altruistic law known as communal unity and thru which man's body has a standing upon earth, the protean man serves society in conformity to another law whose source is individualism, which is love of self and not love of his fellow men.

To create a world, concrete, palpable and visible to the perception, required an agent thru whom there would arise other factors which all together would contribute to the manifestation of a material world, teeming with forms, each form denoting a different use. This agent that was once employed, was withdrawn, but the fruit remained and continues indefinitely and eternally in the channels of reproduction. "The LORD laid the foundation of the earth that it should not be removed forever" (Ps. civ. 5). "One generation passeth away and another generation cometh; but the earth abideth forever" (Eccl. i. 4). "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD" (Gen. iv. 1).

The physical form of man comes into existence thru physical and psychic channels, and being evolved thru

nature's forces operating in the lower creation, harbors in its constitution, animal tendencies and inclinations which entice man not only to repeat the procreative act, but also to seek pleasure thru the senses and to exhibit animal greed, which in man is called "worship of Mammon." Being governed by these two factors, the physical man has curst his existence with world-wide misery; want amidst abundance; sickness, anxiety, competition, slavery, war, and death. To set aside these inhuman states and conditions and supplant them with positive factors and the reign of truth, a spiritual intelligence in the person of Jesus of Nazareth, thru his life and teachings opened the gate leading to the path of everlasting life in useful, conscious being to be realized upon earth.

In examining the mind tendencies found in those who profess Christianity, there is discovered two classes of people. One, nominally a Christian, is a staunch adherent of pure materialism, claiming that thought, consciousness, and all mental processes are evolved from the brain. To such the idea and existence of God is not only repugnant, but entirely beyond the range of human comprehension. With this class death ends all. The other is an avowed believer in God as the dispenser of good and evil, and believes in a spiritual existence after death. To such material life, while it presents attractions and is loved by them as much as by those who are immersed in matter, is not the end of existence. They expect to enjoy a perfect state and condition after life called "heaven," tho ignoring the fact that not one of them has earned more than his life here in the flesh is able to demonstrate.

Beyond these two classes there is found a third class, the *real* human being, whose inborn freedom from bias sooner or later enables him to discover that the earth, and the fulness thereof, exists only for use and not for posses-

sion, and that a perfect State, or heaven, is to be established and enjoyed upon earth, and not in some unknown locality in space. To create a heavenly kingdom on earth is the work of man.

Evil arises in the ignorance of the protean man. It is an incident in man's eternal career as a universal being. It is not that ignorance, selfishness and vanity are to inherit perfection, but heaven is to be possessed by him who overcomes the animal tendencies of the flesh, which are its lusts and greed of possessions. "When the young man heard this saying he went away sorrowful: for he had great possessions." Ignorance is to be supplanted by wisdom; poverty by riches, which is done by not claiming the fruits of one's labor and actions; vice by virtue; disorder by order; inharmony by harmony; war by peace; hatred by love. All these heavenly states are fruits brought forth by the Spirit of Love, nourished by the tree of life; and since they are constructive and integrating, and man as a member of a larger Body performs his part or share of service for the good of all, he, as a member together with the rest, reaps immortal life in form and function upon earth.

Civilization and culture in the mundane world are always in danger of dissolution, and groups of cells, or nations, and even races die like individuals, and from the same cause, that is, ignorance of the laws of God by which life can be perpetuated eternally. "Verily, verily I say unto you, If a man keep my saying he shall never see death."

Man's life on earth in the present era is not governed by love and cooperation, but by individualism, causing each personality to stand out prominently as self, detached from the rest of the dwellers of earth. The champions of this system assert that it develops a specific character so much needed in the struggle to preserve the fittest.

Yet the best and most useful talents, gifts and ideas in man were always persecuted and in some instances their authors were killed outright; therefore the existence of individualism is to be excused only upon one ground, which is, that it creates an opportunity for the soul to throw off its chains of slavery to the senses, and its vain aims in life; and when this is reached it will inevitably be drawn to contemplate a communal life of use. This kind of life, established, would eliminate all sufferings in the social life of man.

The law of cohesion is in force and existence only so long as the life-forces present in the physical organism serve the body in its daily comings and goings. As soon as the life fluids are exhausted thru sensuous practises and emotions, cohesion is disturbed by the presence in the body of dead cells. Cells in the individual body can be compared to individual members of society, society being but a larger organism wherein the individual members die because their life is used in sensuous pursuits and in the acquisition of personal wealth. And thus is destroyed the law of love, of unity and of endless life in conscious being in usefulness, which is man's inheritance from God. It is thru the power and nature of love that cohesion holds the key to life eternal. Cohesion is unity thru love manifested by persons or cells in service to one another, observable in the constitution of man's organic structure which is composed of many diverse functions cooperating so admirably that the soul dwelling within realizes self as a man. Man's organism, altho he knows it not, reflects a heavenly society governed by an Intelligence of supreme order, wisdom, and love.

The form of man as it arrives on the physical plane during the period of infancy and childhood has no consciousness of self as actor. The child awakens to external things. It is only thru the period of adolescence that

there is born a consciousness of individuality. This consciousness, however, is only psychic and sexual and the ego identifies self with feelings, emotions and phantasies. In that state of mind it has no relation to Spirit and Mind, and its existence as a conscious being is limited to the radius of its external attachments; and if it fails to disengage its attention from its sensuous and ephemeral affinities and to supplant them with true aims and habits in life, it will pass from the plane of phenomena into the psychic realm and soon after lose its consciousness of self. To awaken to Spirit, to life and endless consciousness in being, man must employ heroic means by which to establish in himself habits of thinking and living entirely at variance with those indulged in by the children of men; and, since a spiritual life can be realized only when material things are made to serve spiritual uses, it is clear that the first prerequisites are: to cease to function sexually on the animal plane (Luke xx. 34, 35; I John iii. 9.); to acquire poise of mind (John xiv. 27.); to cease to pursue possessions (Matt. vi. 24.); to cultivate patience (Luke xxi. 19.); to establish orderly, continuous thought (Heb. iv. 12.); to use harmonious expression (Matt. vii. 20.); and to seek peace with all men (Heb. xii. 14.).

The reason that in order to attain to spiritual life it is necessary to lay such stress on the control of the sexual fluids is because the cessation from the use and abuse of the sex-function on the animal plane raises man's consciousness step by step, from month to month and from year to year, to a knowledge of God's world, thru revelations adapted to each individual case; showing conclusively that since man descended thru desire to participate in the delusions of individualism and matter, he can return to God and a spiritual consciousness only by ceasing from the habits and attachments of the animal realm. This is dis-

closed to man by the Lord, and enlarged upon in modern times by the Spirit of Truth and the Esoteric writings—all pointing to the necessity of unification of all individuals who believe in the Lord, by living His Life, and by forming a social Body functioning as one man.

While the man of desire in order to enjoy sensuous pleasures, struggles with his fellow man for the possession of things existing only for use, and perishes as a beast (Ecc. iii. 18-20.), the spiritual man withdraws from the body of death and seeks to establish a state and condition on earth called the Kingdom of God. This State as a biological movement will utilize the soil and the capital acquired from nature's bounties and man's labor in all departments of his being, for the use of all its members. Every necessity for man's body and advancement of mind will be within his reach without money and without price. No one will be anxious as to what to wear or how to acquire means to pay for food, shelter, and clothing; but knowing that every need of the individual is always within one's grasp, one's mind will be turned, not into physical channels, seeking sensuous pleasures and possessions, but into intellectual pursuits for the good of all. And supported by the ever present forces of life he will expand into the regions of the universal, thru which to divine spiritual uses in being.

As this Association reaches social equilibrium and the numerical unit, with a harmonious interchange of psychic forces, the every-day life of the community will assume undisputed proofs of its spiritual character. It will possess industrial, artistic, scientific, educational, and domestic and agricultural departments, operated not for profits but for the uses of the State, serving each individual member alike without money. Each individual's work, being performed with a view of social utility, will lead to unity of interests, concert of action, and cooperation in

all the pursuits and aims of life. In this new order of things the social existence will not be disturbed by marriages, births, or deaths, because the reason for these events will be entirely removed from the Soul of the collective Body of perfected people. The passional nature will be turned into the desire to construct a perfect social Body; for the cells of this greater Body, being intelligent men, freed from the deceiving lusts of the flesh and the greed of individual possessions, will contribute all their power, physical, mental, and spiritual, to the harmonious existence of the State which is one Body, functioning as one man.

Since man's body is composed of twelve different functions it is clear that the perfect State as a social Body must also be composed of that number of groups of persons performing different labors for the unit, the State, if its construction is to be modeled after the pattern of the heavens. This is strongly affirmed by the revelator John in Revelations, chapter vii., where it is stated that twelve thousand of each tribe of the sons of Israel are to constitute the Body of the Lord; and since all kinds of human character, that is, all of the varieties of tastes, inclinations, talents, capacities, and capabilities, are necessary to constitute the collective Man, it is very reasonable to suppose that the prophet's view of a sudden birth or appearance of a new social order, which he calls a nation, will in due time come to pass.

"Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isa. lxvi. 8).



Gaining and Retaining

BY ENOCH PENN

✠✠✠✠✠ **I** N the parable of the Wedding Feast, wherein was found a man not having on a wedding garment, the Master said that when this man was observed, it was ordered that he be bound hand and foot, and "cast into outer darkness." The lesson involved in this parable is twofold: first, God having determined that he will gather together a body of people into a certain spiritual condition, the fact that those to whom this privilege was first offered rejected it, could not thwart the Divine Purpose; for the call went out, and with it an urge that brought the result, in that many—both the fit and the unfit—answered the call and came. And secondly, this fact that the unfit—because unprepared—came, and that, at least, one of them entered in, shows that it is possible for one to gain a knowledge of spiritual things, and even to enter certain states of spiritual consciousness, while still unable because of a lack of due preparation, to use that knowledge properly, or to keep the laws of that spiritual state which has been entered. This was admitted by the Lord Christ when he said: "He that entereth not in by the door, but climbeth up some other way, the same is a thief and a robber."

Again, this parable describes the result to one who begins the practise of spiritual things when not prepared to do them properly. For not only was the man in the parable cast into outer darkness, but he was bound as well, and unable to defend himself against his enemies.

This is a law the workings of which many striving for the regeneration have found to their sorrow. Because of this same law men who begin any business while yet unprepared will surely fail. And this is emphatically true in spiritual things. But it is true also that if one who has failed in certain particulars still maintains the will to succeed, and, perceiving and profiting by his past mistakes, tries again, he may yet succeed; and this is true both in material things and in spiritual things.

But, having gained added knowledge of spiritual things, or having gained entrance into a higher spiritual state of consciousness, the vital question for the neophyte to consider is: How far have I prepared myself to use that knowledge properly?—lest one find that “a little knowledge is a dangerous thing;” or the question: To what extent am I prepared to maintain this higher spiritual state into which I have entered? For we learn from this parable—and many have found this to be true by proving it thru sad experience—that those who thru ignorance violate the laws of that higher realm which they have entered, find themselves in a condition much worse than their condition before they entered it. So it is well for us all who are striving toward the regeneration, to examine ourselves carefully and to see to it that we are prepared to hold that which we have gained, lest we find ourselves not only “out” but, as well, bound hand and foot in the presence of our enemies. For those things which we gain we must use—and use them rightly—or we shall lose them, and with them much that belongs to them besides. So, we repeat, it is well for us to examine ourselves carefully in order to perceive wherein we may lack the proper preparation to maintain ourselves even where we are, lest we some day lose the little that we have.

The Babes and the Robbers

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

●●●●● **T** ●●●●● HERE are two classes in the visible Church
●●●●● to-day, to whom the Scriptures give
●●●●● very forcible and somewhat
●●●●● TERRIBLE WARNINGS.
●●●●● These are, apparently, the very opposites
●●●●● and antitheses of each other. For the
one class make no progress,

BUT REMAIN INFANTS,
driven about and tost with every wind of doctrine, and
"have become such as have need of milk and not of solid
food;" and tho by reason of the lapse of time, they ought
to be teachers, they have need to be taught again the
rudimentary principles of divine revelation.* A terrible
warning follows immediately that

SUCH MAY APOSTATIZE ENTIRELY.

"For it is impossible in the case of those who have once
for all been enlightened, and have tasted of the sweet-
ness of the heavenly gift, and have been made partakers
of the Holy Spirit—and then fell away—it is impossible,
I say, to keep bringing them back to a new repentance,
for, to their own undoing, they are repeatedly crucifying
the Son of God afresh and exposing him to open shame."
They are likened to "land that bears thorns and thistles,

WHICH IS REPROBATE,
considered worthless, and nigh unto cursing, and in the
end will be destroyed by fire."†

* Heb. v. 11-14.

† Heb. vi. 1-8.

The other class our Lord calls

“THIEVES AND ROBBERS”

who climb up some other way, not entering thru the Door but really “denying the Lord who bought them.” They are building,

NOT ON CHRIST THE ROCK,

but on the shifting sands of public opinion, and the doctrines of men, “who are dexterous in devising error.” Such will say to Him: “Have we not in thy name prophesied, casting out demons, and doing many wonderful works?” His answer to them is: “I never knew you; depart from me, ye workers of iniquity.” These are they “who, instead of remaining true to the teaching of Christ, press on *in advance*.”* They are thieves and robbers† who have taken the kingdom of heaven by violence, and exercised its authority and power without the Divine sanction; so that they have not robbed man but God himself.

There is a remarkable

DISTINCTION BETWEEN THESE TWO CLASSES, namely, that the one is continually “laying the foundation over again,”‡ and the other has been building on the sand,

WITHOUT A FOUNDATION.§

The remedy for the first is to present their bodies as a living sacrifice, holy and acceptable to God.|| And to follow Christ in the Regeneration, and to cleanse themselves from

ALL DEFILEMENT OF THE FLESH AND THE SPIRIT, perfecting holiness in the fear of God. The second class should repent and do the first works, for they say: “I am rich; I am well off, lacking in nothing;” not knowing that they are poor and blind, naked and miserable. To

*II John 9. †John x. 1. ‡Heb. vi. 1, 2. §Matt. viii. 24-27. ||Rom. xii. 1.

such the message is: "Lo, I stand at the door and knock; if any one will open unto me, I will come in and sup with him, and he with me."* He waits to be gracious, desiring to make his home in our hearts, by means of our faith and obedience.† In this manner we become

ROOTED AND FOUNDATIONED

in the Divine Love, even the knowledge-surpassing love of Christ, until we are filled unto all the fulness of God.

*Rev. iii. 16-22.

†John xiv. 21; Eph. iii. 17.



Write Your Thoughts

BY PHEBE HART

 * T *
 * * *

 HERE are those who feel that they know a great many of the truths of the regenerate life, but who, if they were to try to tell these truths to others, or to write them, would find that they could not do so in a satisfactory manner. Most likely they would say that it was because they had not practised writing; and that would be true, but not all the truth. If you know a thing you can say it, you can tell it. It may be that your language is crude, but you can convey the idea if you know it. If you try to say a thing, or to write it and find that you are not able to express the thought, it is not wholly because you are not handy with a pen, or with words, but it is more than likely that it is because you have not yet formulated the thought clearly in your own mind.

There are those who sometimes have a vivid realization

of some great truth, which realization thrills them thru and thru; and they think: "That is wonderful! Now I have it! Now I know it!" And they feel that if they were to try, they could tell it or write it in such a way that others would certainly grasp it and receive much of their realization as well. But in a short time they look back and say, "I had such a vivid realization of it at the time, but it is gone now." And perhaps even the subject is forgotten. Why is it gone?—Because tho they realized it yet they did not formulate it; they did not put it into words in their mind; and because they did not formulate it, when the feeling past the realization went with it and it was soon forgotten. Had they formulated the thought when the realization was so vivid, they would then have had it for all time; they would by that formulation have builded it into their mental structure, and it would have been theirs to call back and to use at any time.

A realization becomes knowledge only when formulated into orderly thought; for knowledge, knowing, is the process of forming thought. Some will object to this statement, but if we were to ask of one: "Do you know what a ship is?" and that one could not form the thought of a ship, the answer would of necessity be, "No." For we do not know that which we can not think, save only that a thing may be forgotten, and even then it is for the time unknown.

The reason you can not write the thing you realized is because you do not know it; you did not make the realization your knowledge. And unless you can recall the feeling and the realization that you had when you received it you can not make it knowledge—you have lost it. Mr. Butler used to say to his people: "Write your thoughts; not necessarily for publication, but write them out in orderly word formation, and then you will find out what you know."

The Coming Woman

BY H. E. BUTLER

(Reprinted from "The Esoteric" of March, 1892.)



MAN and woman alike have been bowed down under the weight of the cares and anxieties incidental to their struggles for a mere existence; for, like the animal world, they have been forced to gather from the earth, for a living, all they have possess. Woman has always been the center of the home and family, the wife being the necessity to the husband, and the husband the necessity to the wife. Man, being the stronger in his physical and intellectual powers (and woman in her vital and intuitive powers), has been made to serve in the realm of physical labor and mental struggle with his fellowman to the fullest extent of his capabilities.

On the other hand, woman's vitality has been taxed to the utmost in the work of generation, care of offspring, and the duties of home. She has also, thru her superabundance of vitality, been necessitated to hold up, and, so to speak, nourish the brain, and even carry the maternal principle so far as to care for her husband as a mother would care for her child. And the harder the struggle for a livelihood, the more man feels the necessity of the wife, and the greater the demands upon her vitality. Thus upon woman has rested the main part of the burthens of life; and this has been true of all ages and stages of the development of the human family up to the present time.

If we speak of man and of woman as principles, as we have done in the "Seven Creative Principles" and other of our writings, we find that man is the embodiment and expresser of the positive and expressive energy, and woman of the negative and restrictive energy. This makes clear to the mind of the thoughtful person that woman has been the magnet which has bound together and preserved: first, the home; secondly, society; after which follow the church and the nation. From the great fountains of her being have been drawn the life supplies which have been formed into thoughts and ideas, which in turn have been worked out and ultimated in mechanics, science, art, literature, etc.; in short, she has furnished the material out of which has been made all that is good and desirable in the world.

It is as natural for woman to love intellectual ability, refinement, excellence of character and strength of manhood, as it is for her to breathe. And in loving she flows into, and finds expression and even consciousness in the object of her love. It is thru this that the woman has been the stimulant to the mind of man in all his accomplishments. She has not *led* in these things, but she has always been "the power behind the throne." But it was the design of our Creator to individualize a mental and soul-consciousness in woman in order that she might stand beside her brother man, fully equal in every particular of her nature. When we say equal, we do not mean it to be understood that she is identical with him in her faculties and powers, but that they are of such a nature as will fully supplement his. We may balance a pole upon the fence, and when so balanced each end will be equal to the other; but cut it in two at the balancing point, and both parts will fall to the ground. Thus it is with the unity of man with woman, the one upholds and holds in place the other, but if each were exactly

alike, they would be of no use to each other. The exact opposite of the quality possessed by the one is possessed by the other, throughout their entire constitution. Nature has forced into existence faculties according to their needs, for the use of each in their sphere of life.

Now, when we come to examine and to see what that education and development have been through the experience of the past, if we analyze and discriminate correctly (for there must be fine lines of discrimination drawn in the examination of this matter), we shall understand more clearly the exact sphere each is destined to fill and the qualifications for that sphere, and, shall I not say, the design of the Creative Mind, as to what woman, as well as man, shall be? For nature, or the God of nature, makes no mistakes; and even where man and woman so think and act as to make it appear as if there were mistakes, yet it is afterwards made apparent that there were, after all, no real grounds for such belief. Mother Nature is very jealous of the Father's laws, and immediately destroys anything out of harmony with them. Not only this, but she exercises a jealous watchfulness over all her productions, so that she may weed out and destroy even the appearance of inharmony. Thus we see that all this talk or censure, by those who comment on and condemn the habits of life in the past, is in itself wrong, because the past was just what the Creator designed it should be in order to produce in man and woman the best possible mental and physical conditions. On the other hand, the time having arrived for better things, it is right that the people should rise up and condemn those conditions, in order that they may rise out of them. For as long as they were in them by virtue of blind force, they were being molded as the potter molds the clay, with but little more volition or intelligence as to what was being done than has the clay in the hands of the potter.

Now that the vessel is formed, the intelligence and consequent capacity, thru past struggles, is developed in both the man and the woman to take control of their own lives in the future. Therefore the time has come, referred to by all the prophets and seers, and frequently* called in the Bible "the manifestation of the sons of God:" "and if sons then heirs." An heir inherits his parent's estate, and in doing so, it becomes his own to use, govern and control according to his own will. Our Father's estate is: first, our own body; all the laws and forces acting thru it; and all the connections which these laws and forces make with the world at large, and, in fact, with the universe.

Now we have before us the picture or ground plan of that which is to be builded into perfection in the time to come; and the answer to the question as to why this dissatisfaction and unrest exists to-day in the relations between man and woman, can be none other than this: Man has come into the time when he is to enter his sonship, in which he is to stand in place of God to the physical and intellectual world; woman has reached the point where she is to enter her divine daughterhood, in which she is to stand in place of the Divine Mother, governing in the sphere of love, harmony and beauty in the physical world. And as the Divine Father and Mother are two in one, blended in the grandest symphony conceivable, so will man and woman be when they have come into their inheritance. When and how are they to do this? To answer this question is to hasten on its ultimatum.† For truly the whole world "travaieth and groaneth together in pain" until now. Now intelligence must take the place of blind force and lead man and woman

*Frequently referred to in the Bible in this sense.

†This can only be intimated in this article, because the whole subject matter of *The Esoteric*, from its inception to the present, labors to present methods which are desirable from every standpoint of reason, because of profitable results from the same, and which when applied in the life of the people, will lead to these ultimates.

into harmony with divine law (or nature's law); and this will remove all the painful travail which has existed in the past.

Wherein we have considered in the past the office and relations of divine father and mother, or creative life in nature as a positive and a negative principle, we have set forth the methods and conditions requisite for both man and woman to come into that high' ultimate. And as woman has supplied the vitality and intuitions to man, she will continue to do so in the ages to come; but she will do it upon another plane of action. Her mind has not been developed in a business capacity to fit her to war and struggle for an existence, but in quite the reverse capacity, which is, to make a home of harmony, to preserve peace and equity, to protect from struggle those under her care, and to nourish and support them by properly prepared conditions.*

Woman has been the artist of the home. Whence came these mansions with their exquisite furnishings and

*While we say that woman's mind has not been developed in a business capacity, there are two ways in which this might be understood and my meaning should therefore be made clear. I speak of woman as a body, having no reference to the isolated cases where woman has organized a business and carried it on to success. Of course, there are more women who are earning their living in a business way and who have the development of certain business capacities than there are who have not; but this is owing to forcing circumstances, which have actually forced them into abnormal spheres of action. And in instances where woman has developed the capacity to organize a business, and carry it on to success, in the majority of cases it will be found that they have the positive or masculine mind, which will, even in the divine order, be the active expresser; and the companion will be the feminine or negative power as referred to in the close of this article. If woman were as capable as man of filling his office and function in the world in its relation to business, mechanics, science, etc., she would then be, in that particular and to that extent, his superior, possessing all that he does, and added to that, all the normal qualities of womanhood; and the man would be useless except as a servant. But as they are both born from the same general life, the one positive and the other negative, the one made for the one sphere of action and the other for the other, it becomes reasonably impossible for any superiority, in a general sense, to exist.

decorations? The question is answered here in the West. Many a shanty with crudest conditions and surroundings, holds a lone bachelor with thousands of dollars at his command. Of course there are exceptions to this rule, for there are those who have had beautiful mothers who provided for them the elegance and luxuries of home, and these have had instilled into the very composite of their being the necessity of such a home. Woman has predominance in music, in which her soul pours out in song, and in instruments which have been made to vibrate in unison with the "Seven Creative Principles," thus aiding her in keeping the pulse beating in harmony with nature and nature's laws. Observe the mother, how tenderly and carefully she nourishes her babe! How jealously she guards its surroundings and attends to its comforts! How she will exert her already overtaxed body to make home and surroundings beautiful!

Now think what that nature will be when it comes into its divine inheritance as the Divine Mother. Observe the sphere of that loving care, when, no longer bound within circumscribed limits, but having broken thru its narrow confines, she has builded anew, large enough to take in all creation.

Imagine the conditions that will exist in the world when woman as a unit governs it in her sphere of action. Can we not see, in imagination, a world of love, beauty and harmony—a world filled with vitality, health and power—all life floating in the harmonies of heaven itself, and man standing in that atmosphere with an expansive and Godlike mind, illuminous and shining with perfected knowledge, forming thoughts out of that perfected life and sending them out as creative energies to do his will? But alas! thru ignorance, woman, as well as man, is holding to the old conditions which have bound her. Were it not for her ignorance in these particulars,

the bands would have been broken before this and the new and divine order of life would now shine forth like the rising sun. Therefore, in view of the higher order of life which must obtain, one of the greatest necessities of our time is that woman should break the bands of pre-conceived ideas, overcome the habits of her past life, and consider all things from the standard of the law of use. She must conquer in herself selfishness, hate and passion.

First, selfishness; for woman's selfishness is stronger than man's, altho of so different a character that it is thought to be unselfishness. Can we say that a woman is selfish when she will sacrifice every comfort, and labor for the maintenance of her own family until she actually destroys her body? Yes; this is the realm of her selfishness; for it is to this great extreme that she will go to preserve "*my own*," and those of her own flesh, and to give them, if in her power to do so, the capacity to subjugate and enslave all others to their will. Thus she is the very fountain of selfishness, instilling into the very life-blood of her children the idea that their home and family, as well as they themselves, must be served and obeyed, even to the sacrifice of all others.

Many will exclaim: Why, is this not right? Is it wrong for woman to take care of family and children and make of them all she possibly can?--Yes, and no. Yes it is right in two ways: right, because necessary to this age and order of things; and right because it always will be necessary to a certain extent, where the work of rearing a family is carried on; but wrong in view of regeneration and the bringing in of a time when the mother shall stand in place of a Divine Mother. Thus it follows that woman who is to rise into this high altitude, has a great work to perform in herself to conquer the habit of familialistic bondage in every form of its manifestation.

Secondly, hate: In conquering the first, selfishness, she has also to conquer the second, hate, in the sense of a malicious, destructive principle. Hate is that which narrows the sphere of action and excludes from the sphere of love all but the very few. It is the fountain from which springs wars and combative struggles of every kind. Woman is capable of feeling hate into the very mind of her husband and thru his mind carrying it into execution, without uttering a word. And the worst part of this is that—she being predominant in the intuitive—her feelings, even tho they may be unformed into thought, can produce in him intuitive feelings, consciousness and thoughts, and when he is opened in full sympathy to her he can not distinguish between those intuitions and the highest and purest spiritual guidance. Thus the evil in woman becomes doubly evil, finding expression, not only thru herself, but thru the man she loves.

Thirdly, passion: Woman's chief function is passion, therefore when I say she must conquer passion I do not wish to be understood as saying that she is to desroy it; she is simply to subjugate it to the new and higher order of intelligence. Love itself is a passion, and is the vehicle of all vitality in creation as well as in re-creation. In the regeneration it must first renew and elevate the qualities of life, and then when it is sent out, it will act and cause action according to its nature.

Thus woman has to conquer all desire, love and sympathy with the present condition of evolution (generation), and unite all (we speak advisedly when we say *all*) her sympathies and loves with the principles of *re-generation*. And, as thru her springs all the creative forces in human life, before it will be possible for her to come into that high altitude of the Divine Mother, she must so thoroly transform herself, that she will even be incapable of performing any of the functions of genera-

tion. This, of course, refers only to that class which we believe now exists upon the earth, and which were called by John, the revelator, the "first ripe fruit of the earth." The same authority claimed that the first ingathering of that harvest would be only "a hundred and forty-four thousand," which is a small number compared with the 1,455,923,500 on the earth to-day.

When "The Coming Woman" has arrived, she will have conquered in herself the three evils which we have mentioned, and will have carried them out in their minutiae so that there will be no more loss of vitality thru the sex. And when this is done, the wound by the fall, the moonly weakness, will entirely cease, and her body will become a flame burning with divine life, illuminating all dark conditions, destroying all adverse and evil powers, and transmuting and transforming them into good and useful ones. This condition in woman will eliminate from man's mind all desire for combat, or oppression; will produce in his soul a consciousness of his oneness with his God and with the universe; will enable him to grasp with a master hand the scepter of love and with it rule the world, with woman standing by his side, a constant and inexhaustible fountain of all that is good and desirable. She, so to speak, will live in him and express thru him all that she desires, thus becoming the "power behind the throne."

Tho as a rule woman may hold the silent power, yet there are exceptions where she holds the masculine mind in the feminine form and the masculine form holds a feminine mind, in which case the woman stands as the expression, and the man as the silent power.

But none of these divine ultimates to which we have referred, can obtain except where both man and woman are developed, and possess equal powers and ability, both being able to fill to completeness their own peculiar

sphere. Then the man will never coerce or even interfere with woman's sphere of action; neither will the woman with man's, but the two spheres will blend into one, each rejoicing in the other's fulness and power to do and accomplish.



The Open Gates

BY CALEB

 T HE last words of the song, "The Holy City," died away, and the words,
 "The gates were open wide,
 And all the world might enter,
 And no one was denied,"

 echoed and reechoed in my mind. And the thought came: Are there none denied? And turning to my Bible I read the words, "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in thru the gates into the city." So it seems that there is a condition, the keeping of God's commandments, upon which one may enter in thru the open gates—the gates are not open to all indiscriminately. And reading on we find mentioned those who are kept out—kept out because they do not keep God's commandments. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

"For without are dogs."—The dog is used in symbology to represent two things. In a good sense he is a friend; in a bad sense he is an unclean animal, and this is the

sense in which he is presented thruout the Bible—an unclean animal. And this means that the unclean are kept out; these may not enter. And then the sorcerers may not enter.

A sorcerer is one who uses his mind and will to bring about results that would not otherwise accrue. In this sense "sorcerer" is used here particularly of those who do this to affect or to coerce others, to cause them to do that which they would not otherwise do. When Cain demanded of the Lord, "Am I my brother's keeper?" the Lord did not answer; for God has not given man into the hands of other men to control. And those who take it upon themselves to control others are overstepping proper bounds. To be a friend to admonish and to help, to encourage, is good, and these things are what we should all do; but to coerce another is to take upon our souls the responsibility of the results of that coercion. So we see that those who use their will against others, those who coerce others, are kept out; they may not enter in thru the open gates of the city.

We need not dilate upon the term "whoremongers;" but the word "murderers" is to be understood as having the meaning that Jesus gave to it. The statement of Jesus was: "Whosoever hateth his brother is a murderer." They are few, indeed, who do not at times permit a flare of anger against another, and that flare of anger goes to that other one as hate. There are none who permit anger against another or others to arise within them who are allowed to enter in thru the gates. For anger destroys life, destroys hope, destroys joy and all the good of life, and in that city everything is done to increase life, to increase joy, to increase happiness.

An idolater is one who depends upon the material things of this world for his good. The money, "graven by art and man's device," and the material wealth that it

represents, are "the gods of gold and silver" of this day. All material things are necessary to man, but it is for man to look to God for the proper administration of material good. We do not disparage honest, faithful effort and careful thought in material things—for those who are not faithful in material things are not faithful in spiritual things—but our dependence is to be placed in God, and not in inanimate matter. Those who say, "I can not take the time to serve God, because the material things of this world demand my whole attention," are idolaters.

"And whosoever loveth and maketh a lie." There is the one great lie that was spoken in Eden: "Thou shalt not surely die." But if we break God's laws we shall surely die. We have seen that it is those who keep God's commands that may enter in thru the gates, and if we believe and make (teach) that lie of the Serpent, we may not enter in. And a careful consideration of the story of Eden shows us that the lie is particularly the deception of generation. If we engage in the work of generation, and are therefore conscious only in the carnal mind, we shall surely die; "for the carnal mind is death." And the carnal mind can not be put off until generation is laid aside.

But let us return to the first statement. "For without are dogs." And who are the "dogs"? the unclean animals? When God would come down upon Mount Sinai, he commanded Moses, saying: "Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai" (Ex. xix. 10, 11). "And they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives" (Ex. xix. 14, 15). We find from this that God would not come

down to the people until they had restrained themselves from the act of generation for at least three days, and washed their uncleanness from their clothing. When David desired bread from the priest for himself and for his men, the priest said that he had no bread save only the "shew bread" and that was holy. The priest demurred at the thought of giving this bread to the men, and he asked, "Have the men been kept from women?" And David answered: "Of a truth women have been kept from us about these three days."

We read in Leviticus xv. 16: "If any man's seed of copulation go out from him, then he shall wash all his flesh in water, and shall be unclean until even." (This whole chapter is a dissertation on sex uncleanness, and it would be well if it were read here.) Thruout the Bible we find the same thought directed against the loss of the seed, as being an uncleanness in the sight of God; even till we reach the last of the New Testament we find the same thought kept prominent. God's people are admonished to keep their garments "unspotted:" "Hating even the garment spotted by the flesh" (Jude 23). And the writer of I Corinthians was not unmindful of this, for he wrote: "But this I say, brethren, the time is short: it remaineth, that they that have wives be as though they had none" (I Cor. vii. 29). And if a man had no wife he would not indulge in the work of generation unless he were a fornicator.

In symbology clothing represents the life emanations, and linen clothing represents righteousness (See Rev. xix. 8.) or cleanness of the life emanations, or as the life emanations are called to-day, the "aura." And unless this aura is kept clean of all defilement we are not clean before God. The reason of this being that those who lose the seed can not sense God, can not know God, much less "see God" as Jesus promised that the "pure in heart" should

do. So we see that the "dogs" which are kept out of the Holy City are those who lose their seed, and who are therefore unclean.

Then we find that altho the gates of that city are open wide, so that all may enter, yet the conditions that must be observed by those who would enter in, are summed up in the term: "Keep the commandments."

"And there shall in no wise enter into it any thing that defileth."



Briefs

• BY GEMINI-TAURUS

✠✠✠✠✠✠ INCREASE.—Have you anything? Then
 ✠ I ✠ know and realize that it will increase;
 ✠ ✠ ✠ and it will increase because of the law
 ✠ ✠ ✠ that Jesus announced: "To him that hath
 ✠ ✠ ✠ shall be given." Usually this thought
 ✠ ✠ ✠ ✠ ✠ ✠ is applied to money only, for all can see
 that those who have much money can easily get more.
 But it applies to everything that a man may have, to
 everything that a man may be. Have you a temper that
 you do not control?—It will increase. And it may so in-
 crease that it will wholly master you. Do you begrudge
 others the credit that is due them? thus robbing them of
 that which justly belongs to them; that characteristic
 will grow, it will increase. And there is no difference
 in principle between robbing one of his proper credit and
 robbing one of his money. Likewise there is a form of
 reaching out to others that robs others of their life. Do

we occupy ourselves with the spirit of condemnation of others?—It will increase. Do we let our tongues so far master us that they clack on aimlessly and uselessly?—It will increase. It matters not what we may have builded of habit, it will increase.

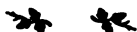
“To him that hath shall be given,” is not all, but “From him that hath not [enough], shall be taken away even that which he hath.” And more than this, that which is taken from one and given to another may be an evil, for we may gather to ourselves the evils of others as well as that which is good. Jesus exprest this law when he said: “When the unclean spirit is gone out of a man, he [the spirit] walketh thru dry places seeking rest [in another person].” This means that if an evil spirit tries to make one person do something that is wrong, and fails because that person refuses to follow the impulse of the evil spirit, then that evil spirit will go to some one else to repeat the effort. Thus those who refuse to follow the urge of an evil spirit leave it free to go to some one else; by this means those who have a weakness or an evil habit increase it, while those who refuse to give way to it, get rid of it. In everything this law applies: “To him that hath shall be given, and from him that hath not, shall be taken even that which he hath,” and it shall be given to him that hath, and he shall have more abundance.



LIFE IS A REHEARSAL.—READING an account of the preparations for a fashionable wedding, I was somewhat amused at the statement that they had a rehearsal of the affair to the intent that when the wedding took place the persons would know their parts, and so would make no mistakes. But I ponder: Is not this life really a rehears-

al? Because of early religious training some look for a time—after death—when they will be admitted to association with the angels; or, if we are living the regenerate life we look forward to the time when we shall be able to press into the kingdom of God (Luke xvi. 16; Matt, xi. 12.), and be consciously an associate of those in the angel-world while still living in the flesh. The prophet said, "Thine eye shall see thy teachers." And again, Jesus said, "The pure in heart shall see God."

Since it is only by learning to love others—even those who are our enemies—that we can learn to love God, and since that love finally enables us to enter into the kingdom and be accepted among the angels to associate with them as an equal—for we are informed that he who claims to love God but does not love his brother is a liar—then we perceive that we must practise upon our fellows such a course of action in all things as would be acceptable among the angels. If in our daily life we learn to think about, and to speak to and to speak of, and to feel toward and to act toward our fellows in such manner as would not offend in the angel-world, then when the angels come near to us—which they will do if we learn to do, or even strive to do, these things—to associate with us, we shall be acceptable to them, and they will return to us again; otherwise, they will at once depart and may not return.



OUR OWN LAWS.—It has been said that a man has a right to make his own laws, and that he is justified before God if he lives up to his own laws; that is, if a man considers it right to do certain things in his relations with others, and recognizes it as right and just when others do the same to him, then God considers him a just man, regardless of what his law may be.

"Thou shalt not steal," is a very plain command, and we all consider it good and just. If some one steals money from you, you are enraged, and would like to see that one punished; but do you keep this command in your relation with others? Let us consider the matter. When Jesus returned to his own home town, after having done many great miracles in other places, it is written that he could not there do many miracles. "because of their unbelief." That is, because the people who were personally acquainted with him discredited him. Perhaps there were those who openly said what most of them felt: "Oh, this is only Jesus the carpenter; we know him." How often the words, "I know him," cast a slur upon one, as tho the speaker were not capable of knowing one who had any good in him. If one steals your money you are angered, because the money being to you a means to such ends as make life to you better worth living, you say, "He robbed me of the benefits of living." Hence you consider it right openly to condemn the thief. But when you discredit another by refusing to believe and appreciate the good; by imagining evil; by refusing your moral support when you see the effort to do right; by holding in your heart a feeling of superiority; or by any other means of discredit, that thing which you do becomes a force affecting that soul, stultifying its consciousness, and depriving it of its powers and lessening to it the benefits of living. In doing these things you have robbed this one, and you are as much a thief as if you stole his money. Do not preen yourself in self righteousness and say, "I have never stolen any man's goods." Every feeling, every thought, every word, as well as every act of suspicion, of discredit, on your part toward another is the act of a thief, and makes of you a thief. For by these things you rob others of their consciousness of God, and of the good of living, and of their ability to do and

to be according to the best that is in them. And you become a violator of the command: "Thou shalt not steal."



THE GARDEN OF EDEN.—THE garden of Eden is man's body. Man dwells in his body; for the body is not the man any more than his clothing is the man, and the condition of his body very largely determines what his consciousness is, and, in a way, the consciousness is the man. The garden of Eden was watered by four rivers. These four rivers are four vital currents belonging to the body. The garden of Eden is no longer a garden; it is a desert. It is a desert because these four rivers have ceased to flow. These rivers are caused to flow by love—not that destructive animal passion which is all that man usually knows as love, but that love which Jesus had in mind when he said: "As the Father hath loved me; so have I loved you;" "As I have loved you, ye should also love one another." When man has overcome the selfishness of the animal nature, so that he can even love his enemies, then he finds a love which is the flowing of the life currents, the rivers of Eden; and when the rivers of Eden begin to flow again, man will find that the garden, his body, is no longer a desert, but that it has again become a paradise, a garden of delights. This love is "the fulfilling of the law" of God, and establishes divine order in the body, and gives the happiness of heaven, of paradise, to the man, or the woman.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of YAHVEH, and the excellency of our God."



STANDARDS OF RIGHT.—"WHAT a nice world this would be, if only every body and every thing would adjust themselves to me!" It may be that you have not said it in just so many words, but to what extent do you continually say it by your attitude of mind and heart? We have all heard the words, "I would be all right if only he would treat me right." And will the world adjust itself to you?—No. Neither should you adjust yourself too fully to the world. Amidst great confusion men seldom perceive the proper course of action. The vital confusion of the people—a confusion of the currents of vitality, confusing the mentality—in their relations to one another is largely caused by the fact that each one has his or her own standard of right action in accordance with which they would have others act towards them. Usually persons think that that standard of right action is one that they themselves are living up to; but this is a great mistake, for almost all persons insist that others should do as they think is right. You and I have our standards of right action, and, crude as these standards may be, they would be a great help to us if we would only apply them to ourselves and live up to them. But there is a perfect standard of right action, and if we can drop our own standards and accept the perfect standard set up by the Lord Christ, and strive to live up to it ourselves, regardless of what others do, we shall be accomplishing something toward the world betterment which we all more or less desire.



A RESTRAINED AMBITION.—ALMOST, if not quite, invariably in the beginning of the effort to live the regenerate life the neophyte has dim visions of some great things to do, visions of the attaining of magic powers, and the accomplishing of wonders therewith. But to the faith-

ful soul, as the years go by, there is prest in upon the consciousness the fact that it is not for him to do wonders until he has past thru a *long* preparation that will make him worthy and well qualified—not until he is duly and truly prepared, so that the power to do these great things is safe in his hands.

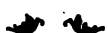
While the neophyte in the beginning has dim visions of great things that he would like to do, yet the process of preparation for that doing, in order that the work may be done in harmony with the Divine Purpose, is a painful one; for it is the process of dying to the old carnal nature. He becomes "a man of sorrows, and acquainted with grief," and he must "die daily." To "die daily" means that we must every day become less responsive to the old. The dead do not respond to the senses; and if the neophyte would know how nearly dead to the world he is, let him observe to what extent he responds to those impulses and emotions that belong wholly to the sphere of generation.



DOING GOOD.—How many! Oh, how many! there are who willingly start out to do good, to pose before the world as reformers of others, but how few there are who are at all anxious lest they do evil. They are willing to "learn to do well," publicly, but they refuse to "cease to do evil." In the story of Job, God said to Satan that Job was a perfect and upright man; and he described this perfection by saying that he "feareth God, and escheweth evil." That is, he watched carefully lest he do any evil.

The unhappy part of it all is that men do not consider carefully the laws of cause and effect in their actions and attitudes toward one another, and because of this they are continually committing crimes against their fellows

while wholly ignorant of the fact that they are doing any evil at all—all because they are not careful to “cease to do evil.”



COLORED GLASSES.—“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.”

The difficult thing is to convince persons that they do see themselves as others see them. The apostle wrote: “Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.” This means that we see ourselves reflected in others. If we put on a pair of blue glasses we see everything blue; if red glasses, then to us everything looks red; and so on, whatever the color of the glasses thru which we look. Everyone knows this, but how few there are who realize that the evils in others that seem so condemnable to us are but the reflection of our own evils. Consider the matter. Watch one who becomes angered easily at a certain action on the part of another, and you will find that it is when that other does the same evil thing that the angered one is in the habit of doing. The thing which another does which makes you angry is the very thing of which you are most guilty. The writer has heard Mr. Butler say that it was a long time before he could believe the quotation given here, but that he finally perceived it to be true.



EDITORIAL NOTICES.

LATELY we have not been in a position to supply “Evolution and Regeneration” by Henry Proctor, F.R.S.L.,

M.R.A.S., owing to the fact that our last two shipments from England were sent to us with such very poor binding. We are making new covers and rebinding these books, and hope to be in a position again to fill orders for them in two weeks or less.

WE can now supply Raphael's Ephemeris for 1921—50 cents a copy.

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, 1921.

Body	Enters	On day	h.	m.
☾	♊	2	11	56 p. m.
"	♈	5	0	38 p. m.
"	♉	8	0	36 a. m.
"	♊	10	10	50 a. m.
"	♋	12	7	7 p. m.
"	♌	15	1	18 a. m.
"	♍	17	6	28 a. m.
"	♎	19	7	44 a. m.
"	♏	21	9	0 a. m.
"	♐	23	10	42 a. m.
"	♑	25	2	27 p. m.
"	♒	27	9	27 p. m.
"	♓	30	7	50 a. m.

☼	♊	20	10	43 p. m.
♀	♋	15	3	56 a. m.
♁	♊	7	3	12 a. m.
"	♋	15	2	42 p. m.
"	♌	25	6	18 p. m.

On March 1st.

♂	is in	♑	3°	40'	59"
♀	" "	♋	13	41	53
♁	" "	♋	21	2	38
♂	" "	♏	5	41	5

Time of Cusp Transits					
Washington, D. C., U. S. A. April, 1921.					
Body	Enters	On	h.	m.	
		day			
☾	☾	1	8	14	p. m.
☿	☿	4	8	20	a. m.
♈	♈	6	6	23	p. m.
♉	♉	9	1	51	a. m.
♊	♊	11	7	8	a. m.
♋	♋	13	10	51	a. m.
♌	♌	15	1	40	p. m.
♍	♍	17	4	13	p. m.
♎	♎	19	7	17	p. m.
♏	♏	21	11	47	p. m.
♐	♐	24	6	37	a. m.
♑	♑	26	4	20	p. m.
♒	♒	29	4	18	a. m.
♓	♓				
♈	♈	20	10	24	a. m.
♉	♉	17	5	22	a. m.
♊	♊	2	3	32	p. m.
♋	♋	21	6	7	a. m.
♌	♌	5	3	12	p. m.
♍	♍	15	6	37	p. m.
♎	♎	24	7	41	a. m.
♏	♏				
♐	♐				
♑	♑				
♒	♒				
♓	♓				
On April 1st.					
☾	is in	☿	16	4	16
☿	" "	☿	22	6	29
♈	" "	♈	6	1	3

BIBLE REVIEW

VOL. XVII

APRIL-MAY 1921

No. 7

Bible Reviews

BY H. E. BUTLER

XII.

(Reprinted from "The Esoteric" of July, 1891)

We repeat what was said in the article previous to this: this pamphlet, "Sepher Zikkaron," is published in the continuance of "Bible Reviews," because of the excellent exposition of the Abramic and Abrahamic covenant that it furnishes; and also because of the many other valuable thoughts that it contains. As time and space will not allow us to recapitulate, or even to epitomize the former articles, and it is number will fall into the hands of many who have not seen them, all we can do is to ask that you, who are interested in this subject, read the former articles in order to get a correct understanding of this.—[H. E. Butler.

This series of articles began with the Oct.-Nov. issue of 1919, making in all nine issues that have been published previously to this; two of these issues contained two numbers each of the original series of articles, which accounts for this tenth issue being numbered twelve. Those wishing this full series may secure the entire eleven previous articles in leaflet form for \$1.00, from this office.—[Ed.

SEPHER ZIKKARON

"And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. Then they that feared YAHVEH spake often one with another: And YAHVEH hearkened, and heard, and there was written before him a Book of the Memorial for them that feared YAHVEH, and that thought upon his name" (Mal. iii. 15, 16).

"The way of the just is uprightness; thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O YAHVEH, have we waited for thee; to thy name and to thy memorial is the desire of our soul" (Isa. xxvi. 7, 8).

"YAHVEH—thy Name forever; YAHVEH—thy Memorial to all generations" (Ps. cxxxv. 13).

"They shall see his face; and his name shall be in their foreheads" (Rev. xxii 4).

PREFACE.

"'AND God said unto Moses, I AM THAT I AM [*ehyeh asher ehyeh*]: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me to you.' That this message is intended to indicate the etymology of Jehovah, no one has ventured to doubt; it is, in fact, the key to the whole mystery. But, tho it certainly supplies the etymology, the interpretation must be determined from other considerations. 'Jehovah' must be the third, singular, masculine, future, of the substantive verb *to be*. We accept Yahaveh as the more probable punctuation."—*Dictionary of the Bible*, edited by Dr. William Smith. Article—"Jehovah."

"Altho we may not be able to give with perfect certainty the literal meaning of this name, yet at least we will no longer designate it by the barbarous form Jehovah (which was produced only three centuries ago thru Christian aggravation of a Jewish superstition), but we will restore its real sound, *Hahve*, were it only as a sign that Hebrew antiquity is now springing up among us out of the grave of ages, endowed with fresh life."—*Heinrich Ewald. History of Israel*, translated by Russell Martineau.

"So far as the interests of criticism are concerned all scholars are now agreed. Gesenius and Ewald on the side of philologists; Hengstenberg, Tholuck, Lutz, and others on the side of theologians, are united for once. They all agree in giving it the form YAHVEH, and the *future tense*, as its literal rendering."—*Yahveh Christ*, by Alexander Mc Whorter.


The little book now presented to the wise (Dan. xii. 10; Hos. xiv. 9; Matt. xi. 19; xxv. 2; I Cor. x. 15), explains the import of the name, and opens the portals of God's

Temple. (II Chron. xxxi. 14; I Sam. iii. 15; John x. 3, 23; Acts v. 12). The full light is within the sacred building.

JOSEPH T. CURRY. Laporte, Pa., July 1874.

SEPHER ZIKKARON.

THE NAME.

HEN Moses was commissioned with the message of deliverance from Egyptian bondage, he "said to God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say to them? And God said unto Moses, I WILL BE WHAT I WILL BE: and he said, Thus shalt thou say unto the children of Israel, I WILL BE hath sent me unto you. And God said again unto Moses, Thus shalt thou say unto the children of Israel, YAHVEH [or, HE WILL BE], the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name *forever*, and this is my memorial *unto all generations*"—(Ex. iii. 13-15).

The reference to their fathers turns the children back to the covenant made by YAHVEH with Abraham and his children, which tells *what* "HE WILL BE." (See Gen. xvii. 1-8.) He contracted to do five things:

First, to verify the name of Abraham by increasing his posterity until it should become "many nations."

Second, to make "kings come out of" Abraham, or the "many nations."

Third, to establish his covenant, for (or to) an everlasting covenant, with Abraham and his children "in their generations," to *be a God* to them.

Fourth, to give to Abraham and his children the land of Canaan for an everlasting possession.

Fifth, to be the God of the children that shall receive the everlasting possession. In this particular is announced the Name: "I WILL BE their GOD."

Of these five particulars, the third was, of necessity, first in order of fulfilment. It required that "the Almighty" should establish a contract with Abraham and his children in their generations, for (or to) a future, everlasting covenant, to be a God to as many of the parties of the second part as should observe the exprest condition, "Walk before me, and be thou perfect" (Gen. xvii. 1). The word "God" "presented the idea of strength and power" (Gesenius' Hebrew Lexicon). The power of the Almighty would be exercised in behalf of the faithful covenanters to the extent of giving them an everlasting possession of the land wherein they were strangers. As Abraham and many others have died, preserving to the last moment of life their fidelity to their covenant obligations, the Almighty is now bound, by his own never-failing promise, to raise them from the dead when the time arrives for him to fulfil the covenant to be their God. Matt. xxii. 31, 32; Mark xii. 26, 27; Luke xx. 37.

But when shall this be? When shall the Almighty perform his contract, "according to the working of his mighty power which he wrought in Christ when he raised him from the dead?" (Eph. i. 19, 20.) Not while the contracting continues. No one can do a thing while he is contracting to do it at a future period. The covenant "for [or to] an everlasting covenant" must be brought to a close before the everlasting covenant itself can go into operation. How long then does the initial covenant last? God said that he would establish it with Abraham and his children "in their generations." Until these "generations" are completed, the everlasting covenant and the everlasting possession cannot obtain. This opens the all important question, What "generation" of Abraham's

posterity shall see the conclusion of the covenant, "for [or to] an everlasting covenant," and the establishment of the everlasting covenant giving everlasting life in the everlasting possession? In other words, what "generation" is addressed in the following declaration of YAHVEH by Isaiah?—"Incline your ear, and come unto me! Hear, and your soul shall live! and I will make an *everlasting* covenant with you; for my salvation is *near to come*, and my righteousness to be revealed" Isa. lv. lvi.

Four thousand years has the word past from "generation" to "generation"—"I covenant to be your God." But there must at length come a "generation" to whom God will address himself with a present force—"Now, I WILL BE your God." To this last covenanting generation the fifth particular of the Abrahamic covenant is fitted: "I WILL BE *their* God." The name YAHVEH has thus pointed from the beginning of time to the period when the long series of promises and typical events should have their epoch of fruition in a particular generation of Abraham's posterity. By this one word has the purpose of God been memorialized. "This is my name forever, and this is my memorial to generation and generation." In the nature of the case, the Name could not be fully comprehended by any generation but the one that should see the end of the era of contracting, and the beginning of the age of consummation. Therefore, "God spake unto Moses, and said unto him, I am YAHVEH; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; *but by my name YAHVEH was I not known to them.* And I have also established my covenant with them, to give them the land of Canaan, the land of heir pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. [God made a covenant with Abram before he changed his name to Abraham, and this Abramic cove-

nant obligated the Almighty to accomplish Israel's deliverance from Egypt (Gen. xv.); and this was fashioned into a typical history that should point forward to the final deliverance of the Abrahamic covenant.] Wherefore say unto the children of Israel, I am YAHVEH, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I WILL BE to you a God: and yeshall know that I am HE WILL BE your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am YAHVEH." (Ex. vi. 2-8. Compare Ezek. xx. 33-44.)

In connecting the name YAHVEH with this Abramic deliverance and possession, God prevented the thoughtful from inferring that they were witnessing the finality. This exhibition of his power, glorious as it was, only partially showed forth what was meant in the promise to be their God. Because he would eventually perform all, he wrought in part, with each manifestation still pointing to the future. If Israel asked, who did this or that astounding miracle? the answer was, YAHVEH did it—HE WILL BE did it as a faint premonition that he will be your God at the proper time. *Their* action might be right or not, *they* could believe or disbelieve; but nevertheless he was compelled to work "for his Name's sake." See the great argument in Ezek. xx. And when the time of their scattering came, he proclaimed their sin while he still declared the Name. "Because your fathers have forsaken me, saith YAHVEH, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; . . . therefore will I cast you out of this land into a land that ye know not. . . . Therefore, *behold, the days come,*

saith YAHVEH, that it shall no more be said, YAHVEH liveth, that brought up the children of Israel out of the land of Egypt; but, YAHVEH liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. . .

. . . O YAHVEH, my strength and my fortress, and my refuge in the day of affliction, the nations [See also Gen. xvii. 4] shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. . . . Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is YAHVEH" (Jer. xvi. 11-21).

Altho Israel rejected his terms, beginning with the comprehensive commandment, "Thou shalt have no other gods in my presence" (Ex. xx; Lev. xxvi. 3-12), yet shall God's name be sanctified in its complete fulfilment. "When they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am YAHVEH their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am YAHVEH" (Lev. xxvi.) "I will give them a heart to know that I am YAHVEH; and they shall be my people, and I WILL BE their God" (Jer. xxiv.). "Their leader shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith YAHVEH. And ye shall be my people, and I WILL BE your God" (Jer. xxx.). "This shall be the covenant that I will make with the house of Israel; After those days, saith YAHVEH, I will put my law in their inward parts, and write it in their hearts; and I WILL BE their God, and

they shall be my people" (Jer. xxxi.). "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; . . . and they shall be my people, and I WILL BE their God" (Jer. xxxii.). "I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I WILL BE their God" (Ezek. xi. 19, 20). "They shall not be polluted any more with all their transgressions; . . . and I WILL BE their God" (Ezek. xiv. 11). "I will set up one shepherd over them; and he shall feed them, even my servant David. . . . And I, YAHVEH, I WILL BE their God, and my servant David a prince among them; I, YAHVEH, have spoken it" (Ezek. xxxiv. 23, 24). "I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I WILL BE their God. . . . My tabernacle also shall be with them: yea, I WILL BE their God, and they shall be my people" (Ezek. xxxvii. 23, 27). "Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I WILL BE their God, in truth and in righteousness" (Zech. viii. 7, 8). "They shall call on my name, and I will hear them; I will say, It is my people: and they shall say, YAHVEH is my God" (Zech. xiii. 9). "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" (Rev. xxi. 3). "He that overcometh shall inherit all things; and I WILL BE his God, and he shall be my son" (Rev. xxi. 7). "And they shall see his face; and his Name shall be in their foreheads" (Rev. xxii. 4).

(To be continued.)

Heaven and Hell

BY ENOCH PENN

* * * * *
* S *
* * * * *

PEAKING in general terms, we very much prefer to live in the conditions of hell than in the conditions of heaven, because the conditions in hell are more to our liking, and the conditions in heaven are so irksome that they are quite unbearable to us. These statements do not sound very orthodox, and to some minds they may sound profane, or even blasphemous, but they are neither; they are simply sober statements of common, every-day facts. Facts so common that, like some other common things, we fail to notice them unless our attention is called to them.

Heaven and hell are not places; they are conditions of consciousness. The statement that the wicked would be "tormented with fire and brimstone in the presence of the holy angels" (Rev. xiv. 10.), shows that both the tormented ones and the angels were in the same place; and it indicates as well, that it is the presence of the angels that causes the torment. The fact that the presence of a truly righteous person will stir up the evils in the evilly inclined, is one that Mr. Butler has referred to many times in his writings; and he explained this by saying, in effect, that the good in itself condemns the bad. For this reason, an evil person is sometimes stirred to anger by the presence of one who is righteous.

That the presence of angels may torment one we may perceive by the following simple incident: A profest

Christian was asked, "Suppose that you knew and could see here with us now several angels, how would you feel? For answer he lifted one shoulder in a gesture of discomfort and said, with a long-drawn-out tone and a rising inflection, "W-e-l-l." The questioner then asked, "Would you feel uncomfortable?" He answered, "Yes, I think I should." Then the conversation was continued thus: "Do you think the fact of dying in any way changes the character of a person?" He answered, "No, I think not." "If, then, you think the fact of dying does not change one's character, and you, being a Christian man, expect that when you die you will go to heaven to be among the angels, and if you feel that you would be uncomfortable in the presence of several angels now, would you be happy if you were in heaven in the presence of thousands of angels?" He answered, "I never thought of that before." We opine that this man was honest in his expressions, and that his attitude represents that of the majority of profest Christians. This man knew that if he were transported suddenly into heaven among the angels he would be uncomfortable, because he would be out of place—and this, because he was not living as they live.

If a man will live as the angels live, make the laws of their life the laws of his life, then, in time, a door will open in heaven, and he will be admitted among the angels in the heavenly world on terms of equality (Luke xx. 36); he will have pressed "into the kingdom" (Luke xvi. 16)—and this, while he is still living in the body.

The reason that profest Christians would rather live in hell—the present hell-condition that the world is in—than in heaven, is because in hell they are free from all need of restraint of their animal propensities; while if they were in heaven the necessary restraint of their feelings, emotions, thoughts, words, and actions would be to them intolerable. Their condition would be the same in prin-

ciple as that of a nervous, excitable child that wanted to run and play, but who was being kept in by its mother and compelled to "be good." If one does something that you think is not wise, while you are in the hell-condition, you may call him a fool, or by any other name you may feel like, to your heart's content; but if in heaven you were to call one a fool, then all consciousness of that world would suddenly fade away, and your consciousness would then be wholly of earth. If you do not like some one while in hell as you now are, you may hold a grudge in your heart against that one, and you may nurse that grudge to your satisfaction, and you may hold it as long as it gives you satisfaction—and after a while you may even be compelled to hold it against your will—but in heaven if one were to hold a grudge against another, even against a devil, the consciousness of heaven would fade away.

Heaven is a condition where love is active and constant, and if one in heaven were to allow a flare of anger to rise against another, that would immediately shut out all consciousness of heaven. Those who have observed carefully know that a flare of anger that lasts but a minute, will destroy more love than can be restored by a month of faithful effort. But while in hell one may allow anger to flare to the heart's content; and men do so, and foolishly justify themselves in it, because they prefer to do it—not knowing, or caring, apparently, that it shuts them out of heaven. If one were in heaven he could not accuse and condemn (Matt. vii. 1.), nor rail against (Jude 9, 10), nor reproach (Ps. xv. 3.) another for wrong-doing, for that is against their law; and if one did, one would be out at once. But in the present hell-condition with which men have filled the earth we may accuse and condemn, upbraid, rail at and reproach others until weary of it, or until the habit becomes so strong that it masters us and we can not stop it even tho we would.

We read: "The heaven, even the heavens are the LORD'S: but the earth hath he given to the children of men." God has given this earth into the hands of men, and they have filled it with the poison of their anger and hate, their lusts, their fears, their combats and their uncleannesses, and all other of their wickednesses, until the conditions of hell fill the earth, and "there is no place clean." We went to the house of a friend, and as we approached the house we began to feel a peace and quiet, and upon entering the house found that that peaceful condition was in and filled the house; and upon remarking to the host about it, he answered, "Yes, we have been told before that there is a condition of peace in our house that is very restful." The reason of this was that the members of that family loved one another, and the condition of harmony which they maintained became fixed in the astral and became the psychic atmosphere of the place. Thus men could make of this earth a heaven, a place full of joy, and of peace, and of all that is good, so that even the angels of God would come and dwell among men. Even if some Almighty power were to cleanse the earth for the people, so many of their habits would have to be restrained to maintain that state that it would be too difficult to maintain, and they would much prefer to make a hell of the earth again in order that they might be comfortable; for they would have fully to restrain their anger, their lusts, their accusations and condemnation of others, their vicious gossip, their struggles and their fears, and they would be utterly miserable. And "The dog would return to his vomit, and the sow to her wallowing in the mire."

Do you keep in your home an atmosphere of peace and love? If not, then it is because you prefer your freedom to hate, and to condemn, and to lust, and to combat, and to do and say those things that the wicked spirits do

and prompt you to do in order that they may make you one of them.

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. For strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. But wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat."



The Highway

BY ASAPH

 * * * * *
 * T * * * * *
 * * * * *

 HE ideal set before man is likeness unto God. (Gen. i. 26.) Man's destiny is to become like unto God, to be immortal, free. To-day he is mortal, and a slave. His body with whose sensations and desires he identifies self is created by the serpent. and he is a slave not only to passions, emotions and feelings, but he struggles with nature and his fellow man for things that perish. However, it must be observed that not all can receive and utilize these sayings, and no man can come unto God unless the son reveals Him unto man.

To "come unto God" is equivalent to knowing God, and implies a way or method of life that leads to that goal. A road upon which a man may travel eventually will bring him to the place he set out to reach—the same with a method of life, which has thought, will, and action. It will bring to man the ultimate that is the result or consequences of his life. The ordinary, or so-called natural life, which at present rules mankind, leads to a common

end; namely, death. The race is submerged in material pursuits, and uproots and destroys the very tree which sustains it in existence. The life which enters into and is in the seed of man is wasted, leaving only a physical mode of energy, whose cycle is measured by a few earthly years; and the body declines in strength, grows weak, and finally, with the last breath, the consciousness of the dweller passes out and sooner or later falls asleep. Those who dwell on earth to-day, with few exceptions, are earthly; and since their consciousness is ruled by "mine" and "thine"—my family, my nation, my race—it follows that there is no unity or love, such as govern where peace, order, harmony and endless life hold sway. The path upon which the race has traveled for thousands of years is one of incessant pursuit of illusions, pleasures of the senses, and possession of perishable goods: "Let us drink and be merry, for to-morrow we die."

Each individual, looking at self as a finished monad, independent of the world, dwelling in the hallucination of a perfect state which he inherits after death, very naturally separates himself from the search after the spirit of truth while in the flesh. The protean man means to grow invirtuous, truthful, and righteous after death, but here on earth his attitude is like that of Cain—"Am I my brother's keeper?"

Man's first consciousness, as every one knows, is purely of animal origin. His body is the product of physical generation. He develops psychically, or sexually, during adolescence, remaining in that sphere all his life; and it is only the very few who reach those spiritual attainments that entitle them to enter on a path of life and conscious being in use which they can retain even after losing the body of flesh. Spirit descends into man when man subordinates his psychic and physical structure to reason, when, instead of squandering his patrimony in riotous

living, (Luke xv. 11-16.), he controls the energies of life and uses them to build within himself, thru regeneration, an imperishable consciousness, which abides "forever, a priest after the order of Melchisedek;" therefore, the Father says: "For this my son was dead and is alive again; he was lost and is found" (Luke xv. 24).

Spiritual man does not view the natural, physical world in the light of ownership or possession. He esteems all things only as things of use. He always serves the many. He develops his specialized, functional individuality not for self-aggrandizement, or vain glory, or riches, but for the glory of God who dwells in a kingdom composed of thousands of individuals functioning as one man, and of which kingdom spiritual man is a member. He dies to one world, which he finds to be illusion, and he awakens in another, which is real, true, and everlasting.


The regenerate man subordinates and governs the serpent's power; therefore, there is no generation in the social body of which the spiritual soul is a part. (Luke xx. 34-36.) And as every member is an intellectually developed person, time is utilized in the study of those laws of life which nature has carefully hidden unto the day when man shall awaken to spiritual being.

"Behold, I make all things new;" "And the former things shall not be remembered, nor come into mind."

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called, The Way of Holiness (Isa. xxxv. 1, 7, 8).



BY ANNIE AMELIA MAYO


WE are not responsible for the making of the laws, but we are responsible for the keeping of them. There are, no doubt, thousands of laws that are operating around us every day that we have as little conception of as an ant has of the different occupations of men or the laws governing them.

Once in an age, a mind is developed enough to grasp a law that has not yet been presented to the mind of man, then the whole world is in a flame of excitement. They acclaim with one voice the greatness of the discoverer who has invented some new device thru the application of some law hitherto unknown to man. Whereas, a few days before, the same persons may have laughed in derision at the thought of such a thing being possible.

Digitized by Google

doubt, only on the threshold of the discoveries of the laws governing electricity. Yet the same laws governing electricity existed before Franklin with his crude instrument—a kite—discovered the first law relative to it. The things that stare us in the face, are all around us, and we perceive them not until the time is ripe, and then we feel that we have always known them. We take the electric car, the telephone, the telegraph, the phonograph, the megaphone, the microphone very naturally, as tho there was never a time when we did not have them.

There are beings so far in advance of man, that man is a mere pigmy in comparison to them. Indeed, man has as much conception of them, as an ant has of man. This fact should not discourage us and make us feel little and mean; but it should be an elevating and encouraging thought, that sometime thru obedience to the same law that governs them we shall grow into the likeness of these great ones; for the great fiat has gone forth: "Let us make man in our image, after our likeness." If we obey the laws relative to their growth, there can be no doubt but we shall evolve into their image and likeness.

But how can we obey laws of which we have no knowledge? We can not; and strange to say, laws that we have no knowledge of, we have little power to keep or to break.

God is good, and he has not left us without guidance for attaining to his likeness. There have been sent to earth those who have marked out every step of the way; and the reason, and the only reason, that we can not discern any more laws is we have not obeyed the laws that we already have.

What is the use of a pupil trying to work an example in long division, when he can not add, multiply and subtract? Long division does not exist to his consciousness until he has mastered these fundamentals.

There are what the world calls physical laws and spiritual laws. Whereas all laws are spiritual; they exist first on the spiritual side, then they manifest on the material plane. :

There are many laws that we already know, but vastly more that we are yet to learn. Some are foundation laws, fundamental laws that we must master before we can see the one just ahead that stares us in the face.

In "Practical Methods to Insure Success," we read this law: "The habit of denouncing things about which you know nothing, dwarfs the intellect, stupefies the sensibilities, and retards normal growth; therefore, deny nothing, no matter how absurd it seems, until you know better." If we declare any thing to be impossible, then the law relative to it may stare us in the face for our whole lifetime, but it is impossible to see it because we have dwarfed our intellect by the denial that such a thing could be possible. The denial of a law that we have no means of knowing anything about, surely seems a very trifling offense; but the consequences are not trifling. For if the mind and intellect are dwarfed then we can learn no more. This does not mean that we are to accept every statement that we hear as a fact; but we should hold our mind in a receptive attitude to learn, and not condemn that about which we know nothing; then when we have proved a law satisfactorially to ourselves we can accept it with intelligence, and not because some one has told us that it is true.

Another very important fundamental law is very concisely exprest in the religions of the Orient: "Think no evil, see no evil, speak no evil." This seems very simple, yet the obedience or disobedience to its mandates is very far-reaching in its effects.

It goes without saying, that before one can speak evil, he must think evil. And to keep the mind pure and clean

is no light task in the world as it is at the present time. And the only remedy is to keep the mind stayed on God. For God will "keep him in perfect peace"—peace from all the turmoil and wickedness of the world.

In view of the frailties that human nature is subject to, to "see no evil" is no small attainment. But the Christ gave us very explicit directions concerning this matter: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matt. vii. 1-3). As a rule, the evils that we see most clearly in another, and the evils that annoy us most, are our own besetting sins. Altho the evil may manifest in us in quite a different manner than the way it manifests in our brother; and the beam in our own eye prevents us from seeing that we are really condemning our own fault in another. "Thou that judgest another doeth the same thing thyself." So we are really condemning ourselves when we condemn evil in another. And when we are under condemnation, we retard our own progress. And we can not learn the next law, for we have not learned the one that is a stepping-stone to the next.

"Speak no evil." "Let your words be few and well chosen." He who talks much wastes his own strength, as well as the strength of his listener. "The tongue of the wise is health" (Prov. xxxi. 26). There is nothing more far-reaching in its effects than words that are false, and he who talks much often finds that he has said things that he should not have said, and that he is sorry for after. We do not often regret having said too little relative to any particular case; but we often regret having said too much. I should not dare portray the evils that

the tongue can do, so will leave it to the apostle James. (James iii.)

On the other hand, what beautiful things can be said with the tongue! "The tongue of the just is as choice silver." We have all the wisdom of the apostles, priests, and kings coming to us down thru the ages to comfort, console, and guide. Then too, we have the kind words of friends when we are in need of earthly consolation. If the evil a bad tongue can do is impossible for the pen to picture, so likewise is it impossible to picture the good that a tongue guided by the Holy Spirit can accomplish; for, "The lips of the just feed many."

These are only a few of the fundamental laws which lead man to a higher spiritual life, but he may be sure that until he masters the fundamentals, he will not be led into the secrets of the higher laws of nature; that would only add to his own destruction. For God is a loving Father and he will not take us beyond our power to advance.

I do not think many of my readers are out of work—work on themselves. Here is where all the work lies—not on others. When one has mastered all the laws portrayed in the fourth and fifth chapters of Matthew, then one will be ready for grander and higher laws—laws that can not be imagined at the present time.

When we obey laws thru the love of obeying them, then we have mastered those laws, for we will always do that which we love to do, and never fail. "And I will delight myself in thy commandments, which I have loved;" "So shall I keep thy law continually for ever and ever" (Ps. cxix. 47, 44).



Discrimination

BY H. E. BUTLER

(Reprinted from "The Esoteric" of April, 1896.)

THE prophet Isaiah in symbolic language said: "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." There is mental food as well as physical; and butter and honey are here symbols of knowledge and love. Milk and cheese (curds) were anciently denominated butter. In the Orient the cow is called by a name which means a nurse, because it was thought that she supplied the most perfect food for the nourishment of the body: so is knowledge of truth for the nourishment of the soul. Honey is a symbol of love, because it delights the taste and is refining to the appetite. One who does not lead the regenerate life, who is an habitual user of tea, coffee, or tobacco, or whose appetite is in any way perverted, can not realize the finer and more subtle elements of honey, altho he may enjoy eating it. Honey is the blood of the flower, and the flower is the expression of divine Mother Love in nature; so that butter and honey are two of the most fitting symbols of the illuminated mentality of man and woman.

Man, as the real masculine or positive nature, is the embodiment and expression of knowledge; and woman, of love. Of course there are feminine men and masculine women: very few are purely the expression of either nature, but parts of both are usually embodied; yet it is

unquestionably true that the very highest expression of manhood is the most perfect embodiment of knowledge and understanding, and that the highest expression of womanhood is the most perfect fountain of love and harmony. Two such, united, would be the highest and most perfect manifestation of God-likeness.

It is not our province here to trace all the characteristics of these two classes of mentality; but we will say in brief, that knowledge and understanding, supported by love and harmony, will be dominated by wisdom—the discreet, proper, correct use of knowledge. Thus his knowledge will become a means for service under all circumstances, and her love will ever rejoice in that wisdom of usefulness, comprehension of knowledge; and all her being will become a fountain of vitality supplying all the demands of his nature. Thus she becomes the divine mother of all the thought creations of him whom she has chosen. As love becomes the dominant feature of her life, discrimination grows to be the keenest attribute of her mind. Neither can he whose mentality is knowledge do without the same attribute being preeminently dominant in all things. Discrimination in the woman's nature finds expression in harmony, beauty—in short, enables the mind to discern quickly the qualities of elements, mentality, magnetisms, and objects. In man's nature it gives a quick discernment of order and disorder, use and abuse—becomes the mental chemist enabling the mind always to refuse the evil and choose the good.

There is no other one thing so essential to the mental and spir itual evolution of our race as this second of the Seven Creative Principles. This truth becomes accentuated in the life of the Esoteric student, who is endeavoring to lay hold upon the laws of nature with the object of greatly accelerating the evolutionary processes in his own person. The lack of this principle brings the most dis-

astrous results. Discrimination is called a sceptic in the mental world, because it challenges every new idea, commands it to stand forth and give its credentials. It decides upon everything as unworthy of serious consideration until it can present more than one evidence of authoritative truth and usefulness. Truth, *per se*, is not all-sufficient. Old papers vouching for business transactions of years that have past may be true and reliable, but of what use are they? Of what use to us would be the study of astronomy, if the needs of our life demanded only chemistry? Truth is the facts concerning things that are, in contradistinction to ideas whose subject has no existence.

This world is a world of knowledge; all the different elements of earth—mineral, vegetable, and animal—are storehouses of knowledge, as we view them in their chemical combinations, as we consider the laws by which they are governed, or as we read the embodied thought, which reaches us thru the medium of form and color. No imperfect mind is capable of grasping it all; therefore, the student should discriminate always as to what knowledge is of the most practical use in the development and perfection of self and of the world of mankind. Of what use would it be to reach out into the future and know the events that will transpire a thousand years from now, if it does not aid us in guiding the course of thought and action to-day, to-morrow, or the next day? It would occupy our time and waste our vitality to no purpose; therefore it would be worse than useless.

Again, thousands fail to discriminate between the world of reality and that of imagination. They read occult literature, from which they gain many ideas concerning the attainments possible to man, and, being of an imaginative mind, and having an over endowment of self-esteem, they imagine that these attainments are in their

possession. They talk very wisely about astral travels, what they find in the astral light, the great revelations given them by the Masters, of their occult powers, of what they have done, until one who has not reached the attainments will not doubt that they have all they claim. They talk very wisely and very learnedly about things of which they have no actual knowledge. There are evil and dark souls on the invisible side of life ever seeking to get control of mortals; and as soon as one yields himself to such impulses, he becomes a most willing prey to their deceptions.

We have known persons who have even been given mythical initiations into occult orders said to be most ancient, but which in reality never had an existence. And in other instances pretended initiations in the astral are obtained into orders which exist, but of which they, thru their egotism, are wholly unworthy: "If ye were blind, ye would have no sin: but now ye say, we see; therefore your sin remaineth." These words of the (at least) greatest Master that ever lived were the expression of law, and are as emphatically true to-day as when he uttered them. As soon as a man (or a woman) claims powers which he does not possess, he thereby shuts the door against knowledge of truth, and against all divine revelations, and puts up an impassable barrier to all further real attainments. Many of these persons are so entirely devoid of discrimination as to be self-deceived; they really think they have the powers. There is a realism in the thought and imagination of those living the regenerate life which makes them an easy prey to their own egotism, and to the suggestions of adverse influences.

Between this point and the principles involved in mental healing a very nice line of discrimination must be drawn. It is true that, so far as one can believe without a doubt that he has any power or condition, just so

far as they are capable, the mind and body will receive it. But, if he persists in claiming results when his own soul-consciousness clearly informs him that he has not complied with the requirements for obtaining them, until the voice of the soul is silenced, then he is left a prey to self-deception, and the animal powers and evil spirits. But when one has lived the life and met the requirements of law, so that when he claims a thing, there is an inner consciousness of his right to it, then will he obtain the results legitimately, and only good will follow. To assert a claim to spiritual powers, and to continue to do so until the voice of the soul is silenced, making one's self believe in the possession of what is claimed, is a violent sin against the soul, if not against the Holy Ghost, from which there is no forgiveness.

Thousands of mental healers have fallen upon this rock, and go on talking "truth," "truth," when they have expelled the last particle of truth from their being, and are in error of both mind and body, so that they can make the most outrageous claims without the least demur on the part of their own soul. They live in, and indulge the animal soul (senses, desires, and passions), and have forced themselves to believe that this low principle of nature is Spirit, God, Good, and have so thoroly hedged themselves in with their self-deception and error, that the light of truth can not touch them in this incarnation.

There is another class rapidly gaining a foothold among the people, who have no God save their own will; and who believe that that will, thru desire, has gathered and builded themselves, and, therefore, whatever desire arises within them is good and right, and should be gratified. Thus there is no discrimination between the material and transitory, and the higher spiritual, between the desires that will ultimately bring evil results and those that will bring good results. The only discrimination that they

exercise is as to what will enrich them in any sense of the word; and they believe that, by the power of the will acting thru desire, they can draw to themselves and possess whatever they wish. They have enough truth to make the will more or less effectual; and the effects are more evil than good, because they are controlled by the purely selfish. Taking it altogether, it is nothing more or less than the old-time black magic resurrected under another name. Thru this entire lack of discrimination and thru this self-deception the soul has become so entirely subjugated to the physical will and desires, that in many of the magazines and papers which are the exponents of this class of thought, we read not only the most fanatic, but even blasphemous assertions.

Many of these people started in the churches, where all the germs of discrimination are crushed in the incipient stage by the belief that it is a sin to use that faculty in regard to any of their doctrines. This great, honest-hearted body of people are afraid to think, or to read the thought of others when it flows into new channels. Thus thruout the entire body the beliefs of past ages cover that most important germ of discrimination from the sunlight of God's truth, so that it remains inert except as it is forced into service in blinding the intelligence to everything but creed.

The divine principle of mental discrimination is so dwarfed among the people of the church, that, in many instances, when the intelligence is convinced that old beliefs are errors, the mind springs into activity, arranging theories—many of them very ingenious, it is true, and some of them even beautiful in construction, but, as those who have built them have not gone to the Fountain Head of all knowledge, they do not flow from the wellspring of truth, and are, therefore, utterly useless except as a kind of mental gymnastics. The press for the last thirty years

has been kept busy sending out volumes of these theories. A letter that has just come into our hands contains a good illustration of reasoning without discrimination as to premises, from which we take the liberty of quoting the following:

"By a proper measure and understanding of astral conditions, their ultimate expression may be known definitely and measured by cyclic law. We are yet in the first decan of ♒ (Aquarius) of the Grand Cycle; namely, 'The fish taking the stream,' which signifies increased population, and also the lowest descent of spirit into matter. We are near the turning point of the arc, which is the midnight of the Solar System and of man, the first part of the sun's greatest obliquity. This sign (♒) will complete the sixth labor of the sun, and, as a matter of fact, the race; for, to trace the movements of the sun is to know the manifestation of the Son, for one is the type of the other.

"To show the workings of this law of analogy, we find that 11 is the number of our sun, the dove, and the cross; for our sun has 11 year cycles marked by sun-spot periods, in which the great heart expands and contracts, sending the vital life fluid thruout the great Solar Man. It belongs to the 11th mansion of the Heavenly Kingdom. 11 stones were in the cross beneath the Holy of Holies, Solomon's Temple; that is, 11 to the point of the crossing, being three three above and two on each side of this point. When the heart of Christ ceased its throbbings, the veil of the Temple was rent *in twain*. The veil was made of goat's hair, and it was the 11th of the curtains surrounding the Holy of Holies—five on each side, and one at the entrance (Exodus xxvi. 9). At Heliopolis, the home of the mother of Ephraim—who is joined to his idols—and Manasseh, an obelisk was erected 11 times as high as it was wide at the base: this obelisk now stands in Central Park, New York. This is very ominous. As already remarked, directly over the spot where the 11th stone was located—the center of the cross, the emblem of the world—the heart of Christ ceased to beat. The cleansing of the Sanctuary was commenced, and the veil at the entrance of the Holy of Holies was now no longer of any use.

"The beautiful significance of this symbolic language

you may guess, as it will all take place in the sign ♈ (Aquarius). The curtains are hung before the entrance to the coming sign (man) ♐ (Capricorn), the house of the gods; for they are made of goat's hair, and this is where Samson shall sleep upon the knees (♐) of the woman of the valley of Sorek (darkness), for Samson is the sun, and in ♐ (Capricorn) his eyes shall be put out; in other words, the sun shall be darkened in ♐ (Capricorn), the next sign. Samson is also the symbol of the son (see Judges xiii. xiv. xv. and xvi.), a prophecy of the Christ, 'a Nazarite unto God from the womb' (Judges xiii. 5). And the Spirit of the Lord began to move him at times in the camp of Dan (♏) between Zorah and Eshtaol (two decans); for he was (is) a Danite (verse 2). So as the Spirit moves him, he begins to 'cleanse the Sanctuary' by slaying the Philistines (powers of darkness) with the jaw-bone of the ass (the mill of God's discrimination; for the ass is the symbol of wisdom, and the jaw grinds his food). This is the cleansing of the earth.

"11 is the number of our sun; it has 11 cycles. Multiplying by 3, the number of the Trinity, we have 33, the number of the years of the life of Christ, the redemption period, embracing 3 sun-spot cycles. 11 sons were left in Israel after Joseph's betrayal into Egypt. 11 stars and 11 sheaves of wheat made obeisance to Joseph. 11 disciples represented the Son after Judas hanged himself. The genealogy of Christ is 7 elevens. 11 is the number of the dove, a symbol of the sun. It rears a brood every month with the exception of February (♏). 11 broods of two ones (11) are perfectly mated after the order of creation; so perfectly, indeed, that if one dies, the old ones will kill the other, for it can find no mate. That the dove does not breed in ♏ is significant; for, being a symbol of the sun, it shows that the latter in this sign (♏) will withdraw its generative power from the grand Body, and, as a consequence, from the race upon earth, taking a rest from creation ere it commences its northward solstitial journey on the ascending arc. Two ones (11) crost (-|-) are the symbol of our earth, the cross of involution and evolution—two in one, four in one, opposites and counterparts. The interior symbolism of the 'Word' is express in the two interior letters of the words 'love' and 'dove;' for V is the union of the two ones or 11, and O is Eternity or the Spirit; O V is the descent of Spirit into matter, and John (Leo, the highest point of the sun's ascent, the noon hour of

the race) bears witness, saying, 'I saw the Spirit (sun) descending like a dove, and it abode upon him' "

We do not challenge the truth of these statements; but we will simply attempt to show how easy it is for an ingenious mind, lacking discrimination, to build a beautiful theory with insufficient capital. The writer says, "We find that 11 is the number of our sun, the dove, and the cross." Now, the question arising in a discriminative mind: is, How does he find this? He answers, "Because of the sun-spots appearing once in 11 years." That the sun-spots do appear once in 11 years is as yet but a theory; and, if they do, what proof have we that it is the pulsation of its great heart. Again, why are the dove and the cross symbols of the sun? We have reasons to believe, however, that the dove is a symbol of a quality in the nature of those especially ruled by the sun. Again, 11 years is not the period of its rotation on its axis.

The thought embodied in this letter is a beautiful one, and is something about which to think, looking for evidences for and against its truths; yet, at the best, it can only be offered as suggestive thought to be examined, its truths discovered, and its errors refuted. "11 stones were in the cross, etc."—Here again is a theory entirely without substantial evidence. "When the heart of Christ ceased its throbbings, the veil of the Temple was rent in twain, making two ones (11)." What evidence have we that these two pieces of the veil stood for 11? Why not say that one of these parts represents the Old and one the New, which were divided at the death of our Lord? There are many theories which may be supported by the rending of the veil at the death of our Lord—in fact, as many as there are ingenious minds disposed to work up theories of this nature. "The veil was made of goat's hair and was the 11th of the curtains surrounding the Holy of Holies, five on each side and one at the entrance."

Here there would be proof of the writer's theory if he were talking of the Tabernacle; but that had long since gone into decay, and it was the Temple which was in existence when Christ was crucified, and we read of but one veil or curtain belonging to it.

This letter is a paradox in its relation to discrimination,—discrimination of finer points in ideas are well made and excellent, but the substantial and underlying foundation is often lacking in this most important quality. It will be readily seen by the mind accustomed to deep thought that there is too much truth for rejection, and not enough substantiality in the evidences of his premises for acceptance. Great care must be observed by the Esoteric student, lest the mind, like the liberated dove, flies away, soars and delights in the sunlight and ether above, but finds no rest for the sole of its foot (understanding), and is obliged to return to the ark of safety, or the narrow limit of a solid foundation.

The mind of the writer of this letter is becoming illuminated and beginning to work; and it works well, and shows that, if he holds firmly to the foundation of facts, that is, feeds his mind upon truth and love from God, he will sooner or later reach the great fountain of divine knowledge. Then the Spirit of the Highest will begin to think in and thru him thoughts of practical value and use to the race.

Discrimination, without illuminated reason and without alliance to the Spirit or the cause world, makes the individual a hard, cold materialist, and thwarts its own office, because it makes the reason dominant, which, being incapable of perceiving facts in the cause world, really blinds the mind, so that it is rendered incapable of defining lines between truth and error. The discrimination of the reasoning mind is like a fish out of water; it soon perishes for want of its natural element. Discrimination

is perfected in wisdom, and all wisdom is from God; therefore, in order to be able properly to discriminate under all circumstances, the inner consciousness must be allied to the Spirit, and the individual must love truth in every sense of the term.

We all know that one who tells a falsehood and continues to repeat it will soon begin to believe it himself. This is true of every deception, however slight; it not only deceives others but misleads oneself. If one wishes to possess this divine discrimination or wisdom to illuminate and guide the intellect, he should seek to obtain the consciousness that he is so living as to please God, and should, therefore, carefully guard words, thought, and every act, lest he lie (deceive) with the eyes, a gesture, an insinuation, an exaggeration, or with words that mislead the intelligence of the hearer, as well as by the direct utterance of words of falsehood. If one so lives in all his thoughts that he realizes that he has nothing to hide from man or from God, he will find that he has obtained his freedom from a most horrible slavery; and the Spirit of God will then flow into his consciousness, and the ability to discriminate between truth and error will become like that of the angels; for God will be the light of his intelligence, the understanding of his understanding, the knowledge of his knowledge, the wisdom of his wisdom, and the love of his love.



The Inward Call

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

●✠✠✠✠● MUCH abortive effort on the part of sincere
✠ M ✠ “babes in Christ”—as the Bible styles
✠ ✠ ✠ ✠ ✠ them—might be saved, if they once real-
✠ ✠ ✠ ✠ ✠ ized that which becomes so clear to those
✠✠✠✠✠ that are of full age, whom the Scripture
denominates perfect ones, that it is not
by effort or struggle that they can emulate the Lord
Jesus, but rather by entering into rest and ceasing from
their own works as God did from His.* For Jesus him-
self said, “Of myself I can do nothing: the Father that
dwelleth in me, he doeth the works.” “The words that
I speak are not mine, but His that sent me.”

This doctrine has been greatly misunderstood and
abused by the merely letter-learned, as shown in such
expressions as “Lay your deadly doing down.” And by
some sections of the church this teaching is carried to
such an excess that holy living is tabooed, and looseness
of life actually encouraged. Sins against the body,

THE TEMPLE OF THE HOLY SPIRIT,
are condoned as being unavoidable. Between the nominal
Christian and the world, there is so little difference that
it is impossible to distinguish one from the other. In-
deed, the advantage is often on the side of the non-
professor. The sooner the professing Church wakes up
to this fact, the better, for “every tree which beareth not

*Heb. iv. 10.

good fruit, will be hewn down and cast into the fire," and "every plant which my Heavenly Father has not planted will be rooted up."

The fact lies just here, that when we cease from our own works, we must begin to work the works of God. We must recognize the fact that if it is God who produces in us both the will and the execution. Our conscience is thus purged from *dead works* that we may bring forth fruit unto God. Fruit is the product of the law of life working in the *tree*. It makes no effort to bear fruit. Even so, it is said of the spiritual man, "He shall be *like a tree*, planted by the rivers of living water; whose leaf does not wither, who bringeth forth *his fruit* in the season, and whatsoever he doeth shall prosper."

The great difference between the Old Covenant and the New, the Law of Sinai and the Law of Christ, is not so much in their requirement as that the first is written on tables of stone, and the second on the fleshly tablets of the heart, for God says: "I will make a new covenant with the House of Israel and the House of Judah;" "I will put my laws into their mind, and on their hearts will I write them" (Heb. viii. 8, 10).

So just as the law of sin formerly worked in my members to bring forth fruit unto death, so now the law of the Spirit of Life works in my members to bring forth fruit unto God—love, joy, peace, longsuffering, graciousness, goodness, faithfulness, meekness, and self-control. And "they that are of Christ Jesus have crucified the flesh, with the passions and lusts thereof." These alone can be said to

FOLLOW HIM IN THE REGENERATION

—to follow the Lamb, whithersoever he goeth. In them alone he sees his seed and

PROLONGS HIS DAYS.

For it is not their own life they are living, but Christ

liveth in them. This is the only practical Christian life.

When we can say with the apostle Paul: "In conjunction with Christ I have become crucified, nay, living no longer am I, but living in me is Christ, and as far as I now live in the flesh, in faith, I live, *the faith of God and of Christ.*" We cease from sin because we are dead; we cease from our own works because "Christ died, not that we might be able to form a holy nature in ourselves but that we might receive one, ready prepared and formed in Christ for us, by union and fellowship with Him." And as our natural corruption was produced in the first Adam and propagated from him to us, so our new nature and holiness is first produced in Christ and derived from him to us, or, as it were, propagated."

This makes holy living as easy and natural as eating our daily food. It becomes our meat to do the will of him that sent us and to finish the work which he has given us to do. We eat his flesh and drink his blood, when we receive Christ into our bodies by faith, just as we receive food by eating and drinking. And Christ is as truly united to us thereby, as our food is by eating and drinking; and being thus joined to Christ we are no longer left under the power of sinful inclinations, but are powerfully endued with a bent and propensity to the practise of holiness "by the inward law of the Spirit of life in Christ Jesus; which makes us free from the law of sin and death."



Recognizing the Truth

BY PHEBE HART

* * * * *
* H *
* * * * *

OW many there are who desire a greater knowledge and a clearer perception of spiritual truths. Sometimes one will say, "If I only could distinguish between truth and error, I would always do the right." There is a method by which even the most ignorant can learn to distinguish between truth and error in spiritual things, between that which is true and that which is false. The people asked the question regarding the knowledge that Jesus displayed: "How knoweth this man letters, having never learned?" We believe that we are justified in saying that they did not mean to ask how it was that Jesus could read, for he evidently learned to read as other persons learned; but the real question, we believe, was, "How knoweth this man the laws of God?"—that is, the truths regarding spiritual things; for he was not a pupil of any of their theological schools, and he manifested greater knowledge than did even their learned doctors of the law. And Jesus answered the question thus: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And this is the great cry to-day: "There are so many teachers and so many doctrines, how can one know which is true, and which is false?" We feel justified in stating Jesus' words in this way: "If any man wills to do God's will, he shall be enabled to distinguish between true and false doctrines." This announcement

of Jesus' means that if any man wills to do God's will as he knows it, and tries to know it, then God will send an angel watcher to bring to his mind thoughts and perceptions of truth, so that he will be able to discern between truth and error. Therefore, if any one desires to know the truth regarding spiritual things, regarding the laws of God, let that person begin to put into practise the little that he knows; and he will find that a perception of spiritual truths will come to him as fully and as rapidly as he is able to utilize them.

The reason of this is shown in a common occurrence in life. If a man has a son who he desires shall become a mechanic, as soon as the child manifests interest by trying to make something, he is provided with tools, perhaps a box of carpenter's tools, and the child's interest is observed, and he is provided from time to time with such tools and material as is needed to give him such practise as will develop his skill in that direction. So God acts toward his children; if one manifests a desire to do his will—for God would have every one do his will, for he knows what is best for us—then a teacher is at once provided for that one. The man (or the woman) may not know that there is a teacher near and watching over him. But if he follows on in the regenerate life the time will come when the faithful one will find that the eyes of the soul open, and then he will see and know those teachers who have led him up to that point.

"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 [out of sight] any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn [from the path] to the right hand, and when ye turn to the left" (Isa. xxx. 20).

Letters

Hornell, N. Y. Feb. 25th, 1921

Esoteric Publishing Co.,
Applegate, Calif.

Dear Friends:

I am sending herewith P. O. money order for \$1.00 in payment for the year's subscription to Bible Review, which magazine I prize very highly, not only for what it is now but for the reprints of the fine things written by Brother Butler and published years ago in "The Esoteric." I read them then with great interest, and now I read them with no less interest and with far better understanding. Truly Brother Butler was a prophet in his time, for the able works that he gave to the world, by way of lectures and thru "The Esoteric," not to mention the yet greater good done thru letters written to those who sought light and guidance from his inspired mind—all these many revealings given to the world are to-day becoming the open truths which on every hand call the world to look up and realize the truth of Jesus' words, "The field is ripe unto the harvest."

If all who from time to time have become interested in the many works and truths given out thru the Esoteric series during its thirty odd years of faithful labor, could have been wholly obedient unto its "Heavenly Vision," might we not to-day have on earth a cloud of inspired witnesses who would be able to ascend unto the Mount of Transfiguration, there to come face to face with God's holy angels?

With all good wishes, and a constant prayer for the triumph of God's kingdom on the earth, may I ever remain,

Faithfully yours, H. M. W—.

Pastor of Universalist Church.

Answer.— We thank you for your expression of appreciation of Mr. Butler's teachings, and of his work in the world.

If, indeed, all had been faithful and obedient to the things that were given them, we would certainly to-day stand upon the Mount of Transfiguration, in that the heavens would have opened to receive the faithful among them as fellows. For it is indeed true, as Jesus said of the pure in heart: "They shall see God." For as the elders of Israel ascended the mountain, and saw the God of Israel, so may we meet God face to face.

We know that the Christian people do not believe these things; indeed, they believe but little that Jesus taught; but we who follow on in the regeneration, begin to see and to know that the teachings of Jesus, sent out to the world in plainer language by Mr. Butler, are indeed true.



Merkel, Tex. Feb. 28, 1921.

Editor of Bible Review,
Applegate, Calif.

Dear Sir:

Please find \$2.00 in money order enclosed, to express in a little way, the appreciation I have for "Bible Review." I am not a subscriber, but a friend of mine here who is a subscriber, passes your above named periodical to me, and I in turn pass it on to other appreciative readers.

With best wishes for the Esoteric Publishing Co.,
Respectfully, Mrs. M. F. B—.

Answer.—Your kind letter of appreciation of the truths you find in the magazine, "Bible Review," with your gift of \$2.00 to help carry on the work, is indeed a thing that is pleasing, and for which we are grateful. We are sure beyond all doubt, that these truths, the laws and the methods that Mr. Butler has given to the world, if put into practise, will lift the people into the kingdom of God. And we hope and trust that the Father will open your mind and heart, and give you a FULL understanding of these truths that the Lord Christ brought to earth.



New York, N. Y. Jan, 22, 1921.

Esoteric Publishing Co.,

Applegate, Calif.

Dear Friends:

Herewith I am sending by money order \$25.00 for the enclosed list of books, to be filled to my address, as above.

By the way, dear friends, on March 3, 1920, about one o'clock noontime, the sun was shining bright and clear; I felt relaxed and sat down in a chair in my room alone, opposite a window, thru which the sun shone; and I meditated about the sun for a brief time. There, suddenly, before my open eyes, appeared a *very* bright white light, as it were, waving, vibrating. In the same moment I got frightened, and folded my hands and in my heart I cried out many times to Him, to God, that he might spare me and not destroy. The appearance lasted several seconds, and my anxiety endured some while longer. There was not any voice, nor distinction, nor any knowledge to me what it meant. I shall never forget it, but ever remember. It is sometimes as a desire or longing to experience it again, but without having fright. I am

endeavoring to live the regenerate life, and I follow eagerly the teachings in "The Narrow Way of Attainment." I have not fully overcome the loss of the seed, altho I am ever watchful. I might kindly ask you for any explanation about that unforgotten appearance. I am yours,

Very truly, P. S—.

Answer.—Regarding the bright appearance of which you speak, we can only suggest, and would have you accept the thought as only a suggestion. The fact that you have been trying to conserve the seed for several years is evidence that you have had at least some success; and when one conserves the seed the faculties of the soul awake, with some in a short time, but with others in a longer period. The evidence is that your soul faculties are awakening, and that during your sitting your concentration was such that the eyes of your soul opened and you saw for the moment the light of the spirit-world. We say this because even if you have had but partial success in conserving the seed, and and if you are at all inclined to clairvoyance, then your experience need not surprize you. It is true that we have never known of a case where the light of the Spirit came so suddenly and so fully as to frighten one, but the account of Saul of Tarsus being struck blind by the light from heaven shows that it is possible.

We suggest that you read carefully Mr. Butler's directions to the student as given in the continued article entitled, "Practical Instructions for Reaching the Highest Goal of Human Attainment," in the Revised Esoteric, Vol. I. There you will find how to come in touch with the Spirit of God, and to open the eyes to the light of the Spirit, and in time, to see those in the heavens who are called the angels of God. You should not be afraid of this, for it is the open door into heaven, and we hope and

trust that you will be able to enter in. But remember, this is "Holy Ground."



Navasota, Tex.

Dear Brother:

When we were there, sometimes at night I would see hundreds of what looked like sleeping people floating around in the air. And at one stage of my life I saw what looked like wells, and people were in them; a plank was over these and as I past over on this plank I could hear the people in these wells groaning. Then another time I saw what looked like a large gridiron and what seemed to be people lying on this and while they were groaning in their agony, smoke and what seemed to be tongues of fire leaped thru them, and this smoke and fire ascended. Is this the everlasting hell the preachers are talking about? Or is it the thought forms, and evil words and deeds we have committed, being burned up? Does reincarnation do away with a burning hell?

Trusting you will answer these questions for me, I remain,

Your affectionate sister.

L. B—.

Answer.—Regarding your dreams (or visions) about which you write, we can only say that we can but suggest a meaning, and would have you accept what we say as only a suggestion.

That there are many souls that are asleep, and that float about in the astral, we have reason to believe; and you may have seen these. But that there is a place where persons are bound to immense gridirons and tortured with fire is to our mind but thought forms that have been builded by the minds of the orthodox believers. It is possible too that thoughts of this kind without

foundation in fact, may have been cast upon your mind. One would have to be possess of very great knowledge always to be able to say what is true and what is not true.

That there is a burning hell of literal fire we have no reason to believe; but that souls are sent back thru the fires of creative energy to reincarnate—in other words, thru generation to obtain a new body—that they may finish the work of growing and developing toward the God-likeness determined concerning them in the beginning, we believe.

In Rev. xx. 12, we read, "And I saw the dead, small and great, stand before God." The Revelator did not say that he saw a resurrection of the dead, but that he was looking into the realm of the souls that had lost their bodies—he saw the dead. This judgment of the dead, as we see by verse 15, resulted in some of them passing on, because their names were written in the "Lamb's book of life." Apparently these had so far gained that eternal life which Jesus came to give, that they need not return to reincarnate, for a time at least, and perhaps never. But those who had not enough life were returned to earth-life for reembodiment, by being cast into the lake of fire, which we believe to be the fires of creative energy, generation: "This is the second death." The first death is the death of the body; the second death appears to be the soul's forgetting the past; for if one were to forget all the past, that one would be dead to the past. And the soul seldom remembers its past incarnations.

In answer to the question, "How are the dead raised up? and with what manner of body do they come?" (I Cor. xv. 35.), the idea seems to be that the seed is sown in the womb, and brings forth a new body; and this is in harmony with the idea of reincarnation.

We believe that in most cases, if not in all, where the fires of hell are mentioned in the Bible, the fires of cre-

ative passion are meant. And accepting that the fires of hell are the fires of creative passion, then we see that tho the fires of creative passion burn forever, yet there is escape from them thru the regeneration. And it was that men might escape from death in the body that Jesus came and taught the truths of the regeneration.

That the fires of destruction mentioned in the Bible are not literal fire we see by many statements, and we take one to illustrate this point: "Therefore he hath poured upon him the fury of his anger, and the strength of battle; and it hath set him on fire round about, yet he knew it not" (Isa. xlii. 25). In this case we see that tho he was consumed by the fire yet he did not know it; so that the term "fire" could have been only a figure of speech.

A consideration of the terms "fire" and "light" as used in the Bible will show that when used symbolically they are symbols of life. Fire symbolizes life in its operation as transmutative or creative, generative, energy, while light is symbolic of life in its intensity.



———, Nebr. Feb. 27, 1921.

Esteemed and dear Friends:

No, I have not forgotten you; there is not a day but that my thoughts wander forth in the ethereal realms to the little band of unselfish workers in the far West. In fact, thinking of you is living with you. I am one of you in spirit most of the time, especially when I am alone.

The duties of the office that I am engaged in are what might be termed the life of a wandering nomad—on the trail, with the sky for my roof and the grass for my bed, as it were, so far as any permanent home is concerned—no home comforts—no personal privileges—under the direction of my superior officer, the Grand Master (A. F. and A. M.).

It seems to me that the masses are in a maze, looking, as it were, for that which seems to be lost, yet not conscious as to how to find it; skeptical as to the why and the wherefore of their being; as to where they came from and as to where they are going; what they came here to do and how to do it; seemingly afraid to trust even themselves—surely this is a crucial period.

With one exception I have remained true to the step that I took some few years ago (and that exception was brought about thru a dream); I have absolutely refrained from wasting any of the germinal seed—of my own free will and accord NOT ONCE.

Pages 78 and 79, Proctor's "Evolution and Regeneration," kind of mix me; I have been endeavoring absolutely to lead the life of a celibate, and with the one exception as above stated, have done so for these last few years. My health is normal . . . I have reduced my weight about fifty pounds.

It is my hope to be able later on to render you more practical good in the great work you are engaged in. Enclosed I hand you my check for one copy of the "Goal of Life."

With kindest thoughts and best wishes for all the Esoteric band, I am,

Sincerely yours, R. E. F—.

Answer.—We are glad that you are still holding fast to the regenerate life. They are few indeed that can say: I try to subdue my passions. It is true that the masses of the people are in a maze, knowing not for what purpose they live. Neither have they any definite object in life, save to get all the pleasure they can—and in that they fail miserably.

Regarding the thoughts on transmutation, Mr. Butler has said that the object is not to kill out activity, but to control it; to turn all its energies into the body, by

conserving all the seed. The magnetic emanations of both men and women fill the air, and if one is living a normally active, healthy life, there will be sufficient interchange to answer all needs. We do not believe that men and women should hide themselves away from each other, but as children of one Father, they should seek in all things to hold to perfect purity of feeling, thought and action in order that they may not in any way transgress God's laws of right.

We trust that our Father will guide your footsteps in the path, and give you the thoughts and the knowledge that are needed by all those who walk the path of life.

The statement in "Evolution and Regeneration" regarding those living in *enforced* celibacy refers to persons who believe in generation but who thru force of circumstances are living celibate lives. Such persons know nothing whatever of the principles of regeneration, and are therefore making no effort to control the waste of the seed, and may even be possessed of morbid imaginations which produce an undue waste of the seed. A celibate is merely an unmarried person, and may or may not be living the life of regeneration.[Ed.]



—, Oregon.

Esoteric Fraternity,

Applegate, Calif.

Dear Friends:

I have studied over your answer to Mrs. N. B. J. in the Dec.-Jan. "Bible Review" and I can not get it out of my mind. So I am taking the liberty to write you a few lines for my own instruction.

On page 229 you say "there will still be plenty of people left to carry on the work of generation; and as man comes up to regeneration thru generation it seems to us that generation will continue as a necessary stage of the development of man." That is all well and good but it does not satisfy me quite. I refer you to St. Matthew,

chap. i. verse 18: "She was found with child of the Holy Ghost." And in the 23rd verse is the prophecy. Is it not possible that regeneration will bring forth such a race?

I do not know if I have made it plain what I want to know, as I do not quite know how to express myself, but if I have, please let me know thru "Bible Review."

Sincerely yours,

Mrs. S. H—.

Answer.— In reply to your letter we do not see how we can do better than to refer you to the chapter, "The Miraculous Conception," in "The Goal of Life;" for we consider that Mr. Butler has there set forth this subject plainer than any other author that has written on the subject. And his explanation we most fully agree with, for we do not believe that man ever comes into a physical organism, except thru the agency of man and woman combined; and the statement that Mary had conceived of the Holy Ghost had reference, we believe, to the fact that "the conception was by virtue of the overshadowing of the Holy Spirit." And when you have read this chapter, we suggest that you read on to the end of the book, for you will thereby get a clearer idea of how man is really begotten of the Spirit of God, and of what every individual needs to do to help to bring this condition about.



EDITORIAL NOTICE.

ONE of the subscribers to "Bible Review" who lives in the State of Washington, has written us: "I should like to get acquainted with some believer in the teachings of 'Bible Review.' If you have any subscriber in Tacoma, or Pierce County, Seattle, or King County, I would be real glad if you would tell me their address." If there is any subscriber there who would like to make the acquaintance of this man, if you will write us to that effect, we will forward your address.

Time of Cusp Transits.
Washington, D. C., U. S. A. May, 1921.

Body	Enters	On day	h.	m.
☉	♈	1	4	38 p. m.
"	♉	4	3	5 a. m.
"	♊	6	10	23 a. m.
"	♋	8	2	43 p. m.
"	♌	10	5	11 p. m.
"	♍	12	7	9 p. m.
"	♎	14	9	44 p. m.
"	♏	17	1	39 a. m.
"	♐	19	7	14 a. m.
"	♑	21	2	46 p. m.
"	♒	24	0	27 a. m.
"	♓	26	0	10 p. m.
"	♈	29	0	42 a. m.
"	♉	31	11	56 a. m.
☽	♋	21	10	9 a. m.
♀	♋	10	0	7 a. m.
"	♌	28	9	46 p. m.
♁	♌	1	6	2 a. m.
"	♍	6	11	39 p. m.
"	♎	12	0	16 a. m.
"	♏	16	6	37 p. m.
"	♐	21	5	7 p. m.
"	♑	27	7	26 a. m.

On May 1st.

♂	is in	♈	7'	23'	41'
♂	" "	♉	18	21	46
♂	" "	♊	23	8	8
♂	" "	♋	6	20	21

Time of Cusp Transits
Washington, D. C., U. S. A. June, 1921.

Body	Enters	On day	h.	m.
☾	♈	2	7	55 p. m.
"	♉	5	0	8 a. m.
"	♊	7	1	38 a. m.
"	♋	9	2	11 a. m.
"	♌	11	3	34 a. m.
"	♍	13	7	2 a. m.
"	♎	15	0	14 p. m.
"	♏	17	9	0 p. m.
"	♐	20	7	26 a. m.
"	♑	22	7	16 p. m.
"	♒	25	7	56 a. m.
"	♓	27	7	54 p. m.
"	♈	30	5	5 a. m.

☼	♊	21	6	28 p. m.
♂	♐	14	3	58 p. m.
♀	♋	16	9	1 p. m.
♁	♓	3	2	30 a. m.
"	♈	11	1	57 p. m.
"	♉	21	5	30 p. m.

On June 1st.

☼	is in	♒	20°	43'	39"
♂	" "	♒	24	11	43
♁	" "	♏	6	40	19

BIBLE REVIEW

VOL. XVII

JUNE-JULY 1921

No. 8

Bible Reviews

BY H. E. BUTLER

XIII.*

(Reprinted from "The Esoteric" of Aug., 1891)

SEPHER ZIKKARON

***** THE final "generation" of the Abrahamic
* T * covenant could not arise until the ful-
* * * filment of the first particular in that
* * * covenant, which required that "many
* * * nations" should proceed from Abraham.
***** God also named the mother of these
nations: "As for Sarai thy wife, thou shalt not call her
name Sarai, but Sarah [Princess] shall her name be. And
I will bless her, and give thee a son also of her; yea, I will
bless her, and she shall become nations; kings of peoples
shall be of her" (Gen. xvii.) To Isaac, the child of
promise, God said: "I will make thy seed to multiply as
the stars of heaven, and I will give to thy seed all these
countries" (Gen. xxvi.) Isaac was thus made the first
link from Abraham to the many nations. The next link
was Jacob. To him Isaac said: "God Almighty bless
thee, and make thee fruitfull, and multiply thee, that

*We wish to call attention to the fact that this article, No. xiii., is a continuation of the pamphlet, "Sepher Zikkaron," which Mr. Butler has quoted in his series of "Bible Reviews."

thou mayest be an *assembly of peoples*; and give the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave to Abraham" (Gen. xxviii.). "And God appeared to Jacob when he came out of Padan Aram, and said to him, I am God Almighty; be fruitful and multiply; a nation and a *company of nations* shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land" (Gen. xxxv).

The third link was Joseph, the first son of Jacob's chosen wife Rachel. "And Jacob said to Joseph, God Almighty appeared to me at Luz in the land of Canaan, and blessed me, and said to me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a *company of peoples*; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, that were born to thee in the land of Egypt before I came to thee into Egypt, are mine; as Reuben and Simeon they shall be mine. And thy issue which thou begettest after them shall be thine, and shall be called after the name of their brethren in their inheritance" (Gen. xlviii.).

The Patriarch then indicated Ephraim and Manasseh as the joint fathers of the Abrahamic seed: "And Joseph took them both Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near to him. And Israel stretched out his right hand and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands wittingly. And he blessed Joseph, and said: God, before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long to this day, the Angel who redeemed me from all evil, bless the lads; and let my name be named on

them, and the name of my fathers Abraham and Isaac; and let them *grow into a multitude* in the midst of the earth."

Of the "multitude" thus to come in fulfilment of the name Abraham, the greater portion were to proceed from Ephraim. "When Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said to his father, Not so, my father, for this is the first-born: put thy right hand on his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become the *fulness of the nations* (See Gen. xvii. 4). And he blessed them that day; saying, *In thee shall Israel bless* (Gen. xii. 2, 3; xviii. 18; xxii. 18; xxvi. 4. xxviii. 14.), saying, God make them as Ephraim and as Manasseh."

Israel's words concerning the two sons of Joseph were not verified under the covenant of circumcision. Instead of Ephraim becoming a "fulness of nations," and, with Manasseh, an example of blessedness, they, with the mass of "the house of Israel," were taken into captivity by the Assyrians (2 Kings xv., xvii. Isa. vii.), and Ephraim's fate was proclaimed as an example of God's displeasure. (Jer. vii.) Said the prophet Hosea: "Ephraim is joined to idols; let him alone. Ephraim shall be desolate in the day of rebuke. Ephraim shall bring forth his children to the murderer. Ephraim is smitten—their root is dried up—they shall bear no fruit: yea, though they bring forth, yet will I slay the beloved of their womb. My God will cast them away, because they did not hearken to him; and they shall be wanderers among the nations."

Nearly a century after Ephraim and his companion

tribes of "the house of Israel" had been entirely swept away, and "the house of Judah" had come under subjection to Babylon, the prophet Ezekiel, seeing Judah melt before his eyes, "cried with a loud voice, and said, Ah, Lord YAHVEH! wilt thou make a full end of the remnant of Israel?" Immediately his attention was turned to the people over whom Judah in her pride had rejoiced. "Son of man, thy brethren, even thy brethren, the men of thy kindred, even all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from YAHVEH! unto us is this land given in possession. Therefore say, Thus saith the Lord YAHVEH, Although I have cast them far off among the nations, and although I have scattered them among the countries, yet will I be to them for a little sanctuary in the countries where they shall come. Therefore say, I will even gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come hither, and they shall take away all the detestable things thereof, and all the abominations thereof, from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh, that they may walk in my statutes, and keep my ordinances, and do them: and they shall be my people, and I WILL BE their God" (Ezek. xi.). Hosea also predicted Ephraim's return to God. "I will go and turn to my place till they acknowledge their offence, and seek my face: in their affliction they will seek me early. Come, and let us return to YAHVEH! for he hath torn, and he will heal us; he hath smitten, and he will bind us up: after two days will he revive us; in the third day he will raise us up, and we shall live in his sight" (Hos. v. 15; vi.).

Before this recons ruction of Israel they were to justify

the prophetic appeal—"Let us return to YAHVEH!"—within the fixt time of "two days." "After two days he *will* revive us." Moses declares that "a thousand years" are but a day in God's sight. (Psa. xc.) The apostle Peter, encouraging his fellow believers with the assurance that "the Lord is not slack concerning his promise," would not have them "ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (II Pet. iii.). Hence Ephraim's repentance had to begin within two thousand years. If we begin this period at the last point in Ephraim's national existence, B. C. 676 (Isa. vii. 8), it ends A. D. 1324.

But what would move them to repentance? They had revolted in the face of incessant warnings and threatenings from the prophets of YAHVEH; all the miracles from Egypt to Elijah and Elisha had proved ineffectual to their recovery; what new inducement could be offered? What potent agent would go after the wanderers, and turn them back to seek pardon and salvation? The mystery was represented at Horeb to Elijah. The "strong wind rent the mountains and brake in pieces the rocks; but YAHVEH was not in the wind: and after the wind an earthquake; but YAHVEH was not in the earthquake: and after the earthquake a fire; but YAHVEH was not in the fire: and after the fire a still small voice." It foretold the voice of the Good Shepherd.

THE GOOD SHEPHERD

"Listen, O isles unto me, and hearken, ye peoples from far! YAHVEH hath *called me from the womb*; from the bowels of my mother hath he made *mention of my name*. YAHVEH hath formed me from the womb to be his servant *to bring Jacob again unto him*" (Isa. xlix.). This prophecy is explained by Matthew's record of the birth of Jesus: "The angel of the Lord appeared to Joseph in a dream, saying, Joseph, thou son of David, Fear not to take to

thee Mary thy wife; for that which is *conceived in her* is of the Holy Ghost. And *she shall bring forth* a son, and thou shalt call *his name* Jesus [Savior]; for he shall *save his people from their sins*" (Matt. i.).

God compared Israel to scattered sheep. (Jer. 1-17.) "Behold I, even I, will both care for my sheep and seek them out: as a shepherd seeketh out his flock in the day that he is among his scattered sheep, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will set up one shepherd over them" (Ezek. xxxiv.). This office Jesus claimed: "I am the good shepherd, and know my sheep, and they know me; as the Father knoweth me, and I know the Father" (John x.). "I am not sent but to the lost sheep of the house of Israel" (Matt. xv.).

"And other sheep I have," said Jesus to the Jews, "which are not of this fold: them also I must bring; and there shall be one flock and one shepherd." This reference to the two flocks that shall be united in one, pointed to himself as the agent to fulfil the word of YAHVEH by Ezekiel: "I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and I will put them with him, even with the stick of Judah, and they shall be one in my hand: I will take the children of Israel from among the nations whither they are gone, and I will gather them on every side: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: and David my servant shall be king over them: and they all shall have one shepherd" (Ezek. xxxvii.).

The first flock visited by the Good Shepherd would not obey the call. "He came unto his own and his own received him not." With weeping he said: "O Jerusalem! Jerusalem! how often would I have *gathered thy children together*,

even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left to you desolate; for I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the Name of the Lord" (or "YAHVEH"—see Psa. cxviii. 25).

Judah's refusal turned the Good Shepherd to the other flock. In connection with what has been quoted from Isaiah, the prophet continues his personation of Jesus: "Then I said I have labored in vain, I have spent my strength for naught, and in vain; yet surely my judgment is with YAHVEH, and my work with my God. And now, saith YAHVEH—that formed me from the womb to be his servant to bring Jacob again to him, that Israel *may be gathered to him*, and that I may be glorious in the eyes of YAHVEH, and that my God may be my strength—Art thou lighter than that thou shouldest be my servant to *raise up* the tribes of Jacob, and to restore the desolations of Israel? therefore I will give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth." As Ephraim had "mixed himself among the peoples" (Hos. vii.), the Gospel was sent to those peoples to reach Ephraim. Thus, the preaching to the Gentiles, altho a "mystery" to those who were ignorant of God's plan (Eph. iii. 3, 4, 6. 1 Tim. iii. 16), was absolutely necessary to the fulfilment of God's word: it was the Gospel to Israel—the shepherd seeking the lost sheep—the life-giving voice sounding in the valley of dry bones. This is shown by the phrase, "salvation to the *ends of the earth*." Connect this with another portion of Isaiah: "Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the *ends of the earth*, and called thee from the extremities thereof, and said to thee, Thou art my servant; I have chosen thee, and have not cast thee away" (Isa. xli.). This salvation to the end of the earth is man-

ifestly to the lost Israel, that they may be "taken from the ends of the earth—called from its extremities." How the lost sheep were led thither is shown in the lessing pronounced on Joseph by Moses: "His glory is like the firstling of his bullock, and his horns are like the horns of a buffalo; with them he shall push the peoples [tribes of the house of Israel] *together* to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deut. xxxiii.).

The very last utterance of the Good Shepherd before he was taken out of sight into heaven, spoke of the prophetic locality: "Ye shall be witnesses to me, both in Jerusalem, and in all Judea, and in Samaria, and unto *the uttermost part of the earth*" (Acts i.). And this command had been predicted: "Behold, YAHVEH hath proclaimed to *the end of the earth*—Say ye to the daughter of Zion, Behold, thy salvation cometh! And they shall call them, The holy people, the redeemed of YAHVEH: and thou shalt be called, sought out, a city not forsaken" (Isa. lxii.).

The direction from the land of Israel where the lost sheep were "pushed" by Joseph's two horns is exprest in several passages: "Go, and proclaim these words toward the *north*, and say, Return, thou backsliding Israel, saith YAHVEH, and I will not cause mine anger to fall on you: for I am merciful, saith YAHVEH, and I will not keep anger forever" (Jer. iii.). "It shall no more be said, YAHVEH liveth that brought up the children of Israel from the land of Egypt; but YAHVEH liveth that brought up the children of Israel from the land of the *north*" (Jer. xvi.). "YAHVEH liveth, who brought up and who led the seed of the house of Israel out of the *north* country" (Jer. xxiii.). "Behold, I will bring them from the *north* country, and gather them from the coasts of the earth, for I am a father to Israel, and Ephraim

is my firstborn" (Jer. xxxi.). "Behold, these shall come from the *north* and from the *west*" (Isa. xlix). "YAHVEH shall roar like a lion; then the children shall hasten from the *west*" (Hos. xi.). The inference from these prophetic words is well supported by the history of the Gospel's progress in the earth: in only one section of the eastern continent has the word of Jesus been accepted by congregated nations or tribes: neither Asia nor Africa can present such a spectacle unto this day. The conclusion is therefore inevitable that the lost tribes went to Europe. The collected evidences may be shaped in a question: Can we, by the aid of history, discern in Europe, before A. D. 1324, a number of peoples or tribes, together, northwest from the land of Israel, and occupying the "coasts" and "isles" at that end of the earth (or land), bearing marks of a common lineage, originally from Asia, in two great divisions—one much larger than the other (ten thousands of Ephraim to thousands of Manasseh)—adhering to Christianity: in all these combined respects unmatched by any other peoples? The affirmative is so clear that we have to wonder how the truth was not recognized centuries ago. But our "eyes were holden." In the various branches of Teutons and Celts we now see the lost sheep of the house of Israel.

MULTITUDE IN THE MIDST OF THE EARTH

The prophecies point out the manner of Israel's return to the fatherland. "Thus saith YAHVEH, The people that were left of the sword found favor in the *wilderness*; even Israel when it went to find rest. For thus saith YAHVEH, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O YAHVEH, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth; and with them the blind and the lame, the woman with child and her that

travailleth with child together: a great company shall return thither. Hear the word of YAHVEH, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jer. xxxi. 1). From this word it appears that a "wilderness" is the gathering place in the return from the north country, being the antitype of that which Israel entered when they left Egypt. Hosea also agrees: "Behold, I will allure her, and bring her into the *wilderness*, and speak comfortably to her; and I will give her her vineyards from thence, and the valley of trouble for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt" (Hos. ii.). But as the place of emigration is different from the former one, so also the place of immigration differs. Instead of Egypt is the North country of Europe, and instead of the wilderness of Sinai is the wilderness of America. "As I live, saith the Lord YAHVEH, I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, and I will bring you into the *wilderness of the peoples*; and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord YAHVEH" (that is, in the antitypical wilderness). "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant" (Ezek. xx.). "The *wilder ess* and the solitary place shall be glad for them. And the ransomed of YAHVEH 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" (Isa. xxxv.).

Of the vast multitude that have poured and are pouring into the United States, the great majority are Teutons and Celts. Take the record of fifty years: from

January 1, 1820, to September 30, 1870, nearly seven and a-half millions of alien passengers arrived in the United States; of which four millions one hundred and four thousands were of English speech; two millions six hundred and forty-three thousands, of Germanic and Scandinavian speech, two hundred and forty-five thousands, of French speech; thus aggregating about seven millions of the Teutonic and Celtic races. Two hundred and five thousand were not specified; so that definitely we have only about a quarter of a million, out of seven and a-half millions, that may not be designated as Israel. More significant than it supposed was the New York *Tribune's* remark, June, 1868—"It is fortunate that our miraculous access of population should come mainly from the Northern races, with which our older population can to the best advantage assimilate." The word "miraculous" belongs to YAHVEH, "who only doeth wondrous things." Unconsciously the Editor verified the prophecy of Jeremiah, that they shall say that God "led the seed of the house of Israel out of the north country."

Bancroft, in his Colonial History, relates that "some enthusiasts saw in this western continent the wilderness spoken of in the vision of the evangelist John, as the asylum of persecuted multitudes to whom the wings of a great eagle had been given to bear them to the place prepared by God for their rest from tribulation." Was the historian himself affected by the same "enthusiasm," or did he think only of rhetorical effect? when he said of the first settlers: "The people, separating itself from all other elements of previous civilization; the people alone, broke away from European influence, and laid the foundations of our republic. Like Moses, they had escaped from Egyptian bondage to the wilderness, that God might there give them the pattern of the Tabernacle."

The dying Jacob's words are fulfilled—Ephraim and

Manasseh have become "a multitude in the midst of the earth." The intermediate position of the United States has been noted. Charles Sumner, in his speech of August 1, 1853, remarked that this nation is "a clasp between Europe and Asia." J. M. Sturtevant, in the annual discourse before the American Missionary Association, October, 1869, said: "And now that the crisis is come, behold this people in possession of a national domain greater in all the elements of power than was ever before possessed by any kingdom or empire; lying almost midway between the other two great divisions of the earth, as if to exert a controlling force both over the East and the West.

Jacob said that Ephraim would constitute "the fulness" or bulk "of the nations;" hence the great preponderance of the Teutonic over all other race-elements in this country.

"YAHVEH gathereth together the outcasts of Israel; he healeth the broken in heart, and bindeth up their wounds: he telleth the number of the *stars*, he calleth them all by names" (Psa. cxlvii.). The Psalmist's word is fulfilled in the States of the American Union, each represented by a star, and all making up the "company of nations" promised to Jacob, their motto—"E Pluribus Unum"—One, of many—blazoning the accomplishment of the promise that Abraham should become "a great nation," and the "father of many nations."

(To be continued.)



Freedom

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

✠✠✠✠✠✠✠ F the Son shall make you free, ye shall be
✠ ✠ ✠ free indeed." Altho the Law was "holy
✠ I ✠ ✠ and just and good," yet the children of
✠ ✠ ✠ God had been, until the coming of Christ,
✠ ✠ ✠ in a great deal of bondage. Even the
✠✠✠✠✠✠✠ Apostle Peter describes it as "a yoke
which neither we nor our fathers were able to bear."*
Its use was rather to multiply transgression, that sin
might become the more "exceeding sinful," so that men
might be convicted, and so feeling the full weight of the
burden of sin, might seek salvation thru the Christ, who
as the Lamb slain before the foundation of a cosmos, has
always been near at hand, in their heart and in their
mouth, to save them from all sin; as saith the Psalmist:
"Blessed are the undefiled or perfect in the Way, who
walk in the teaching of the Lord (1)—they also do no in-
iquity; they walk in His ways."† They realized a per-
fect freedom from sin thru faith, as David prays in the
seventh verse, 51st Psalm: "*Unsin* me with hyssop and
I shall be clean; wash me and I shall be whiter than
snow." With this they coupled, as a natural sequence,
a perfect freedom from sickness, blessing God "who for-
giveth *all* thine iniquities and healeth *all* thy diseases."‡

It is marvelous that with all the fresh light that Christ
Jesus brought to the world, that a vast number of Chris-
tians at the present day are living below the privileges

*Acts xv 10.

(1)"*Torath-Yahveh*."

†Psa. cxix. 1-3.

‡Psa. cxiii. 3.

enjoyed by the House of Servants, and possess practically no insight into

THAT GOSPEL OF THE GLORY OF THE BLESSED GOD by means of which the Christ "hath *abolished death* and brought life and immortality to light."

It is obvious, however, that if we are not now in an immeasurably higher state of freedom, then the Son of God was manifested in vain, so far as the attainment of freedom is concerned, for Abel, Enoch, Noah, Abraham, and Moses, and others—"as many as the stars of heaven for multitude—*died* in faith;"* a "faith which was counted unto them for righteousness."

Every consideration points to the fact that the church of the present Gospel Age ought to have reached a far higher spiritual altitude than they, for the Apostle Paul calls them *nepioi*(1) which word is used only as a term of reproach for those believers in this dispensation† who are yet carnal

BABES AND NOT SPIRITUAL MEN.

They are also styled "*douloi*" or bond-servants, as being in bondage to the elements. Doctor Moffat translates it as "under the thralldom of the elemental spirits of the world."‡ Again they were "baptized into Moses, in the cloud and in the sea;" not into Christ, as we are.§

In that dispensation the call was to membership of

THE BRIDE ONLY,

now it is also to membership of

THE BODY OF THE BRIDEGROOM.

The majority, however, do not see anything beyond the privileges offered to the Bride, tho the High Calling is open to all who are ready to forsake all to follow Christ: to be

BAPTIZED IN ONE SPIRIT INTO ONE BODY;

*Heb. xi. 12, 13. (1)Gal. iv 1-4, *νηπιος* = babes. †I Cor. iii. 1.

‡Gal. iv. 3. §I Cor. x. i. 2.

for we are admitted to membership of the Bride, by means of the New Birth, but to membership of the Body thru the Pentacostal Baptism of the Spirit. The Holy City, the Heavenly Jerusalem, is the Bride, the Lamb's wife.* But the Body is the *Temple*, which is being build-ed for a habitation of God in the Spirit.† Of this temple the overcomers will be pillars.‡

In Rev. xii. the Bride is represented by a woman clothed with the sun, and a crown of twelve stars. She gives birth to a Son—

A MALE CHILD—

who is destined before long to rule all nations with an iron scepter.”§ That this male child represents a body of overcomers is proved by the promise of Rev. ii. 26, “To the overcomer I will give authority over the nations of the earth.” These are caught up to God and to his Throne, in fulfilment of the promise to the overcomer in Rev. iii. 21. This then would appear to be the prize of the High Calling to which the 144,000 who are also identified with the promise to the overcomer in Rev. iii. 12, as the pillars in the temple, because they have His name and his Father's name written on their foreheads.”|| So we see clearly that the male child and the 144,000 both refer to a body of overcomers who shall—

- (1) Be Pillars in the temple of God.
- (2) Sit with Christ on his Throne.
- (3) Rule all the nations of the earth.

We learn from Doctor Moffat's excellent translation that—

“They have not been defiled by intercourse with women—they are celibates; they follow the Lamb whithersoever he goeth; they have been ransomed from among men, as the first to be reaped for God and the Lamb.” “And in their mouth was found no lie, or deceit [*dolos*], as spoken also of the Christ in I Peter ii. 22.

*Rev. xxi. 9 †Eph. ii. 20-22. ‡Rev. iii. 12. §Rev. xii. 5. ||Rev. xiv. 1.

These are the sons of the Living God who have cleansed themselves from all defilement of the flesh and spirit; who walk even as Christ walked, for "as He is so are they in this world." They know the Truth and the Truth has made them free. Being partakers of the divine nature they escape the corruption that is in the world thru lust; for having crucified the flesh with the passions of lusts thereof, the law of the Spirit of Life

HAS MADE THEM FREE

from the law of sin and death. Death has no more dominion over them, for here and now they become "sharers in his resurrection;" and, being "caught up to God and to his Throne," they are seen standing with the Lamb on Mount Zion, the Heavenly Jerusalem.

Let us therefore, "as many as be perfect, be thus minded" to claim our freedom from the curse of the law, from which Christ *has* redeemed us, which included every kind of sickness, and death. For he has promised us that we shall know the Truth and the Truth shall make us free, and that God is willing to preserve

SPIRIT, SOUL AND BODY,

perfectly sound, so as to be blameless in the *Parousia* of our Lord Jesus Christ" (I Thess. v. 23, 24).



When I Shall See Him Face to Face!

BY ANNIE AMELIA MAYO

 * T *
 * * *
 * * *
 * * *
 * * *

HE unspeakable longing of every Christian is to see God face to face. This is a subject that from early times has been sung about, talked about, and prayed about.

The Christian believes that if he lives according to the teachings of his chosen church, when he

dies and goes to heaven, he shall see the Father face to face, but it is impossible to see him while living in the body.

Job asks this question, "Canst thou by searching find out God?" implying that it is impossible. It certainly has been so proved by scientists of all the ages. God has been sought after in all the elements of earth, and outside of the earth, so far as man has been able to penetrate the starry heavens. And the scientists still exclaim with Job, "Canst thou by searching find out God!" Yet Paul declares that we should seek God, "if haply we might feel after him, and find him, though he is not far from every one of us. For in him we live, and move, and have our being."

If he is so near, why so much searching? Why do not many Christians find him easily? Why wait to die before seeing him face to face?

If one firmly believes without a doubt that one must die before seeing God face to face then that belief will affect that end. For the human mind is so constructed that if a person can really believe that a thing is true, it is a truth to him. If a friend in the physical body were to stand before him, and he firmly believed that the friend was not there he could not see him. Such is the power of faith.

If we have a supreme faith that we cannot see God until we die, it becomes a fact to us. Those of us who have come up thru generations of training in the orthodox church have much to thank the church for; we have also much to unlearn. How many who read this claim with their lips that they know, while in the body, they can have the power to see God face to face, yet deep down in the unfathomed recesses of their own mind is that old orthodox belief that they must die in order that they may see God. The hidden belief that we scarcely recognize is

the strongest. This belief is held by the subconscious mind sleeping and waking.

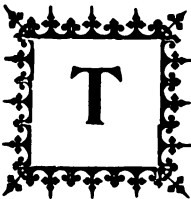
Cain saw God face to face, for he said, "From thy face shall I be hid," and he said that this was a greater punishment than he could bear. Jacob said, "I have seen God face to face and my life is preserved." Moses had this privilege also; and David often called out to God lest God hide his face from him. We come down to the Christ who said that we could do the things that he did, and greater. When without a doubt we claim the power, we shall have it. But we cannot claim a power until we comply with the conditions relative to the laws that produce that power. In order to use the power of steam we must have water and heat to produce steam.

Paul, more clearly than any other writer, sets forth the conditions for seeing God face to face. Not by searching with the intellect, not by searching according to scientific methods, can one find God.

Paul gives the advice to covet earnestly the best gifts; and then he enumerates a few that one may well covet. Then he says, "But I will show you a more excellent way." There is only one way in which we shall ever find God, and that is through love. We all know the definition that Paul gives for love in the thirteenth chapter of First Corinthians. Who after measuring himself by it can say "I am perfect in love?" Love is the power, and the only power, that will ever take one to the throne of God; it is the only power that will enable us to see him face to face. "A new commandment I give unto you, that ye love one another." "Love is the fulfilling of the law." And when the law has been complied with, we have a right to claim the promise. Some would be afraid to see God if he should present himself to them, but "Perfect love casteth out fear."

Who is a Christian?

BY NATHAN DAVIS

 HE disciples were called Christians first at Antioch." A disciple is a Christian in the making. When a man becomes a full-fledged Christian he is no longer a disciple, but an honor graduate in the school of the Christ. Mosaic law was a school master to discipline men in the rudiments of righteousness. As long as men are in the law school of Moses they are of the Mosaic brotherhood, and *not* of the brotherhood of the Christ. To be a Christian, one must actually find the strait gate, and cross its threshold into the realm of eternal life, thus becoming an established citizen of heaven (See Phil. iii. 20.); and that heaven is a vivid and conscious reality within (See Luke xvii. 21.), and it must be a commonwealth. The entrance thereto is so narrow that you cannot get thru loaded with things you call your own; Ananias and Sapphira, his wife, tried that once, but made a miserable failure of it.

"The kingdom of heaven is like unto a treasure hidden in a field; which a man found, and hid; and in his joy he goeth and selleth *all* that he hath and buyeth that field" (Matt. xiii. 44). And "again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold *all* that he had and bought it" (Matt. xiii. 45, 46). Nothing less than *all* that a man has will buy either the field or the pearl of great price.

If a man is satisfied with being a Christian by virtue of his citizenship in Christendom, a realm where the god of this world is executive, he will never be a Master, or an overcomer of the world, the flesh, and the devil; nor of death, hell, and the grave, but he will continue to heap together his worldly treasures for the last days. But if he has had a vision of the "heights" he will strive to meet the conditions of true discipleship according to the requirements of the regenerating power of the gospel of Christ. It is only these who will be recognized by the Master as being transformed and conformed to his image when he comes to call the *elect* to their official stations of ruling and evangelizing in the incoming age.

When men have learned that Christ is our example (I Pet. ii. 21-23), and *not* our substitute, they will perceive that to be a Christian means to be like Christ, then they will be greatly interested in learning what manner of man he was. When Christ had accomplished the mastery, he was then a deific man, and every man who follows him in the regeneration according to Matthew xix. 28, until he is born of the Spirit, is also a deific man, and a qualified Master equipped for doing a Master's work (See Mark xvi. 17, 18.). The reason professional, divine healers so often fail, is because they are not Masters. They have not gained the mastery as did Christ. He that striveth for the mastery is not crowned except he strives according to the law of spirit-life.

This law of spirit-life, if obeyed, will give one self-control and make one free from the law of sin, sickness and death. In this is a mystery, because "the god of this world hath blinded their eyes, and hardened their hearts; lest they should see with their eyes, and perceive with their hearts, and should turn and be healed."

There is a much larger system of higher revealment in God's written Word than has generally been appre-

hended, and if we sometimes get a vision of something apparently new ("There is nothing new under the sun."), we assure you it will not be a work of supererogation to give it your most earnest attention: and if you do his will you shall know of the doctrine, whether it be of God, or otherwise.

A cycle is an interval of time marked by the recurrence of certain events—"and what has been will be"—so it is not a thing at all incredible if we look for a recurrence of the Golden Age. As an evidence of this, if you will carefully examine the Biblical record in Genesis you will find that the Bible directly assumes the existence of pre-Adamic man. The story of Cain abounds with information indicating the existence of at least six pre-Adamic races; namely, Anakim, Rephaim, Emims, (or terrors), a tribe or family of gigantic stature that originally inhabited the region along the eastern side of the Dead Sea. They were related to the Anakim, Amalekites, Zamzimmim or Rephaim, and the Hivites.

Several million Hebrews came up out of Egypt, but only two men out of all these reached the promised land, and the proportion will probably be no greater, who actually attain the kingdom or sonship. All who do make the attainment will be crown-wearers—kings and priests of the Most High God, and will rule and evangelize during the coming "Golden Age." The crown-wearers will be of the brotherhood of the Christ. But there will be a great multitude whom no man can number who will be palm-bearers—servants and friends of God.

How is the Christ formed within? Answer: Yield yourselves unto God, as those who have already been lifted up from the earth, earthy condition, and are alive from the dead, and your members as instruments of righteousness unto God. Sin must have no dominion over you; but a complete deliverance from the bondage of corruption is

alone the spiritual birth. Following Christ in the regeneration in a correct manner will bring deliverance from the bondage of corruption. In the regeneration when men have past out of death into life, they neither marry nor are given in marriage, but are as the angels of God in heaven.

For more explicit instructions the devout reader is referred to a book by H. E. Butler, "The Narrow Way of Attainment."



The Two Steps

BY ENOCH PENN

AS in learning step by step the intricacies of any material science, so it is with learning the steps of the regenerate life. In the regeneration the neophyte learns first that the one vital thing to do is to get control of and so to conserve the seed. But the neophyte must not the while be idle in other directions, for there is much else that must be learned and attained. Jesus said to Nicodemus, "Ye must be born again." This is a great attainment, but the further words of Jesus, "Except a man be born of water and of the Spirit, he can not see the kingdom of God," show that in making this attainment there are two distinct steps for the neophyte to take—or perhaps it is better to say, two distinct overcomings, or two distinct things to be attained.

The church has taught us that baptism is symbolic of the "washing by the water of regeneration." Whoever would join a Christian church must first be baptized. For

in all Christian churches baptism is the initiatory rite into the church. Baptism being a sacrament, and a sacrament being "an outward and visible *sign* of an inward and spiritual grace," it signifies a spiritual operation. Baptism admits one to fellowship in the external church organization, and signifies the spiritual operation that admits one to fellowship in the spiritual, the real, church. While the church teaches us that baptism symbolizes the washing by the water of regeneration, it does not teach us what the washing by the water of regeneration is; it does not teach us because it does not know. Without going again into particulars we will make the simple statement that the reproductive substance, the seed, the substance wherewith children are generated, if retained in the body becomes transmuted into the water of life; and that water of life retained in the body regenerates the person. In other words, by means of the reproductive substance we may either generate our kind or regenerate ourselves. But to conserve the seed only is not enough to enable one to enter the kingdom of God, but it is the first of the two essential steps.

In the statement of Jesus to Nicodemus, "Except a man be born of water [of life], and of the Spirit, he can not see the kingdom of God," the words "and of the Spirit" are just as emphatic as the words "of water." Thus these two steps are equally essential to the attaining of the kingdom of God. The sacrament of baptism is to have water applied in the name of the Holy Trinity. The operation of being baptized by the Spirit is something for which the church offers us no symbol—save the sacrament of the "Lord's Supper." But while the "Lord's Supper" is the symbol of the baptism of the Spirit, the church does not give to it this meaning. While we say that the sacrament of the "Lord's Supper" was intended to represent the baptism of the Spirit, yet because

another meaning has been attached to it by the church, we will not attempt to put new wine into old bottles, and so will leave it there. Apparently the only thing that the church has that in any way approaches the baptism of the Spirit is "conversion." We would say, however, regarding conversion, that a careful consideration of the matter shows that it is the act of "justification." We say it for this reason: If a person will honestly repent of his sins, with the determination to live righteously ever after, and will promise God that if he is forgiven his past sins he will thereafter do God's will the best he can, or the best he knows, then God accepts him, forgives his past; and when the soul is made conscious of that forgiveness, that is "conversion." That is, because he has done all that he can do, or knows how to do, he is justified before God. But not having the essential knowledge of the way of life, all who were converted have fallen short of keeping God's law perfectly; that is, they have to a certain extent continued in sin after their justification. The symbol that most nearly represents the baptism of the Spirit was in the ceremony of "Anointing" as practised by the Hebrews in olden times. This ceremony symbolized the pouring upon or into one the Spirit of God in such measure as to enable the one to accomplish the thing for which that one was anointed. When David was anointed to be king over Israel it was a promise that the power of God would so far accompany him in his efforts that he could become king over Israel. And we can but notice with what reverence David regarded that anointing in his words concerning Saul, as being also one of God's anointed ones.

The conserved seed is like the anointing-oil in one particular, in that it contains a life quality to be used to accomplish. To illustrate this we will repeat a story that we once read, we believe, in O. S. Fowler's "Sexual

Science:" A cattle drover was obliged to drive a band of cattle to market on a stormy day; in driving them against the storm the cattle became unruly, and the drover became excited and angry in his efforts to control them. He remained in that excited condition all day; that night he begat a son, who, all his life manifested that he was the embodiment of his father's condition on that fatal day. For upon the slightest occasion he would become almost insane with anger.

Those who have made a study of "Solar Biology" know that a person is the embodiment of the thoughts, emotions, and feelings of his parents at and just prior to the time of his conception. This shows us one thing; namely, that the seed embodies, or is qualified by, the thoughts, feelings, and emotions; in fact, by the entire consciousness of the person. Therefore, if one conserves the seed there is added to the personality the life-quality that is in the seed. Because the life-qualities that are inspired enter into and qualify the seed, if the seed is retained those qualities become builded into the personality, into the soul, and thus the soul, the real individuality, grows. It is because of this fact that we find the admonition given thruout the Bible and particularized in the words, "Love not the world, neither the things that are in the world: If any man love the world, the love of the Father is not in him." Because in whatever direction the love, sympathies, desires and ambitions are turned, one draws in, inspires, a corresponding life-quality. If one loves the world and the things of the world, then it is the qualities of the world that one builds into oneself. Therefore Jesus said that the command first in importance is: "Thou shalt love the Lord thy God with all thine heart." Because if one loves the things of the Spirit and seeks in all things the righteousness that belongs to God and the heavenly world, then it is of the quality of these things

that the seed becomes impregnated, and it is of these things that he builds his individuality. So we see that it is not enough for one to conserve the seed only, if one would enter into the kingdom of God, but that seed must be impregnated with the qualities of the Divine life which will cause him to grow into a character of the likeness of God. Here, then, is the second great step that the neophyte must take if he would enter into the kingdom of God. And the two steps may be described thus: To conserve the seed is to build the personality, but to rise into the likeness of God as determined for man at the creation, the seed must be qualified by the inspiration of the Divine life-substance thru the attention and the love being fixt upon the things of God and of the heavenly world. "Seek ye first the kingdom of God and his righteousness." And to live according to the teachings of the Sermon on the Mount is to live as righteously as those in the heavens live, for Jesus concluded his sermon with the statement, "[If ye do these things] ye shall therefore be perfect, even as your Father in heaven is perfect."

To conserve the seed and to impregnate the seed with the Divine life by inspiring the Divine substance, which is the Holy Spirit, thru love for God and the righteousness of God, is to become anointed of God—is to become a Christ of God, for a Christ is one who has been anointed of God. And to become a Christ of God is to become a son of God: "And if sons, then heirs: heirs of God and joint-heirs with Jesus Christ."



The Religion of the New World

BY ASAPH

* T *
* * *

HE new world which is to supercede the present competitive, individualistic system will be based upon a new foundation. Man will not pursue personal ends, seeking pleasures, and the acquisition of perishable things; he will work for the good

of all, without monetary consideration, in whatever field of activity he belongs. For in a true State each individual is a particular member of a larger Body which functions as one man, similar to a cell-structure which is a particular member of the diminutive body of individual man. Individuality in such a community will reach its greatest usefulness, for, not being restrained and limited by personal aims which govern the realm of generation, the individual will develop his highest uses thru unselfish service to all, and thus expand his spiritual consciousness.

In the new world of truth each man will govern the lower self, which to-day rules man; and all the members, having overcome the tendency to fix their attention wholly on the outward plane, life in the future society will expand into intellectual and spiritual spheres instead of being spent in sensuous pursuits. To-day the race of man is yet in its swaddling clothes. Only the ignorant find satisfaction in sensuous pursuits. Ignorance of the law of use causes man to compete with man, and nation to war against nation, each struggling for supremacy yet never

permanently reaching the goal they seek. As man grows toward true manhood, he acquires knowledge thru experience, and using his reason in self-determination he discards the playthings that nature offers, and turns his attention to the enlargement of his spiritual consciousness, thru which alone he can reach peace and endless existence.

Man's consciousness is all there is of him. This waxes and wanes from moment to moment, and while he is governed by his psychic and physical nature he passes from one realization to another, experiencing a changing personality. It is only when he rises above the desires connected with his sense-being that he is able to maintain that equilibrium which creates peace and the realization that he is spirit.

To realize this state continually is the problem of life. It is the goal of man, and when reached gives him an independent existence in useful (constructive), eternal being. The human family, scattered over the face of the earth, is, strictly speaking, made up of psychic intelligences which have not risen above the generative—hence selfish—plane of action, and it is impossible to teach among them true, ethical laws without danger to life; for to depart from iniquity and to discard the accepted mode of life in this world of phenomena is to be accounted mad.

Spiritual life is an inner existence in which the ego views the visible world and the emotional field, as well as the thought realm, as things of USE. To establish a different social order from the present, requires another law from the one operating on the generative plane. The existing state, governing the life of man upon earth, is the outgrowth of selfishness whose foundation is generation; and the individual enmeshed in its influence can not be made partaker of a different mode of life until he

frees himself from the attachment of the flesh.

We have said that man, with but few exceptions, is a psychic and physical being, and therefore ignorant of true, spiritual life. This is evident when the difference or distinction between a spiritual being and a psychic individual is considered. The former radiates self-determination in usefulness and constructiveness. Cognizing universal unity, composed of diversified functions, he holds the social structure together thru the law of love. On the other hand, the psychic man holds the social structure together by the law of reward and punishment, or pleasure and pain.

One word as to the psychic sphere: The psychic sphere is that invisible realm which lies next above the physical. It is the dwelling-place of an enormous host of undeveloped intelligences who descend into forms of use thru the generative process indulged in by the animal world. This includes man in his present undeveloped condition. Being free to follow the dictates of his conscious being he identifies self with the physical and psychic elements of his life and realizes an existence full of misery, doubt, fear, anxiety, sickness, war and death. There are, however, souls who dwell above the line separating the psychic from the spiritual realm and who at times are drawn into bodies of flesh and bring to the attention of man for his guidance, laws governing spiritual bodies so that he who will may read, and by adapting self to a higher life, reap the results or consequence of a righteous life. Such souls after dissolution of their tabernacle ascend again to heavenly places.

Any soul is able to attain to a celestial, eternal, blissful existence, provided it follows a life in which the self of man takes full control of the generative function, not permitting it to act on the outward plane. Controlling the emotions as well as the thoughts, the soul may reach

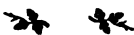
an unbroken consciousness in spiritual, useful, constructive being. By identifying self with universal aims the soul reaches its spiritual, immortal estate; while if it identifies self with sensuous pleasures and perishable possessions it remains bound to earth, and, ever repeating sensuous pleasures, ends in death.

Please observe: Man's bodily structure has four distinct divisions, mentioned in "Solar Biology" as the intellectual, maternal, reproductive, and serving trinities. The soul dwelling in the physical structure is an intelligence whose attention is focused to that region of which it is by preference most conscious. And when we observe mankind we find that in its present evolutionary status every member of the social body is attentively engaged in seeking possessions of perishable goods; and they pursue diligently sensuous pleasures. The few who do not are unknown, or if known are accounted mad, and this because they have left the path of iniquity traveled by mankind. If, then, the soul as an intelligence turns its attention from the sensuous and physical world, esteeming it only as a sphere of use to the spiritual realm, it will in a very short time realize within itself order, harmony, peace, and that supreme blessing which arises in man thru unity with God. It will then seek to construct upon earth a social system wherein each member will contribute his gifts, talents, and virtues to the well-being of the whole association, and not seek personal ends, which by their very nature are destructive to unity and life, both to the individual and to society at large.

Civilizations which were by far more sublime and which possess more culture than the one enjoyed by the present race of men, have perished, and this from the same causes that to-day are disintegrating society all over the inhabited globe. Man dies thru the subversion of a selfish ego. And since society is composed at present of such—

isolated men (cells) without a true unity—the racial body is subject to death; it ceases to progress; it sinks down into an ossified, lethargic state such as one sees among the lower races of man in China, India, Peru, Africa, Australia, etc.

It is impossible to avert the destruction of man's kingdom since even the Christ who came to earth did not persuade man in his youth to turn from his destructive career, how much less will man, who has since grown older, listen to the voice of truth which calls for a change of heart, or desire. Man is unable to disengage his attention from the natural, or animal law of "increase and multiply," nor will he abandon his pursuit and worship of mammon. Being merely a physical and psychic being all spiritual truths are perverted by the man of desire. That he existed in prior ages and yet lives on earth to-day is because he serves in subduing the coarse forces of nature and thus prepares a place for the spiritual individual which is to come. Please observe: The Lord living in a body of flesh, whether in one man or in a thousand, can not engage in the procreation of physical forms, nor can he pursue the acquisition of mammon, for the Lord can only dwell with a people where generation is not practised; where lustful thoughts do not exist; where competition between man and man does not flourish; where sorrow is absent; where health never fails; and where death can not enter. To form such a State the regenerate people of God are invited. See Rev. xxii.



Overcoming the Loss of the Seed

BY PHEBE HART

HERE is a thought that we wish to im-
press upon the minds of those who find
great difficulty in overcoming the loss of
the seed. And that is the importance of
the thoughts, the feelings and the emo-
tions one permits, for the spirit of these
enter into and qualify the life that is in the seed. And if
the quality that enters the seed is such as belongs to
generation, then the seed is in such a condition that the
creative forces in nature can and do lay hold of it and
cause it to be lost. It is the thoughts, the feelings, the
emotions, and the attitudes of mind held during the day,
that make it impossible for one to hold the seed while
asleep. If we analyze ourselves carefully to see how far
we are prompted by those things which belong to the
spirit of generation, we may be surprized to note to what
extent we are permitting the spirit of generation to
actuate us, and to cause us to do the things we know we
should not do.

“Love not the world, neither the things that are in the world,” is an admonition that we should so impress upon our minds that we can not forget it. For the love and the desires—and consequently the attention—being fixt upon anything, the spirit of that thing is received, and qualifies the life in the seed, and affects the consciousness. It is because of this law of mind that the prophet said, “Thou wilt keep him in perfect peace,

whose mind is staid on thee; because he trusteth in thee." For if one will keep his mind staid on God in an attitude of trust, there will enter into him the Spirit of God, and with it the peace of those who dwell in the heavens. For this reason we are admonished: "Let your conversation be in heaven." That is, let your conversation be of such things as will bring you in touch with the spirit of the heavens.

There is, however, another thought to be considered in this connection concerning the influences that attack us during sleep. There is a law in nature that every one has a right to a place in which to live in security. This makes it possible for one to fix in one's own room any certain condition one may desire; and this is done by holding that condition in oneself, and refusing to think, or to speak, or to feel anything of the opposite quality while in the room.

But there is still another law to be regarded in this connection. It is: "As you measure unto others, so shall it be measured unto you." And again it is stated in the words, "He that taketh to the sword, shall perish by the sword." If the neophyte violates the privacy of another, even by so little as to send against that other a thought or feeling of evil while that other is in his own place, then he can not be safe from the return of that evil. The evils we by thought, or word, or feeling send to others have a right to return to us. And they will return to us, even in the privacy of our own rooms, and they will do their mischievous work while we sleep. Our only real protection from the evils that are in the world is in our own innocence. We have heard Mr. Butler say, "While in my seclusion, often I would return to my rooms and find there and be greeted by such a spirit of love that I would be refreshed and strengthened at once, and be at rest." It is possible for us to have angel

visitants in our rooms, and they may, and often do, stay thruout the night to help us to maintain the attitude of peace that we so much need to enable us to walk the way of life. We know that it is difficult for those who have not seen these things to believe them to be true; but they are true; and we may, every one of us, so live that we may see the angels of God. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"—Yes, they are. "And he will give his angels charge over thee, and in their hands they will bear thee up, lest at any time thou dash thy foot against a stone." But to experience these things we must do our part; and that part is that our hearts must be clean, free from evil. "Blessed are the pure in heart, for they shall see God." Even the profest Christian does not believe these things, because he has not experienced them. But when the heart is pure and clean, then the neophyte will know from experience that these things are so. But if one violates another's right, then the Spirit of God will not protect one from the evil sent against one by the one who has been wronged.

We can gather about us and live in whatever kind of spirit we desire—we can gather about us the Spirit of God and live in it. And of such a one it is written, "Because thou hast made YAHVEH, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."



God the Mountain of Joyous Life

BY H. E. BUTLER

(Reprinted from "The Esoteric" of February, 1896.)

'For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

'But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy

"And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

"They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands" (Isa lxx. 17-22).

✻✻✻✻✻✻ In the present condition of the world, it
✻ ✻ ✻ ✻ ✻ ✻ has become popular to refuse every new
✻ I ✻ ✻ ✻ ✻ thing, regardless of its merit; for he
✻ ✻ ✻ ✻ ✻ ✻ that brings a new and important truth
✻ ✻ ✻ ✻ ✻ ✻ to the world is dubbed a crank, and is
✻✻✻✻✻✻ looked upon as being in some way a dangerous man to society. And whoever conforms his life to the laws of God and nature is in danger of imprisonment; for the time is now fully come to which God by the prophet Isaiah referred in the words, "He that departeth from iniquity is accounted mad." But the angel, in his communication to Daniel, said: "The wise shall understand; but the wicked shall do wickedly, and none of the wicked shall understand."

The Spirit of God, speaking in the above quotation thru

the prophet Isaiah, says, "Behold, I create new heavens and a new earth." Whatever of literal fact there is in these words, we will not question; but, if the new and higher conditions referred to in this chapter are literal, then it would follow that none who are living in the present disordered state of the human mind and body would be able to exist in that new condition. Therefore, those who would possess that new heaven and new earth must develop in themselves the conditions which will adapt them to the new and higher order that God has declared he will establish.

The Esoteric teaching has come to the world to prepare a people to be recipients of the new heavenly and the new earthly conditions; yet, in connection with this word "new," we must remember the words of the wise man: "There is nothing new under the sun." All that is has been, and all that has been is to be; and the "new" is the ability of the people to receive and to put into form that which already exists. That this is the meaning of the prophet is shown by the words: "Behold, I create Jerusalem a rejoicing, and her people a joy." Not that we have any idea that the prophet here refers to the ancient city called Jerusalem, but he uses the name of the city to indicate the idea of the condition conveyed in the meaning of the word. Jerusalem means the "vision, or possession, of peace;" and probably the more definite idea in the mind of the prophet was the "City of Peace" that is to be established by the Spirit of God in a more perfect sense than was Jerusalem of old. He says in another place, "Great peace have they that love thy law, and nothing shall turn them back."

"Behold, I create Jerusalem a rejoicing" brings the idea of a great city where all life is a song of rejoicing, to which all the conditions and daily habits of the people, both public and private, are attuned. "I create her people

a joy."—Not that he causes them to rejoice for a moment or for an hour or for a year, but their very life is a fountain of joy continually. There are many in the world who have touched points in their experience when everything in them seemed to well up and bubble over with joy; but this was fleeting, for it soon gave place to doubts and fears and sadness and disappointment. They, as well as all who have thought in this line, have been led to believe that God has created a world full of sorrow, disappointment, and, finally, death—that it is the lot of all men to spend their three score years and ten in labor and sorrow, and then die, when, if they have lived good, upright lives, they will go to heaven where all is joy.

So firmly has this belief become established in the minds of the profest Christian, that he has come to believe that this Jerusalem to which the prophet so often refers must be in heaven, and that the fulfilment of these promises can not be obtained until after death. But, thank God! there are a few Esoteric students who know that this is a reality attainable on earth. The words that God commanded Moses to speak to the children of Israel are especially applicable to us in regard to this thought:

"It is not in heaven, that thou shouldest say, Who shall go up for us into heaven, and bring it unto us, that we may hear it, and do it?

"Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

"But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (Deut. xxx. 12-14).

And also the words of the Nazarene:

"Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you" (Luke xvii. 21).

The methods are given thru the Esoteric publications by which that glorious kingdom may be externalized and given a physical standing upon the earth where we are to-day. This is the work of the Christian.

The majority of persons who know of, and have studied "Solar Biology," regard it, at best, as only a

means by which to read character in human life; but the time will come when, to all those who follow after these attainments, it will be a most wonderful revelation from God concerning the laws and methods of his kingdom. A certain poet, born in the sign Taurus according to "Solar Biology," by going into the interior consciousness, saw a shadow of that Great and Glorious Order when he wrote:

"Twelve oceans roll
Their light waves from the one Creative Soul;
Twelve archetypal spheres rule time and space;
Twelve primal splendors shine from God's own face."

The Esoteric student who is faithful will reach a condition in which this will be a continual experience. When the moon passes into the sign in which the earth was in when he (or she) was born, he will consciously enter that ocean of God's own spirit-life from which his real nature was originally drawn. That holy life will seem as a spring of joy within him, which will cause him to feel that he is in a boundless ocean, where all that is becomes a bountiful fulness of riches, excellence, and grandeur—too great and too grand for human intelligence to grasp and comprehend, but of which the inner sensibilities partake to their fullest capacity. It would seem to the neophyte as if he could spend an eternity drawing from the delights of that bounteous life.

But he remains there on an average of about fifty-five hours, when the moon passes from that sign into the next. All the feelings, thoughts, and sensations, which go to make up the consciousness of the individual, change; for he has past into another ocean of joyous life, totally different from the former one. He finds himself in another great storehouse of new and exhaustless riches and joys; and so on, as the moon passes thru the twelve signs of the zodiac. Then the *earth* passes into another sign and he begins a new cycle, so that, when he returns to the ocean

of life in which he began this heavenly consciousness, he finds his interior perceptions have become more acute, and more capable of sensing the wonders of the sign.

He finds, too, that the qualities of its life have all been changed; for the movement of the earth in its orbit, and that of all the planets of the Solar System, are continually producing new thought-elements and qualities in all the varied signs: and as the sun, with its system of worlds, is passing around another great and grand center, he finds that the variety is as infinite as God's own nature. The joy implanted in the heart of the child over new toys, new scenes, and new conditions, is only a miniature, an embryonic manifestation of this rejoicing in the infinite variety of God's mental and spiritual nature. And while it would seem that this joy alone is all the fulness of Him that filleth all things, yet, to those who follow faithfully the Esoteric life, will be given still another, and other varieties, more numerous in daily life and experience, and more joyous than all these.

Another and more rapid change taking place in the consciousness of the developing soul is found in the rotation of the earth upon its axis, changing thoughts, feelings and conditions twelve times in every twenty-four hours.* It is this multifarious joy to which the prophet refers when he says: "Rejoice and be glad forever in the things that I create." He (or she) who has reached this attainment, has obtained in himself an immortal existence, which will insure to him a rejoicing and a joy—not of a hundred years, for when a hundred years of this life have elapsed, he will realize in the physical and the mental, and in his spiritual existence, that he is but a child; because there is before him an infinity of days.

Now, these conditions of re-creative life are not to be

*One purpose of our "Zodiacal Indicator" is to enable persons to find the time of these changes.

confined to the heavens, to the Solar System and the twelve signs of the zodiac, but, thru regeneration, the individual incorporates these qualities, and, so to speak, materializes them in the soul and in the physical body, so that they become a sensorium, receiving, reflecting, and bubbling over like a spring of eternal delight. Few can realize how literal will be the words, "I create her people a joy."

These facts are not an ideal dream of something that we think the future holds for us; but they have become an actual experience, therefore an absolute knowledge. However, these experiences can not be had in their perfection even among us, because our numbers are few, and the numbers of those who have reached this attainment are much fewer; for those who have reached this degree of unfoldment begin to be like the angels, and like the Nazarene, who knew the thought and feelings of men with whom he was surrounded.

The Christmas time just past, and passing at the time of this writing, gives all such an experience that causes them to realize the importance of the gathering together of God's people, now scattered thruout the land, in order that there may be concentrated in one place sufficient mind and will power to hold back the tide of sensuality and all the vitiated conditions of perverted humanity; for, notwithstanding we are separated by many miles from any large city, yet the mental and physical conditions produced by the insane revelings roll over us here, so that we become as vividly conscious of the mental and physical condition of the world as if we were in the heart of some great city. Could our good Christian people see how they unite their voice and feelings with the great voice of humanity in their Christmas celebration, and could they know how it appears on the spirit and cause side of life, it would produce an appalling horror.

We are situated so that we know it is an impossibil-

ity for any to live in the consciousness of the mind and will of God concerning them whilst unprotected by the body that is now forming upon the earth, and with the associations they must have in the vocations of life. These great joys here referred to must of necessity be to a certain extent intermittent and remain imperfect until this body is organized, and sufficient numbers have reached the higher degrees of attainment to form a center so strong as to enable them to turn back these tides of psychic force, without having individually to struggle with them.

While, of course, during the times that they are permitted to enter this higher sphere of existence, they are enabled to imbue the mind currents of the world with some of the higher knowledges and methods that will illumine those who are seeking the light, yet no great and important work can be done for the world, except to condemn and destroy the evil and those who love it, until that body is organized. The presence of a few people in the world who have reached these attainments will, thru unity with the heavenly hosts, in hating and repelling evil, hasten upon the world the great calamities due to its wrong doing; for remember that the words of the apostle in this particular are the expression of law: "Do ye not know that the saints shall judge the world?" This judgment is brought inevitably by hating and thus condemning the evil that rolls in upon them thru the psychic forces of the world. This they are forced to do, in order to maintain in themselves righteousness and uprightness of life and character.

We know that the thought presented has no practical value to those to whom it is sent, further than to give a more correct ideal of what God has in store for them, of how to attain these advantages, and of how to become successful co-workers with God and his holy ones in the work

of bringing in everlasting righteousness, and establishing "peace on earth and good will to men."

The more sensitive of the people may prove the existence of the changes referred to by taking Raphael's Ephemeris,* and calculating the hour and minute that the moon makes its transit from one sign to another; then by sitting quietly, say half an hour before the transit occurs, and thoroly analyzing their own feelings, thoughts, conditions, and general consciousness, they will get these well established in their minds by the time the transit occurs. There are many, we believe, who at that time will observe a change in their thoughts, conditions, and feelings.†

*At the time this article was written we were not publishing the "Tables of Cusp Transits" now to be found in the back of each issue of "Bible Review." These tables give the time that the moon enters each sign of the zodiac. The tables are in Washington, D. C., time, but persons who wish Greenwich time, have only to add to the Washington time, the difference in time between Washington and Greenwich—5 hr. 8 min.

†These changes come suddenly, and frequently cause a sharp and prolonged "ting," in one ear, like the sound of a tiny bell.—(Ed.)



"FOR ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to YAHVEH for a name, for an everlasting sign that shall not be cut off" (Isa. lv. 12, 13).



Letters

New Haven, Monkey River, B. H. April 7, 1921.
Esoteric Publishing Co.
Dear Friends:

I have received your letter of Feb. 12th. Concerning the book that I asked you to get and send to me, if you have not sent it yet, please do not bother with it. I find that the Esoteric "Practical Methods" will teach any one, who will follow correctly, all the practical drills for body, soul and spirit that ever one would need in this world. Kindly take the money that I sent for the book and use it to help in the work.

I find from my own experience that the Esoteric books and the Bible are the greatest occult books on earth. Any one who will follow the instructions given in the books of the Esoteric Publishing Company on regeneration, will learn more valuable truth than from all the other occult and religious books this world contains. The great book, "Solar Biology," is the key to unlock the mysteries of human nature. Only now I see the priceless value of that book.

I am proving the wonderful power of inspiration; I know in it is also great danger if one is not very careful. My maxim to-day is to prove all things, and hold fast that which is good. I have my firm trust in God; this I feel is a great safety. Yet I am very careful in everything I do so as not to be deceived. We are all doing our best to conquer all the evils in our nature, which is a very hard task. All is well with us, and we are getting on splendidly in living the life. I remain,

Yours faithfully, B. McB—.

Mill Valley, Calif. May 11, 1921.
Esoteric Publishing Co.
Dear Sirs:

Find enclosed 30 cents for a copy of "Special Instructions for Women."

I have found two sects that teach going out of the body into the astral—the Rosicrucians and the Theosophists. But they seem to be teaching the truth, and that is what we are all looking for.

Respectfully yours, H. G—.

Answer.—Your letter of the 11th is at hand. Regarding the thought of the soul going out of the body to travel in the astral, Mr. Butler used to say that it is not a good thing to do. The reason being that in the present perverted and unclean condition of the world, unclean souls are liable to enter the vacated body and become a source of trouble to one. His advice was *always* to make the effort to remain in the body in order to protect it from such influences.

The thought of leaving the body and wandering in a new world is very enticing to some natures, but in this life "Use determines all qualities, whether good or evil," and because of this the use to be served is to be considered in this connection. In some cases, when one earnestly desires and is qualified to teach others, an angel messenger will be sent to protect one while the soul meets other souls to give them desirable information; but unless one is seeking in some such manner to accomplish God's purpose in the world, we are satisfied that only evil will come of the practise of leaving the body to wander in the astral.

—, Mass. April 19, 1921.

Esoteric Publishing Co.

Dear Friends:

I have received "Bible Review" and "Evolution and Regeneration"—I thank you for them. I have been silent on account of my ignorance. I was born in Finland and never received a school education. I learned to

read and write in my manhood, in a very humble way. English is not my native language. I am 46 years old. My occupation is blacksmithing.

In 1916 and 1917 I got the "Bible Review" and a few other of the Esoteric thoughts and teachings. At that time I was ill—I had been ill fifteen years, suffering from asthma. And I was run down and in poor health otherwise; for ten months I could not go to work at my occupation. The information I got from the Esoteric teachings brought back my health and all I need. I thank you and your good work.

My mind is now occupied with bigger things than it used to be—things that are more important to me. My God has anointed me to be his son. . . . Doctors and struggles have ceased to do their work in my body. I have ceased to be what I used to be and I have begun a new life. It is my desire to live a chaste and pure life in God's house—regeneration. . . .

I should like to get acquainted with a believer in the Esoteric teachings—with one who believes in chastity and regeneration. Is any one here?

Enclosed find money order of \$2.50 for "The Goal of Life."
Yours truly, J. S—.

Lincoln, Nebraska.

Esoteric Publishing Co.

Applegate, Calif.

Dear Sirs:

Please send one year's publication of "Bible Review," to the address given. Also the following to my address: "Bible Review" one year, four copies of "Practical Methods to Insure Success," one copy of "The Goal of Life, or Science and Revelation," one copy of "Evolution and Regeneration," by Henry Proctor; also one copy of

"The Everlasting Covenant." Enclosed please find draft.

I have had this in mind for some time. In fact, I fully expected to call on you people last August while I was in California, but I lost out in my calculations. Then I purposed this letter as soon as I got home, but I am a pretty busy one for my age—72 past—but I can show my sons and grandsons many stunts they can not "pull off." I attribute it to living up to the Esoteric teachings.

Yours respectfully, T. J. T—.

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

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

Time of Cusp Transits					
Washington, D. C., U. S. A. July, 1921.					
Body	Enters	On			
		day	h.	m.	
☉	♈	2	10	14	a. m.
"	♉	4	11	47	a. m.
"	♊	6	11	26	a. m.
"	♋	8	11	19	a. m.
"	♌	10	1	22	p. m.
"	♍	12	6	35	p. m.
"	♎	15	2	58	a. m.
"	♏	17	1	36	p. m.
"	♐	20	1	36	a. m.
"	♑	22	2	15	p. m.
"	♒	25	2	33	a. m.
"	♓	27	0	49	p. m.
"	♈	29	7	29	p. m.
"	♉	31	10	9	p. m.
☽	♏	23	5	23	a. m.
♀	♐	5	8	15	p. m.
"	♑	24	5	44	p. m.
♂	♒	2	2	20	p. m.
"	♓	12	5	51	p. m.
"	♈	21	6	56	a. m.
"	♉	28	5	17	a. m.
On July 1st.					
♂	is in	♏	8°	1'	28"
♂	" "	♑	23	0	43
♂	" "	♑	25	13	9
♂	" "	♐	6	59	38

Time of Cusp Transits.
Washington, D. C., U. S. A. Aug., 1921.

Body	Enters	On day	h.	m.
☾	♈	2	10	3 p. m.
"	♏	4	9	11 p. m.
"	♊	6	9	45 p. m.
"	♍	9	1	27 a. m.
"	♈	11	8	52 a. m.
"	♊	13	7	22 p. m.
"	♏	16	7	34 a. m.
"	♍	18	8	12 p. m.
"	♏	21	8	22 a. m.
"	♊	23	6	59 p. m.
"	♏	26	2	49 a. m.
"	♊	28	7	10 a. m.
"	♏	30	8	23 a. m.
☼	♏	23	0	7 p. m.
♂	♏	17	2	52 p. m.
♀	♏	12	1	22 p. m.
"	♏	31	6	37 a. m.
♂	♏	2	10	57 p. m.
"	♏	7	11	29 p. m.
"	♏	12	5	51 p. m.
"	♏	17	4	22 p. m.
"	♏	23	6	37 a. m.
"	♏	30	1	41 a. m.

On Aug. 1st.

♏	is in	♏	25°	22'	10"
♏	" "	♏	26	16	29
♏	" "	♏	7	19	35

BIBLE REVIEW

VOL. xvii

AUGUST-SEPTEMBER 1921

No. 9

Bible Reviews


BY H. E. BUTLER

XIV.*

(Reprinted from "The Esoteric" of Sept., 1891)

SEPHER ZIKKARON

THE ACCEPTED TIME.

 AHVEH has fulfilled the first particular of the Abrahamic covenant; he has multiplied the seed of Abraham, Isaac, and Jacob, until they have become "many nations" in "the midst of the earth." The question now is, When will the Almighty fulfil his word to the last covenanting generation—"I WILL BE their God"—and give us the everlasting possession with Abraham, Isaac, and Jacob in the kingdom of God? Confidently we answer—"Behold, now is the accepted time!" For YAHVEH declared by Jeremiah, to the Jews who were taken captive by Nebuchadnezzar, king of Babylon, in the days of Jeconiah: "Thus saith YAHVEH, After *seventy years* are accom-

*THE reader will please notice that this article, No. xiv., is a continuation of the pamphlet, "Sepher Zikkaron," which Mr. Butler has quoted in his series of "Bible Reviews."

plished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith YAHVEH, thoughts of peace, and not of evil, to give you the expected end. Then shall ye call on me, and ye shall go and pray to me, and I will hearken to you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith YAHVEH; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith YAHVEH; and I will bring you again into the place whence I caused you to be carried away captive" (Jer. xxix.).

It is evident that this prophecy was not fully accomplished at the return from Babylon under the Persian Cyrus. "*Peace and not evil*"—"the *expected end*"—the whole hearted search for God—all were lacking; as may be traced in Ezra, Nehemiah, Malachi, and the subsequent history. But the word of YAHVEH fails not; for there is an antitypical Babylon, which was described by John in his vision of Patmos.

"I saw a woman sit on a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written—Mystery, *Babylon the Great*, the Mother of harlots and abominations of the earth" (Rev. xvii.). John identifies the woman as "that great city which reigneth over the kings of the earth." He further speaks of the seven mountains on which the woman sitteth." This description will apply to only one city—Rome, which stood on seven hills in John's day, and has dominated over the kings of the earth, first in its Pagan

era, and latterly—to which the vision especially refers—in its Papal character. The woman is also pictured as sitting on “many waters” and the “waters are peoples, and multitudes, and nations, and tongues.” One of the Popes in the present century struck a medal representing a woman with a cup in her hand and the motto—*Sedet super universum*, “She sits upon the universe.” As late as January, 1871, some Boston Catholics publicly address the Pope with the assertion—“You are the Father, not of Italy alone, but of *all the nations* of the earth.” John says, “I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” The bloody persecutions of both Jews and Christians by the Papal power are too strongly imprinted on the pages of history to require words at this late day.

That the Babylon of John’s vision is embraced in Jeremiah’s prophecy may be seen by comparing Jer. li. 6, 8, 9, 63, 64 with Rev. xviii. 2, 4, 5, 21. Jeremiah also refers to the “golden cup,” the “abundant treasures,” and the “many waters,” of which John speaks.

With the antitypical Babylon is connected an antitypical “seventy years.” In the prophecy concerning Tyre, Isaiah says: “It shall come to pass in that day, that Tyre shall be forgotten *seventy years*, according to the days of one king: at the end of *seventy years* shall Tyre sing as a harlot. And it shall come to pass, at the end of *seventy years*, that YAHVEH will visit Tyre” (Isa. xxiii.). Tyre is another symbolic name for Papal Rome. Tyre was a great merchant city, and Rome has been the great merchant in sacred things. Mystic Babylon is called a “harlot,” and is charged with “committing fornication with the kings of the earth,” and making “all nations drink of the wine of her fornication;” and so Tyre is said to be a “harlot,” and to “commit fornication with all the kingdoms of the world.” Another prophet confirms the

identity of Tyre with the Papacy. Compare Ezekiel's description of Tyre's judgment with John's description of Babylon's judgment (See Ezek. xxvii. and Rev. xviii.). Ezekiel also foretold the blasphemous assumption of infallibility by the Pope: "The word of YAHVEH came to me, saying, Son of man, say to the prince of Tyrus, Thus saith the Lord YAHVEH, Because thy heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas (Rev. xvii. 15.); yet thou art a man, and not God, though thou set thy heart as the heart of God. Behold thou art wiser than Daniel;" (who profess not to have "any wisdom more than any living" except as he received it from "the God of heaven"—Dan. ii. 18, 30) "there is no secret that they can hide from thee: with thy [pretended] wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures; by thy great wisdom, and by thy traffic, hast thou increased thy riches, and thy heart is lifted up because of thy riches. Therefore thus saith the Lord YAHVEH, because thou hast set thy heart as the heart of God; behold, therefore, I will bring strangers on thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the death of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee" (Ezek. xxviii.).

Not until July, 1870, was the prediction of Ezekiel—"Thou hast said, I am God"—fully accomplished. In December, 1869, Pius the Ninth gathered to Rome the greatest assemblage of priests that the city ever saw, about eight hundred ecclesiastics of the highest rank, to meet in "Ecumenical Council." On the 13th of July the

Council voted the infallibility of the Pope, which dogma was proclaimed on Monday the 18th of July, "with most imposing ceremonies." This was the signal for the harlot's "judgment" (See Rev. xvii. 1); for Ezekiel had said—"Wilt thou yet say before him that *slayeth* thee, I am God? but thou shalt be a man, and no God, in the hand of him that *slayeth* thee." Right here the "*seventy years*" of Tyre and Babylon ended. Seventy years prior to July, 1870, the harlot was "forgotten" by YAHVEH, according to the word of Isaiah: "It shall come to pass in that day that Tyre shall be forgotten seventy years." A few facts from history will explain. Abbe Darras, a Catholic writer, says: "We come at last to the great social catastrophe toward which Europe had been so long driven. The hour of revolution was at hand. Until then, many tempests had threatened the bark of St. Peter; but, if we may so speak, the dangers bore a character only of momentary violence. Now it was not a prince, nor a heresiarch, nor a persecutor that raised the fearful storm; it was the radical, universal, unsparing denial of every belief, the destruction of every institution, the fall of thrones and of altars, the rise of popular sovereignty, inaugurated amid general ruin and torrents of blood, denying God, Jesus Christ, his worship, his vicars, his priests. . . . On the 12th of February, 1798, the French troops entered Rome; and on the 15th a General appeared in the Vatican before the vicar of Jesus Christ, to tell him he was no longer a temporal sovereign. 'In truth,' says Ranke, 'it seemed as if the Papal power was forever at an end.'"—General History of the Catholic Church.

This overthrow of the Pope's temporal power was wrought just 1260 years from the establishment of Papal supremacy in Rome, A. D. 538. Yet notwithstanding this apparent judgment of the Roman harlot, there was a

reprieve. After twenty-nine months of degradation the Papacy was restored, and Pius the Seventh entered Rome in July, 1800. Thus was Rome 'forgotten' by the Almighty, who "gave her space to repent of her fornication; and she repented not" (Rev. ii. 21).

Isaiah said that Tyre shou'd "be forgotten seventy years, according to the days of *one king*." The word "king" sometimes means a dynasty (See Dan. vii. 17.). It here refers to the Napoleonic dynasty, which properly began when the first Napoleon became "first consul," December 24, 1799. The seventieth anniversary of that day, was December 24, 1869. Before the return of another anniversary the third Napoleon was a prisoner of war in Germany, and his throne subverted by the French people. This overthrow was a necessary incident in connection with the judgment of the Papacy. Pius the Seventh was reinstated in July, 1800, by the first Napoleon, and at the expiration of the seventy years, Pius the Ninth was supported in his position only by Napoleon the Third. As late as December, 1867, his spokesman in the French Chamber said: "I now come to this dilemma: the Pope wants Rome, and Italy can not do without it. We declare that Italy shall not seize upon Rome. France will never submit to such a violence committed on her honor, and on Catholicity in general." The close connection of the Roman harlot with the Napoleonic power is represented in John's vision by "a woman sitting on a beast," the sight of which caused John to wonder. "And the angel said to me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not." The Napoleonic power is "the beast that was," because it carried the woman up to the judgment month, July, 1870, just seventy years to a month from the restoration of the Pope by

the first Napoleon. That the woman might be judged, the beast "is not." The very next day after the Pope's promulgation of infallibility, Napoleon declared war against Prussia and her allies, and immediately ordered the withdrawal of his troops from Rome, leaving the Pope a helpless victim to the Italians. The hour of judgment struck, and the beast threw off the woman and plunged into the "bottomless pit." Then came the prophecy of Isaiah to its fulfilment: "Come down, and sit in the dust, O Virgin daughter of Babylon; sit on the ground: there is no throne, O daughter of the Chaldeans: thou shalt no more be called tender and delicate. I will take vengeance, and I will not meet thee as a man. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms" (Isa. xlvii).

Said Isaiah: "At the end of seventy years shall Tyre sing as a harlot." The Ecumenical Council was opened December 8, 1869. The program had been foretold twenty-five hundred years: "Take a harp, go about the city, thou harlot that hast been forgotten: make sweet melody, sing many songs, that thou mayest be remembered!" What a spectacle! The great council assembled to arouse the Judge by their music! At the opening of the festival, "the weather was unfavorable, but enormous crowds filled the Vatican and lined the streets thru which the members of the council past. The Pope, followed by seven hundred bishops, proceeded to the Council hall amid ringing of bells and thundering of cannon." Three days before July, the judgment month, the harlot took her last grand "turn about the city." The 28th and 29th of June "there was a series of the grandest festivals that had been witnessed in Rome during the present century. Processions, music, salutes, the grand chorus by many celebrated voices, gorgeous banners and other parapher-

naliam,"—all attested how faithfully the harlot acted her part. Within three weeks of this parade the final blasphemy ensued: the Pope said, "I am God," and God said, "Yet thou art a man and not God. Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings that they may behold thee. Thou hast *defiled thy sanctuaries* by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire *from the midst of thee*, it shall devour thee; and I will bring thee to ashes on the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more" (Ezek. xxvii. xxviii.). John echoes: "The ten horns which thou sawest on the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (Rev. xvii.).

The beast threw off the woman in July, marking the end of her "seventy years," and in September came "forth the fire from the midst of" her. The Italians moved on Rome at the middle of the month, and the Pope's temporal dominion ended forever. The fire of judgment thus kindled can not be quenched; "the smoke of her torment" must ascend continually until she is utterly destroyed. Since the judgment began, she has continued the verification of Isaiah's oracle of Tyre: "And it shall come to pass, at the end of seventy years, that YAHVEH will visit (or, "call to remembrance") Tyre: *then* shall she turn to her hire (plead for help from her former lovers, the kings of the earth), and shall commit fornication with all the kingdoms of the world on the face of the earth." She can only repeat her old tricks: professing to be the "Lord's spouse," she has always depended on human aid, and looked to the kings of the earth, thus

manifesting her harlot character (and "the mother" has been copied by Protestant daughters). But her allurements are in vain, for the oracle declares that "her merchandise and her hire shall be holiness to YAHVEH: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell in YAHVEH'S presence, to eat sufficiently, and for durable clothing." What a comment on the prophecy was compressed into a few lines of the Roman correspondence of the *N. Y. Herald!* dated June 26, 1871. It is said that "official announcements" were "made by the three powers on which the Pope most relied"—Austria, Prussia and France—"that they can not intervene in the affairs of Italy. These statements have caused great affliction and indignation at the Vatican." Well did Isaiah prophesy of her! "Therefore hear now this; thou that art given to pleasures, that dwellest carelessly; that sayest in thy heart, I am, and there is none else beside me; I shall not sit as a widow, neither shall I know the loss of children: but these two things shall come on thee in a moment in one day, the loss of children, and widowhood: they shall come on thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments. Evil shall come on thee; thou shalt not know from whence it riseth: and mischief shall fall on thee; thou shalt not be able to put it off: and desolation shall come on thee suddenly, which thou shalt not know. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail" (Isa. xlvii.).

But let it not be supposed that symbolic Babylon embraces only the Roman Papacy. That "harlot" is only the "queen" (See Rev. xviii. 7), and takes her title from her adulterous union with the king of Babylon. The distinction between the two is clearly made in John's

vision—a woman seated on a beast. Not only must the woman be unseated and destroyed, but the beast must also be disposed of. The beast symbolizes the power of the animal man standing in opposition to God's Law, and hence includes the whole world—Catholic, Protestant, Infidel, Heathen, all sects and classes of men, saving those that shall reject human authority, and look only to the God of heaven. "YAHVEH shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar over his habitation: he shall give a shout, as they that tread grapes, against all the inhabitants of the earth. A noise shall come to the ends of the earth; for YAHVEH hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword. Thus saith YAHVEH of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the borders of the earth: and the slain of YAHVEH shall be at that day from one end of the earth even to the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung on the ground. Howl, ye shepherds, and cry! and wallow yourselves in the ashes, ye principal ones of the flock! for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock! for YAHVEH hath spoiled their pasture: and the peaceable habitations are cut down, because of YAHVEH'S fierce anger" (Jer. xxv.).

And *now* is the favorable—the accepted time! God's word by Jeremiah is unmistakable. "It shall come to pass, when *seventy years* are accomplished that I will visit upon the king of Babylon" (Jer. xxv.). Fulfilled by the overthrow of Napoleon the Third in 1870, and the

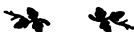
downfall of Papal temporal power. And again: "After *seventy years* are accomplished at Babylon I will visit *you* (Israel), and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, thoughts of PEACE and NOT OF EVIL, to give you the EXPECTED END. *Then* shall ye call on me, and ye shall go and pray to me, and *I will hearken* to you. And ye shall seek me, and *find* me, when ye shall search for me with *all your heart*. And I *will be found* of you, saith YAHVEH; and I will turn away your captivity, and I will GATHER you from *all the nations*, and from *all the places* whither I have driven you, saith YAHVEH; and I will bring you again into the place whence I caused you to be carried away captive. For thus saith YAHVEH, We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child: wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; *but he shall be saved out of it*" (Jer. xxix., xxx. See also Dan. xii. 1; Joel ii. 32; Zeph. ii. 1-3; Isa. xxvi. 20; Nahum i. 15; Isa. xiv. 32.).

"Hear ye this, O house of Jacob! For *my name's sake* will I defer mine anger, and for my praise will I refrain for thee, that I cut *thee* not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For my own sake—for my own sake—will I do it: for how should my name be polluted? and I will not give my glory to another. Hearken to me, O Jacob, and Israel, *my called!* *All ye assemble yourselves*, and hear! Who among you hath brought these things to light? YAHVEH hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. I, I have spoken! *yea*, I have called him! I have brought him, and

he shall make his way prosperous. Come ye near to me! Hear ye this! I have not spoken in secret from the first! From the time that it was, there am I. And now the Lord YAHVEH hath sent me and his Spirit!" (Isa. xlviii. John xvi. 13; I John iv. 6.)

"Awake! awake! put on thy strength, O Zion! Shake thyself from the dust! Loose thyself from the bands of thy neck, O captive daughter of Zion! For thus saith YAHVEH, Ye have sold yourselves for nought, and ye shall be redeemed without money" (Isa. lii.). "O come, let us worship and bow down! let us kneel before YAHVEH our Maker! for he is *our* God; and we are the people of his pasture and the sheep of his hand. *To-day*, if ye will hear his voice, harden not your heart" (Ps. xcv.).

(To be continued.)



MANY have wondered why so many of the promises were made to Abraham's descendants, for they were to spread over the earth in such manner as no other people would. In the second commandment we read: "For I YAHVEH thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me and keep my commandments." The words "unto thousands of them" should read, "unto the thousandth generation of them." This means that while the results of the iniquity of parents fall upon their descendants for three or four generations, yet the results of the righteousness of parents follow their descendants for a thousand generations. As said the prophet: "Know therefore that YAHVEH thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations."

The "Days" of Genesis

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

NEVER was the subject of Genesis of more interest than at the present. There are still a vast number of people, both in Great Britain and America, who believe that the earth and sea and all that therein is, were

CREATED IN SIX DAYS,

and they are astonished when they read of pulpit utterances to the contrary; notices of which appear in our daily papers. There are many Christians to-day, however, who study the various branches of natural science side by side with the Bible, and these find no discrepancy between the Book of Revelation and the Book of Nature. This could scarcely be otherwise, seeing that we have abundant evidence that both emanate from the same Source. "For, from the very creation of the world, God's invisible perfections—namely, his eternal power and divine nature—have been rendered intelligible and clearly visible by his works,"* The Bible teaches that where man has no written revelation, even to them—

"The Heavens declare the power of God,
And Space proclaims his forming hand;
Day utters speech to Day;
Night whispers news to Night,
There is no speech or tongue,
Where their voice is not heard:
To all lands they bring hope,

* Rom. i. 20.

The whole world hears their speech.'''*

And so far as we know, there never was such an opportunity as there is to-day, for all mankind to make themselves acquainted with the Book of Nature, if they have any desire to learn; for the free libraries so common in all our towns place scientific knowledge within the reach of the humblest. And the devout student of science gains such ideas of the vastness of the universe and therefore of the greatness of the Creator as nothing else could give. Almost down to the present century, however, the Bible student who had no knowledge of the original languages has been heavily handicapped. But this has now been largely mitigated by the excellent translations which have since been published, which demonstrate that there is no conflict between the Bible and Science, when the Bible is properly understood. Among these translations, one of the best is that of Ferrar Fenton. He shows clearly that the first chapter of Genesis, comprehends a week of the

DAYS OF GOD,

not the puny days of man. Professor Sayce agrees with him that the word "*yom*" in Genesis i. should be rendered "age." He points out also that it was so understood in apostolic times, by a reference to Heb. xi. 3: "By faith we understand the *ages* to have been adjusted by the declaration of God," "and thus the visible was made out of the invisible."† His rendering of Genesis is quite in accord with Science. He begins thus: "By periods God created that which produced the solar systems; then that which produced the earth. But the earth was unorganized and empty; and darkness covered the convulsed surface; while the breath of God rocked the surface of the waters." He points out that the word "*Bereshith*" rendered "In the beginning, is *literally* "By *reshith*, or periods," and

*Psa. xix. 1-5. †See Rotherham and Moffat.

concludes each paragraph thus: "This was the close and the dawn of the first, second, third, fourth, fifth, sixth age." It is evident that the word "day" can not be limited to 24 hours, when we know that the length of a day varies on each of the planets with which we are acquainted, and so probably on all the heavenly bodies, on which there is an alternation of day and night.

A DAY OF JUPITER

is less than half an earth-day,* but there are no less than 10,455 of these days in his year; while Saturn's year consists of 25,217 days, and Neptune's year is equal to 165 of our years. A few facts like these demonstrate the folly of making a creative day to consist of 24 hours only. The Bible itself has

SEVERAL KINDS OF HEBDOMADS,

or weeks, for there is not only a week of days, but also a week of weeks—49 days followed by a Sabbath called "*Pentekostes*" or 50th; also a week of months, of which the Sacred Year consisted; a week of years of which the seventh year was a Sabbath Year; a week of weeks of years, followed by the 50th or Jubilee Year. Also a week of decades of which each day was ten years; and a week of millenaries of which each Day is a thousand years.

All this points to the fact that the

DAYS OF CREATION

may be periods of immense duration. It is said of a Day of Brahm that it is "a thousand ages in duration, and the Night, a thousand ages in ending"—

"A thousand ages in Thy sight,
Are like an evening gone,
Short as the watch that ends the night,
Before the rising sun."

In consonance with this, a Day of Brahm is said to measure no less than 4,320,000 years. There are astronomical periods also which confirm this view; as, for ex-

* 5 hours day and 5 hours night.

ample, the period of the sun's continuance in one sign of its Zodiac is 2160 years. And these periods may well be styled "ages" of the earth and man, and the Day of Brahm is equal to 2000 of these ages. Now the sun passes thru the twelve signs of the zodiac (or Wheel of Life, as the word means) in $12 \times 2160 = 15,920$ years, and this same period is registered also by the earth, for during this period, the axis of the earth describes a complete circle. This period of twelve ages is known as the PRECESSION OF THE EQUINOXES.

Six Days of Brahm would be equal to 25,920,000 years or 1000 Precession Periods. So that we have in six creative days sufficient time to include all the geological periods, and thus to demonstrate that there is no necessary conflict between the Bible and Science in regard to the Days of Creation. The Sabbath of God has yet to come—"There remaineth, therefore,

A SABBATISMOS,"

or, as Dr. Moffat renders Heb. iv. 9: "There is a Sabbath-Rest, then, *reserved* for the people of God." Jesus says: "My Father worketh hitherto, and I work." But we are looking forward, first, to a Sabbath of 1,000 years—"The Millennial Rest," to be followed by the Sabbath of the New Creation of which

DAY OF GOD,

it is said:

"Lo, God's dwelling-place is with men,
With men shall he dwell;
They shall be his people,
And God Himself will be with them;
He will wipe every tear from their eyes,
And Death shall be no more—
No more wailing or crying or pain,
For the first things have past away."*

*Rev. xxi. 8.

Why We Suffer

BY ENOCH PENN

*****WHEN I was a boy, a man friend said to me,
+ W + indicating another boy of about my own
+ age, "I divided my dinner with that boy
+ yesterday. He was standing by at dinner-
+ time, and I asked him why he did not go
***** to dinner; and he said, 'I have no dinner
to go to.' And so I gave him half of mine. I know what
it is to be hungry myself." Being but a boy myself, and
never having suffered from hunger, I did not realize the
boy's plight, I only wondered at the man for giving him
half of his dinner. Many years have past since then,
and I now begin to perceive the lessons that we are to
learn from our sufferings. How can a person who has
not suffered, sympathize with those who suffer?—He can
not.

We listen to the harsh words spoken that cause another
to shrink and be deprest, and because we have suffered
from harsh words spoken to ourselves, we realize a meas-
ure of the pain they cause. And one's heart asks one:
"Have the harsh words spoken to you caused you to be
careful lest you cause others' pain with your words? If
they have not, then you have had your lesson in vain."
But one's mind argues: "Because another did not think,
he caused me to suffer; it was not needful for him to do
what he did; it was wrong of him to do it." But the
heart asks again: "Have you not done the same thing
many times to others?"

If we never suffer from being wronged, how shall we learn to be careful not to wrong others? If nothing has been taken from us, how shall we learn to respect the rights of possession of others? But, alas, we think only of ourselves—"he wronged me" is all that we allow ourselves to think. But this is the method whereby we must learn our lesson of a due consideration of others. And this is the way we are to learn the reason for the admonition: "As ye would that men should do unto you, do ye even so to them." And from this we may also learn the reason for the law, "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." If we refuse to learn by our ordinary sufferings, then our sins will be doubled unto us—that is, the lesson will be prest upon us more forcefully; for this is the law, as it was said to the Israelites of old time regarding their sins, "I will render double unto you." For God will teach us the lesson of life. We may learn our lesson in this lifetime, or we may take many lifetimes, but learn the lesson we must. Only by suffering from the harsh words of others can we see the need of carefulness in our speech; only by suffering from the injustices from others can we learn to be carefully just; only by being needlessly offended by others can we learn to be careful not to offend. And if our sufferings from these and all other causes have not taught us to be careful not to cause others to suffer, then we have suffered in vain, we have had our lesson in vain.

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect thru sufferings."



Thoughts Along the Narrow Way

BY ANNIE AMELIA MAYO

***** ANT.—“HE that wasteth his bread shall
* W * surely come to want.” Is this statement
* a fact? Look and see the suffering in
* the large cities! Is there any of this
* suffering caused from waste? Look,
* again, before this suffering came, we
see the masses wasting their substance in every known
luxury; extravagance in every form is rife. On the heels
of this extravagance has come want and suffering. The
wage-earning classes have never received so much for
their labor. Money has been easily earned, and just as
easily spent.

The loaves and the fishes that the Christ fed the five thousand were made very easily out of the elements. How many, if they had the power to make food so easily, would say, “Gather up the broken pieces which remain over, that nothing be lost”? We know that many would say, “Let them go, I can easily make more.”

There is a great law of justice ever at work, and no one will ever be permitted to learn to use or to handle such a power as the Christ used in this case, until he has proved himself “faithful over few things.”

The same Master gave us the parable of the Prodigal Son to teach us the evils that will surely befall those who waste their substance.

The same Master also said, “The poor ye have with you always.” There undoubtedly will always be those who

are too ignorant, and too slothful to learn this great law of economy.



WORDS.—“LET the words of my mouth and the meditation of my heart, be acceptable in thy sight, O YAH-VEH, my strength, and my redeemer” (Ps. xix. 14). When we remember that every word and every thought has a form, we may well hesitate to think and to speak. Every word spoken by one who is leading the regenerate life takes a form, becomes an entity; goes where it is sent, and returns to the sender. How well chosen our words should be! “For every idle word that men shall speak they shall give an account.” Surely the admonition, “Let your words be few,” applies to those who are leading the regenerate life. If we practise speaking only when there is a use, there will not be much idle talk. Sometimes when our idle words return to us, we do not recognize them as our own creations. How divine to have words of love and wisdom return to us. They are “like apples of gold in baskets of silver.”



PRAISE.—IF we read the lives of the old patriarchs carefully, we shall see that every time God manifested himself in love or protection to them in any way whatever, they never failed to return thanks and praise to him. Whether they understood all the occult laws pertaining thereto, I do not know, but I think most likely that they offered praise and thanks out of gratitude and the fulness of their hearts for the loving care and guidance of their heavenly Father.

But this we do know, that underlying gratitude and thanksgiving is a far-reaching and powerful law. Any

one who does not give thanks from the heart for what he receives cuts himself off from further blessings; he cuts the wires, so to speak, whereby further help can come to him. Only one of the ten lepers that were cleansed were in a position to receive any further help from the Christ. The other nine had severed all connections.

If men understood this law and had no higher motive than their own personal comfort, they would live in a loving devotion of gratitude and praise toward God. For in so doing they would keep up a wireless connection between themselves and those in the heavens, over which messages of protection and love could come and go. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee" (I's. xci. 7).



TRUTH.—"KNOW the truth, and the truth shall make you free." And yet what cowards we are when we have to face it! It takes great courage to face a truth that hurts. Yet all want to be free. We sing and talk a great deal about freedom. We all desire to live in a country where we can have it. But when we want to free ourselves from some pet sin, or from those things that retard our spiritual growth, it takes more courage to face the truth concerning it, than it does to face the cannon's mouth. But truth is the only thing that will give freedom, for "when he, the spirit of truth is come, he will guide you into all truth." But how often, rather than face the truth, we, like Pilate, wash our hands of the whole matter.



GIVE.—"GIVE, and it shall be given unto you; good measure, pressed down, and shaken together, and run-

ning over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again" (Luke vi. 38). This implies that if we do not give, we shall get nothing in return. It also implies that we shall receive more than we give. But it does not say what we shall give. Certainly we can not give what we do not possess. But we all have something that we can give. If we have not much of this world's goods, we can give a kindly thought, an encouraging word, a helping hand; and in our own time of need, we shall receive these in a greater measure. Let us not give that which we do not like to have returned to us—the unkind thought, the hasty word, the refusal of help that we could have easily rendered. No matter how poor one may be, the subject of giving is one that each will be held responsible for. If we do not give our talent to be used where needed, we shall surely lose it.



JOY IN WORK.—WE believe that no one ever walks The Narrow Way who is not given some special work to perform. But he may walk that way for many weary years without discovering what that work is, simply because he does not put joy into his work.

We can not imagine an angel coming to help us over a hard place on The Narrow Way holding a feeling of superiority toward us. Yet how many who think they are walking The Narrow Way hold a feeling of superiority over their work. They feel that their work is menial and far beneath them. "If I had the position of an angel," you say, "I should not feel that my work was menial, I should love that." But the angel has, no doubt, to reach down much farther to help you, than you reach to help your fellow, or to do what seems a menial, every-day

task. If we can not do with joy our task to-day we shall not find our special work on The Narrow Way. A joyless task blinds our eyes, and we shall pass our special task and not see it.

One says, "I am willing, but my body does not bear the strain of my task." True, there is nothing that saps the strength of the body so much as the performing of joyless, sordid tasks. There is nothing that will give one more joy than to find his special work, where he can be of more use than he can be in any other pursuit. "If thou wilt keep my ways . . . I will give thee places of access among these that stand by."



NO RETURNING.—JOURNEYING along The Narrow Way, one day I came to what seemed to me an impassable stream. And I thought, "Here is something that is impossible for me to pass, I shall have to go back, I am sorry that I started on The Narrow Way, for there are obstacles that I can not surmount." So I turned about to retrace my steps. After traveling for some time thru a country that seemed very pleasant, I at length came to a mountain in the way; and *well* I remembered *that* mountain, and with what difficulty I had surmounted it. I cried out in despair, "I can not attempt it, for I have not now the strength, besides, when I first went over it, I had a faithful guide, who guided me over many places that would have been impassable to me; now he has left me because I returned and did not press forward on The Narrow Way. All I can do is to retrace my steps, and if I can not get any farther than the stream, I had better stop there than here, for I can, at least, get water."

So I retraced my steps, and after many long months of

toil and much weariness, I again reached the stream. The stream did not look like such an impassable barrier now; indeed, I was rejoiced to see it. As I bathed and drank of its cool waters, I said, "Here I shall stay, if I can not get any farther." After I had refreshed myself, I fell asleep on the green banks. Presently I was awakened by a man in a boat, calling out to me, asking me if I wanted to cross. I replied, "Yes." Whereupon he pulled his boat to shore and I stepped in.

On the way over the Boatman told me that he came down to The Narrow Way every day to see if there were any travelers who wanted to cross. Then it was that I saw all my folly! By not waiting by the stream *that day*, at most a few hours, I had lost years of my life in trying to retrace my steps. Thereupon I told the Boatman what I had done, that I had been here years before, but could see no way to cross the stream, and that I had tried to return to my starting-place on The Narrow Way, but could not. And the Boatman said: "I have been carrying passengers over this stream for many, many years, and I have heard the same story before. When one gets this far on the road, one's only safety is to wait for guidance, which will always come. Some get impatient and rush into the stream, thinking that they can swim across, but they can not, for, as you see, the stream is much wider and deeper than it looks to be from the bank. While others try to go back as you have done. Some I have seen start back on reaching the shore, but they were not within reach of my voice; and I have come day after day to see if they had returned, but few have ever returned, they have lost their lives in the desperate struggle. When a traveler gets as far as this stream his only safety is to press on; when he meets with what seems to be an impassable barrier, then he must wait for guidance which will surely come; for no one can walk The Narrow

Way in his own power. True, he must go alone, he can not take another with him; but his Heavenly Father will guide him.

"So, friend," the boatman continued, "if you value your life here and beyond; press on, on, this is your only safety. To turn back now is certain death, I can never take passengers back to the opposite shore, I can take them only one way—*forward*."

As I looked at the old Boatman as he held out his hand to me in farewell, after landing me safely on the other side, I could see a light in his face that never was on sea or land, then I knew that it was the Master Boatman who had come to help his child over the difficult place in the Way. And my heart was filled with gratitude, but before I could voice it, he was gone!



The Two Realms

BY PHEBE HART

***** E read that when Adam was placed in the
 * garden of Eden, he was told that if he
 * ate of the tree of the knowledge of good
 * and evil he would, as a result, "surely
 * die." This implies that Adam was then
 * in a condition where he had immortal
 life—that it was only necessary for him to obey, and he
 would never die. Regarding that condition of immortal
 life in which Adam lived, we are informed that there was
 a certain definite thought which, we believe, permeated
 that whole realm; and that thought was that the man
 should continue to grow and to develop toward the like-

ness of his Creator. In other words, it was declared concerning the man at his creation, "Let us make man, in our image, after our likeness, and let them have dominion over . . . all the earth." This thought of man's continually growing and developing into the likeness of his Creator and Father, was what might be called the grand central idea and urge of that realm—it is an urge of unlimited and unending growth and development toward and into Godhood.

If we see a building being put up, and we ask, "What is being built here?" and we are informed by the builder that he is having a barn built, then we perceive that all the material is chosen and the plan of the building is made with the idea in view of making a barn; it is a building made to serve a certain use—that is, the idea of a barn is the controlling idea of that work. Or, if we are informed that the building is for a dwelling-house, then we perceive that the material gathered and the plan of the building, are in accord with that idea and purpose. Just as a man puts up a building planned and built for the accomplishing of a certain definite purpose, so we find that when God builds a realm of creation, there is a certain definite idea concerning it in his mind, a certain purpose that is to be accomplished therein. We perceive that as a man puts up one building for a barn, and another building, differently constructed, for a dwelling-house, so in each of the two realms of which we have knowledge, there is a certain fundamental thought and purpose to be ultimated therein. As we said, in the realm of consciousness in which Adam was placed, or, if you please, the realm which he had reached and entered thru growth and development, the fundamental thought was that of Godlike man dominating all nature as God dominates, by his mind and will exprest in his spoken word. But when Adam thru his disobedience fell, he became conscious in another realm,

a realm imbued and actuated by an entirely different thought. He found himself in a realm the fundamental thought and impulse of which is, "Be fruitful and multiply"—and then die.

The normal life story of all living things is that they come into existence, grow to maturity, reproduce their kind, and then die. This is true whether we consider the plant, the animal, or man. But the Lord Christ came to the earth to teach man a better way, to show him the way back to that realm from which Adam fell, to teach him that the story of man's life need not be to be born, grow to maturity, reproduce his kind, and then die; but that he could grow to maturity, and then pass on into a higher realm and have an immortal consciousness, an eternal life of never-ending growth and development—in fact, that he might regain that realm from which Adam fell.

Let us, then, consider the fundamental thought of each of these two realms, and begin with the one in which we now are. We call this the natural realm, or, as the Bible calls this state of consciousness, the "carnal mind." The carnal mind is the state of consciousness in which we all are born, and we know no other state only as we grow into it by following the teachings and example of the Lord Jesus Christ.

Since the fundamental thought and impulse, permeating this realm in which we live, is "Be fruitful and multiply," we may render that thought in another form; which is, "Obey the impulses belonging to generation, give up your seed and die, as a result." It may be that some will wonder why this sentence was past upon man when he fell; but a careful consideration of the matter from the biblical standpoint makes it evident that the fall was his entering into generation, and that his sentence was simply that having voluntarily given up his seed in the generative act, the impulse to remain there

was beyond his power successfully to resist, and the sentence was simply the expression of the result of the act. Since the fall was the descending into the realm of generation and being held there by its influences, and compelled to serve there, then to rise out of this realm into the one from which Adam fell, necessitates that man overcome the impulse to lose the seed. By refusing to obey this impulse to "Be fruitful, and multiply," and by following the teachings of Jesus, he can return to the realm, or state of consciousness, from which Adam fell. Thus we read, "As in Adam all die [by following Adam's example all die], even so in Christ [even so by following Christ's example] shall all be made alive." As Adam fell by being overcome by the impulse to generation, even so the Christ rose into eternal life thru overcoming this same generative impulse, and a life in harmony with Divine law. Since, then, man attains to eternal life thru following the Christ out of the realm of generation into the realm from which Adam fell, the thought that permeated that realm still permeates it, and having entered that state the man finds then that his work is to fulfil the original thought that was given at the creation—that he is a man created in the image of God, and must ever develop and grow into the likeness of his Creator; for it is a realm of never-ending growth and development.

The words, "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat," might be rendered, "It is the law of this realm. that of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."



Thoughts on "The Mortification of the Flesh"

BY GLADYS M. ROBINSON (England)



WE all know the popular idea of a saint as a being, pale and ethereal, with eyes resting perpetually upon the beyond. We may have heard too how the blessed Saint Francis, lying on his deathbed, his body riddled by disease brought on by indifference to its wants, was heard to remark, "I could wish that I had been more careful of Brother Ass." As we look at these two pictures we find ourselves face to face with the ages-old dogma (for it amounts to that) of "The Mortification of the Flesh."

We said "ages-old," and yet in reality it was during the Middle Ages—the "Dark Ages," that the cult of the anemic saint was most rife. Those pale countenances look down upon us in mediæval churches and cathedrals, and look up at us from the pages of old missals—spiritual strength and physical powerlessness.—How was the union to be satisfactory? Yet when we go further back, to Greece, to Egypt, to the pages of our own Old Testament, we find that the body seems to have been treated as a valued servant. What does it all mean?

It means that the wisest teachers have realized that man came to this world to learn a lesson, and that he was sent to learn it equipped with certain "tools," amongst which, the lowest if you will, stands the physical body. If it was not for this body we should be unable to live

here at all, for as far as this world is concerned we should be non-existent; as it is God has given into our keeping the most delicate and wonderful mechanisms on earth—our bodies.

Perhaps some of those who first hear the Esoteric teachings may feel somewhat surprized to discover how very careful Mr. Butler was to provide adequate directions for the proper care of "Brother Ass;" and may even be inclined to speak darkly of "the Flesh" and its temptations, forgetting how Christ fed the multitudes, "lest they faint by the way;" and commanded that the daughter of Jarius should be given "something to eat."

Can we receive messages along the telephone wires if we damage the receiver? or listen to the most divine music if we puncture the drum of our ear? Do we usually work or think our best when our body is in a state of pain and dis-ease?

This is no "dangerous doctrine" for those who are rooted safely in the life of the Spirit, unlimited by the physical body but nevertheless realizing it as God-given. It does not seek to exalt and worship the body, but merely demands that you should give to it at least the same measure of consideration as you would give to any animal you might have in your care. And, honestly, is there anything inspiring in the Yogi who has never washed himself, or in the so-called holy men who choose to live on offal?

But, you say, what is to be done if my body will not obey me, if it has been allowed to run in a certain way too long and has formed an unconscious action of its own that we call a habit? Now, if we starve and illtreat our erring servant into submission it may quite well be that we shall end by rendering it incapable of forming any more habits, good or bad. If an animal runs in the opposite direction to the one we desire, our impulse is to

turn it round at once. We wish to make it expend its energy in the direction in which we wish it to go. If our body has formed impure habits we can alter them only by "turning its head," metaphorically speaking, towards the grandest ideas of purity that we can imagine—and what would be the use of doing so if we first destroy our servant's power and energy?

By asserting Will Power in this way you begin to discover that you are a living spirit, entirely distinct from the particular earthly form you may chance to inhabit. You know that the Will of God has sent you to this world, or you would not be here, and that you are trying to do his Will in whatever position he may place you; so you must see that it is one of your duties to take reasonable care of your body lest you should be unable to serve him as fully and completely as you feel able. We do not suggest that this will be easy, for as the soul grows, the body tends to become more sensitive, but we maintain that it is a duty.

Many have confessed themselves worsted in the combat by retiring to lonely retreats and hermitages, because they feared that the forces against them were more than Those who were for them. Thousands of lives have been spent thus, in cramped surroundings and physical torture, thru a false sense of proportion and an absolute terror lest the "lures of the flesh" should prove too strong for them. Not so the true warrior; often he retires to the mountains to pray, but he returns thence with fresh strength for the battle, since for the great majority it would be an act of cowardice to dwell in the shelter of the hills forever.

We need more strength for service, not less; and in order to gain it and be a help and not a hindrance, we must carefully think out a personal and intelligent system of bodily hygiene, that will give us our maximum of

possible health. In doing this the positions of the planets at birth will be of much assistance. We are not, of course, to have our bodies always before us, but we are to remember that we have a duty towards them.

The body, in itself, is no more impure than the beautiful things of Nature, but man may create evil within it as he has done within the universe. When the Great Architect can work untrammelled by the evil in men's minds he shows himself in a million perfect forms; and so man will one day find himself lord of his body indeed, its builder and its moulder, because he has at last learned that the only way to attain wholeness, whether of mind or body, is to live in accordance with the Will of God.



BE STILL.—WE read the admonition, "Be still, and know that I am God." The true rendering of this appears, however, to be, "Be still, and know God." For it is not possible for one to come to know God in reality who is not able to be still in the true sense of the word. There are those who think that they are "still" when they say nothing; but there may be at that time a storm of feeling and emotion that is shaking their being from center to circumference. At times we have observed one who was very quiet, seemingly very "still," but there was at the same time a force going out from that one which was affecting some other one for good or for ill. That person was not "still."

There are, however, two kinds of stillness—the stillness of stagnation, and the stillness of calm self-control. The stillness of stagnation can not benefit any one, that is simply lack of ability to act. But the stillness of self-control is something that not only enables one to observe and to perceive, but also to act efficiently should occasion for action arise.

Habit

BY H. E. BUTLER

(Reprinted from "The Esoteric" of March, 1896.)

"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.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful" (Rev. xxi. 4, 5).

✱✱✱✱✱ S if wishing to seal the above thought with
✱ ✱ the strongest emphasis possible to one
✱ ✱ speaking from the mind and will of God,
✱ ✱ **A** ✱ ✱ the angel says, "These sayings are true."
✱ ✱ Now, this does not infer that other por-
✱✱✱✱✱ tions of the Revelation are not true, but
it gives this an emphasis as being the great central truth
in the mind of the Creator when he entered upon the
work of creation, and as being the most vital thought
given in the entire Scripture. He adds, "and faithful."
This implies service—doing, accomplishing; therefore it
was as if to say, that not only is this the central truth of
the mind and will of God concerning all things which he
has made, but that he is faithful to his purpose in ac-
complishing this most glorious ultimate.

Many have thought and still believe that this glorious
ultimate of sickness, sorrow, pain and death passing
away forever, can never be accomplished on earth, but
will, in some way, be brought about in heaven by the
death of the body. It should be borne in mind that the
whole Revelation is of the methods by which God, thru

his angels and his people, cleanses the earth of its impurities, and fits it to become the recipient of his kingdom, which the angel said was to come on earth; or, in other words, it is a Revelation to the world of how God will answer the prayer which Jesus taught his disciples: "Let thy kingdom come, and thy will be done on earth." This being more than evident from the beginning to the end of the Book, we must conclude that these words refer to that which is to be accomplished here on the earth.

The word "habit" is very comprehensive; and, to save our readers the trouble of turning to the dictionary for its meaning, we quote what Webster's International says under that word: "The usual condition or state of a person or thing, either natural or acquired, regarded as something had, possessed and firmly retained. The general appearance and manner of life of a living organism. Fixed or established custom; ordinary course of conduct; practice; usage; hence, prominently, the involuntary tendency or aptitude to perform certain actions, which is acquired by their frequent repetition. Outward appearance; attire; dress; hence, a garment." From the above it is evidently impossible for all things to be made new in the individual life and character without first breaking up ALL the old habits and forming entirely new ones; and the new that are formed must be in perfect accord with the life, mind, and will of God; or, in other words, they must be of such a nature as to accord perfectly with the divine law which God has declared that he will establish on earth; the establishing of which will remove from man the cause of sickness, sorrow, pain and death.

If we turn our attention again to the records of the Scriptures, we read that the Lord God first created the world, and last of all, in the forces of creation, man, and placed him in the garden of Eden, giving him a help "as before him." There is a strong inference thruout this

entire account that the man and the woman were in a position to maintain immortal youth, happiness, and heavenly association. This he possessed until he disobeyed the divine law, for it must be remembered that the divine injunction was a law of nature—"By the word of God the worlds were made." Therefore it was by disobedience of a divine and natural law that he was driven from Eden, and from the conscious presence and guidance of the Spirit of God.

From the time of his leaving the garden up to the present, he has wandered in darkness, seeking his own will and pleasure; being coerced, however, from departing too far from the divine purpose by the fear of pain, and being allured in the way of accomplishing the divine objects in his creation by the desire for pleasure. Thus he has fulfilled the purpose of the Father by obtaining knowledge, and by the development of brain power and soul-consciousness thru experience; that is, blindly experimenting on methods for obtaining pleasure. This has kept man ever feeling after the harmonies of divine law; for thru obedience to them alone can man find pleasure, or maintain health and preserve life.

We read that in the early days of man upon the planet he lived to the age of eight and nine hundred years; but as his habits crystallized in error, and the soul's sensibilities became obtuse, his period of life has been gradually shortening, until, at the present time, the average life of man is less than thirty-three years. There can be but one reason for this, and that is the perversion thru habit.

From the standpoint of all human reason, as viewed from the mental habit of the masses, we might expect, that, in place of the time coming when there would be no more death, the time is near when there will be no more life; that is, man will disappear from the planet.

But the word of God by Isaiah, "I will work, and who shall turn it back," expresses a thought which gives a solid groundwork for man's faith in God.

It is a remarkable coincidence—if it be one—that the very first narrative in the Bible is devoted to the creation of the world and man, man's blissful occupation of the Eden, his disobedience to the divine command, his expulsion from the garden, and all the accounts which follow are of his wanderings upon the earth up to the last chapter of the book of Revelation; and the very last utterance of that Revelation proper—for all that follows it is a closing salutation—is "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in thru the gates into the city." This seems to be given as the final accomplishment of God's purpose in the creation of man. He wanders from Eden thru the great cycle of time, until, like the prodigal son, his eyes are opened and he re-enters his Father's house. In the language of the Revelation, he "enters in thru the gate," out from which he has been driven thru disobedience, and which he is now permitted to enter thru obedience.

But he can not carry in thru that gate anything that belongs to the time of his wandering in darkness except the knowledge that he has gained thru experience; or, rather, the capacity to know; for it does seem that all the knowledge of man is now of perversion. Therefore ALL old things must pass away, and all things must be created new in the individual life, before man can be permitted to "enter in through the gates into the city."

Few, even among the most thoughtful and intelligent, can realize what that most comprehensive utterance means: "Create *all* things new;" for among the "all things" are the very component elements of the physical body itself. We find by experience with the Brotherhood here that

measures have to be adopted for breaking up every habit of life—thinking, eating, drinking, sleeping; and each of these have many divisions. Thinking governs the habit of eating, also the habit of digestion, and of assimilation. The people thru habit have perverted the normal appetite, so that it no longer craves the proper elements of food, and thereby the body is partially starved for its appropriate nourishment. This, in turn, reacts upon the mind, and creates in it a yearning desire for something undefinable, causing one to form the habit of stimulating the body, which benumbs and stupefies the mental action to such a degree that the component elements of the body are being made up of qualities which continually produce a morbid, restless, antagonistic, struggling state, reacting again upon the body and producing sorrow, sickness, pain, and early death.

When the Lord Jesus was upon earth, the only time in all his preaching that he attempted to emphasize and impress his thought with an object lesson was when speaking of this subject. He took a little child and set him in the midst and said to the people, "Except ye be converted, and become as little children, ye can not enter into the kingdom of heaven." The word "convert" in this connection means, literally, to turn about, to go another way. Metaphysically, which is the form in which it is used, it would imply so radical a change of mental habits as to turn about and think in entirely new and different channels; and, as to just what those channels are, was illustrated by the little child. Mark (x. 15) says, "Who-soever shall not receive the kingdom of God as a little child, he shall not enter therein."

A little child has no set ideas as to what is good and what is evil; it has no care as to society regulations; it has no bigotry; for it realizes that it has all to learn and nothing to unlearn. Its attitude is one ever ready to receive

instructions from the one set over it to guide and protect it. Not that we should place ourselves in a position to receive anything and everything, regardless of the source from which it comes; but we should dedicate our lives to our Heavenly Father, and be just as willing to be led by him as a little child by its father. Who has not seen a father set his child upon some elevation, and step back and say, "Come;" and the little thing falls laughingly forward with full confidence that the strong hand of the father will bear it up and protect it from the dreadful fall that it would otherwise meet. Likewise, we must be ever ready, with absolute confidence, to follow the guidance of the Spirit, no matter where it leads, or what it apparently takes from us.

The habit of trusting in one's own efforts, the work of one's own hands, property, and other earthly resources, has become so thoroly a part of the individual consciousness, that there are but few who will be able to conquer this habit and enter the kingdom of heaven.

Another habit that has been at the very foundation structure of human life is hypocrisy. For many generations, as soon as the child begins to notice things around it, the mother at once sows the seeds of hypocrisy, which readily take root, as the qualities are already in the flesh and bone structure inherited from the parent. Hear the young mother say, "Why, you must not do that; see, such a one is looking at you." Thus the habit of living and acting for other eyes, appearing to be that which one is not, deceiving, lying, defrauding each the other, has entered into all the thought, feeling, and desires of the present imperfect civilization.

It would be impossible in this article to enumerate all the vitiating habits that have been cultivated into the life and character of the race for many generations. If you will sit down and muse upon this subject, with the

thought that EVERYTHING in your present habits of life must be broken up and reformed before you can enter the kingdom of heaven, you may be able to form some little idea of the work that is before you; and you will not wonder that we repeat and emphasize in this age of the world the words of the Nazarene, when he said, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."

The question arises, How is it possible for one to be an "Israelite indeed, in whom there is no guile," when society, business relations, and every institution of the land, including the churches and the governments, are based upon the perverted ideas which have obtained thru the centuries of wandering from God in the darkness of sense reasoning. The anarchist has a vague sense of this perversion—which is as largely in his own soul as elsewhere—and is possess of the desire to tear down and destroy, with no adequate idea of building a better order.

Now, this, the incoming kingdom of God, and our alliance to it, has no idea of tearing down anything that exists. The Lord said, "I will take you one of a city, two of a family, and I will bring you to Zion." Thus it is his will and way to gather and deal with individuals; and those individuals who have tired of these perversions, but who would not menace any one in following the desires of his heart, are gathered out from the people to a place by themselves, where God, by his Spirit, will lead them, and re-form them after the pattern of the heavens; and when the new and divine order is formed, then will the word of God by Ezekiel go forth to man:

"Thou, son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern.

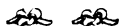
"And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof, and write it in their sight: that they may keep the whole form thereof, and all the ordinances thereof, and do them.

"This is the law of the house; upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house" (Ezek. xliii. 10-12).

That is, they will be builded into divine order; and, when God has completed his temple made of living stones, all fitted together after that most glorious pattern of the heavens, it will be shown to the world, that they may copy the pattern.

From the above, all who contemplate may form some little idea of the attitude requisite for membership in the eternal Order of Melchizedek.

"In that day there shall be upon the bells of the horses, Holiness [Separateness] unto the Lord" (Zech. xiv. 20).



TRYING AND DOING.—THERE are those who say, I have tried so hard to do right. To try is good, there is certainly virtue in trying. But to try is not enough. The real virtue is in accomplishing. If in trying we have not accomplished, what have we done more than those who have not tried? Something, certainly, but we can not justly hope for much reward if we have not succeeded, even tho we have tried. So it is in the effort to serve God, to live the regenerate life. To try is good, but there is little to be gained unless we succeed in our trying. Then, if we have tried and have not as yet succeeded, it would be well for us to look carefully to see why we fail, wherein we lack, that by especial effort in that direction we may yet succeed. That it requires great care and heart-searching thoughts to succeed in the regeneration we know from the words of the Master: "Strive to enter in at the strait gate: for many, I say unto you, shall seek to enter in and shall not be able."

The True Self

BY ASAPH

HERE is no death of any thing except in appearance and so also there is no birth of any thing except in appearance. That which passes over from essence to nature, or from the psychic or unseen world into the physical or seen, seems like birth, and that which passes from nature or phenomena into essence or the psychic realm seems in like manner death, tho nothing is really originated and nothing perishes but only now comes into sight and now vanishes. It appears by reason of the density of matter, and disappears by virtue of the tenuity of essence; but it is always the same, differing only in motion and condition. The process of generation is the method whereby an intelligence is caused to descend from the reproductive realm into the serving world. The death, therefore, of the body on earth releases the elements into their appropriate places and sets free the soul which departs again into the psychic world into a sphere corresponding to its nature, where it remains living in its memories, or falls asleep until called out again into phenomena to add another round to its experience in the flesh. But if the soul, while on earth in the flesh overcomes the illusions caused by being bound up in matter, especially the attachment to sexual lust and the desire to possess the good things of earth as possessions and vain distinctions, then it may

ascend beyond the reproductive realm and dwell in the peace of the spiritual realm.

To penetrate into the world beyond and above the physical, the student of the hidden way must withdraw himself from attention to phenomena as an end. He must gain control over his sexual nature, and dedicate his life to the service of those truths which attention to spiritual realms brings to the investigator. Each individual receives from that realm what is his to utilize; the teacher only opens the way or discloses the methods. To reach the highway is the affair of the disciple.

From what has been said it is plain that in God everything is finished. It is in the consciousness of the physical and psychic man that time, space, and events produce apparently new things, and call forth new occurrences and new modes of thinking and acting, spoken of as civilization and culture. All these have no relation to being, in which man is already completed and into which the soul is merged whenever it is freed from the attraction of the world of phenomena.

Each individual has his sphere of use and service, be it ever so great or ever so small, ever so noble or ever so mean; for the whole panorama transpires in God. "I form the light and create darkness; I make peace and create evil: I the Lord do all these things" (Isa. xlv. 7).

Man should view the experiences in his life the same as he would study paintings on the wall. The subjects may be tragic, comic, miserable or full of joy, yet the soul must be the critic. Be they good or evil, know that the self stands apart from all experiences. Thus man gains immortal consciousness, and whether in the body or out of it, the soul retains its consciousness unmolested by the events of its incarnations—it has reached Peace.

Briefs

BY GEMINI-TAURUS

MEN AND SNAKES.—We have just read that it has been discovered by certain specialists in this line of research, that the bite of all snakes is poisonous. We are of the opinion that it will be recognized in time that the bite of any thing is either poisonous or harmless, depending upon the emotions and the state of mind of the biter. Some years ago we read of a case of an angry man biting another and his bite proved to be poisonous. We all know that some persons of violent temper, after a spell of anger will say, "I feel ill. My head aches." Yes, such are not only ill, but they are poisoned. It is well known that if a woman who is nursing a child gives way to a violent spell of anger, her milk is so affected by it that the child may sicken, and may even die; because that state of anger causes such a disturbed and disordered condition in the vitality of the body that all its secretions are poisoned as a result.

We are not particularly interested in snakes, and we do not care if all snakes are poisonous or not—but we are interested in men. Knowing that a man or a woman, by giving way to anger, can make himself or herself as poisonous as a snake,—so much so that they sometimes cause others to sicken and die as a result of their anger—we wonder, If persons really knew this would they not try very hard to get out of the poisonous snake class, in order to be able to say truthfully (for very few, and no one who gets angry, can say it), "I am out of the poison-

ous snake class, for I do not poison any person in any way?" "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (I John iii. 15).



DEVELOPMENT.—SINCE it is man's destiny to become like his Creator—in harmony with the law that everything that lives has inherent within itself all the faculties and powers of its progenitor—then we see that the work before man is to develop himself; to awake to activity, and use and so develop all his faculties and powers, which are the same as God has, that he may become like God. But first, before it is safe for man to be able to use these powers, it is essential that he develop that degree of moral sense which will enable him under no circumstances whatever to do wrong to another.



THE TWO WAYS.—IF one does something that is disagreeable to you, you may say, "I wish you would not do that." If that request causes the one to stop doing the thing, then you are at peace; but that peace is dependent upon another's will. If, however, when one does something that is disagreeable to you, you control that in yourself which causes the act to trouble you, then you are free from it, you are at peace, and your peace is one that is in no way dependent upon the will or action of another.



WORDS.—WHEN God speaks his word becomes a living thing. Because man has attained in a small measure the likeness of God, his words also have in them life. As a little child turns to its father or to its mother for sustenance,

so do the words we speak come back to us for repetition, for more life. This is one of the causes of wicked gossip. The whispered word against another goes out, but is refused, and it returns to its creator for life. The oftener it is repeated the stronger it becomes, and the more insistent it is for more life. After a while the gossip is controlled by the words spoken, and becomes a servant to them and spends all spare time and every opportunity in repeating and thus giving life to the words so foolishly spoken. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."



FEAR.—YOU are troubled with fears; you fear this or that or the other thing. Why?—Because you have created that fear. In "Practical Methods to Insure Success," we read, "Every thought has two modes: action and reaction—action upon others; reaction upon ourselves." You said something, or thought something, that caused another to fear. And that thought, with the fear that was put into it, returned to you to be in your aura as a thing of your own creation to trouble you.

It is written, "By the word of God the worlds were made." And because you have in a measure the likeness of God, your words are things of your own creation. And because you have created them they are yours. And because they are yours they come back to you, they belong to you. Every word you speak, every thought you form, that has in it occasion for another to fear, is resisted by the one to whom it is sent, and it returns bringing its burden of fear to its creator. So long as you cause fear, you will suffer from fear. When the time comes that no one or any thing need fear you, then you may hope to be fearless yourself.

EDITORIAL NOTICE.

WE can still supply Raphael's Ephemeris for 1921—50 cents a copy.

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

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

Time of Cusp Transits
Washington, D. C., U. S. A. Sept., 1921.

Body	Enters	On	h.	m.
		day		
☾	♈	1	7	59 a. m.
"	♉	3	7	58 a. m.
"	♊	5	10	17 a. m.
"	♋	7	4	14 p. m.
"	♌	10	1	51 a. m.
"	♍	12	1	53 p. m.
"	♎	15	2	31 a. m.
"	♏	17	2	21 p. m.
"	♐	20	0	32 a. m.
"	♑	22	8	33 a. m.
"	♒	24	1	57 p. m.
"	♓	26	4	49 p. m.
"	♈	28	5	54 p. m.
"	♉	30	6	33 p. m.

☼	♈	23	9	12 a. m.
♀	♌	18	9	13 p. m.
♄	♏	7	1	12 p. m.
"	♑	17	4	43 p. m.
"	♒	28	1	37 p. m.

On Sept. 1st.

♂	is in	♍	6	35	54"
♂	" "	♎	27	43	25
♂	" "	♏	27	19	42
♂	" "	♐	7	39	33

Time of Cusp Transits.
Washington, D. C., U. S. A. Oct., 1921.

Body	Enters	On day	h.	m.
☾	♈	2	8	30 p. m.
"	♈	5	1	16 a. m.
"	♈	7	9	38 a. m.
"	♈	9	7	5 p. m.
"	♈	12	9	43 a. m.
"	♈	14	9	26 p. m.
"	♈	17	7	0 a. m.
"	♈	19	2	12 p. m.
"	♈	21	7	24 p. m.
"	♈	23	11	0 p. m.
"	♈	26	1	32 a. m.
"	♈	28	3	41 a. m.
"	♈	30	6	26 a. m.

☼	♈	23	5	55 p. m.
☼	♈	1	7	2 a. m.
♂	♈	24	8	43 a. m.
♀	♈	7	9	35 a. m.
"	♈	25	8	35 p. m.
♀	♈	8	5	6 p. m.
"	♈	17	6	9 a. m.
"	♈	24	4	28 a. m.
"	♈	29	10	12 p. m.

On Oct. 1st.

♂	is in	♈	28°	20	46"
♂	" "	♈	7	58	51

BIBLE REVIEW

VOL. xvii

OCTOBER-NOVEMBER 1921

No. 10

Bible Reviews

BY H. E. BUTLER

XV.*

(Reprinted from "The Esoteric" of Oct., 1891)

SEPHER ZIKKARON

House of YAHVEH.

THE name YAHVEH is indissolubly connected with the House of YAHVEH: the one can not be fulfilled unless the other is built. Hence the various Scriptures: "Unto *the place* which YAHVEH your God shall choose out of all your tribes to *put his name there*, even unto his *habitation* shall ye seek" (Deut. xii.). "He shall build a *house* for my Name" (II Sam. vii. 13; I Chron. xxii. 10). "Behold, I purpose to build a house unto the name of YAHVEH my God, as YAHVEH spake to David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my Name" (I Kings v. 5; viii. 18, 19, 20, 43, 44). "If thy people sin against thee, and thou be angry with them, and deliver them to the enemy, so that they carry them away captives to the land

*This article, No. xv., is a continuation of the pamphlet "Sepher Zikkaron," which Mr. Butler has quoted in his series of "Bible Reviews."

of the enemy, far or near; if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication to thee, saying, We have sinned, and have done perversely, and have committed wickedness; and return to thee with all their heart, and with all their soul, and pray to thee toward the land which thou gavest to their fathers, the city which thou hast chosen, and *the house* which I have built for *thy name*; then hear thou their prayer" (I Kings viii.; II Chron. vi.; xx.; Neh. i. 9).

The House was foreshown to Jacob as he was journeying "from the face of Esau" toward Padan-Aram. "He lighted on a certain place, and lay down to sleep. And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it [John i. 51.] And, behold, YAHVEH stood above it, and said, I am YAHVEH, God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt break forth to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done what I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely YAHVEH is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is no other but the House of God, and this is the Gate of Heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil on the top of it. And he called the name of that place Beth-El [House of God]. And Jacob vowed a vow, saying, If God

will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to *my father's house in peace; then shall YAHVEH be my God*; and this stone, which I have set for a pillar, shall be *God's house*" (Gen. xxviii.).

This vision takes in Jacob's personal career as a type of the history of his offspring. Ephraim and his companions did indeed "break forth to the west," until now they have reached their ultima—the Rocky Mountains and the Pacific. Here, in "the wilderness of the peoples," they are preparing for the movement "to the east." But just at this point God again stands "at the head of the way" (Ezekiel xxi. 19.) and calls upon us to fulfil Jacob's vow, and make a Bethel, that we may come to our "father's house in peace," and that YAHVEH may be our God, and give us the promised possession. This explains why he commands those that "fear his Name" and belong to "his jewels," in the day "when all the proud and all that do wickedly shall be stubble," to "remember the law of Moses which was commanded to him in Horeb for all Israel" (Malachi). This law is contained in seven chapters of the book of Exodus, xxv.-xxxi. It begins thus: "Speak to the children of Israel that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering [Ps. cx. 3; Mal. iii. 10.]. And let them make me a *sanctuary* that I MAY DWELL AMONG THEM" (Hag. i. 4-8). The tabernacle then made in the wilderness of Sinai was a symbol of the house now to be built in the wilderness of America, and indicated the consecration which must precede the fulfilment of the name YAHVEH. The promise—"I WILL BE their God"—will be fulfilled when God descends to dwell among us, which involves the construction of a dwelling place, which, when it is erected will "set up on the earth" the ladder seen by Jacob, and "the Great God—our Savior Jesus" will come

and abide with us forever (Ex. xxix. 45; Rev. xxi. 3.). Here will be the point of communication between heaven and earth—"the gate of heaven." The ladder is "the way of YAHVEH" which Israel will "keep" at the earth-terminus. "Thy way, O God, is in the sanctuary" (Ps. lxxvii). "YAHVEH said, Shall I hide from Abraham that thing which I do? seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall *keep* the way of YAHVEH to do righteousness and judgment; that YAHVEH may bring on Abraham that which *he hath spoken of him*" (Gen. xviii). And therefore "the voice of the crier in the wilderness—*Prepare ye the way of YAHVEH! make straight in the desert a highway for our God! and the glory of YAHVEH shall be revealed!* (Isa. xl.). The time has come for the rapturous antiphony—"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors! and the King of glory *shall come in!* Who is this King of glory? YAHVEH, strong and mighty! YAHVEH, mighty in battle! YAHVEH of hosts, he is the King of glory!" (Ps. xxiv).

The Builder.

The prophetic spirit in Jacob said: "Then shall YAHVEH be my God if I come to my father's house in peace." A greater than Jacob echoed: "In my Father's house are many mansions; if it were not so [if you did not see the Temple standing before you in Jerusalem—John ii. 16; I Kings vi. 5; Ezra viii. 29; Jer. xxxv., xxxvi. 10.] I would have told you. Because I go to prepare a place for *you* [the antitype of the Father's House at Jerusalem]. And if I go and prepare a place for you, I will come again and receive you to myself; that where I am, ye may be also" (John xiv.). The "place" alluded to was predicted to David, when he thought of building a House for the

Ark of God. YAHVEH said, "I will appoint a *place* for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more. Also YAHVEH telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a House for my Name, and I will establish the throne of his kingdom forever. I WILL BE his Father, and he shall be my Son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever" (II Sam. vii.; I Chron. xvii.).

From this word we learn that the "place" of God's people Israel, the "throne" of David, and the "House" of YAHVEH, are all connected together in YAHVEH'S purpose. This is further shown in what God said to Solomon after he had finished the Temple. "I have hallowed this House which thou hast built, to put my Name there forever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: then I will establish *the throne of thy kingdom over Israel forever*, as I promised to David thy father, saying, There shall not fail thee a man upon the *throne of Israel*. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; then will I *cut off Israel* out of the land which I have

given them: and *this House*, which I have hallowed for my Name, will I *cast out of my sight*; and Israel shall be a proverb and a byword among all peoples: and at this House, which is high, every one that passeth by it shall be astonished, and shall hiss: and they shall say, Why hath YAHVEH done thus unto *this land*, and to *this House*? And they shall answer, Because they forsook YAHVEH their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath YAHVEH brought on them all this evil" (I Kings ix.; II Chron. vii.). The House built by Solomon represented Israel's "place" and David's "throne," because God himself dwelt in the House "between the cherubs" (Ex. xxv. 22; xxix. 45; Num. vii. 89; I Sam. iv. 4). The Divine presence preserved both the kingdom of David and the place of God's people. The solemn charge to Solomon indicated that everything would be well while the House was "hallowed" by God's presence; but that people and throne would both perish when the House should be deserted by its Heavenly Occupant. Notwithstanding this Divine warning "*they provoked Him to jealousy with strange gods, with abominations provoked they him to anger. And when YAHVEH saw it; he abhorred them, because of the provoking of his sons and of his daughters. And he said, I will HIDE MY FACE from them*" (Song of Moses. Deut. xxxii.). The "provoking" had a fixt culmination. Manasseh the son of Hezekiah "*wrought much evil in the sight of YAHVEH, to provoke him to anger. And he set a carved image, the idol which he had made, in the House of God. And YAHVEH spake to Manasseh, and to his people; but they would not hearken*" (II Chron. xxxiii.). Here was the signal of destruction which had been given by Moses. "*Ye shall make you no idols nor graven image, neither rear you up a standing image, to bow down to it:*

for I am YAHVEH your God. . . . And if ye *will not hearken* to me, then I will walk contrary to you, and I, even I, will chastise you SEVEN TIMES, for your sins. . . . And I will *scatter* you among the nations, and *your land shall be desolate*" (Lev. xxvi.). Thus the act of Manasseh in setting up an image in the very House of God, filled up the cup of Israel's iniquity. From the moment of that crowning insult, the House was deserted by the Almighty, and then people and throne were subverted. "And YAHVEH said, Because Manasseh, king of Judah, hath done these abominations, I will forsake the remnant of my inheritance, and deliver them into the hand of their enemies, because they have provoked me to anger, since the day their fathers came out of Egypt even to this day" (II Kings xxi). "I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem" (Jer. xv.).

If the standing of Israel and David's throne was thus dependent on the Sanctification of God's House by God's Presence, and both People and Throne were destroyed by its pollution, how clearly does it follow that the reconstruction of People and Throne depends on the rebuilding of the House, and the coming again of the Glorifying Presence! And therefore the necessity of another Builder—the antitype of Solomon. His name is Jesus. Born of the wife of David's son Joseph, he became heir of David's throne; begotten of the Holy Spirit, he justified YAHVEH's word to David—I WILL BE his Father, and he shall be my Son" (II Sam. vii. 14; I Chron. xvii. 13; xxii. 9, 10; Isa. ix. 6, 7; Luke i. 32-35.). Well might this greater Solomon declare—"I came not to destroy the law, but to fulfil"—for he will build a house for YAHVEH compared to which that of the first Solomon was vanity itself! "In my Father's House are many mansions." The "chambers" or

“mansions” built by Solomon in the symbolic temple were *outside* the House itself. “Against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about. The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house. The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third” (I Kings vi.). These “mansions” represented the place of those who shall be “accounted worthy to obtain” a “resurrection from the dead” (Luke xx. 35). They will be outside of the House, yet in direct and immediate connection with it. Jesus promised his disciples who were to die, that he would “prepare a place” for them like, or answering to, the chambers of the temple; and that when the place is prepared, he “will come again” to the earth, and “receive” them (from the dead) to himself, that where he is, they “may also be.” Thus the resurrection cannot take place until the House is built, for without it there is no “place” prepared. We, the children of Abraham, will “make a sanctuary,” and “keep the way of YAHVEH,” in order “that YAHVEH may bring on Abraham [and the rest of the faithful sleepers] that which He hath spoken of him” (Gen. xviii).

The building of YAHVEH's house was typified unto Hezekiah, the righteous father of the wicked prince who defiled the temple. “In those days was Hezekiah sick unto death. And YAHVEH said to him, Set thy house in order, for thou shalt die, and not live.” In answer to Hezekiah's prayer, the word came to Isaiah—“Turn

again, and tell Hezekiah, the captain of my people, Thus saith YAHVEH, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: *on the third day* thou shalt go up to the house of YAHVEH. And Hezekiah said, What shall be the *sign* that YAHVEH will heal me, and that I shall go up to the house of YAHVEH the third day? And Isaiah said, This sign shalt thou have of YAHVEH, that YAHVEH will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow go backward ten degrees. And Isaiah the prophet cried to YAHVEH; and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz" (II Kings xx. .

The shadow was turned back on the dial of Ahaz, to represent the time that had past since God gave a sign to Ahaz. "YAHVEH spake to Ahaz, saying, Ask thee a sign of YAHVEH thy God: ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt YAHVEH. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign: Behold, the virgin shall conceive, and bare a son, and thou shalt call his name Immanuel" (Isa. vii.). From the sign to Ahaz (in his first year) unto the sign to Hezekiah, was just thirty years (II Kings xv. 37, 38; xvi. 2; xviii. 2; xx. 6.); and therefore thirty years after the fulfilment of the first sign at the birth of Jesus. "The Lord himself" (see the distinction between the terms "YAHVEH" and "the Lord" in Isaiah vii., the latter term being intended to apply both to the Father's sign to Ahaz, and the Son's sign to the Jews) gave the sign in response both to Hezekiah and the Jews. "Jesus went up to Jerusalem, and found in the temple

those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said to them that sold doves, Take these things hence; make not my Father's house a house of merchandise. Then answered the Jews and said to him, *What sign showest thou to us, seeing that thou doest these things?* Jesus answered and said to them, *Destroy this temple, and IN THREE DAYS I will raise it up*" (John ii).

John says, "He spake of the temple of his body." This is true; but his body was a type of the restored temple, which will be composed of human bodies possess, as his was, by the indwelling God—"Immanuel"—GOD WITH US. Hence God told Ahaz to "ask a sign either in the depth, or in the height above." "In the depth" was laid the body of Jesus three days, and from thence he went to "the height above" there to exercise his universal power in building the temple "made without hands" (Mark xiv. 58.), and thus fulfilling the prophecy of Amos: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old" (Amos ix. 11). As surely as he raised his body on the third day, so surely will he build and glorify with his Presence the temple of the Living God in the third symbolic day—the third millennium. Hence the word of Hosea: "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." The House of YAHVEH, the Throne of David, the People of Israel, will all be manifested to the astonished nations of the earth. "Then shall the earth yield her increase; and God, our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him" (Ps. lxvii.).

But why shall the temple be erected on the third day? Because the "seven times" of Israel's scattering reach into the third millennium. A "time" is a year (Gen. xvii. 21; Dan. iv. 16, 29, 34.)—"seven times" are seven years. The prophet Ezekiel was commanded to lie down four hundred and thirty days, and "bear the iniquity of Israel and Judah." While in this position, God required him to eat defiled bread, saying, "Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them." "I have appointed thee," said YAHVEH, "a day for a year—a day for a year" (Ezek. iv.). The 430 days answered to the 430 years of Israel's subjection in Egypt (Gen. xv. 13; Ex. xii. 40.), and typified the greater subjection of the Seven Times. According to the rule "appointed," the seven times comprize as many years as there are days in seven years. In one year are 365½ days; in seven years, 2556½ days.

The beginning of the "seven times" is fixt in Isa. vii. in direct and significant connection with the sign to Ahaz. The whole of this extremely interesting passage reads thus: "Within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Ramalah's son. If ye will not believe, surely ye shall not be established. Moreover, YAHVEH spake again to Ahaz, saying, Ask thee a sign of YAHVEH thy God: ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt YAHVEH. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and thou shalt call his name Immanuel." The first point is concerning Ephraim. As the birthright was Joseph's (I Chron. v. 2.), the integrity of Israel as a People depends on Joseph, whose

"stick is in the hand of Ephraim" (Ezek. xxxvii.; Jer. xxxi. 9). Therefore the "seven times" began when Ephraim was made *not* a People, in fulfilment of God's word by Hosea: "Call his name Lo-Ammi [not my people]; for ye are not my people, and I will not be your God" (I, *not* I WILL BE your God—Hebrew arrangement of the words. Hos. i. 9). This was accomplished at the Divinely fixt time. The word to Ahaz was in his first year (Compare II Kings xv. 37, 38, with Isa. vii. 2). This is further certified by the agreement between the space from the sign to Ahaz unto the sign to Hezekiah, and the space from the birth of Immanuel or Jesus to his sign to the Jews in the temple—thirty years. According to Clinton, Winer, Hales, and Milman, the first year of Ahaz was 741 B. C. "Sixty-five years" from that date was 676 B. C.

(To be continued.)



The Gathering of God's Saints

BY ENOCH PENN

 * * * * *
 * S *
 * * * * *

PEAKING thru the Psalmist God says: "Gather my saints together unto me; those who have made a covenant with me by sacrifice" (Ps. l. 5). The thought of the gathering together of God's people to one place, into one Body, is very prominent in the world to-day. And there are, here and there, bodies of people who assert that they are that Body of God's chosen people, concerning whom the word of God is: "I will be their God; and they shall be my people." It would be well for those who are interested, and who think they are, or who may be, God's people, to consider carefully the conditions and requirements requisite for membership in that Body.

In the quotation from the Psalms, "Gather my saints together," we have, very clearly defined, one of the two essential conditions of membership in that Body. None but saints are to be gathered. This brings us to the question, What is a saint?—A saint is one who is sanctified, one who is holy; for the words "sanctified" and "holy" have the same meaning. To be sanctified, or to be holy, is to be set apart wholly and exclusively to God's service. Jesus said: "I am not of this world;" and to his disciples he said: "Ye are not of this world." That is, they had set themselves apart from all worldly pursuits, and from all worldly ambitions, their one dominant thought and purpose being to learn God's laws and to live in harmony with them; and in doing this they had let go of all loves, sympathies, ambitions, and interests in the things of the world that belong to the present order of life, of generation, as it exists in the world to-day. When one has really let go of the world, having no further interest or sympathy for the present order of life, and turns all the attention and interest to learning God's laws, the laws of the kingdom of God, and is making every effort to live in harmony with those laws, that one is holy, is sanctified, is a saint, having set self apart for Divine uses. This then is the first condition.

The second condition or requirement is: "Those that have made a covenant with me by sacrifice." The covenant man makes with God is to obey God absolutely, and to be wholly obedient to the guidance of the Spirit of God. And the covenant God makes with man, when reduced to its simplest terms, is, obey me absolutely and I will serve you absolutely. This is in harmony with the conditions God made with, or required of, the children of Israel when he gave that people the Ten Commandments, relative to their actions one toward another, which commandments are a synopsis of the laws of heaven, the keeping of

which would constitute them God's people, and would cause God to be their God, their Power, in deed and in truth. The words of God to Israel were, "If ye will obey my voice indeed, and keep my covenant [the Ten Commandments], then ye shall be a peculiar treasure unto me above all people, for all the earth is mine; and ye shall be unto me a kingdom of priests and a holy nation.

The duty of a priest is to teach the people God's laws, and God's will—that is, to teach the people God's purpose concerning them, and, as well, to teach the people the methods for the accomplishing of that purpose. And besides this it is the duty and privilege of a priest to give to the people such verbal messages from God as God sees fit to give them thru his priest. But before one can be, in the full sense of the word, a priest of God to the people he must fulfil the second requirement—that is, he must make a covenant with God by sacrifice. That means that the covenant between God and man that would make men "kings and priests unto God," is not completed, is not really made, until the man has made a certain sacrifice.

In the Revelation given to John on Patmos we read: "And I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held" (Rev. vi. 9). Under the altar were the ashes of the lambs that had been offered to God as burnt offerings. And they who offer themselves as living burnt offerings unto God become even as Jesus, of whom John cried: "Behold the lamb of God." This sacrifice that one must make as the second requirement of God's saints who are to be gathered together that God may be their God and that they may be God's people, is the sacrifice of the animal self.

Upon the altar of man's being there burns the transmuting fires of life. Thru the action of the sex function the seed is obtained from the body; the seed retained be-

comes transmuted into life-substance, from which thought is formed and consciousness obtained; thus forming mind, soul; so man, as a lamb burned upon the altar, rises to a consciousness of spirit, and of God; and the spiritualizing substance arises as "a sweet smelling savor" before God. Matter thus becomes transmuted into spirit, and man becomes a spiritual being. This is in harmony with the words, "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." This calls to mind the words of Joshua to the children of Israel: "Ye cannot serve YAHVEH: for he is an holy God" (Josh. xxiv. 19).

But who can make this sacrifice? Who can present himself or herself wholly to God as a living sacrifice? Alas! they are few that are able. Many desire to be God's special treasure, to be the object of God's special care, but they are not able to fulfil the essential requirements. Who can give up all that self loves? Who can give up all that self hopes for of earthly good? Who can give up his or her own will in obedience to God's will and purpose in the earth? Alas! how few. There are many who love to dream of spiritual attainments, to dream of having knowledge of spiritual laws and methods, to dream of the possession of spiritual powers such as were manifested by the Lord Jesus, but who is able to pay the price, able to make the necessary sacrifice?

What seems to be the great stumbling-block to the neophyte, and that takes years to understand and overcome intelligently, is mentioned by the writer of Ephesians (vi. 12): "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We would call attention to what we have every reason to believe is a fact, that this

Scripture is not properly translated. In the letter to Titus we read the admonition, "Put them in mind ['them,' the Church] to be subject to principalities and powers, to obey magistrates" (Titus iii. 1). We see that the wording of these two statements are a flat contradiction one of another; we feel safe in wording the statement in Ephesians as follows: "We wrestle not against flesh and blood [If we wrestled against the properly constituted authorities we would be wrestling against flesh and blood], but against principalities [against principles, the Seven Creative Principles in nature], and powers [the forces in nature that are ever urging us on in generation to maintain the old order of life], against the rulers of the darkness of this world [against the powers of spiritual darkness], against spiritual wickedness in high places [rendered in the original Greek 'against the spiritual things of the evil one in the heavens']. That is, we wrestle against the forces of moral perversion and against the influences of wicked spirits. The belief in the existence of wicked spirits, and in their power to influence persons, is accounted by the learned ones of to-day as rank superstition; but the Lord Christ taught us very emphatically of the reality of the existence of these enemies of man. But while we speak of them and of their power to affect men we would say that they can do nothing more than to make one feel their (the wicked spirit's) own feelings, and force thoughts into the mind. For this reason when the neophyte can do and does do that which is right regardless of the promptings of his feelings to the contrary, and can think that which is right and true regardless of the thoughts of evil and of wrong that are induced by the evil spirits, then he has overcome the evil spirits, and overcome, as well, the power of the forces in nature urging him on in the generation and the perpetuation of the present order of life.

There is No Remission of Sins; There is Continuous Remission of Sins

BY H. E. BUTLER

(Reprinted from "The Esoteric" of May, 1897.)

"Whatsoever a man soweth, that shall he also reap."—Gal. vi. 7.

P AUL here gives voice to a law that is probably more misunderstood than any other thought in the philosophy of this age. The Hindu, the so-called Theosophist, the pessimist, the infidel, and the materialist, all agree that man must inevitably reap the full reward of his wrong doing—that there is no remission of sin, no way of atoning for it, or of escaping the full results of every act. There is another class—exclusively, of course, in the Christian world—who believe in the forgiveness of sins; for they believe in a personal God who may be induced to change his laws, and so free the culprit from just judgment.

These two extreme beliefs are apparently diametrically opposed, one to the other; and it does appear that the thinkers of the day are incapable, as yet, of viewing this law in its varied applications, of grasping it in its fulness. In order to do so, one must have a comprehensive view, not only of the one law (force, or principle), but he must be able to see the interworking of a multitude of nature's laws. The ancient saying is a true one, "As below, so above," for God is the Creator of all things, and all law is one in

object and ultimate; therefore we may see in the material things of nature, the interworking of this law as well as of all others.

But we must remember that there is a realm of law which is not cognizable by the physical perception; that is to say, law, or principle—for in the sense of nature they are the same—is an endless chain, the lowest links, so to speak, governing the lowest elements of nature; the next, the next lowest; and so on up, up, until the last link in that chain, which man is able to recognize in the present condition of the world, is the law governing mind. The next link interlacing the law of mind, and which governs it and is governed by the one next above itself, may properly be called the law of the soul's existence.

This also interlaces with the spiritual law, or the law governing the mind of the Spirit. Of this law, man, while in the physical body, even in his highest estate, knows comparatively nothing. Here begins what the Bible prophets and seers, and the Christ, called the Holy Spirit. The word "holy" means separate from, not profaned by ordinary use—set apart, outside of and beyond all that is incarnate and exprest thru the fleshly organism in the present stage of man's unfoldment. Examining these links in their successive manifestations, we discover the truth of, and the harmony between, the two statements, "Whatsoever a man soweth, that shall he also reap," and "There is remission (of the consequence) of sin." Under divine and creative law the paradox stands thus: there is no remission of sin; there is continuous remission of sin.

Remission of sin does not begin with man, nor even with the individual who "believes on the Lord Jesus Christ," in the sense of that doctrine as understood by the Christian world; but it is operative wherever God's law manifests itself in organic form. For instance, if one

cuts or bruises the flesh, it does not always remain sore, nor does the cut always remain gaping; but a higher law comes in, and forgives the sin and heals the wound. If we cut down the grass in the field, that which is cut from its stalk withers and dies; the law of its organic life has been sinned against, and that identical grass is destroyed, in so far as its vegetation and growth are concerned; but the law of life within the center of its being, its rootlets, will send up other grass, and usually a greater number of shoots will come forth from each root because of its wound. Consequently, a field of grass is made stronger and more luxuriant by the frequent sin against the law of its growth and maturity.

We plant an orchard; the law of its nature is to send forth many branches, to spread forth on all sides, to grow rapidly, but that law must be sinned against in order to cause the higher law to supercede the lower. The good orchardist knows this fact, and goes out with his pruning knife and cuts off many branches, often causing the trees to look as if they were dead; but he knows that this cutting off will call into action, in other directions, the vital elements within them, so that they will shoot out more roots, and send them deeper into the ground. He knows that the branches cut from the tree can never more be replaced—that far, that which he has sown, he must also reap, those branches are irretrievably lost; but a higher law comes in and forgives the sin, by causing other and more numerous branches to spring forth and take the place of those that were lost to the tree. Thus we see manifest in every-day life, two forces, struggling, as it were, one with the other.

The naturalist has announced a law that he calls "The survival of the fittest," which we may thus illustrate: We prepare our garden and sow our seeds; but, thru the operation of law, there are found in the garden other

seeds and live roots besides those which the gardener has so carefully planted. These will also spring up, and it is only by the greatest vigilance in pulling them up and cutting them down that the gardener prevents them from growing so strong and abundant as to choke the seed that he has planted, and thus render invalid the literal expression of the law, "Whatsoever a man soweth, that shall he also reap." In order to make that law valid, he must make invalid another and more primitive law—that of the growth and development of those weeds and unprofitable herbs.

The law of the survival of the fittest is more remarkably illustrated by the common adage, "The big fish eat up the little ones." The stronger animals prey upon the weaker, and while they sin against the law of the lower or lesser organism, they take upon themselves, by incorporation into their own structure and life currents, the nature and qualities of the lower, thus superceding the law of the lower nature, carrying it up by a stronger mind and will, and causing it to act out a higher nature and order of life.

One more thought on this line, and we will pass to higher spheres: A mosquito draws from our veins a drop of our blood, warm and pulsating with our life. (Remember here that the law in all nature is, that the quality of life is the quality of action.) Now the mosquito is incapable of expressing our nature, and when he is filled with our life, he becomes logy and is a ready prey to the multitude of creatures that feed upon him. Be that creature what it may, in incorporating the mosquito into its own structure, it also appropriates the drop of our blood: it has taken into its organism that much of our nature, and as it has no organs with which to express it, a restless antagonism is created within it.

Here is the planting in lower nature of the law of as-

piration, prayer, the restless desire which results in the terrible combat that exists in all animal life. And here again are manifested two laws, one struggling against the other. These animals, by their own volition, have incorporated a drop of our life, and they must suffer the consequences; that which they have sown, that also must they reap. They have laid hold upon, and attempted to subordinate the higher law by the force of a lower, and under such circumstances there can be no remission of sin. For such a violation of nature inherent in the life qualities, there can be no compensation until that germ of the higher life has wrought in the lower sphere of existence conditions, physical and mental functions, enabling it to find a harmonious means of expression. This can be accomplished only by means of the evolutionary process leading up thru various incarnations, until a man of power and ability, at least equal to the one from whom the germ of life was originally taken, stands forth in the combat of existence, a conqueror of all below him; for the higher must always be successful in conquering and subordinating the lower. This is the law of God's own nature—the law of that endless chain of causation—and is as infallible as the God of the universe.

If the thought in this connection were carried out, it would fill volumes; but remember, the law is absolute—the higher is complete master of the lower; and altho the lower, by reason of quantity or numbers, may, and often does, subordinate the higher, yet that higher law, thought, life quality, inevitably conquers in the end. Looking at this law from a mundane standpoint, or from the standpoint of the creative mind, which is the point of view of the Hindu philosophy, we see only the operation of those laws which produce results on the material plane—the inevitable results of the lower receiving into itself, and subordinating a higher quality. This has grown into

a system called Karma—the inexorable necessity of working out to its fullest extent the result of every misdeed.

But Jesus of Nazareth came with the light of a higher law, teaching man the existence of a Holy Spirit,—a Spirit high over all, not subject to, and, therefore, incapable of being subordinated by the lower—and the fact that the lower is always subject to this higher Spirit. According to his teachings, remission of sin is always based upon some act, or mental change in the individual receiving it. The change is no more or less than a complete and perfect subjection of the lower nature, and the act of giving freedom to the higher. This will always eradicate from the individual the mental and, consequently, the physical condition which would otherwise bring evil results in the present life.

It will also free him from the belief—as taught by the Hindu—that every evil act must inevitably follow him into another incarnation. “As a man thinketh, so is he;” therefore the believer in this baneful doctrine of the inevitable necessity of reaping the full result of each evil act, settles down into the condition thus produced: he does not expect remission of sins, and, consequently, makes no effort to obtain it. He, therefore, establishes in his mental or soul qualities, the germ, the seed, that must as inevitably spring up, ripen, and bring forth its kind in another incarnation, as the seed of the tares, matured in a former year, will spring up in greater numbers the ensuing year.

But when the individual who is conscious of sin believes in Christ, that is, in his doctrines, he earnestly prays to God, desiring the higher spiritual, and renders every will, hope, and desire passive to the influence of that higher spiritual. This brings to the soul perfect satisfaction and rest, and infills it, and also fills the body with a hatred, a condition of most perfect repulsion, to that sin,

or to the desire and thought which produced the act. This condition not only withdraws from the sin, or from the thought element which produced it, all its vitality, but, as if it were a noxious weed, it pulls it out of the ground, and shakes off the soil. The repulsion of hatred throws it upon the barren rock, where the suns of heaven—spiritual light and knowledge—cause it to wither and irretrievably die out of existence.

This law follows man thruout the entire realm of his attainments. Well do I remember, in the early part of my experience, how, when circumstances were such that I was enabled to apply some high and exalted law, my soul would mount into a consciousness of the spiritual world; but, not knowing all the conditions of the law which I had applied, I would no sooner reach that exalted state than the weakness of the flesh and of the mind would cause me to err, to sin against those sublime conditions, and, quicker than a flash of lightning, I would find myself precipitated again into a consciousness of the flesh, of the material world and of broken law.

This experience caused me to study carefully the conditions of this higher state, and thru high aspiration and prayer, soul desire to God, the consequence of sin would be removed. Again, as nearly as possible, I would apply the law as at first, but alas! that exalted experience was gone forever, was irretrievably lost, never again could I attain it; but, like the growing tree whose branches are cut off, I could and did put forth other branches, which, when grown to maturity—a growth that is very rapid under proper conditions—bore other and better fruit. I obtained other experiences more exalted than the former ones. This again would involve other elements of strength, and not possessing them, I would fall to apparently the old conditions; and on putting forth another spiritual branch, I always found that the glorious and

excellent conditions that I was about to grasp were irretrievably lost. That which I had sown, I always reaped: the law was inexorable; but each time I was made stronger, more vital, wiser, and, like the tree, was caused to throw the rootlets more vigorously into the soil of earthly and material knowledge, that the branches might blossom and bring forth fruitage without failure.

Thus each individual thruout all his experiences will find active within himself the laws of cause and effect. Two laws stand over against each other—that of remission of sins, and that of no remission of sins.



YOUR PLACE OF SAFETY.—Mr. Butler has said that God has given to every one the right to a place wherein to live in peace. And that while in his own place every one is safe. This calls to mind the promise to those who serve God faithfully, "I will be a wall of fire round about them."

There is another law, it is, "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. xii. 37); which law is again exprest in the words, "He that taketh to the sword, shall perish by the sword." It would be well for those who are unable to conserve the seed, and who are troubled by evil influences in their own rooms, to observe carefully their own habits of thought, of feeling, of emotion, and of action, in order to perceive if there is not some way in which they are violating the rights of others.



The Life of Jesus in Our Bodies

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

ALWAYS bearing out in our bodies, the dying of the Lord Jesus, that the life also of Jesus may be manifested in our body [mortal flesh]" (II Cor. iv. 10, 11).

The power of the words of God is constantly minimized by putting them in the future tense instead of in the present. There can be no doubt, however, that the above quotation is intended to apply to this present "life of mortal flesh." In the case of the Apostle Paul it was a real antidote to the immensity of suffering which it was his lot to undergo. We have a remarkable illustration of this point in Acts xiv. 19-22, where at Lystra in Lycaonia, Paul is stoned, and his apparently dead body is dragged out of the town like so much carrion. "When, however, the disciples had collected round him, he rose and went back into the town. The next day he went with Barnabas to Derbe: and after proclaiming the Good News to the people there and gaining a large number of converts, they retraced their steps to Lystra" Acts xiv. 19-22, Weymouth.). To this manifestation of the life of Jesus in his mortal flesh, he refers in II Cor. i. 8-11, thus: "For as to our troubles which came upon us in the province of Asia, . . . we renounced all hope even of life. Nay, we had, as we still have, the sentence of death in ourselves, in order that our confidence may repose, not in ourselves, but in God who raises the dead to life." That this demonstra-

tion is intended as an example to all, is shown in Rom. viii. 11, "For if the spirit of Him who raised Jesus from the dead is dwelling in you, He who raised up Christ from the dead will give Life also to your mortal bodies, because of his Spirit who dwells in you." This means that we should be sharers in the resurrection life of Jesus, even *now* (See Romans vi. 5.).

The Great Mystery *now* revealed to the saints is said to be "Christ in you the Hope of Glory." The indwelling Christ is

THE RESURRECTION AND THE LIFE.

The Christian who is baptized *in* the Spirit *into* the Body of Christ, is baptized into His death. He is crucified with Christ; and tho his earthy or *physical* body still lives, his *psychical* body is *dead* "because of sin;" but the spirit is life "because of righteousness." The death of the psychical body and its resurrection as a spiritual body is a gradual process, as typified by the body of the Lord Jesus during the forty days between Easter and Ascension. On the first occasion He asked, "Have ye here any meat?" and "ate and drank with them," but this is said of no subsequent occasion (See Luke xxiv. 41-43.). It was more difficult to recognize Him in each successive appearance. It seems clear from what he said to Thomas and to the other disciples that he had resumed his physical body: "A phantom hath not flesh and *bones* as ye see me having. Handle me and see. Look at my hands; put your finger here; and put your hand here into my side; cease your unbelief and believe" (John xx. 27). But this body of flesh and bones would need to be resorbed,

"SWALLOWED UP OF LIFE,"

and so we see that body becoming more and more ethereal at each successive appearance, until at a final appearance, while some realized his Godhood and worshipped,

others still doubted, because being ripe for glory he had become so remote from "man in the flesh."

Now He, the firstborn among many brethren, and of a multitude of brothers, is also the first-begotten from the dead, and his resurrection is the type of our resurrection, and so we gather that a body of flesh and bones can be sustained entirely by spiritual life, quite apart from blood, and be gradually metamorphosed into a spiritual body and finally by glorification, transformed into a celestial body, like that which John describes in the first chapter of his Apocalypse, of the Alpha and the Omega, whose face shone like the sun in full strength. And "when we see Him we shall be like Him," but even now "we are being transformed into the same likeness as himself, passing from one glory to another" (II Cor. iii. 18), because we mirror the glory of the Lord with face unveiled. Moses had this glory upon the face of the outward man, but we have it upon the face of the inward man, who is being renewed according to knowledge "after the image of the invisible God." This manifestation of the life of Jesus in our mortal flesh makes our identity with him complete. The "sanctifier and the sanctified are all of one, for which cause he is not ashamed to call them brethren." He is made in all points like his brothers, and tempted at all points like as they are, yet without sin. Being "joined to the Lord" we become "one spirit with him,"

MEMBERS OF HIS BODY,

and our bodies become members of the Christ; for the Christ is "not one member but many." And inasmuch as the Head of the Body is a High Priest of the Order of Melchizedek, we also become priests of that high Order of Elohim who are priests of El Elyon, the Most High God. And even now we are made "partakers of the Divine Nature," and as we cease from our own works and

enter into His rest (*sabbatismos*), God Himself works in us to will and to do; producing in us both the will and the execution; making us perfect in every good work to do His will; working in us that which is well pleasing in His sight, circumcising our hearts, so that we love the Lord our God with all our hearts, souls, mind, and strength. Then Christ sees in us his seed and prolongs in us his days (See Isa. liii. 10.). For tho Jesus was cut off out of the land of the living, yet his younger brethren are here for the purpose of carrying on the work, which "he began to do and to teach." And having been made the righteousness of God in Him, and becoming

JOINT-HEIRS WITH HIM,

and having crucified the flesh with its passions and lusts, we shine as lights in the world, and are as a city set on a hill, which cannot be hid.



Paying the Price

BY ANNIE AMELIA MAYO



WE often hear the people say relative to some experience in life, "I paid too much for that, if I had that to do over again I should not do it; the results were not worth the efforts put forth." Many of us have heard an old person say, "Oh, if I could only live my life over again, how differently I would do! Some things I paid too much for, while other things that were worth much more, I gave scarcely any attention to. I see now how much better it would have been if I had known the real worth of things, then I should have spent my time, energy, and

strength very differently. . But it is too late now, my life is nearly done, my energies are spent, my talents are exhausted—all for things that were not worth it."

This is a common experience of many, altho all do not so voice it. This fact gives rise to the question, Is there anything that we cannot pay too much for? The Christ put this question to his disciples, "What shall a man give in exchange for his soul [the word "soul" used here is, in the original Greek, 'life']?" Is there anything of an earthly nature that one would not give in exchange for one's soul (life)? It seems almost useless to ask such a question; yet the Christ did not think it useless. He repeated the question in another way. "What shall it profit a man if he shall gain the whole world and lose his own soul [life]?" Every one will answer readily that there will be no profit. Yet who has not to some extent engaged in this worthless profit? He who has engaged in anything that has been a detriment to his soul; he who has engaged in anything that he could not take the Holy Spirit with him as his Counselor, Friend, and Guide; he who has thought more of the work in hand than he has of pleasing God, even tho that work may have been of a high calling, a work that he has had the assurance God has called him to perform—yet all these things have been without profit.

Sometimes the cost of a thing is in proportion to its value. True it is that we do not get something for nothing. But many would like to learn the lesson of life in order that they may attain to "everlasting life," still they do not want to pay the price. They think that the price is too high. What, we may ask, is the price?

The price of learning the higher spiritual lessons is an entire separation from the world. This is no easy task, "being in the world and not of it." Giving up the world causes struggle, misunderstanding, loss of friends, and

of worldly position, but it is the price of the higher spiritual consciousness.

He who does not give up "father, mother, sister and brother," the Christ said, "cannot be my disciple." For this high cost the reward certainly must be great. Yes, there is none greater—life everlasting, and a soul consciousness that has expanded and reached a state whereby he knows and discerns things that are all unknown to the man of the world, no matter how great his knowledge or how highly developed his mental powers.

Does the one who has paid this price for the higher spiritual development, look back over his life and regret paying the price? Does he ever say, "I have paid too much for my experience? If I had my life to live over again I should do differently." Go, ask one who has paid the price for spiritual unfoldment, and he will answer from his soul:

"I would willingly have paid much more rather than not had my lesson. I would accept nothing of earth in exchange for it."

If such a soul were asked what he had to show to the world for the price he paid, he could show nothing to mortal eyes but the price—the struggle, the suffering, the heartache, the loneliness, the want of earthly companionship. For those who have paid this price are not of this world; if they were of the world, "the world would love its own."

One who has paid this price will tell you, "I have nothing tangible that I can show to the world for the price, but I have a spiritual consciousness that I would not exchange for anything that the world holds dear." This does not mean much to the man of the world, for one can not see another's consciousness; a highly developed spiritual consciousness can not be displayed either to the mental eyes or to the physical eye. Spir-

itual things are spiritually discerned, and to the man of the world "these things are foolishness."

"He that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. vi. 8). No man of the world can form any judgment on these things of spirit, for he has no knowledge of them, they are all unknown to him; something he has not yet discovered. Paul, who had a great deal of knowledge of these spiritual things, says: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 18); "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those who love him" (I Cor. ii. 9).



St. Paul on Immortality

BY O. TUVESON

 A N impartial student would very likely come to the conclusion that the main point in St. Paul's teaching was the attainment of immortality. St. Paul's epistles have been more or less misunderstood, probably because the mind of the people has for centuries been imprest and permeated with the false idea of the absolute impossibility of physical immortality here on earth.

In I Cor. xv. 35-56 St. Paul gives a splendid lesson on this subject, when he says that this attainment is like the growth of a seed (verse 36-38)—that is, from and out of the mortal body, by a process as natural as the growing of a plant, can be grown and raised a body of age-lasting duration, being beyond mortal limitations. Then Paul

calls attention to the evolutionary progression which can be seen running thru the animal kingdom (verse 39).

Following the scale upward in our evolution, he tells (verses 40, 41) of celestial bodies, differing from terrestrial bodies, from which they have developed thru the natural method of regeneration, and finally attaining a glory which, compared to the glory of the terrestrial, is as the glory of the sun to that of the moon. This is what Paul means by "the resurrection of the dead" (verses 42, 43), that thru the proper care of the Christ or God-germ planted in man, the corruptible and weak body is gradually transformed into an incorruptible, glorious, and powerful organism, which the disintegrating forces cannot break down.

But not only the physical body is thus completely changed and renewed; the mental structure, the desires and emotions must also be changed, as he says (verses 44, 46): "It is sown a psychical [Greek, *psychicon*] body; it is raised a spiritual body"—the mental faculties are spiritualized or changed so they will endure like the spirit or ego which is in itself immortal. In verse 50 Paul warns against the misunderstanding that the body and mind while in the corruptible state could become immortal; that would be neither possible nor desirable. But "we are killed all the day long" (Rom. viii. 36); and we "always bear about in the body the putting to death of Jesus" (II Cor. iv. 10)—that is, we go thru the same death and change which the Master went thru, for he "died from sin and lives unto God" (Rom. vi. 10); thus we are resurrected to the celestial or to a higher plane. The Master spoke of this transformation to Nicodemus (John iii. 3), saying that we must "be born anew" in order to "enter the kingdom of God."

Then Paul tells (verse 51) of "a mystery; we shall not all sleep, but we shall all be changed"—that is, all go

thru the transformation when ready and able. But those who, during past incarnations, developed far enough so that they were ready to enter the kingdom of God before the conditions on earth permitted its establishment, fell "asleep" (died physically), and are thus waiting (Rev. xiv. 12, 13) for their last incarnation, when conditions have ripened so God's kingdom can be established.

According to the common translation of verse 52, all this growth and change will be done instantaneously; but that is not only unreasonable and contrary to Paul's teaching elsewhere, but also a misunderstanding of his statement here. The old Greek reads briefly: "*en atomo. en rhipe ofthalmou*"—that is, "into [the] minutest particle, in [every] twinkling of the eye;" and it evidently means that this transformation must be so thoro that it reaches every atom of the body, and it must go on continuously, during every eye-twinkling.

The 53rd verse is a very plain and direct statement of physical immortality: "For *this* corruptible must put on incorruption, and *this* mortal *must* put on immortality." Then (verse 54) he refers to a statement by Isaiah who, when speaking of this great transformation said: "He [YAHVEH] will swallow up death in victory," thus showing that the old prophets were not ignorant of this wonderful attainment, accomplished by the Universal Will—Power.

We find many expressions in St. Paul's epistles concerning this subject; for instance, II Cor. v. 4: "For we that are in this tabernacle [body] do groan, being burdened, in that we would not be unclothed [die], but would be clothed upon [regenerated], that what is mortal may be swallowed up of life." (See also Rom. viii. 11; I Cor. xv. 26; II Cor. v. 17.)

Thus the *whole* human being—spirit, soul, and body—will become "blameless" and "perfect." (See I Thes. v.

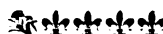

23; and Matt. v. 48.) And it is scientific, for scientists tell us that our bodies are renewed during seven years, which is to "die daily" (I Cor. xv. 31); and in this fact lies the possibility of the transformation to immortality—the idea is both logical and natural.

We do not know how many of our "Elder Brethren" have reached this perfection. There may be many people now who have evolved very close to that stage. There ought to be many who are interested in studying the methods for attaining this goal, which methods are given in the Esoteric teachings.



Bitter-Sweet

BY ABDIEL


L

 IFE is bitter-sweet; it oscillates between fear and hope; it is chained by poverties, yet is filled and burdened with supprest wealth of infinite riches. Life is brief, and its days are short by measure of the flying years; yet it is so long when one weaves into it, by fire of passion, fulness of culture, right use of reason and persistence of true endeavor, the spiral round of the eternities and enters thru the portals of truth into the kingdom of God, there to enjoy the freedom of endless days.

These gray hairs tell of the almost three-score years and ten, yet it seems but yesterday that the child's lips kist the mother's bosom. To-morrow--and to-morrow--and to-morrow!—All these ways lead to dusty death! But to the spiritually awakened there is no death, since to-morrow is in God! And the freedom which we find is in

service to others and in non-attachment and renunciation of the fruits of our actions.

Life is bitter when we work for self and find but small returns. It becomes sweet when we serve others, since God serves all; and we reap of His Spirit when we love our neighbor as ourself. The very air, as one ascends the dome of heaven, radiates the virtues of God. There each sphere of man's individual life demonstrates unselfish thoughts leading to works of love and labors of service.

Life is sweet when the fires of life do not descend into the flesh, but illumine the mind and heart. By this light everything appears as a thing of use and not for selfish possession. The former self, the narrow, biased ego, is gone; it has disappeared, never to return. The oppressor has ceased and the city has regained its peace. Life once so uncertain, so enigmatical and full of contradictions has become full of clear meaning, plain and self-explanatory. It has become rich, radiating thru every one joy, health, order, and harmony. All negative states so prominent in darkness, which has no inherent light, are displaced by positive, light-projecting rays, disclosing the true aims which men in heaven pursue. Life which was so short has become endless, for thoughts of usefulness and love, or unselfish service, never cease in an organism governed by the divine light. Life which was once so bitter has become fully sweet; and age which was once so depressing, has turned into a halo of eternal youth.

The new world is here! It is the age of transmutation, of life ascending, of mind expanding and adapting itself to uses embracing the good of all, and not to the advantage of one over another, or of one over many.



Order

BY PHEBE HART

IT is written that "Love is the fulfilling of the law." When there is a love in the heart there is experienced happiness, comfort, and satisfaction. For love causes the life currents to flow harmoniously. If anything stops the proper circulation of the blood there is experienced discomfort, disease, and even death. And just as the blood flows thru the body, so does the life flow; and as the proper circulation of the blood is necessary to health and life, so is the proper circulation of the life currents necessary to health and happiness, and even to life.

The garden of Eden was symbolic of the body of man, and the four rivers that flowed about and thru the garden were symbolic of the four principal life currents of man's body. Wherever we find flowing waters, we find life and fruitfulness, and wherever we find a waterless place, there we find a desert. It is even so with the life of man. All know more or less of the happiness and peace, and the worth of living as experienced when love is active. For where love is active there the true ORDER of life is being established—that is, the life forces and the mind come into order. And it is for this reason that love is the fulfilling of the law, for love is the fulfilling of the law of life. Where love exists there life is maintained. It is written, "Love is strong as death." A woman said to me: "My husband lay on what was evidently his

death be I, but he continued to live, tho we knew that he must die. Suddenly I realized that because of my love for him my will was set that he should not die. When I realized that, I turned to him as he lay, and I said, 'Go in peace,' and immediately he died.'" Her love was as "strong as death"—the man could not die while her love held him in his body.

If a place and a people could be found, where there existed and was maintained among them a full love, a full kindness and goodwill on the part of every one toward all the others, there we would find the kingdom of God had come. And there we would find a people who had laid hold on eternal life; for their love would establish such an order in all their life currents that there could be no sickness among them, nor death. It would be the fulfilment of the words of the Spirit of God by the Psalmist: "Behold how good and how pleasant it is for brethren to dwell together in unity, . . . for there the LORD commandeth the blessing, even LIFE FOREVERMORE." For in proportion as there is a lack of love there is disorder, inharmony, and a lack of all that makes life worth living. And wherever there is love there is order of life, happiness, joy, and the good of living. For this reason the whole tenor of the teachings of the Bible is that men should love one another. The maintaining of an attitude of kindness and goodwill on the part of one towards all is taught thruout the Bible, and this is particularly the tenor of the teachings of the Lord Christ. Never until there is a people who have learned to love others even as they love self, that have gathered together in one place to hold and to maintain that condition of love, can the kingdom of God come, can life be really worth living: love is the fulfilling of the law of life—an eternal life of joy, of peace, and of goodwill.

One says: "Oh, how I could love, if only I were loved!"

Perhaps. But the Lord Christ admonishes us that any body can do that: "Do not even the publicans the same?" But can you love those who do not love you? Can you love even an enemy? Can you hold an attitude of kindly goodwill towards one who in anger curses you to your face? Can you hold in your heart an attitude of goodwill toward one who does you a great wrong? If you can do this, and really DO it, then the heavens will open to you, and the angels of God will come to you, and will be with you daily; for you will have begun the ultimatum of God's purpose on the earth. You will be doing God's will, for God's will is that men should love one another, that their life may become one eternal joy.



Briefs

BY GEMINI-TAURUS

CONDITIONS.—THERE are those who are quite sensitive to the psychic conditions or atmosphere of places. Some of those who are thus sensitive may not know more than that some places are pleasant for them to be in; while others are very unpleasant to them, so that they go away as soon as they can. If one goes to bed under the stress of some strong feeling or emotion, either of pleasure, of anger, or of any strong excitement which lasts for some time after retiring, on going to bed the next night a careful observation will show that that feeling still remains to a greater or less degree in the bed, or in the atmosphere of the spot.

Day is the time for activity, for physical and mental accomplishment, but night is a time for rest and recuperation. If one goes to bed carrying with one the worries

and troubles of the day, after a while one's bed is no longer a place of real rest, for that condition of unrest becomes fixt in the atmosphere of that spot. But if on going to our rooms and to our beds we forbid ourselves to hold to the troubles of the day, and spend there such time as we do not need for sleep in an attitude of quiet out-reaching to God until we come in touch with the spirit of love from the heavens, we will find it to be not only a time of rest and recuperation and of the upbuilding of the body, but also of the upbuilding of the soul; thus fitting us for the work of the morrow.

The writer remembers hearing Mr. Butler tell of a visit he made to the house of a certain friend. The path to the house led between two large bushes, and as he went between the bushes he became conscious of a change, it suddenly became very quiet and peaceful. When he reached the house he mentioned the incident to his friend, who said, "Yes, when I pass those bushes I make it a practise to drop all thought of the work and the struggles of the day, and I turn toward the Spirit for love and rest; and I try to maintain that attitude as long as I stay in the house." At one time the writer took a walk over the hills near the dwelling house; and I found a rude seat made of a board laid on two stones. I seated myself, and in a few moments I noticed that I began to feel a heaviness and sadness that led almost to tears. Realizing the cause, that this influence was in the spot, I went away. On mentioning the incident to a young woman she said, "Whenever I feel sad I go and sit there." Here was the reason for my feeling of heaviness and sadness, she had fixt that condition in that place. We could repeat many other instances of like nature, but these two will suffice to show how we may fix in any place an atmosphere of our own making and of our own choosing.

HELPING AND HINDERING.—A LITTLE boy said to his father, "Daddy, I am going to help you." But the awkward efforts of the child soon wearied the father, and he said, "Son, go sit down, and let me do this alone, for you are more of a hindrance than a help." There are those who have a strong desire to be a help to others, and they try to be; but the careful observer perceives that the first step toward being a help to others is to learn not to hinder. It is a long step, and a bitter lesson, with many a sad blow to one's pride, but not until it is learned is one in a position to be a real help to any one.



FOR THE KINGDOM'S SAKE.—BEFORE we can attain the kingdom of God, we must first gain and maintain in our own selves the conditions of the kingdom of God. That condition must be first attained and maintained in our own hearts and minds, and in our vital currents. If we so control ourselves that we can refuse to allow the evil feelings, emotions, and impulses, of lust, of anger, of hate, and of fear to surge thru the body; and refuse to think the evil thought, and refuse to speak the word that injures another, we will in doing this attain to the condition of the kingdom of heaven. In doing these things, no matter what it may cost us, in order that we may maintain the conditions of the kingdom of heaven in ourselves, then we are doing it for the kingdom of heaven's sake. When a sufficient number of persons have thus attained, they will be gathered together to form the kingdom of God on earth. For these will be able to maintain among themselves the conditions of the kingdom of God because they are able to maintain that condition within themselves.



LEARNING.—HAVE you this day asked yourself, "Why," and found the right answer? If you have, then you have grown. But if you have not, then, tho you have had an experience that might have taught you a valuable lesson, have you grown? have you developed? Are you to-day more nearly that Godlike mind that you are some time to be than you were yesterday?



CONTROL OF THE MIND.—IT is necessary for the neophyte to get control of the mind. To have control of the mind means that one can think when one desires to think; and it means more—it means that one can refuse to think, can refuse to allow undesirable thoughts to force themselves thru the brain. Sometimes those thoughts that force themselves thru the brain, against the will, do a great deal of harm, for a thought acts upon the one thought about, and reacts upon the thinker.



FATAL WASTEFULNESS.—WHEN we stop for a moment in our struggles and look behind us and consider our past actions, we see that we have wasted so much of our time, our strength, and our vitality, that unless we learn to redeem our time by strenuous efforts in the right direction, we may not now be able to attain in the regeneration. Some one said so and so, and we became disturbed and struggled about it; and perhaps even struggled mentally with that person until we were worn out. Our time, and our strength, and our vitality, that we needed so much wherewith to take our next step in the regeneration, were gone, and the step was not taken. Again, some one did something that was really no concern of ours, but we learned of it, and then we began to struggle about it; we

builded figures of straw, and we spent our strength and our time and our vitality in fighting those figures that we had so foolishly builded; then the opportunity came to take another step in the regenerate life, but we had not the strength, nor the vitality, nor the time to prepare for it—we had wasted them all—and the step was not taken. It may be that just after that struggle there was some important duty to perform, but we were too much exhausted to do it, so that it was done imperfectly, or not done at all—we had wasted our means wherewith to do it. How much farther along in the regeneration we might have been if we had not so foolishly wasted our means! If we stop our senseless combat NOW against those things and those persons that do not concern us—that are none of our business—we may even yet accomplish enough to enter into our rest; but if we refuse to turn away from those things that are not our business, and continue our foolish struggles, we shall surely fail to attain in the regeneration.



SEEING EVIL.—THERE are those who say, "See no evil." That admonition is good or bad according to what one may mean by the words. Of the righteous and godlike man it is written that he "Shutteth his eyes from seeing evil." Again it is written of God's servant, "Who is blind, but my servant? or deaf, as my messenger that I send? who is blind as he that is perfect, and blind as the LORD'S servant? Seeing many things, but thou observest not; opening the ears, but he heareth not" (Isa. xlii. 19, 20). There is much evil in the world, and we need not be blind to it. There are no others who have seen and who have pointed out the evil actions of men so fully and so persistently as God's prophets have done; so we must look further than the mere words for the meaning of "He

shutteth his eyes from seeing evil." Thruout the Bible we are admonished to be charitable, to think kindly of our neighbors, and of those with whom we come in contact. And if in considering the things that others do we give a charitable interpretation to their actions, then we are not seeing evil in them. By giving them the benefit of the doubt, by thinking there may be a good reason from the standpoint of the doer for that which seems to the observer to be an evil action, especially if the action is aimed at ourselves—by this attitude of mind we shut our eyes from seeing evil.



Editorial

 * O *
 * * *

OUR subscribers have, without doubt, observed that this issue of BIBLE REVIEW is quite late in reaching them. There are several reasons for this: Our time was already quite fully taxed when about the time that we should have begun work on this number, a forest fire swept over a large portion of the Fraternity property, either totally destroying or seriously damaging the fences, pasture, trees felled for wood, the nut trees, and the green timber and shrubbery—to say nothing of the beauty of the landscape! And tho none of our buildings were injured, yet the fire was the indirect cause of much work and the loss of much time that should have been otherwise employed. Then there were certain repairs that could not be delayed or neglected. Also Applegate is, in one way, unfortunately situated, for while there are millions of idle men in the country yet they shun an out-of-the-way place like this, and it still remains difficult for us to procure help in an emergency or on short notice.

This fire was unusually destructive, as it came in the heat of an unusually hot day, and it burned with a fierceness and rapidity, as it tore up the canon, that is unbelievable to those who have not witnessed a similar sight, and while it was over in a few hours, yet in many places where beautiful and mammoth manzanitas and holly stood there remain only charred stumps and in other places it is as clean, except for the ashes, as if swept with a broom. And as we look down the slope toward the American River and see the parched and blackened landscape, and see the grand old landmarks still standing, but dead—trees that can not be replaced in a century of time—it is indeed a sickening sight to those who have a love for the beauty and grandeur of nature.

Altho a large force of men under the supervision of the local fire warden and the State Forest Ranger, did all that was possible to do yet the fire was not stopt until it had past the Fraternity property and had done much damage to the adjoining property beyond, where much beautiful timber was burned, as well as cord wood and fences.

Only several weeks previous to this fire, another fire had burned over another part of the Fraternity acreage, destroying pasture, manzanitas, pines, etc. Both fires were started from a defective power cable used in operating the dredge of the Pacific Gold Dredging Company, which company is now dredging the American River for gold. Altho to date we have been unable to get any satisfactory acknowledgment from the dredging company that they will repay the material loss, which is more than we can well afford, and while the destruction to the beauty of the landscape has been a keen disappointment to us, as it will be to all who remember the beauty of the slope from the Fraternity buildings to the American River bed, and while other matters that we have not here enumerated have all arisen together as a handicap to the

work, yet we do not wish to be understood to be discouraged, for we think we have never realized so fully as lately that out of adversity comes strength and the opportunity for a renewing of courage and fortitude.



WE wish to request our readers to make a very earnest effort to assist us in reaching more of the people with the truths of the regeneration. One way to help very effectually is to send us the names and addresses of persons who may become interested in our literature, in order that we may send out more of our catalogs and sample copies of BIBLE REVIEW. We know it is the common tendency to say, "I know no persons who I think would be interested." But think again—it may be that this one or that one who you think would not be interested is the very one. So we earnestly request you to try. Suppose we here were to say, No one seems to be ready; there is nothing we can do. How long, do you think, the work would continue? There are many that are ready but their minds are so clouded, so confused, so hypnotized, with all the thought that is in the world to-day, that they are mentally lost. Will you not help them to find the truths that will bring greater light and blessing into their lives? Are not the same teachings that so greatly helped you good for others? Will you accept the truths for your own advancement and then forget to assist others to receive the truth that helped you? No wonder the Master asked, "Where are the nine?" Will you to-day put this question to yourself, "Am I doing my part toward the Esoteric Movement?" We earnestly pray that this question will sink deep into the heart of every individual who has benefited by these teachings, in

order that he or she may see how to help in the work of giving these truths to the people.



EDITORIAL NOTICE.

WE can now furnish copies of Raphael's Ephemeris for the year 1922, as we have just received a supply from England.—Price 50 cents a copy.

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., 1921.

Body	Enters	On	h.	m.
☾	♈	1	11	1 a. m.
"	♉	3	6	30 p. m.
"	♊	6	5	10 a. m.
"	♋	8	5	43 p. m.
"	♌	11	5	44 a. m.
"	♍	13	3	11 p. m.
"	♎	15	9	32 p. m.
"	♏	18	1	33 a. m.
"	♐	20	4	24 a. m.
"	♑	22	7	9 a. m.
"	♒	24	10	24 a. m.
"	♓	26	2	30 p. m.
"	♈	28	7	55 p. m.

☼	♈	22	3	13 p. m.
♁	♏	19	3	55 a. m.
♀	♏	13	8	21 a. m.
♄	♈	3	10	47 p. m.
"	♉	8	5	5 p. m.
"	♊	13	3	37 p. m.
"	♋	19	5	54 a. m.
"	♌	26	0	58 a. m.

On Nov. 1st.					
♂	is in	♋	3'	27"	41"
♂	" "	♏	2	20	55
♂	" "	♑	8	18	49

Time of Cusp Transits.
Washington, D. C., U. S. A. Dec., 1921.

Body	Enters	On day	h.	m.
☾	☾	1	3	25 a. m.
"	☿	3	1	31 p. m.
"	♈	6	1	56 a. m.
"	♏	8	2	28 p. m.
"	♊	11	0	37 a. m.
"	♋	13	7	0 a. m.
"	♌	15	10	3 a. m.
"	♍	17	11	33 a. m.
"	♎	19	0	55 p. m.
"	♏	21	3	45 p. m.
"	♐	23	8	25 p. m.
"	♑	26	2	54 a. m.
"	♒	28	11	9 a. m.
"	♓	30	9	24 p. m.
☼	♈	22	4	0 a. m.
♂	♏	31	4	39 p. m.
♀	♊	1	10	37 p. m.
"	♋	20	4	52 p. m.
♂	♌	4	0	28 p. m.
"	♍	14	4	0 p. m.
"	♎	25	0	54 p. m.

On Dec. 1st.

♂	is in	♈	16°	34	45"
♂	" "	♏	4	37	13
♂	" "	♏	0	24	36
♂	" "	♎	8	38	7

BIBLE REVIEW

VOL. XVII DECEMBER-JANUARY 1921-22 No. 11

Bible Reviews

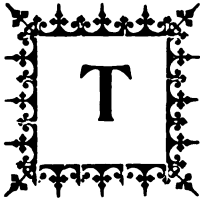
BY H. E. BUTLER

XVI.*

(Reprinted from "The Esoteric" of Nov., 1891)

SEPHER ZIKKARON

The Builder. (continued)

 HE next point in this all-important passage is its reference to the Headship of Ephraim. "The head of Ephraim is Samaria, and the head of Samaria is Remaliah's son." This could not mean that Ephraim's character as a People depended on Pekah, the son of Remaliah, for that monarch was slain within three or four years (See II Kings xv. 27-30). But it evidently meant that the Headship of Ephraim, which was then vested in Pekah, would fall when Ephraim's time should arrive. Long before that time "Samaria" was captured by the Assyrians, and the Kingdom of Israel, or the ten tribes, was destroyed (See II Kings xvii.). The Headship of Ephraim then of necessity reverted to the house of David (See I Kings xi. 35-39). And there is evidence that many Israelites did

*This article, No. xvi., is a continuation of the pamphlet "Sepher Zikkaron, which Mr. Butler has quoted in his series of "Bible Reviews."

recognize the old relation when their troubles came (See II Chron. xxx. 1, 5, 9-11, 18, 25; xxxi. 1, 5, 6; xxxiv. 6, 7, 9, 21, 33; xxxv. 18). So the prophecy was covertly aimed at *David's* throne, which would be "broken" when Ephraim should be "broken." And this brings us to the argument already presented concerning Manasseh, whose pollution of God's House signaled the overthrow of People and Throne. "The Jews, in Seder Olam Rabba, and the Talmudists, in D. Kimchi on Ezek. iv., say that Manasseh King of Judah was carried to Babylon by the king of Assyriah's captains (See II Chron. xxxiii. 11.), in the twenty-second year of his reign; that is, before Christ 676, according to Dr. Blair's tables." (From Lowth's Notes on Isaiah.)

"If ye will not believe, surely ye shall not be established. The Lord himself shall give you a sign." God addresses the "House of David," that is, the heirs of God's kingdom *in our day*. It is necessary for them to recognize the coincidence arranged by the Almighty, that Ephraim the people and Judah the Throne were both "broken" at the same time, B. C. 676, in order that they shall see the inevitable reference.

"In the third day"—"seven times" or 2556½ years from 676 B. C.—the House of YAHVEH shall be restored, David's throne erected, and Ephraim shall be God's people. And the name of Immanuel shall then be fully accomplished—GOD WITH US. "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for GOD IS WITH US! . . . Sanctify YAHVEH of hosts himself; and let him be your fear, and let him be your dread. AND HE SHALL BE FOR A SANCTUARY" (Isa. viii.).

Peter.

"When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that I the Son of man am? And they said, some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith to them, But who say *ye* that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God. And Jesus answered and said to him, Blessed art thou, Simon Bar-Jona! for flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say also to thee, that thou art Peter; and on this rock *I will build* my church; and the gates of hell shall not prevail against it" (Matt. xvi.).

The word "church" is *ecclesia*, from *Ekkaleo*, "to call out;" hence, "a convocation, assembly, congregation." Thus the "sanctuary," or "house of YAHVEH" is a *congregation* of human beings. God took for his first earthly dwelling, a tent made "of linen, blue, purple, and scarlet;" then he occupied a temple made of wood and stone; next he occupied the body of Jesus, the son of Mary, to give a pattern of the material which will constitute the perfect house; and when a sufficient number of the children of men are purified to enter the perfect and everlasting structure, his final house will be a "congregation" of human bodies, "called out" from the people of Israel, and built into one sanctuary by that "Word" which "was made flesh," and which "liveth and abideth forever."

When Jesus first spoke to Simon, he said, "thou art Simon, the son of Jona: thou shalt be called Cephas" (John i.). "Cephas" means *rock*, and so does "Peter." But this surname was not Simon's until he earned it. His confession of "the Christ, the Son of the living God," made him a rock. Then was the word, "Thou shalt be," changed into, "Thou *art* Peter; and on this rock I will build my church."

"Flesh and blood," said Jesus, "hath not revealed it to thee." Elsewhere he had said, "That which is begotten of the flesh is flesh, and that which is begotten of the Spirit is Spirit" (John iii.). The natural man is only a creature of flesh and blood like other animals (Ps. xlix. Eccl. iii. ix.; II Pet. ii. 12), altho possessing a superior organization; but those who are "begotten *again*," begotten of the "Father who is in heaven," begotten not only "of water" or the "corruptible seed" of "the flesh,"* but also "of Spirit" or the incorruptible seed which liveth and abideth" (I Pet. i. 23), such partake of immortality, of life everlasting—and only such can enter the temple of "the Living God." Hence "flesh and blood" could not "reveal" this rock—truth, altho it had been on record from the beginning of the world. Before man was made, God declared his purpose to give them his own nature: "Let us make man in our image, after our likeness, and let them have dominion" (Gen. i. 26). Peter's confession brought out the illustrated fact. "Thou art the Christ"—the Lord, the Holder of the "dominion"—because thou art "the Son of the Living God"—the Image and Likeness of the Creator.

Here is explained the failure of ancient Israel. YAHVEH had said:—"If ye will obey my voice indeed, and keep my covenant, *then* ye shall be a peculiar treasure to me above all peoples for all the earth is mine. And ye shall be to me a kingdom of priests, and a holy nation" (Ex. xix.).

*It will be remembered that Mr. Butler stated that in copying "Sepher Zikkaron," he would expunge certain "strained" statements, and we feel sure that this statement that "to be born of water" refers to the natural process of being begotten and gestated is one he would have expunged, except for an oversight, for we know this to be contrary to his beliefs.

We would call attention to the fact that to be "born of water" is 'the first of two steps necessary to attain the kingdom of God. We have heard Mr. Butler state that the writer of "Sepher Zikkaron" did not understand the regeneration as Jesus taught it; and, therefore, he did not know the *methods* of regeneration as expounded in Mr Butler's teachings.—Ed.

"All the earth" was his to give to the man in his image, according to the original purpose, and those who have the image will obtain that dominion; but "except a man be begotten again he cannot see the kingdom of God" (John iii.). To see the kingdom of God he must have the nature of God. And no one can have the Divine nature without being generated by the Divine Father. Hence the importance of the promise—"I WILL BE their God." All mankind being partakers of the same natural emptiness, only the Will of the Generator can decide who shall obey his voice, and keep his covenant. If God did not become the Father, no one would ever do his will. The Divine election is all-essential. As he declared to Moses—"I will be what I will be:" my will is the supreme law and whatsoever I desire I will accomplish. And again he said to Moses: "I will make all my goodness pass before thee, and I will proclaim the Name of YAHVEH before thee; and I will be gracious to whom I WILL BE gracious, and will show mercy on whom I will show mercy" (Ex. xxxiii.). The promise, "I WILL be their God," is otherwise expressed in the promise to David—"I WILL BE his [Jesus', as the pattern man] *Father*, and he shall be my son." This is transferred to all the children: "He that overcometh shall inherit all things; and I WILL BE his God, and he shall be *my son*" (Rev. xxi.). The Father imparts his incorruptible seed, the first act in fulfilment of the promise—"I WILL BE their God." "Ye have received the Spirit of adoption, whereby we cry, Father! The Spirit itself beareth witness with our spirit, that we are *the children of God*" (Rom. viii.). Therefore the prayer of the regenerated ones begins—"Our *Father*, who art in heaven!" and when they understand the import of the name YAHVEH, they will see in this relation between God and themselves the initiatory fulfilment of the first petition—"Hallowed be thy name." "He will be" their

God because he will be and is their Father. Having God's nature, they must, according to the universal principle that everything acts out its nature, agree with God's law. Their righteousness is thus the result of God's act of generation. They shall "be called trees of righteousness, the planting of YAHVEH, that *he* may be glorified" (Isa. lx. 21; lxi. 3). Jesus declared the Name by exhibiting himself as the result of God's generation, and he "*will* declare it" when his people are brought to the same perfection thru the same Spirit (See John xvii. 6, 8, 11, 26; II Cor. iii. 18.). "The House of YAHVEH" will be "a house for his Name" because it will be composed of those who have been generated by the Spirit in pursuance of the word "I WILL BE their God;" and every constituent "living stone" in the building will be "a son"—a child—of the Living God, just as Jesus was. They will be sealed in their foreheads with "the seal of the Living God"—the name of YAHVEH. See also Gal. iv. 4-7; John i. 12-14; viii. 12; II Cor. iv. 4; iii. 18; John i. 2; ii. 8; v. 10-21.

The one God, Creator of heaven and earth, in his crowning work of producing his own likeness in the earth, assumes a triune form: God the Father sends into the creature man the incorruptible seed of his own nature; God the Son stands forth in illustration of the accomplished work, and then withdraws back into "the bosom of the Father;" and God the Holy Ghost substantiates in the children of men what was exhibited in the man Jesus. And this glorious manifestation will be consummated in a portion of Israel—"the first fruits" of God's purpose. Mark the two extremes: "Yet the number of the children of Israel shall be as the sand of the sea which **can** not be measured nor numbered; and it shall come to pass that instead of it being said to them, Ye—not my people, it shall be said to them, Ye—the Sons of the Living God" (Hos. i. 10).

Sanctification of the name.

"Our Father who art in heaven, Hallowed be thy Name." Long before Jesus taught this prayer, the Father's Amen was on record. "Thus saith the Lord YAHVEH, I do not this for your sakes, O house of Israel, but for my holy Name's sake. And I will *sanctify* my great Name, which was profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am YAHVEH, saith the Lord YAHVEH, when I shall be sanctified in *you* before their eyes" (Ezek. xxxvi.). Ever since God gave the name YAHVEH it has been a "memorial" for the purpose. The word has always been, "I am He who will be your God;" hence to sanctify the Name, He must sanctify the People. "Thus saith YAHVEH, who redeemeth Abraham, concerning the house of Jacob; Jacob shall not now be ashamed, neither shall his face now wax pale [Gen. xlii. 36]. But when he seeth his children [Gen. xlv. 26-28; xlviii. 11], the work of my hands [Isa. lx. 21], in the midst of him, they shall *sanctify* my Name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isa. xxix.).

"Give ear, O ye heavens, and I will speak! and hear, O earth, the words of my mouth! My doctrine shall drop as the rain—my speech shall distil as the dew, as the small rain on the tender herb, and as the showers on the grass; because *I will publish the name of YAHVEH!* Ascribe ye greatness to our God. He is the rock; his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deut. xxxii.). See the whole "song of witness" (Deut. xxxi. 19). He has been YAHVEH our God in the past, sustaining, preserving, delivering; calling Abraham "alone" (Isa. li.) from the land of his fathers, bringing him to a land that

he knew not, enriching him there with natural blessings; repeating his kindness to Isaac and Jacob; bringing their posterity, in his own promised time, out of the land of Egypt; leading them thru a "waste howling wilderness," stimulating them by mighty miracles, causing the vast multitude to hear his voice out of the midst of the fire; and after a journey of forty years—during which he fed them with bread rained from heaven—bringing the obedient safely into a "land flowing with milk and honey, the glory of all lands." And now, after ages of dispersion, he again calls to Israel, and asks them to commit themselves UNRESERVEDLY to his protection and guidance, in order that he may purify them, and make them fit to be the eternal dwelling of the Living God. Jesus, having made his soul an offering for sin, by pouring out the blood-life of the natural man, and thus showing the cause and cure of disobedience, must now "see of the travail of his soul and be satisfied." He must "see his seed" and "prolong their days." He must have "the many [nations] for his portion, and the mighty people for his spoil" (Isa. liii. 12). Therefore, the prophet Isaiah, foreseeing the glorious consequence of the cross, breaks out in ecstasy:

"Sing, O barren, thou that didst not bear! break forth into singing, and cry aloud, thou that didst not travail with child! for more are the children of the desolate than the children of the married wife, saith YAHVEH. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall dispossess the Gentiles, and make the desolate cities to be inhabited. Fear not! for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and

shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband: YAHVEH of hosts is his name! and thy redeemer is the Holy One of Israel; The God of the whole earth shall he be called. For YAHVEH hath called thee as a woman forsaken and grieved in spirit, and a wife wedded in youth but afterward rejected, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee: in a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith YAHVEH thy Redeemer. For this is as the waters of Noah unto me: for as *I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I will not be wroth with thee nor rebuke thee.* For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith YAHVEH that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted! behold, *I will lay thy stones with fair colors, and lay thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.* And all thy children shall be taught of YAHVEH; and great shall be the peace of thy children: in righteousness shalt thou be established. Thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee: behold, they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy: no weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of YAHVEH; and their

righteousness is of me, saith YAHVEH" (Isa. liv.).

In this glowing prophecy the work of perfecting the elect is exprest in two figures; one being that of a marriage between YAHVEH and Israel, and the other, the construction of a building. These two figures date from the wilderness of Sinai and are sustained in all the Holy Scriptures down to the last book—the Revelation of John—where they finally combine into one—the marriage of the Lamb with the Holy City, the new Jerusalem. The covenant made between YAHVEH and Israel in the wilderness of Sinai, YAHVEH called a marriage. "Behold, the days come, saith YAHVEH, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake altho I was a *husband* to them, saith YAHVEH" (Jer. xxxi.). But he was only a *betrothed* husband: "It was a maxim of the Jewish law that betrothal was of equal force with marriage. Hence faithlessness on the part of the woman was punishable with death (Deut. xxii. 23, 24), the husband having, however, the option of 'putting her away' (Matt. i. 19), by giving her a bill of divorcement, in case he did not wish to proceed to such an extreme punishment (Deut. xxiv. 1)" (See Smith's Dictionary of the Bible.). Hardly had the two parties entered into a covenant of marriage, and before the terms of its consummation had been brought to the espoused wife by Moses, "the friend of the bridegroom" (John iii. 29), when she broke her engagement, erected "a molten calf," and said "These are thy gods, O Israel, that have brought thee up out of the land of Egypt" (Ex. xxxii.). Nevertheless, the husband "wrought for his name's sake" and brought the wife into the land of Canaan. In the days of Rehoboam the son of Solomon, the revolt of

the ten tribes from the house of David, made two wives—Israel and Judah. Both continued the old infidelity to the husband, but Judah kept up with more or less consistency an appearance of faithfulness, while Israel renounced every pretension of loyalty and plunged deeper and deeper into idolatry, adding to Jeroboam's calf worship Ahab's Baal worship. Steadily she pursued her downward course until the denunciations of Hosea and Amos indicated that her cup of iniquity was filled to the brim. "And YAHVEH said to Hosea, Go, take to thee a wife of whoredom, and children of whoredom: for the land hath committed great whoredom, departing from YAHVEH. And YAHVEH said to me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of YAHVEH toward the children of Israel, who look to other Gods, and love flagons of wine" (Hosea i.-iii.). In these two acts of Hosea was represented the two positions of YAHVEH toward his betrothed wife, the woman in the first case being called a *wife*, answering to Israel's position in the land; and in the second case, a *harlot*, answering to Israel's position after her expulsion from the land after her husband gave her a bill of divorcement. The purpose of the husband was to be carried out in the way known to himself. "Behold," he said, "I will hedge up thy way with thorns, and make a wall that she shall not find her paths; and she shall follow after her lovers, but she shall not overtake them: and she shall seek them, but shall not find them; then shall she say—I will go and return to my first husband! for then was it better with me than now. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably to her. And it shall be at that day, saith YAHVEH, that thou shalt call me, My Husband! and shalt call me no more My Lord'

for I will take away the names of lords out of her mouth, and they shall no more be remembered by their name. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies; and I will betroth thee unto me in faithfulness; and thou shalt know YAHVEH" (Hosea ii.).

Thus the name of YAHVEH is to be known as the sign of the perfection of his people: "I WILL BE their God." This new covenant of marriage must be a success because the wife is of a heavenly nature; begotten by the Spirit, nourished by the Spirit, strengthened by the Spirit, she is now to be perfected by the Spirit. The Divine Purpose—"I will be their God"—having generated, now brings a perfect creation to birth. The Holy Ghost, which has been *distilling* for 1800 years in limited quantities, producing a partial agreement with the perfect law, is now to be *poured out*, producing perfect righteousness. To the great and comforting experience of justification by faith is now to be added its necessary ultimate—justification by works; entire sanctification in the sight of the perfect law of YAHVEH. A portion of the Spirit produces a partial change in man; all that is needed to bring the believer into perfect conformity to the law is the full possession of that which he has in part: and this YAHVEH says he will *give*: "I will sprinkle clean water upon you, and ye shall *be clean*; from all your filthiness, and from all your idols will I cleanse you. A *new heart* also will I give you, and a *new spirit* will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh: and I will put *my Spirit* within you, and *cause* you to walk in my statutes, and ye shall keep my judgments, and do them; and ye shall be my people, and I WILL BE *your God*" (Ezek. xxxvi.). "I will set my eyes on them for good, and I will

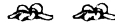
give them a heart to know me, that I am YAHVEH; and they shall be my people and I WILL BE *their God*: for they shall return to me with their *whole heart*" (Jer. xxiv.). "Neither shall they defile themselves *any more* with their idols, nor with their detestable things, nor with *any* of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and I will cleanse them; so shall they be my people, and I WILL BE *their God*" (Ezek. xxxvii. 23). "This shall be the covenant that I will make with the house of Israel: I will put my law in their inward parts, and write it in their hearts; and I WILL BE *their God*, and they shall be my people" (Jer. xxxi. 33).

"This people have I formed for *myself*; they shall show forth my praise" (Isa. xliii.). "He sheweth his word to Jacob, his statutes and his judgments to Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them. Hallelu-Yah!" (Ps. cxlvii.). "He hath remembered his covenant forever, the word which he commanded to a thousand generations; which covenant he made with Abraham; and, his oath unto Isaac: and confirmed the same unto Jacob *for a law*, and to Israel for an *everlasting covenant*" (Ps. cv.). Hence the first command of the ten reproduces the promise, and declares the Name: "Thou"—Israel—"shalt have *no other gods* in my Presence!" All our dependence, all our strength, all our hope, all our obedience, all our love, will be in and to YAHVEH; so that all our actions, words, and thoughts, will perfectly accord with the Divine Will—all other creatures, powers, principles, affections, passions, sympathies, to the contrary notwithstanding.

The sign of this thoro purification is "the Lamb of God that taketh away the sin of the world." The same Being "who through the Eternal Spirit offered *himself* without spot to God" will consummate the "*living sacrifice*" of

his people by the same power. Not without profound meaning was John's vision of a slain Lamb having seven horns and seven eyes; for his power equals his perception, and both are perfect: and when Israel is brought to make herself a willing whole burnt offering, she becomes "the Lamb's wife," and "the throne of God" will be the "throne of the Lamb."

(To be continued.)



Lighted

BY LURA BROWER

THE soul that keeps on her white altar glowing
Love's pure undying light,
May save the world from being plunged in darkness
Of utter night.

High on the hills of God must be her altar,
And there at break of day,
With aspirations free from all self-seeking,
She fervently must pray.

Then lo! the Sun of Love will shine upon her
And in her heart ignite
The rose-glow of that flower, which only blossoms
When wakened by Love's Light.



The Heil Upon the Heart

BY PHEBE HART

*****S we consider the sorrow and heart-hunger
* of the people, we perceive that it is
* **A** * caused more than by anything else by a
* lack of knowledge. It is to-day even as
* it was in the days of the prophet when
***** the Spirit of God spoke thru him and said:
“My people are destroyed for lack of knowledge.” We
said that the most of the sorrow is caused by a lack of
knowledge; perhaps it would be better to say that it is
caused by a lack of love; yet that lack of love exists more
because of ignorance than because of inability or unwill-
ingness on the part of the people to love.

Every one hungers for love. Why is it that hearts are
empty? See the stern, set look upon the face of this
man—we see no reason why he should not be happy.
But tho he does not voice his feelings in this particular,
yet his heart is empty. He has a wife, he has children,
he has a nice home; but his heart is empty. Quietly sense
the inner consciousness of this woman, and the heart
turns sick; she seems to be happy, but her heart is cold
with the chill of a tomb. The love that she craves and
that would fill her heart and her life with peace and
satisfaction is not there. Here are a man and his wife;
we talk with them for a time, and then a word is
spoken, or a simple statement is made, by one of them,
and we note in the voice a something that tells us there
is not love between them, but friction, combat, struggle.

Every heart desires to love and to be loved, yet there is but little love in the world. Hearts are empty and lives are a dreariness; and it is all because the people have a veil upon their hearts, a veil which hides from them the fact that tho they yearn for love they can not have it until they themselves learn to love others. "Give, and it shall be given unto you"—this is the law. The true satisfaction in living comes more from loving than from being loved. The love that exists in the world to-day between man and woman is very largely but the involuntary interchange of their magnetic elements. It is the involuntary sex-love.

All are seeking the enjoyment of being loved; and in seeking to enjoy being loved one shuts the door upon love itself, and so fails to gain the thing desired. One admonition of Jesus was: "Love your enemies." How can men love their enemies when they can not even love their friends? This means that men must train themselves to love others; it means that if the people would be happy in loving and in being loved they must train themselves to love others whether they are loved by others or not. As one trains himself to give of his love to this one or to that one who is despondent, or sad, or weary, to strengthen and to encourage, the fact of the lovelessness of the people comes home to him as an appalling thing. And he perceives, as well, how short the step between that state of lovelessness, with its sorrow and emptiness of living, that fills the world to-day, and the conditions wherein with love being dominant life on earth might be one long joy.

Is your heart empty? Is life a weariness to you? Look not to others to remedy this condition, but look into your own heart; and there for you will be found the difficulty, and there for you will be found the remedy.

The Mighty Electron

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

***** ONE of the most marvelous discoveries of modern science is that of the immensity of energy *within* each individual atom of matter. This is called

INTRA-ATOMIC ENERGY.

***** Matter itself is a form of force. Force and matter are two different forms of one and the same thing. "Matter formerly regarded as inert, and only able to give back the energy originally supplied to it, is, on the other hand,

A COLOSSAL RESERVOIR OF ENERGY, intra-atomic energy, which it can expend without borrowing anything from without."* Sir Oliver Lodge said recently, that there is sufficient of this intra-atomic energy in one's little finger to run all the trains in the United Kingdom for several minutes. Enough in an ounce of matter to lift the whole British fleet to the height of Mount Everest or to keep the largest liner in the world going for a week.

As Science advances it no doubt comes nearer and nearer to absolute truth; further and further away from a materialistic conception of the universe, and nearer to the spiritual conception, with which we have long been familiar; namely, that the appearance of matter is kept up by the intense, incessant movement of Spirit. The universe is no longer conceived to be merely an accumula-

*"Evolution of Forces" by Gustave Le Bon.

tion of stars, suns and planets, but is now recognized to be

AN ORDERED COSMOS,

whose order and unity find their origin in the Infinite and Living Spirit of Him who inhabits eternity, "and is the fulness of Him that everywhere fills the universe with Himself."* As Sir Oliver Lodge says: "This is the lesson Science has to teach Theology, to look for the action of the Deity, not in the past alone, not only in the future, but equally in the present. The region of religion and of a completer science are one.† So that all Science becomes Theology, for what is the universe but an expression of Eternal Life or Infinite Being? The science of the universe is therefore the Science of God (Theology). As the Bible teaches, all things have their existence in Universal Living Spirit, and all created things are the manifestation of the Divine Nature. "God is the Spirit of the universe; as Spirit transcending his body, which is the entire creation."

"All are but parts of one stupendous Whole,
Whose body nature is and God the soul."

The oft-repeated assertion that

MAN IS AN EPITOME OF THE UNIVERSE,

or that he is a universe in himself, becomes more obvious from the consideration that each atom is now said to be a solar system in itself. If there is enough energy in a man's little finger to run all the trains in the United Kingdom for several minutes, what must the potential energy of his whole body represent?

From the physical aspect, therefore, man is fearfully and wonderfully made. To know himself from this aspect is to know the universe; to know himself from the spiritual aspect is to know God. He is in himself an

*"The Universe of Ether and Spirit," by W. G. Hooper, F. R. A. S.

†"Ideals of Science and Faith."

immense reservoir of energy, of electricity, light and heat, and all the forces in the universe.

One of the most important of manifestations of the liberation of intra-atomic energy, is found in electricity. Every day we see more of the vastness of its importance. It is gradually replacing every other kind of motive force. It runs our trains, our tramcars, our omnibuses. It supplies us with light and heat. It carries our thoughts, thousands of miles in a few seconds; yea, even the very sound of our words.

Electricity is now known to be atomic in structure. Electrons are atoms of electricity. They form part of every known kind of matter. Their mass is only one eighteen-hundredths of that of the atom. Compared to the atom they are as a fly to a cathedral or a speck of dust to a room. Each atom is said to be "a solar system in itself," because a number of electrons revolve around a central orb within the atom, just as the planets revolve around our sun.

The transformation of matter into energy is effected by the release of the electrons from the atom in the form of rays, as may be seen by any one who has access to a lump of radium or uranium. There are many different kinds of rays, but the best-known are the Roentgen or "X" rays, which are used for the cure of cancer, and for the location of metals and other foreign substances in the human body.

It is now known that all matter is subject to disintegration, and that therefore it is not eternal. "Matter which seems to give us the image of stability and repose, only exists, by reason of the rapidity of the rotary movement of its particles." Matter is velocity, and, as a substance animated by velocity is also energy, matter may be considered a particular form of energy." "Matter grows old when the speed of its elements slackens. It

will cease to exist as soon as its particles lose their movement."*

The theory of the indestructibility of matter, so firmly believed in during the last century, is now said to be a dogma, having no foundation in fact. The last stronghold of materialism has collapsed like a house built of cards. This leaves room for the spiritual conception: "Matter is caused by the intense, incessant movement of spirit." "Every ultimate particle of matter moves in ether, which is spiritual substance, the vehicle of Spirit and the garment of God."

Man has been obliged to predicate ether as an everywhere-present substance, because without it they can not form a working hypothesis, but of its nature they are supremely ignorant. "The ether," says Dr. Le Bon, "is doubtless

A MYSTERIOUS SUBSTANCE

which we have not yet learnt to isolate, but its reality is manifest, since no phenomenon can be explained without it." We may, however, define it as the

PRIMORDIAL COSMIC SUBSTANCE—

the Clay of the Potter from which all things are made—which permeates all matter and all space. Every particle of matter in our bodies, and in all material bodies, has an attraction for the ether. Every atom has its ethereal envelop, every organ its counterpart in ether, and therefore the entire physical body has its replica in an ethereal body, the vibrations and radiance of which extend beyond the surface of the physical body. This is what is known as the aura, which can be seen by clairvoyants. The rays emitted by the body are called "N" rays, the existence of which has also been demonstrated by photography. According to my friend, W. G. Hooper,

*"Evolution of Forces," Gustave Le Bon.

Years ago I had a clear call to become a Christian. This call I obeyed, and joined a church and lived for years satisfied with its teachings, satisfied with the service that I rendered. But now I am not satisfied, my service seems empty, and everything is dull and useless. I am only a wanderer. I have tried to occupy my mind with all kinds of useful pursuits, travel, study, reading—and many lovely friends are mine. But, alas, all these things are a vexation of spirit!

I have read authors, ancient and modern, to see if they have a solution for my trouble—any balm of Gilead for my troubled soul, but all to no purpose. And the joy and the peace that I once had seems forever flown. With all this searching, I have often become sidetracked with many false theories and doctrines, which has caused me much suffering and sorrow. Now, I am honest in my strivings and desire the truth; and I know well that an honest desire for truth will some day be fulfilled.

One day a friend gave me a little book and asked me to read it. "I will read it if it will please you," I replied. "I do not care for that kind of reading, I have read so much along those lines." "I think that you will find in it something that you have not yet read," she said. Behold, as I read I found a *new* truth,—or rather, a truth new to me; for truth is never new. It always has been and always will be. I was filled with joy and longed to test this truth to its ultimate.

One day in my travels, I met a man who, I found, was the author of the little book. I was led to tell him of my perplexities, for I felt intuitively that he had knowledge far in advance of the great ones of earth. He said to me, "Friend Pilgrim, you are resisting the Holy Spirit, and it is this that causes you suffering. The Holy Spirit is trying to lead you in thru the strait gate to the Narrow Way, and when once the Spirit takes possession of

you it will lead you into all truth." "Yes, I know that," I replied, "I joined the church years ago, and I have felt many times the presence of that Holy Spirit, but it does not come like it used to with its joy and its comfort."

"No, because it is striving within you to lead you a step higher. When you joined the church that was the beginning of your Christian life, and the experiences you had then all who walk the Narrow Way must have, either in the church or out of the church. Uniting yourself with the church was a good beginning, but only a beginning. You have many, many things to learn. In fact you will never be thru learning, the Christ life leads you up, up, thruout the eons of time. At first you obeyed the Holy Spirit when you began to lead the Christian life with the best light that was given you; now if you obey the call of the Spirit to walk the Narrow Way, remember the warning of the Christ, 'Strive to enter in by the narrow door; for many, I say unto you, shall seek to enter in, and shall not be able' (Luke xiii. 24). But nevertheless strive. For if you try to enter you will be nearer the goal than if you did not try."

"But I would not deceive you, Pilgrim," continued the teacher, "but tell you honestly of all the dangers that will beset your way, in order that you may clearly decide in your own mind what is your will in the matter. When once you enter the path, beware lest you get off it; for if you do many dangers will beset you, and of all mankind you will be the most miserable, much more miserable than those on the broad road, 'For there is no solitude in the world so drear as he hath who is in the world, and not of it.'"

"Again, there is no turning back, when once you start. If one gets tired on the broad road one can turn back; but on the Narrow Way the only safety is to push right ahead amid all obstacles. If one turns back it

means death. If you decide not to go, then the Spirit will cease striving within you, for it never compels a person against his will. If you enter the path many, many bitter trials are ahead of you. These trials are caused by the warrings of the old order against the new."

"Again, you will have to go alone, the path is so narrow that there is only room enough for one soul to walk at a time. This going alone makes it very difficult for some natures. On the broad road you have many dear friends and companions, but you can not take them with you on the Narrow way."

"Oh, why can not I take them with me!" I exclaimed. "I must take some with me."

"No, you can not take them with you, simply because they will not go. They have not had the call. And when it is found out that you have started, your dearest friends will turn away from you, and call you a strange being to try such a path."

"But I shall explain all the beauties and wonders of the new life, and then I know that they will desire to go, too, for they have always been influenced by my judgment in regard to important matters," I replied.

"You may explain and postulate, but unless the Spirit draws them, they will not see these truths tho they stare them in the face. Sometimes, however, you will pass another pilgrim on the Narrow Way, or a pilgrim will pass you, then you will have sweet commune, companionship — 'the meeting of two in thought. What is so rare?' Finally, as the path grows narrower and narrower, you will have to separate; and one will pass ahead of the other until each is lost to view. This will often cause great suffering on the part of both, for the more perfect the companionship the greater the loss caused by the separation is felt. Beware, lest you loiter on the way with these fellow pilgrims, for you have no time to lose. Take warning from one who has been for many years on the

road, and know that you must go entirely alone. You must also fix clearly in your mind your object—what do you desire to enter the path for? What is your goal? No wise man undertakes to build a house who does not sit down to count the cost.”

As I sat down to count the cost, I could easily see that the costs were heavy, so heavy that few of earth would desire to pay such a price. My teacher divining my thoughts replied, “Yes, these things are true, but you must have it very clearly in your mind before entering the Narrow Way your reason for so doing. If you do not, amid the perplexities that you will encounter, you will forget the object of your journey, get off the path, and lose your way.” Even tho the way might be hard, I felt an intense longing to get on the Narrow Way, but to put into definite words my object, my goal, seemed hard. My teacher smiled and tried to help me. “Many” said he, “fail just here. They get on the path, but not having their destination clearly fixt in mind, they wander around and do not get anywhere and are finally lost. Fix clearly in your mind your object, and be sure that it is the right one, for if it is the wrong one then you, too, will be lost, for the Narrow Way leads to but one goal. Think back, Pilgrim, what was your object when you joined the church years ago?”

“It was in order to do the right,” I replied. “You have answered well. That was the very beginning. You must have the same object now. Seek out the Narrow Way because it is the right way. All other ways lead to destruction. True, you will get your reward, but beware lest you work for rewards; for if you do then your reward when you receive it will be as dust and ashes; and in bitterness and in sorrow will you reap it. Remember, Pilgrim, ‘That power that the disciple shall covet’ is that

which shall make him appear as nothing in the eyes of men. It is said of our Great Teacher, 'He was despised and rejected of men; a man of sorrows, and acquainted with grief; as one from whom men hide their faces was he despised.' And 'There is no beauty that we should desire him.' When we read these things about our Master, can the disciple expect better things? He warned his disciples just before leaving them, 'If they have persecuted me they will also persecute you.' Pilgrim, beware! If you are receiving great honors and prestige from men, it will be a proof that you are not on the Narrow Way, for on this Way they do not dispense these things. These things are dealt out on the broad road."

"Those on the broad road look for rewards among the lesser things of earth, I shall look for mine on a higher spiritual plane," I replied.

"True" said the teacher, "and as you are working with higher spiritual laws, if you are ambitious for reward, your disappointment will be much more severe than if you were working with things that pertain to earth. If you secretly covet power or are ambitious to gain renown, or to become a great spiritual teacher, that all the world will reverence, then you are building up karma that will some day cause you much bitterness. The truly great of earth have never been appreciated and have often remained unknown.

"What is the reward? may I ask."

"When you joined the church years ago," he said, "what reward did you look for?"

"That when I died I should go to heaven," I promptly replied, "where I should live forever in eternal bliss."

"Listen," replied the Master, 'For narrow is the gate, and straitened is the way, that leadeth unto life, and few be they that find it.' Life is the end, the reward, the goal. Seemingly not very different from the reward that

you expected when you joined the church, that you might *live forever* in eternal bliss; but in fact very different."

"What is life?" My teacher asked.

I thought for some time, for I knew that I must answer this teacher truthfully; I finally answered, "I do not know."


"Well answered," he said, "few know. There is much said in that Old Book about 'life' and 'life eternal,' and if you ponder carefully the meaning as you travel the Narrow Way, your soul will grasp the meaning; but you will never get the meaning from intellectual searchings. Our Great Teacher just before he left the earth said, 'Even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life.' From this we see, he is the only one who can dispense 'eternal life.' No man can get it in and of himself. Then he proceeds to give a definition of 'eternal life.' You might have quoted the definition to me some-time ago when I asked you, 'What is life?' and yet it will not mean much to you until you have sought out the Way. Here is the definition given by our greatest Teacher. How much does it mean to you, Pilgrim, 'And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou didst send'? The very last utterance of Revelation proper—for all that follows is a closing salutation—is, 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in thru the gates into the city.' This seems to be given as the final accomplishment of God's purpose in the creation of man."



Tidings

BY ASAPH

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa. lii. 7).

 SOUL attached to the pleasures of the flesh in which it dwells has no desire, nor is it fit, to enter into a realm where the senses have become useful servants. A soul is an intelligence possessing desires, inclinations and will, and when incarnated in flesh it acts them out in its existence on earth. As all men differ and no two are ever alike, it follows that each soul possesses an intelligence, which may be either extremely crude and ignorant, such as we find among aboriginal tribes, or quite well advanced, such as we meet among civilized nations. Therefore in the whole race of man we discover an endless variety of intelligences (or souls), associated in groups, not because they are equally intelligent, but by virtue of lineal descent, tribal or national. Since intelligence is acquired knowledge it is clear that some souls are much older than others in point of time, because their life demonstrates that they possess a much greater knowledge regarding life and being than others. This enables them to speak with authority upon subjects entirely unknown to the vast majority of men. At the head of such intelligences stand those who possess a knowledge of Spirit, for thru them mankind receives methods of life, which as religion, establish a bond or union between God and man. Souls

of superior intelligence are attracted to correct methods of living, for a life that calls for control of sensuous passions and emotions and that requires successful efforts to regulate thought, appeals only to those who know thru bitter experience the sorrows and transitory nature of sensuous aims and mundane pleasures.

In the race of man now dwelling upon earth, "Increase and multiply" is the law of life, and individual possession is the law of being; nevertheless man neither owns his body nor possesses what he esteems as wealth—yea, all his goods perish and he dies also! Death is a state of unconsciousness, and, as twin brother to sleep, creates a blank in the soul's realization of self. This comes, however, not immediately after dissolution, but by degrees. No soul, or intelligence, dwelling in the delights of sensuous pleasures, esteeming them the aim in life, and seeking the acquisition of riches as an end in being, can hope to continue its conscious being the other side of the grave. "For the living [spiritual Intelligences who have made atonement and reached unity with God] know that they shall die [to sense-pleasures and transitory possessions], but the dead [who know not the Spirit] know not anything, neither have they any more reward [than perishing riches and passing pleasures], for the memory of them is forgotten. . . . For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Eccl. ix. 5-10).

To continue in uninterrupted self-realization and be in possession of endless consciousness, the soul, as an intelligence, must attain to the mastery over its baser nature, which will confer upon it unity, or oneness, with God; as possessed by the Lord Christ (See John viii. 32, 36). At the same time it will be absorbed into a greater Body for greater uses and greater service; for in the ascent to heaven the individual intelligence who has finished his

work on earth enters a greater and more perfect Body of the Lord than the one He occupied centuries ago, and which, altho composed of thousands of individuals, functions as One Man.

From what has been said it is clear that the distinctions between men (or souls) on the mundane or generative plane are in reality immaterial, notwithstanding the difference in intelligence which is evident by comparing the existing classes of society. For all men on the generative plane strive for the same things—pleasures of the senses, and those riches that are a means to sensuous ends. Since these pursuits create weakness and disease in the body and mind, as well as competition, strife, and ever recurring wars in the social body, mankind is subject to periodic catastrophies, which at times depopulate continents, either by submerging the earth's surface or in some other way destroying whole races.

The soul, it must be remembered, on no matter what plane of intelligence it is, is a free agent; otherwise it would be an automaton. It must learn to choose. By taking thought and executing his desires man reaps the consequences of his acts, and enjoys or suffers; thus by acquiring knowledge he avoids that which is not useful and pursues that which is good (See Isa. vii. 15). And since death is the chief enemy of man, and consciousness ever seeks to maintain its self-realization, all souls are in pursuit of endless life. Endless life, however, eludes all men on the lower, animal plane; because, as has been often shown, the local and detached feelings and emotions of diminutive man, being in time and space, must necessarily have an end.

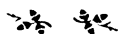
The psychic man came into existence from a physical, material foundation thru the various functional activities essential for the needs of man. In the diminutive structure of man there awakens the consciousness of the ego

which cognizes self at first thru pain and pleasure. And life in the race consists of the pursuit of sensuous pleasures. This self-indulgence localizes the attention of the ego to the diminutive body of flesh and effectually dulls the mind, so that spiritual truths are foolishness to the natural man. Men exist in never ending competition with one another, and the various social groups, as well as the nation, are ever ready to war and destroy each other for the possession of things the protean man esteems. The whole aura of the planet reeks with negative or destructive thoughts. There is disease, fear, want, amidst abundance and plethora of wealth. And there is never-ceasing death—"Where there is death there is hell." Men do not pursue virtue, and hence they do not know that a life of self-control in body and mind brings forth fruits that are ever constructive, positive, and everlasting; because love, unselfish service, and use can never die. Since unity is indispensable for perpetuity of peace every member in the Kingdom of Truth is led to embrace, long before he becomes actually attached to the Kingdom, a life of self-control, or that mastery over the body and mind of the natural man which utilizes the life forces on the plane of the higher mind. In the true spiritual State the incentive in life is unselfish service and the attainment of endless consciousness in useful being, which is, essentially, service to God and man. Than this, there is nothing greater. It is the supreme end. Unity of God and Man!

Under the law of regeneration a spiritual community acts in unity as an organism whose members are not at war among themselves; and it renews itself similarly to the manner in which an organic structure does, whose cells remain alive and perform services to one another. In a true State the cells (men) remain alive and perform services analogous to the functions in a man's body, because

the cells, or individuals, composing the true State, know the purpose of their activities, which is the good of the State. This constitutes it a higher organic structure than the one existing on the generative plane, where society suffers death because each individual is limited to his own diminutive organic structure and possesses only a local, personal, detached and isolated consciousness in being. In the Kingdom of God every member as a cell of the community has a purpose in view and this purpose is the welfare of all; each works for the Greater Man and realizes Self in it.


It will be observed that the history of the race discloses the existence of two different tendencies in the social structure—one is cooperative, being a remaining characteristic of the age of cohesion—the childhood of the race—while the other is competitive, a system born when fermentation, or individualism, asserted its power in the constitution of man. Since in the age of cohesion mankind was led by intuition, man did not develop an individuality and could not learn to discriminate between the good and the evil, therefore the “fall of man” became essential for the assertion of the psychic ego; but, since fermentation has reached its apex, it is plain that there are individuals on earth to-day who have reached the realm of transmutation and these are inclined to consider the formation of that true State so often written about by inspired writers. “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy” (Isa. lxv. 17-18).



Luck: What Is It?

BY H. E. BUTLER

(Reprinted from "The Esoteric" of June, 1893.)

ROBABLY there is no other one expression so frequently used as this: "If I have good luck I shall accomplish so and so!" We have often questioned persons who use these words, in order to find out what they really mean by "luck," and we have found their ideas concerning it are as varied as their beliefs in religion, or as their disbeliefs in any religion or intelligent first cause.

All classes of people alike will express this thought of good or bad luck. Many of them will say that it is a superstition, that there is no such thing as luck; but at the same time the network of human life and its events are such that they can not dispense with these words, neither can they dismiss from their minds the fact that there is some mysterious, controlling mind-force or destiny which decides many of the events of their lives without counselling them.

We often think of Shakespeare's words—how like the affairs of human life they are! Just one little point of punctuation makes two distinct meanings: "There is a divinity that shapes our ends, rough-hew them how we will." Again: "There is a divinity that shapes our ends, rough, hew them how we will." There are many who would choose the former punctuation to express an axiom of truth, and there are almost as many others who would choose the latter.

All thinking, intelligent men have observed the fact that a man may form in his own mind and begin a course of action, in which he sees many possibilities of failure, and with great trepidation move forward, but everything seems to work with and for him, and it proves a success transcending his highest expectation.

Again, he forms an ideal and begins a course of action into which he has put the most careful thought, and apparently examined in every possible direction, and he moves on with the most absolute certainty in his own mind of an abundant success. But, alas! enemies and antagonists with whom he has not power to cope seem to spring out of the water, the air, the earth, the fire, and cause the most promising enterprises to become total failures.

All classes of minds, from the infidel to the religionist, will give expression to the same words under the same circumstances, and say: "I had such bad luck; my plans were good; I was careful; I searched every point; but evil sprung out of invisibility and caused me to lose the labors of my whole life."

We question these people to know what they understand by those vicissitudes which they call luck. Many who are infidel to all that is called spiritual, disbelievers in all that comes from the invisible, will, under certain circumstances, exclaim: "Well, it does seem that there is an invisible something which controls my life in spite of myself!"

It is true that the disinterested, clear, reasoning mind can stand as a spectator of these events and see where the best minds make mistakes that in their natural sequence bring evil results. Such minds can reason upon the results of another's life and with propriety say, "It was all his own fault, if he had not done so and so it would not have occurred; I could have told him before it

occurred what would be the result." This, to the minds of many persons, settles the question, and, looking no further, they conclude that it is all in the human mind—that there is no such thing as luck; and we frankly admit that it does so appear.

When we look deeply into the secrets of mind we discover that it is not altogether what the individual does, but that there is really something in the invisible universe which brings together thwarting powers which it would be unreasonable to expect. Then, on the other hand, why should men who are clear-headed and have a good understanding appear at times to be entirely devoid of common, even childish, reasoning ability, and do things which the most commonplace mind, that knows nothing about their affairs, sees at a glance must be disastrous; and sometimes this occurs where a fortune is at stake. All these things are well known as the vicissitudes of human life.

We have thought long upon these subjects, and as we knew there could be no effect without an adequate cause, we determined—valuing, as we do, knowledge above mere sentiment—to find the cause regardless of expense, and we could see but one way to accomplish this. We know that it would not be esteemed proper for a gentleman to go down into the mud to dig out gold, and that those who pass by and see him in such an occupation would class him with the lowest and roughest of men. But when he has obtained his millions and puts on his good clothes his company is sought by all, from the highest to the lowest, and because of his millions he frequently stands at the head of the government aiding in ruling the nation. The time is approaching when grains of knowledge will be worth more than tons of gold.

It is well known that everything in what is recognized as gambling is dependent upon what is called luck; for instance, take five dice in a box, each dice is a cube and

each side of the cube is numbered from one to six. Now, if these cubes are placed in a box and shaken together, there is no physical power on earth that can govern the numbers which will come to the top when they are all thrown upon the table. Herein, then, resides pure and simple chance, or the expression of the word "luck." We have gone from place to place, carefully examining the physical surroundings and mental states of individuals who keep cigar stands and similar places, who in this part of the country are always ready to gamble for the cigars, or more if one is disposed.

In experimenting with these people we have found that wherever a man is thoroly prosperous there is also a concentrate will fixt upon his business; his whole thought, feeling, and desire are bound up therein, and anything that he does has only the one motive—success. With such persons we have found it mattered little what were the planetary aspects or our own personal feelings, the dice would nearly always turn the numbers that would make them successful.

We have also found that when the mind was dwelling upon other subjects, and the loves, wills, and desires of the individuals were divided between the enjoyment of life and the "living" thru the business, the dice would decide against them.

Another class of minds have a well-established business, the tides naturally flowing in to them without their will or volition further than to attend to it; the test of chance by the dice would prove with them to be a balance; that is, they would lose and win equally in the ultimate.

We also found by carefully observing the planetary conditions, that when there were evil aspects of planets whose nature and qualities are most in harmony with our own, in the majority of cases the dice would turn in favor of the opponent, no matter what might be the condition

of his mind or business. We have observed, too, that where there were good aspects of those planets which are in harmony with our nature, and unfavorable aspects of those whose influence is merely worldly gain, these mysterious little cubes, obeying that wonderful invisible thought-potency, would favor us to the detriment of those whose minds were wholly in the money-getting.

Thus, by the most careful, unbiased experiment in our own life and the lives of others whom we have observed, we have proved that the planets are the mind organs of the Infinite, and in their successive movements deal out their favors with impartiality to all classes of human life, setting up one and putting down another, and so rolling on the tide of human consequences with the effective precision of the potter molding the clay, who makes one vessel to honor and another to dishonor.

But what of the class of minds whose whole thought is centralized on money-getting to the subjugation of everything else? We have said that these little cubes, manipulated by forces interior to human consciousness, in the majority of cases would favor them without regard to the planetary aspects. This, to the surface thinker, would appear to prove that the ordinary man may overrule the influence of the planets and govern his own destiny. This is not true, however. Solar Biology demonstrates to every one who honestly experiments with it, that the nature, quality, and tendency of every individual is derived from prenatal conditions, which are always expressed by the position of the planets at the time of birth; proving that the reason these persons have the desire and the ability to put their whole mind into any one channel of pursuit, is simply because they were so made and organized by the mind organs (planets) which rule the universe; and because they are so organized they are enabled to act out their nature without making special effort to do so.

God has so ordained all things that every creature, no matter how diminutive, is left free at all times to express its real nature as fully as a planet is enabled to exercise its own influence in that department of solar life in which it is found.

Thus we are brought back to another every-day thought, which is this: Because the mind is adapted to certain pursuits the individual will be successful therein; and this, making them strong and active in the hope and confidence of success, even blind "luck," or the invisible potencies acting upon all minds, becomes obedient to their will.

It is almost impossible to find words to convey the thoughts which we have discovered pertaining to these subjects. Perhaps one or two experiences in another line may aid in the comprehension of the extent of our meaning; with that intent we give the following:

Prior to the commencement of the Esoteric Work, while sitting in my office conversing with a lady who had come to consult me upon subjects of importance to herself, I suddenly heard a sound like a rushing wind, followed by a clear, bell-like tone. I said to the lady, "Wait a moment," and gave my attention to the source of the call. Before my eyes, and suspended in the atmosphere, appeared a crystal tube. Thru this tube I was enabled to look into India and to see standing in an oriental window a venerable personage, who said to me, "Come here." I answered in thought, "I cannot; I have not now the means at my command." He answered, "Stand still where you are, the means will come," and all was withdrawn. After I had finished the consultation with the lady, I began to cogitate in my own mind as to how the means would come, and I thought it would seem strange, from an external standpoint, if this stranger on the physical plane should send me the funds to my office by mail. I thought in my heart, "If he should do so I will go;" but

not one word of this was exprest to any one, and I dismissed it from my thought to await events.

Several evenings later, while walking on one of the main streets of Philadelphia, I saw a lady whom I had known years before, standing in the door of a large house. I walked up the high marble steps and, greeting her, asked, "Why, what are you doing here?" She replied, "I live here now," and invited me in.

While sitting in the large parlor I saw, lying on the center table and partly concealed, a pack of cards. The thought came to me that since I last saw her she had been experimenting with a method of telling fortunes with cards. I picked them up and remarked, "I see you have the cards here, do you read fortunes by them?" She answered, "There is a lady here who sometimes cuts the cards." I shuffled the cards and past them to her. She said, "Cut them." I did so, dividing them into three parts. She spread them out before her and from them read the prophecy that in a very mysterious manner money was coming to my home with which I was to take a long journey across the water, predicting, in fact, that all I had received in that secret message would be verified. I remarked, "That is strange; try again."

Three times I shuffled the cards, and three times she spread them before her and told me the same thing, adding minor events and omitting others on the same subject, really making the story complete. But it is enough to say that the prediction never came true. The money was not sent and I did not make the journey, altho money came to me from another source for the purpose of beginning the Esoteric Movement. We shall briefly relate one more experience.

An intimate friend of mine, an old lady who is the mother of one of the most prominent ministers in America, was in the habit of cutting the cards for her own amusement and that of her most intimate friends, keep-

ing it secret from all others. She told me the following experience: "Mrs. B——, a friend of mine, had a friend who was very much worried, fearing a certain event would happen in her life. Mrs. B—— introduced this friend to me and asked me to cut the cards for her to see if it would occur. I told her I knew nothing about cutting the cards, that I just did it occasionally for amusement; but as she insisted upon it, I consented, saying that I would tell her what I saw, but she must accept it as guesswork. Four times we counselled the cards; each time the event which this lady feared was predicted, altho at that time I had no idea of the lady's fears, and each time the lady declared that it was impossible and could not occur."

My friend said she had no absolute knowledge regarding it, but felt confident that the event never occurred. Now, the question arises: Why did those cards happen—in both instances—to be arranged in their relation one to the other, so that the established rules which were formed in the mind of the one reading the cards caused them to read my secret and tacit cogitations, and this lady's secret anxiety? The answer is this: The thought was formed in our minds like to the thought-potency of the Infinite—which operates thru the planets as well as thru human beings—and the creative energies of those thoughts were in our atmosphere and had sufficient potency to control the "chance" arrangement of the cards. The same thought-potency fills the sphere of every person's life, and all persons or things that come within that sphere are affected, in a greater or less degree, according to their passivity or resistance to that subtle energy.

The man who has "luck" is the man whose mind is intense, and focalized sufficiently to overpower all influences to the contrary. Men who are living like animals, in the generation, are acted upon by the astral ether and the

mental conditions around them, in identically the same way that a plant is affected by the earth and the elements around it. If the plant finds itself in good soil, with plenty of moisture, its whole being is engaged in gathering to itself the appropriate elements for its growth, and in the repulsion of all else; thus it grows and prospers; but the least violation of the laws of its being will result in its injury or death.

So it is with all men. They are as plants in the soil of the human body, possessing their own peculiar organism and quality; and so far as they comply with their own nature they grow and prosper in all things; and so far as they fail in living in harmony with the laws of their being, so far the elements in the ether, in the air, in other men's minds, and even the very potencies of earth, will conspire against them. This is "bad luck."

From the above we draw the conclusion that three things are essential to good luck or prosperity. First, in order to be successful, it is essential that a person put his whole mind into a pursuit; second, it is necessary that one should have some knowledge of the effects of certain planetary aspects upon the life, thoughts, and feelings, and upon certain spheres of human thought in general; third, one must live in harmony with universal law.

The old maxim says, "The wise man rules his stars, but the fool obeys them;" but any man who does not obey them is a fool, unless he lives the regenerate life; for while men are in generation they are governed in all their thought-processes by the universal mind. But one who lives the regenerate life becomes as it were a star in himself, because he is regenerated (born anew) every month, so that each planetary position is favorable to him on some plane of life. Not that every aspect is favorable for the accomplishment of every design, but the fact of his living in harmony with the universe will cause him

to so arrange the affairs of his life that he will wish to do nothing except in the proper times and seasons.

The preacher was truly wise when he said (Eccl. iii. 1), "To everything there is a season, and a time to every purpose under the heaven." And chap. viii. 6: "Because to every purpose there is a time and judgment, therefore the misery of man is great upon him." For, if by any means he may know these times and seasons, the knowledge of them and obedience to the divine law will relieve him from those miseries; for this reason: If a man lives the regenerate life, he will be brought into conditions to receive intuitive foreknowledge of the results of his life, and knowing them he will avoid those things that would bring disaster upon him. But there are many instances in the course of his life where the scales of fortune are balanced against him. Under such circumstances he must weigh well the powers at his command and decide whether, by a powerful will and a concentrate purpose, united with a clear head, he may be able to turn the scales in his favor.

We have seen that there are three factors in the fortunes of human life; namely: the planetary positions, the will and focalized mentality of the person, and a life in harmony with one's real nature. The two latter may largely overpower and control the former. It is written, "The fool hath said in his heart there is no God" (no Almighty Power), but the wise man loves God and lives in harmony with his laws.

The teachings of the regenerate life, as presented thru our magazine and books, are intended to lead all persons into perfect harmony with the laws of their own being, and to awaken within them the knowledge of those subtle, yet all-potent, creative forces, so that they can at all times live in harmony with universal law and keep their minds and souls in perfect unison with the Almighty Creator and Preserver of the universe.

Letters

Shreveport, La. Oct. 30, 1921.

Esoteric Publishing Co.,

Applegate, Calif.

Dear Friends:

I am in receipt of your very welcome letter of the 21st. . . . I sincerely hope that you may be enabled to continue the publication of BIBLE REVIEW, as a light shining in a dark world—dark for lack of knowledge of the truth concerning spiritual things. It would seem as if God had allowed spiritual blindness to overtake those who claim to be God's appointed teachers to reveal and unfold his relationship to his creation, and his laws governing that relationship.

In conversation with two very popular ministers here, a few days ago, they both said that Christ abolished the Ten Commandments, that the Ten Commandments were intended for the Jews only, and were never binding upon Christians. This statement was made during a discussion on the change of the Sabbath from the seventh to the first day of the week. I should like very much to have your views on this subject, as it has troubled me not a little. Which is right, and who authorized the change? Your reprinted articles, by H. E. Butler, are very opportune. . . . With earnest prayers for the success of your work, I am,

Sincerely, J. G——.

Ans.— . . . The thought that the Ten Commandments have become obsolete, and that it is so stated by ministers of the Gospel, would be an astonishment to us

did we not have many evidences of the woeful ignorance of the Christian ministry regarding spiritual things. And the unhappy part of it all is that above all others the Christian ministry are more fully closed to new light in that direction than any other class of people of whom we have any knowledge. Not until the Christian ministers take the simple statements of Jesus and begin to live them, to put them into careful practise, will the church receive any light from them. For, alas! alas! they have no light in them.

When the young man came to Jesus and asked him, "What good thing shall I do that I may inherit eternal life?"—in other words, "What shall I do that I need never die?" Jesus simply said to him, "Keep the Commandments." And when the young man asked, "Which?" Jesus quoted from the Ten Commandments. From this we see that Jesus did not consider the Ten Commandments as a "back number."

In fact, the Ten Commandments are the expression of a method of life in harmony with God's natural law. And not until those natural laws are changed can these commandments become of no further value. And we have no reason to think that God will change his (natural) laws. Again, these commandments are the expression, in simple terms, of action in harmony with the laws that are observed in heaven.* And unless we learn what it is to keep these laws—and that requires careful and analytical thought—all our efforts to live the Christian life, to attain in the regeneration, will be of no avail.

We have observed that when one really begins to understand the Commandments and to apply them in daily life and action, statements of fact by that one seem to arouse antagonism and even fury in those hearers who only

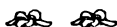
*Could you imagine an angel in heaven violating one of these commands?

think they are living the Christian life. It is even as it was when the Christ spoke to the people. For even if the people themselves did not grasp the meaning of the things which Jesus taught, the evil spirits within the people, in order to maintain their control of them, awakened the people to fury against those truths that would make them free if they could but receive them.

It seems that the change from the Sabbath to Sunday as the day of Christian worship was a gradual one; but the Roman Emperor, Constantine, in the fourth century, forbade certain kinds of work on Sunday, tho permitting agricultural work on that day; this was the earliest recognition of the observance of Sunday as a legal duty. For a fuller account, see "Sunday," *Encyclopedia Britannica*.

But we do not regard the keeping of any certain day as a thing of great value for us. We read in Coll. ii. 16, 17, "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of things to come." This statement that the sabbath day is a shadow or symbol of something to come is a thing that the church seems to have entirely ignored. The statement, "There remaineth therefore a rest for the people of God," indicates that the time of the true Sabbath had not then come. But we have every reason to believe that the true Sabbath, or time of rest for God's people, has now begun in those who are attaining the regeneration, for the Sabbath is the rest from or the ceasing of the work of generation. We are to rest from our work of generation even as God rested, or will rest—for this statement is in the future sense—from his work of generation—creation. We do not think it incumbent upon those who are attaining the regeneration to observe any set day of worship, or to consider any one day as more sacred than any other day—since to such all days are sacred unto God's service. The reason we

feel that those who are keeping the day of God's rest in attaining the regeneration are not bound by the symbol is that the symbol is to remind them of the real, and now having the real they have no further use for the symbol, the shadow. To keep holy the Sabbath day is to us a command to keep holy unto God's service the time of our rest from the work of generation. For to us every day must be "Holiness unto the LORD;" for we are entering God's rest, the Eternal Sabbath.



Editorial

 * * * * *
 * W *
 * * * * *
 * * * * *

WE wish to call the attention of our people to the article by Mr. Butler entitled "Luck: What Is It?" We feel that the thoughts expressed in it are of much more value than one is likely to realize by a casual reading; and for this reason, and because of its great value to those seeking to attain in the regeneration, we would suggest that it be carefully reread with an effort to grasp all the essential thoughts contained in it.



THERE are many who write us that they would like to help the work, but do not know the way to help. Why not remember your friends this Christmas with presents of the Esoteric books?



IN these days of so many mail robberies, persons making remittances to us for books or subscriptions should take precaution to send their remittances by safe methods.



RAPHAEL'S Ephemeris for 1922—50 cents a copy.

Time of Cusp Transits					
Washington, D. C., U. S. A. Jan., 1922.					
Body	Enters	On			
		day	h.	m.	
☾	♈	2	9	37	a. m.
"	♉	4	10	34	p. m.
"	♊	7	9	50	a. m.
"	♋	9	5	18	p. m.
"	♌	11	8	39	p. m.
"	♍	13	9	13	p. m.
"	♎	15	9	5	p. m.
"	♏	17	10	15	p. m.
"	♐	20	1	55	a. m.
"	♑	22	8	26	a. m.
"	♒	24	5	21	p. m.
"	♓	27	4	9	a. m.
"	♈	29	4	26	p. m.
☼	♓	20	2	40	p. m.
♀	♏	8	2	27	p. m.
"	♑	27	1	41	p. m.
♂	♒	4	4	24	p. m.
"	♓	13	5	27	a. m.
"	♈	20	3	48	a. m.
"	♉	25	9	25	p. m.
"	♊	30	10	2	p. m.
On Jan. 1st.					
♂	is in	♉	0°	16'	5"
♂	" "	♉	6	57	57
♂	" "	♉	1	27	18
♂	" "	♊	8	58	5

Time of Cusp Transits.
Washington, D. C., U. S. A. Feb., 1922.

Body	Enters	On day	h.	m.
☾	♈	1	5	28 a. m.
"	♉	3	5	34 p. m.
"	♊	6	2	33 a. m.
"	♋	8	7	22 a. m.
"	♌	10	8	32 a. m.
"	♍	12	7	50 a. m.
"	♎	14	7	27 a. m.
"	♏	16	9	16 a. m.
"	♐	18	2	25 p. m.
"	♑	20	10	58 p. m.
"	♒	23	10	5 a. m.
"	♓	25	10	37 p. m.
"	♈	28	11	33 a. m.

☼	♈	19	5	8 a. m.
♀	♍	15	0	56 p. m.
♂	♑	4	4	23 p. m.
"	♒	9	2	53 p. m.
"	♓	15	5	9 a. m.
"	♈	22	0	9 a. m.

On Feb. 1st.

♂	is in	♈	14°	14	50"
♂	" "	♈	9	18	39
♂	" "	♈	2	29	57
♂	" "	♈	9	18	2

BIBLE REVIEW

FEBRUARY-MARCH 1922

No. 12

Bible Reviews

BY H. E. BUTLER

XVII.*

(Reprinted from "The Esoteric" of Dec., 1891)

SEPHER ZIKKARON

Sons of Levi.

BEHOLD, the bridegroom! *go ye out to meet him!*" YAHVEH calls his people to gather themselves to him, that the marriage contract so long in abeyance may be finally ratified and Israel be crowned with everlasting joy. Again we hear the word to Moses—"Speak to the children of Israel, and let them make me a sanctuary, that I may dwell among them." The materials now wanted are regenerated human beings, new creatures in Christ Jesus, "in whom all the building, fitly framed together, groweth unto a holy temple in the Lord, builded together a habitation of God in the Spirit" (Eph. ii.). "Thus saith YAHVEH, The heaven is my throne, and the earth is my footstool; where is the house that ye build to me and where is the place of my rest? For all those

*This article, No. xvii., is a continuation of the pamphlet "Sepher Zikkaron," which Mr. Butler has quoted in his series of "Bible Reviews."

things [the numberless church edifices which cumber the ground—Hos. viii. 14] hath my hand made and all those things have been [in the typical history of Moses, Solomon, and Zerubbabel]. But to this person will I look, to the one who is poor and of a contrite spirit, and trembleth at my word" (Isa. lxvi.). "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place; with him also [will I dwell] that is of a contrite and humble spirit, to *preserve alive* the spirit of the humble, and to *preserve alive* the heart of the contrite ones" (Isa. lvii.). "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as lively stones be ye built up a spiritual house, a holy priesthood" (I Pet. ii.).

"None," said David, "can carry the ark of God but the Levites: for them hath YAHVEH chosen to carry the ark of God, and to minister to him forever" (I Chron. xv. 2). The tribe of Levi was separated from all the other tribes that they might be a type of God's elect of the new covenant. At Levi's birth his mother, Leah, said—"Now will my husband be *joined* unto me. Therefore was his name called Levi [joined]." The antitype is YAHVEH the husband joined to Israel the wife in the Everlasting Covenant. "The children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek YAHVEH their God: they shall ask the way to Zion with their faces thitherward, saying, Come, and let us *join* ourselves to YAHVEH in a perpetual covenant that shall not be forgotten."

True to their typical position, Levi stood for YAHVEH when all Israel was rebellious, and had erected the golden calf. "Moses stood in the gate of the camp, and said, Who is on YAHVEH's side? let him come to me. And all the sons of Levi gathered themselves together to him. And he said to them, Thus saith YAHVEH God of Israel, Put every man his sword by his side, and go in and out

from gate to gate through the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses" (Ex. xxxii.). And so will the antitypical Levites gather; forgetting all human relations that hinder, and sacrificing all sympathies merely human, they will range themselves on the side of YAHVEH, and consecrate themselves for the everlasting Kingdom. Then will be fulfilled the blessing pronounced by Moses upon Levi: "Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah and with whom thou didst strive at the waters of Meribah; who said to his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word and kept thy covenant. They shall teach Jacob thy judgments and Israel thy law. Let them put incense before thee, and whole burnt sacrifice on thine altar. Bless, YAHVEH, his substance, and accept the work of his hands. Smite through the loins of them that rise against him, and of them that hate him, that they rise not again" (Deut. xxxiii.).

"YAHVEH spake to Moses, saying, Bring the tribe of Levi near and present them before Aaron the priest, that they may minister to him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of appointment, to do the service of the tabernacle. And I, behold, I have taken the Levites from among the children of Israel instead of all the first-born among the children of Israel; therefore the Levites shall be mine, because all the first-born are mine: for on the day that I smote all the first-born in the land of Egypt I hallowed to me all the first-born in Israel, both man and beast; mine shall they be: I am YAHVEH" (Num. iii.).

Levi was identified with the first-born because the first-

born were saved from the destruction in Egypt as a type of the first-fruits of the great salvation of the everlasting covenant. "They shall be mine, saith YAHVEH of hosts, in that day when I make up my peculiar treasure; and I will spare them as a man spareth his own son that serveth him" (Mal. iii. See also Ex. xix. 5). "And I heard the number of them which were sealed—a hundred and forty and four thousand of all the tribes of the children of Israel" (Rev. vii.; Ezek. ix.; Hag. ii. 23.) "And I looked, and lo, a Lamb stood on the mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. These were redeemed from among men—the first-fruits unto God and unto the Lamb" (Rev. xiv.).

"And who then is willing to consecrate his service this day unto YAHVEH?" (I Chron. xxix. 5; Ex. xxxii. 26, xxxiii. 7.) "He that hath an ear, let him hear what the Spirit saith to the churches." (See Matt. xi. 15; John xvi. 13; Rev. ii. 7; etc.) "Today, if ye will hear his voice, harden not your hearts." (See Ps. xcvi.; Deut. xviii. 15-19; Mal. iii. iv.; Ex. xxiii. 20-26.)

When Moses erected the tabernacle in Sinai, the glory of YAHVEH descended and filled it. So it was when Solomon completed the temple. In both cases the manifestation was in a cloud. "Behold, he cometh with clouds!" Having "glorified his Name" once (See II Sam. vii. 13; II Chron. v. 14, vii. 1-3, 16), he "will glorify it again!" (John xii. 28). Then we shall hail the sleeping saints and the blessed ages.

Year of Jubilee.

PREFACE.

NOTE.—It will be observed that Mr. Curry bases his time arguments on the authority of Hales and Jarvis, men who are accepted authority, yet they did not claim to be infallible, and if their dates were within twenty years of being correct that was doing very well. The arguments in this work are good as to the facts

generally stated, but when it comes to giving the year that prophecy indicated we take that with some degree of caution; but it contains too much valuable thought for the thoughtful, to be left out. One point used in his time arguments is so true and valuable in itself that we can not afford to pass it by, and that is the Sabbath system of a series of seven ascending steps: it is a valuable thought for the Bible student. With this explanation we print the article as it was written, knowing that all clear-minded persons think for themselves and are capable of receiving the good and true and of rejecting the erroneous.—H. E. Butler.

NOTE.—The foregoing Note by Mr. Butler was written at the time these articles were first published. Later, with the thought in mind of revising all the volumes of "The Esoteric," Mr. Butler crossed out portions of this present article, and in the present reprinting of it, we have dropped out such portions and inserted stars—Editor.

To build the house of YAHVEH requires seven years, according to the type. (See I Kings vi. 38.) So the gathering of the elect begins seven years prior to the end. A. D. 1881 less seven years marks the time for Israel to seek "the place which YAHVEH hath chosen to set his Name there." (See Deut. xii. 6 9, 13, 14; xiv. 23-26; Isa. xviii. 3-7; xiii. 2; xiv. 1, 32; xxv. 5 9; xxxii. 15 18; xxxiii. 14-24; xxxv.) Now comes the antitype of the feast of booths. (See Lev. xxiii. 39-42; Ex. xii. 37.) "Succoth" means "booths." The seven days of the feast of unleavened bread inaugurated the blood of the Lamb, and the seven days of the feast of booths, *unite* here in the seven years of ingathering. (See Ex. xxiii. 16; Hag. ii. 19; Hos. xii. 9-13; xiii. 4, 13, 14; xiv. See also Gen. vii. 4; Matt. xxiv. 37-39.)

To mark the year of gathering, God gave the Jubilee. "And YAHVEH spake to Moses in mount Sinai, saying, Speak to the children of Israel, and say to them, When ye come into the land which I give you, then shall the land keep a sabbath to YAHVEH. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest to the land, a sabbath for YAHVEH: thou shalt neither sow thy field, nor prune thy vineyard. And thou shalt number seven sabbaths of

years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; in the day of Atonement shall ye make the trumpet sound throughout all your land. And ye shall *hallow the fiftieth year* and proclaim *liberty* throughout the land unto all the inhabitants thereof: it shall be a Jubilee to you: and *ye shall return* every man unto his possession. He shall *go out* in the year of Jubilee, he, and his children with him. For *unto me* the children of Israel are servants: I am YAHVEH your God" (Lev. xxv. 1-4, 8-13, 54, 55).

The sabbatical system is an ascending series of seven steps. First—the seventh day, or weekly Sabbath, which is to be observed by Israel forever—a perpetual covenant. (See Ex. xx.; xxxi.) Second—the “feast of weeks,” or the day following a series of seven weeks—the fiftieth day. (See Ex. xxxiv. 22; Lev. xxiii. 15, 16, 21.) Third—the seventh month, which, in addition to the weekly sabbaths, contained four sabbaths—the first, tenth, fifteenth, and twenty-second days. (See Lev. xxiii.) Fourth—the seventh year. (See Lev. xxv. 4.) Fifth—the Jubilee, or fiftieth year. As “the feast of weeks” was the fiftieth day, or the day following a series of seven weeks of days; so the year of Jubilee was the feast of weeks of *years*—the year following a series of seven weeks of years. Sixth—the Great Jubilee, or seventieth Jubilee year. The type was the “seventy years” of Jeremiah’s prophecy. When Daniel inquired of God concerning these seventy years (See Dan. ix.), the angel Gabriel came while he was “confessing the sin of Israel,” and said “Seventy weeks are determined upon thy people to make an end of sins.” He then divides the seventy weeks into three parts, and gives the application. But the **seventy weeks**

are not only weeks of years, but also seventy Jubilees, or seventy times the period of a feast of weeks of years. The sin of Daniel's people was with them when they first entered the land (See Ezek. xx.); but the seventieth Jubilee introduces them to the Feast of Booths, a gracious dispensation which makes "an end of sins," and cleanses the people for God's dwelling. See the typical representation of the cleansing process in Numbers xxix. 13-34; the "young bullocks" representing the sin of the people (See Lev. viii. 2.) which gradually disappears from day to day until in "the eighth day" the people are clean, "a sweet savour unto YAHVEH." The whole number of bullocks offered for sin thruout the seven days was seventy, representing the accumulated transgressions of Israel in the seventy Jubilee periods.

The seven sabbatical steps are: 1—The Seventh day. 2—The Feast of weeks. 3—The Seventh month. 4—The Seventh year. 5—The Jubilee. 6—The Great Jubilee. 7—The Sabbath of eternal Rest.

Seventy Jubilees are seventy times fifty years, or 3500 years, making the Great Jubilee come in A. D. 1874.

"Interval from the Exodus to the Foundation of Solomon's Temple" (*R. Stuart Poole*, in *Dr. Smith's Dictionary of the Bible*—article "Chronology") 638 years. Subtract 40 years in the wilderness; leaving from the entrance to the land to the foundation of the Temple, 598 years.

From the foundation of the temple, to the beginning of the "seven times," the 22nd year of Manasseh, B. C. 676 (chronologies of Hales, Jarvis, and Bliss—"Time of the End" by Bliss) 352 "

B. C. 676 to A. D. 1874, both inclusive	2550	"
Great Jubilee Period	3500	"

In Seven Times, or 2556½ years, are 51 Jubilees, or 2550 years, which from B. C. 676 reaches to the last year of Jubilee, A. D. 1874.

The seven years feast of booths will bring all the faithful children of Abraham safe and sound into the Father's House. "Proclaim Liberty" from man and service to God. (See Lev. xxv. 41, 55.)

"Blow ye the trumpet! blow
The gladly solemn sound;
Let all the nations know
To earth's remotest bound.
The year of Jubilee is come!
Return, ye ransomed sinners, home.
"What sound is this salutes my ear?
'Tis Gabriel's trump methinks I hear;
The expected day has come.
Behold the heavens, the earth, the sea,
Proclaim the year of Jubilee;
Return, ye exiles, home."

The Sacrifice.

The first Psalms of Asaph (the Gatherer) opens the great Covenant of Life without death. "The Mighty God, YAHVEH, hath spoken, and called the land, from the rising of the sun unto its going down. *Gather* my zealous ones together unto me, those that have made a covenant with me by *sacrifice*. And the heavens shall declare his righteousness, for God is Ruler himself" (Ps. 1.).

The sacrifice was prefigured by the Lamb slain to preserve the first-born of Israel; hence the first-born of our day are called "the first-fruits unto the Lamb." The Mosaic tabernacle had before its door an altar, on which was sacrificed a lamb every morning and evening. "*There* I will *meet* with the children of Israel, and Israel shall be sanctified by my glory. And I will dwell among the children of Israel, and I WILL BE their God" (Ex. xxix.

38 45). This covers the question of cost to all who shall know the reality of the words, "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*. 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 have passed away" (Rev. xxi.). This unspeakable blessedness is for those who pay the entrance fee "at the door of the tabernacle." The Lamb represents the animal nature completely submissive to the will of God. John the son of Zacharias proclaimed, in the name of the law, the acceptable sacrifice, when he said of Jesus: "Behold the Lamb of God." The "whole burnt offering" was made when Jesus cried, "It is finished;" and "the veil of the temple was rent in twain *from the top* to the bottom," indicating God's recognition of the sacrificer's right to enter into the holiest of all. So now—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. xxii.). But to do his commandments involves an entire sacrifice. Now in the full sense will be carried out the words of Jesus. (Matt. x. 34-39; xix. 24; Luke xiv. 26-33; xviii. 29, 30.)

"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; that ye may prove what is that good and acceptable and perfect will of God" (Rom. xii.).

Sign of the Covenant.

The sign of God's covenant with Abraham and his seed, was circumcision. But that was only preliminary to another sign—the Sabbath. The second was designed to

supersede the first when the last covenanting "generation" should appear. A parallel presentation of the two will show their agreement and disagreement.

CIRCUMCISION.

"I will establish my covenant between me and thee, and thy seed after thee, in their generations, *for* (or *to*) an everlasting covenant to be a God unto thee and to thy seed after thee. Ye shall circumcise the flesh of your foreskin; and *it shall be a sign of the covenant betwixt me and you.* And my covenant shall be in your flesh *for* (or *to*) an everlasting covenant. And the uncircumcised manchild, whose flesh of his foreskin is not circumcised, *that soul shall be cut off from his people; he hath broken my covenant*" (Gen. xvii.).

THE SABBATH.

"Verily my Sabbaths ye shall keep: *for it is a sign between me and you throughout your generations; that ye may know that I am YAHVEH that doth sanctify you. Whosoever doeth any work therein, that soul shall be cut off from among his people.* Six days may work be done; but in the seventh is the Sabbath of rest, *holy* to YAHVEH. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *an everlasting covenant. It is a sign between me and the children of Israel forever; for in six days YAHVEH made heaven and earth, and on the seventh day he rested, and was refreshed*" (Ex. xxxi.).

The two signs agreed in being each a sign of the covenant, and in having the same penalty. But they disagreed in one respect—circumcision represented a covenant "*for* (or *to*) an everlasting covenant," whereas the Sabbath represented the everlasting covenant itself. The first bound the Almighty to give its observers a part in a future everlasting covenant under the operation of which they should have everlasting possession of the land of

Canaan; the second bound YAHVEH to give Israel as a body the perpetual inheritance when they should observe the sign. * * * * And it was the common disregard of this sign that indicated their unfitness for the everlasting inheritance" (Ezek. xx.)

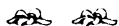
* * * * *

The cessation of the sign of circumcision brings us to the thing signified by it. Cutting off the flesh foretold that those who inherit the everlasting possession will abstain from further natural generation, and any thing connected with it. Apart from the unexpressed design of this prohibition, there is an obvious reason for it. The covenant of circumcision takes in the "generations" of the parties to it; therefore as long as they continue to generate, they postpone the everlasting covenant, as is shown in the former part of this book. God can not do a particular thing until he ceases the act of *promising* to do it. Hence all the children of Abraham who take hold of this covenant will manifest their faith by abstaining from any further propagation. God will circumcise their *hearts* (See Deut. xxx. 6), and enable them by his spirit to fulfil the ancient sign, and the word of Jesus, "He that is able to receive it, let him receive it" (Matt. xix. 12). The everlasting sign of the Sabbath represents the same idea in another form. The Sabbath is a memorial of God's rest from *creation*, and therefore in entering "into his rest" we cease from generation. "Let not the eunuchs say, Behold, I am a dry tree. For thus saith YAHVEH to the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even to them will I give in my house and within my walls, a place and a name better than of sons and of daughters. I will give them an everlasting Name that shall not be cut off" (Isa. lvi.). "These are they that were not defiled with women; for they are virgins" (Rev.

xiv. See also Ex. xix. 10-15; Lev. xv. 16-18, 31; xxii. 3; I Sam. xxi. 4, 5; Rev. iii. 12; Isa. iv. 4.). . . .

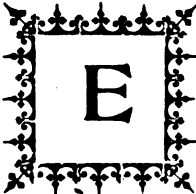
“Incline your ear, and *come to me*; hear, and your soul *shall live*! and I will make an EVERLASTING COVENANT with you—the sure mercies of David. For ye shall *go out* with joy, and be *led forth* with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to YAHVEH for a Name, for an everlasting sign that shall not be cut off. Thus saith YAHVEH. Keep ye judgment and do righteousness: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth *this*, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to YAHVEH, speak, saying, YAHVEH hath utterly separated me from his people. The sons of the stranger, that join themselves to YAHVEH, to serve him, and to love the name of YAHVEH, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant—even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted on my altar: for my house shall be called a House of prayer for all the peoples” (Isa. lv. lvi. lviii. 13, 14).

(To be continued.)



Seeing and Knowing God

BY W. P. P.

VEN tho the Lord Jesus said, "The pure in heart shall see God," yet we feel safe in saying that very few, if any, Christians really believe it. One reason they do not believe it is they do not understand it. The idea of God as held in the general mind is very vague, save as that idea is of a great man in the heavens, having wonderful powers—really only an enlargement of themselves. But let us reason a little and see if we can come to a better understanding of the matter.

Jesus said to the woman at the well of Samaria, "God is spirit." And Moses, in speaking to the children of Israel about the time when God descended upon mount Sinai to manifest himself to the people, said, "Ye saw no similitude." That is, they saw no form of anything so that they could say God appeared to them like this thing or like that thing.

While one is living in generation, and consequently is losing the seed, that one can not see God. Such persons may imagine seeing God, or may imagine seeing Jesus, but that form imagined is something they have builded of their own life-substance—in fact, it is imagination. And that form being builded of their own life-substance is composed of the same qualities and characteristics of which they themselves are composed; and for this reason that form which they have imagined of God or of Jesus can not be real.

After one has gotten, at least, considerable control of the seed, and if the spirit of true devotion toward God is maintained, the eyes of the soul will open, and will begin to see the light of the spirit of God. This light of the Spirit is the substance of God, the Infinite Spirit; it is the Holy Spirit. We read, "God is light." And it is this that Jesus meant when he said to the Samaritan woman, "God is Spirit." This Spirit is, so to speak, the life-atmosphere in which dwell and from which live the angels of God and the "spirits of just men made perfect in the heavens," and God the Elohim. (See Heb. xii. 22-24.)

Jesus said, "I came out from God," "I came forth from the Father;" again, "I leave the world and go to the Father." And when Philip said, "Show us the Father," Jesus answered him, "He that hath seen me hath seen the Father." Jesus meant that God the Father is a Body of Intelligences dwelling in the Infinite Spirit, and that he was one of them—that he came from them and would return to them. It was this Body of Intelligences that is spoken of as YAHVEH Elohim, who created the world, and who said, "Let US make man in OUR image, and after OUR likeness;" and after Adam fell, who said, "The man is become as one of US, to know good and evil;" and again, "Let US go down [to Babylon], and there confound their language." At the time of the destruction of Sodom and Gomorrah it was one of the Elohim who said, "I will go down now and see." It was one of these Elohim whom Jesus declared himself to be when he said, "He that hath seen me hath seen the Father." And he might very properly have added, "For I am one of them."

When one has conserved the seed long enough (a length of time according to the person), that one will begin to see in the light of the Spirit those who dwell therein. At first these appearances may be difficult to distinguish

from imaginings; but in time the neophyte will perceive the difference between imagining things, or even in seeing the thought forms and the souls that exist in the astral, and in seeing the forms of those who dwell in the light of the Spirit of God. When this point of attainment is reached, now and again there will come to the neophyte one of these glorified ones, a holy one, and he will see that holy one, who may be even one of the Elohim, who may be even Jesus, the Lord's Christ—one of that Body of Intelligences which we call God.

When God descended upon mount Sinai to manifest himself to Israel, seventy of the elders of Israel went up the Mount with Moses and Aaron, and of them it is written, 'They saw the God of Israel.' They saw one, perhaps many, of that Body of Intelligences called "YAHVEH Elohim," "the God of Hosts," for there are hosts of them. And it is of these, the Elohim, that Jesus spoke when he said, "The pure in heart shall see God."

In his prayer to the Father, Jesus said: "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." If we say we know a person we mean at least that we have seen that person and would recognize him upon meeting or seeing him again. Because of these words of Jesus we have good reason to accept that after we have seen and learned to know God, learned to be acquainted with God, and have seen and learned to know Jesus Christ, then we shall have attained to eternal life.

The statement made in I John iii. 2, "We shall be like him; for we shall see him as he is," alludes to a law that we can see those in the heavens only as we develop into their likeness. As we thru following the teachings of Moses and the prophets, and of Jesus Christ, grow into Godlikeness, into the likeness of those in the heavens, they accept us as fellows, and come to us, and show themselves to us.

"According to his mercy he saved us, by the washing of regeneration, and thru the renewing of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus iii. 5-7). Thus we see that if we are washed by the waters of regeneration, and receive the Holy Spirit, and learn to know personally Jesus and the Elohim who dwell in that Spirit, we by that inherit eternal life.



The Baptism of the Holy Spirit

BY ENOCH PENN

THE statement of Jesus, "Ye shall know the truth, and the [knowledge of the] truth shall make you free," is in harmony with the statements of the prophet by the Spirit: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge I also will reject thee," and "The people that doth not understand shall fall." These statements show us the absolute necessity of knowledge of spiritual things if we are to attain in the Christian life. We are admonished to "leave the principles [rudiments] of the doctrine of Christ," and "go on unto perfection." Unfortunately the Christian world has been content to stay with the first great principle that we are to be saved thru faith in Jesus as our Savior. This is a fundamental truth; but without an understanding of it it can not be intelligently applied, and therefore becomes of no avail.

In the beginning of the Christian Church there were powers and blessings not gained by attainment, but dele-

gated to the disciples and to the believers by the Spirit, for the accomplishment of the work they had to do in spreading the Gospel. As, for instance, on numerous occasions there was the baptism of the Holy Spirit, and the gift of miracles. Those things which we feel safe in saying were simply delegated to some of those in the early church, must to-day, if we are to have them, be gained by us by development, thru prolonged effort in harmony with the law. And the question arises, How are we to gain the blessing of the baptism of the Holy Spirit? Or, is it indeed possible for us to have it?—We will attempt to point out the way, in harmony with the law, whereby this may be attained.

If we look about us in nature, we may observe a certain fact, which is that there are certain things which do not ordinarily touch another object to affect that other object. For instance, the sun can not touch and move the rock on the river's bank; the sun may shine on it for a thousand years, and it remains there still; but the sun shines and warms the air, and the warm air rises and carries with it the moisture gathered, and that moisture falls as rain, and running down the stream in a flood it washes away the rock. Thus we see that in nature there must at times be certain means of communication between things that can not touch each other if there is to be an effect caused by the one upon the other; and the means of communication in this case are the air and the water. As another illustration we would refer to the action of electricity. One may "wire" one's house, and have lamps put in every room, and all the necessary work done to light the house by electricity, but if there is no connection with some source of electricity, it is of no avail; there will be no light until that connection is made, until the proper means have been applied. This same principle applies in the case of the baptism of the Holy Spirit.

The Holy Spirit the life of God; and because God's nature is love he loves his children. And as love is the outgoing of the life of the loving one to the loved one we perceive that the coming to man of God's life as love, so that his life operates in man's organism, is the baptism of the Holy Spirit. Because of this we are taught that "the Holy Ghost proceeds from the Father and the Son."

But the Holy Spirit is too refined, too subtile, for it to touch the vitality of man while he is living in generation, save to a very limited degree; therefore the normal man in generation can not be conscious of the Holy Spirit. Tho the life of God fills the earth—"Do not I fill heaven and earth?"—and fills the body of man—for man lives in the life of God as the fishes live in the waters of the ocean—yet man does not sense it. It is only when there is in the body something that can touch both the Holy Spirit and the vitality of man that man can become conscious of it. It is as the sun which can not move the rock except by appropriate means, or the electric lamp which can not give light except attached to some electric current. Some will say, "God can do anything." Yes, we believe that is true; but we perceive that God works by law, and if we desire certain results we must in our efforts work according to the law relating to it, or all our efforts will be of no avail. If, therefore, we desire to obtain the baptism of the Holy Spirit, or, in other words, if we desire that the life of God shall act upon our vitality, and thus act upon our bodies so that we may become conscious of it—for there is nothing in our organisms that the Holy Spirit can touch to act upon—then we must in some way supply the means of communication. Jesus came to give us among other things a knowledge of the Holy Spirit, and to give us of that Spirit as well; but that Spirit can be given only to those who have prepared themselves to receive it. Those who receive and

hold and are actuated by the Holy Spirit become by that sons of God. "As many as are led by the Spirit of God, they are the sons of God." "But ye are not in the flesh [consciousness], but in the Spirit, if so be the Spirit of God dwell in you." We remember that when Jesus was baptized of John, he was baptized of the Holy Spirit as well, which Spirit descended upon and abode with him, and God said, "This is my beloved Son."

Thruout the Bible, and especially by the rites and ceremonies of the Hebrew people, the thought of cleanness and uncleanness was held most prominently. Even to wear a garment of mixt wool and linen, or for one to wear a garment pertaining to the other sex, was forbidden. Not that it was wrong for one to do these things, but that the idea of cleanness and uncleanness, of holiness and unholiness might be held before the minds of the people continually. And among all the uncleannesses mentioned in the Bible that of sexual uncleanness is the most unqualifiedly condemned. Among some of the ancient religions unrestrained sexuality appears to have been regarded as a virtue; this thought had some foundation, for they were wholly engaged in the work of peopling the earth in harmony with the command, "Be fruitful, and multiply." And so were the Hebrews engaged in the work of generation, but with them there were certain restraints in that direction. They as a people were being prepared for something higher, and that something higher was that they as a people might come more fully into communication with God, and be in a peculiar sense his people. A hint that the time must come when generation must pass away from among God's people, was given when God would come down upon mount Sinai to manifest himself to Israel, and Moses was commanded to tell the men to wash their clothes and "come not at your wives," for God intended to come down to them. That this idea of the loss

of the seed being a barrier between God and man, or a barrier to man's consciousness of God, was understood in Israel, in a measure at least, we perceive; for when David requested of the priest the shew-bread for himself and his hungry men the priest asked if the men had been kept from women, David said they had been for at least three days, and then the priest gave him the holy bread. Those who have followed, by putting into practise, the teachings of chastity as taught thruout the Bible, and put forth more plainly in Mr. Butler's writings, and who have gotten considerable control of the seed, so as to retain it in the body, if there has been an attitude of true devotion held toward God, have found that when there was a loss of the seed there was as well a loss of the consciousness of God and of the reality of spiritual things that had been gained. Again, when one is successful in retaining the seed for a time, there begins to pass away the consciousness of death as a fact; but when there is a loss, then the consciousness of death comes back with double strength, there is a feeling of weakness and a fear of death. For these same reasons a man was not permitted to enter the temple to worship on that day; neither was he permitted to go into battle. For the feeling of weakness and the vivid consciousness and fear of death communicating itself to his companions in arms would make of him a burden and a danger to his side, and so a great help to the enemy. And who shall say what battles have been lost thru panicky fear thus caused and communicated?

When the seed is conserved it intensifies all the consciousness and enables one to sense and to know things in the realm of the Holy Spirit that are not otherwise possible to the normal man. We say that it is the conserved seed that does this, because when there is a loss of the seed that consciousness is dimmed if not wholly lost for a time, until there is a recuperation of the consciousness

by a renewed conservation of the seed. And here we have the means whereby the Holy Spirit can come in touch with the consciousness of man; it is the means of direct communication between God and man, a means by which God acts directly upon the consciousness of man.

We are taught that the Holy Ghost proceeds from the Father and the son. And it is written that "God is love." Love is the outgoing of the life of the loving one to the loved one, and because God loves his children his life as love proceeds from him to his children. And when there is gained thru the conserved life in the organism something into which the life of God can enter and dwell, then the love of God proceeds from the Father and enters into man; and God's Spirit in man causes the man to begin to manifest the Divine nature—he begins to be like God. The attitude of devotion is a yearning of the heart; an outreaching; a negative, receptive love; and it is in obedience to the first great commandment, "Thou shalt love the Lord thy God with all thy heart." Because God is to be found by the earnest outreaching of the heart in a receptive love, it is only when there is a heart-hunger that that love can be in its fulness. The heart can not reach out for love from God while satisfied with any other love, while one is satisfied with the love of the world and the things of the world, or satisfied with the love of any person. It becomes necessary for every person who would attain this love, at some time in the effort to attain to the regeneration, at some point in his (or her) efforts, to be cut off from others until he finds God; for it is only when urged on by heart hunger thru letting go of the world and the things of the world, that one is strong enough to turn wholly toward God so that the love-life from God can enter in and bring its peace. When that love has been attained the neophyte will understand what the Master meant when he said, "My peace I give unto you," and, "My peace I leave with you."

The Divine Mother

BY PHEBE HART

* I *
* * *

ON these days ideas of the glory and grandeur of womanhood are taking form in the minds of many women. Some are even advancing the thought of woman's divinity, and that the upliftment of man and, consequently, of the race is dependent on her. There is a deep truth behind these thoughts, it is the truth that woman is the embodiment of the divine mother principle in nature; and we believe it is this truth which women are beginning to sense, to apprehend, and to express, more or less correctly or faultily according to the degree they are able to grasp it.

The woman is the mother of the man. Thruout the ages she has been occupied with bringing into the world the physical bodies of men; in fact, has expended her life in this work. But now that the time has come that man has developed to where he is able to rise to a higher plane of existence and consciousness than that of the physical realm, there is coming to the woman a vague consciousness that in that rising of man to a higher state she is to play an important and, indeed, a vital part. As woman begins to apprehend dimly something of the glory of the work that is before her, because of egotism and partial knowledge she is inclined to feel that she is the one, grand, vital essential in the great work of lifting the race to a higher sphere of consciousness. But it would be well for her to consider the statement, "Neither

is the man without the woman, nor the woman without the man in the Lord." In considering this she will perceive that tho she is a vital essential to the great work of lifting the race to a higher state of being, yet she is only one of the essentials. The woman was created to be a helper to the man; but before that can be she has a long work of preparation to do on herself, in fitting herself for the great work that is before her.

The woman is largely a creature of love, and, therefore, of impulses; and it is in the realm of the vital impulses that she has done her work in the past; and it is in the realm of the vital impulses blended with the spiritual impulses as well, that she is to find her future work. While the man is a child he is also a creature of impulse, but when he develops to true manhood he is a thoughtful, knowing mind. It is because of this difference in their two natures that it becomes necessary that the man gain the essential knowledge, so as to be able to teach the woman; and it is equally essential that the woman be teachable.

The thought that is presented in the New Testament, that it is not appropriate for women to teach spiritual things, has often been resented as a reflection on the intelligence of woman; but the fact is that woman's sphere of action does not lie in that direction. Her sphere lies in the realm of her loves and her imaging power. While in the generation her work is to gather material substance and build it into the body of a man; but in the regeneration her work is to gather and ensphere the Spirit of God and build it into a God-man. The formulating and the communicating of thought lies in the sphere of the masculine mind. While the building of that thought into a lasting concrete form is the woman's work. This does not imply any inferiority of the feminine mind, it but implies fitness for a different realm of activity.

Woman loves man, because she was created to do so; and the man has become what he is largely because of her love for him. In performing the work of the female to maintain the race she has largely centered her love upon one man to hold and to bind him to herself. But the great lesson that she must learn before she can enter into and work in the sphere of the Divine Mother—and which she is now dimly apprehending—is implied and is to be found in the statement of the Spirit of God thru the prophet, “Thy Maker is thy husband.” All that she knows of love to-day is love for man as he is in his present state; but if she would do her part to lift man to a higher state she must let go of the methods and practises that belong to the realm of generation in which all now are, and in which hitherto she has done her work.

We made the statement that man has risen to where he is to-day largely as a result of woman’s love for him; but we learn from history that civilizations rise and fall, and the evidences accumulate that man can rise no higher, can advance no further towards divinity than he now is thru the application of present methods, methods that belong to the realm of generation. They who are able and who would rise into the higher state must learn the laws of that state and apply the methods belonging thereto.

In turning away from man as the chief object and source of her love, woman must turn to God the Spirit, who is now to be her husband, for that love that she must have. As she turns from all merely human loves to God, until she is able to come in touch with that love-life from the Spirit, she will suffer the most intense agony of loneliness; and she will be tempted to return to her old loves. It is during this time of loneliness, while she is letting go of all earthly loves and sympathies and has not yet gained that love from God which she now seeks, that we hear the piteous pleading, “Could ye not watch with me one

hour?" Her only hope of getting in touch with the love-life from God is in turning away from earthly things and in maintaining perfect purity of heart, and cleanness of desires and purposes. If she will turn wholly to God, in proportion as she is able to conserve the seed, she will be able to receive that love from God which is her only hope of being able to play her part in lifting the race into a consciousness of their own divinity.

Oh, if woman would only take the instructions that Mr. Butler has given in the pamphlet, "Special Instructions for Women," and earnestly and fully follow them out in PRACTISE, she would soon learn from experience some of those things that are necessary for her to know to be able to live and to work in the realm of the Divine Mother. But those instructions are so simply worded, and apparently so simple in themselves, that their importance is not realized; and the people to-day read so much for only pastime, training themselves to forget as they read, that few are able to grasp the great truths of the regenerate life, even when offered in language so plain that a child ought to understand.

Out of one hundred women who read these instructions probably not more than one will put them into practise; and while they may grasp dimly and in small measure the glories and the joys of that sphere of life and work that is for her in the realm of the Divine Mother, yet they will but dream of these things, and living in that pleasant thought and feeling will dream their lives away and die still dreaming, having accomplished nothing.

In Revelation we find a symbolic description of the woman who is living and working in the sphere of the Divine Mother—she is "clothed with the sun." When a woman feels herself unloved we see that her face is clouded, all the brightness is gone out of it; and when she feels that she is loved a little her face brightens; and when

she knows that she is loved much then her face shines and is radiant with the joy of living while loving and being loved. But such love is changeable, it may last for a day, or for an hour only, and consequently her happiness is liable to be lost at any time. But when she is able to receive of the love-life of the heavens from the Spirit of God, in her obedience to the words, "Thy Maker is thy husband," then she has laid hold of a love that is as lasting as eternity itself. And as she, thru conservation of the seed, and fulness of surrender to the love of God, and faithfulness to her work of lifting the race to a consciousness of and likeness of God and of their own divinity, she will then be doing the work that the angels do, and her face will shine with the joys of that Divine love until she shall "Shine as the sun."

Yes, there is before woman to-day a life and work more glorious and joyous than she can possibly imagine; but she can not attain to it by idle dreaming; only by laying hold of and controlling her impulses of selfishness, of passion, of hate, and of anger, and learning to live wholly from God can she ever hope to enter into the life and work of the Divine Mother.

And may God grant to hasten the time when men shall cease their childish seeking after physical sensations only, and become men of thought and mind, and gain a knowledge of God's purpose concerning them and an understanding of the methods for the accomplishing of that purpose; and when women shall cease their idle dreaming, and, taking control of their own vital currents, lay hold of that Divine love from the heavens that is so freely offered them; for then in the greatness of their joy at the fulness of the influx of the Divine life. they "shall shine as the sun, and as the stars forever and ever." "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: for the former things are passed away."



Words

BY CALEB

WORDS sent out with strong feeling and emotion are living things. One who sends out a thought in this manner is a creator of a thing that has life; and this is because we are in a measure like God, and so have some of the power of God, as exprest in the statement, "The worlds were framed by the word of God." We read in "Practical Methods to Insure Success," "Every thought has two modes: action and reaction—action upon others; reaction upon ourselves." The words that we send out forcefully are frequently words of condemnation; and that thought or word goes to the person to whom it is directed, and if rejected returns at once to the thinker or speaker, and it remains an evil thing to trouble its creator. Even if that thought is accepted by the one to whom it is sent, it will return finally. Not only so, but these evil things on returning urge repetition. So strong is this urge to repetition that one is sometimes obsessed by it. When Jesus was set before Pilate he did not open his mouth to defend himself, and Pilate marveled at it. Because Jesus was innocent he did not receive the condemnation; it could not touch him; but the force of their accusations returned to his accusers, and they reiterated their accusations until in their fury they could only cry out, "Crucify him! Crucify him!!" For the very words which they spoke became a force urging them to manifest them in action, which they did.

Evolution and Reincarnation

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

THE twin doctrines of Evolution and Reincarnation have been thought by many to be inimical to the teachings of Holy Writ. But this is by no means the case. On the contrary the twain together tend to illuminate the Bible and to explain some of its deepest mysteries, such as, for example, "election" and "predestination," and the fearful doctrines of "reprobation" and "eternal torment." To this effect* Rev. Holden Sampson writes: "What then must be understood by the 'Lake of Fire and Brimstone'? And what is the signification of 'Æonial torment'?" There must be dismissed from the mind any idea of 'torment,' or everlasting 'torture' as being inflicted upon these doomed demons and reprobates by God. Too greatly has a passage like this, in these days, been used to cover the truth and the character of God with slander and shame, because preachers and theologians do not know one thing about the Divine Mysteries, nor the ancient terms of symbolism in which the Holy Scriptures are couched. The common and "orthodox" view of this passage, in the very face of it, is an absurdity, not merely from a moral and ethical point of view, but from that of science. Fire and sulphur are two destructive elements, and any kind of material substance would quickly dissolve under that application. A literal meaning of these terms would do

*"The Rise and Consummation of the Æon."

away entirely with the intention of the term, 'Unto the Æons of the Æons.' And yet this passage does truthfully bear a literal meaning; a meaning, however, that an Initiate only would decipher, yet, once given in express terms, will appeal to the unshackled mind as soundly scientific and rational. . . . The true Mystic's premises and foundations go deeper, their postulates further, than those of the scientists, thereby

CONFIRMING THE TRUTHS OF SCIENCE."

. . . . There is an explanation, the only true one, that disposes entirely of any slur upon the character of God and the righteousness of his truth. The Greek word here and in sundry other passages translated "torment," means to "apply the touch-stone" (the Lapis Lydias, by which the quality of gold was tested).

The "torment" here referred to, therefore alludes to a certain process of *refinement* and purification of the Substance of the being, the final elemental treatment of the being for the separation of the "Substance" of its original and pure constitution from "the matter" and corrupt elements inhering and incrustating in the Substance. . . . In all creatures and in all human organisms, there are two distinct and adverse elements of their composition, on the material planet. (a) The Divine Substance of their Eternal and Immortal being, indestructible and constitutionally pure; and (b) "Matter" incorporated in the "Substance" by conformity to the material environment of the earth, which also is in the universal state of corruption, disease, decay, and death in the Un-Re-Generate. In the case of the reprobated, —Demons and Reprobate of Impenitent Mankind—having rejected the means of their Re-Generation, and

REBELLED THRU MANY INCARNATIONS

against the Law and Logos of God, they reach the end of their "Day of Grace" and "Salvation" Therefore, the

"casting of the devil" and later of all the rest of reprobated and impenitent of mankind into the "Lake of Fire" is in reference to the final process of complete extinction of their individual "existence" by the application of the Cosmical Fire, and the transmutation of their "being"—its "Substance"—into its original Cell-Substance or nebulous form to pass thru the "Æons of the Æons" of re-Evolution. Therefore, at the end of the "Æons of the Æons" they will return to the form and constitution of the Human Genus, and so be restored to that Primordial Glory from which in the "Æons" past they fell by Disobedience and Rebellion. Thus we may learn that the doctrines of Evolution and Reincarnation which have been handed down from remote antiquity, dismissing from our minds the theory of Darwin, explain the teachings of Scripture. There are ages of Creation and ages of Redemption. These ages, as we learn from St. Paul, are epochs or periods of time in which God is gradually working out a gracious purpose which he purposed in Christ Jesus, long ere man fell from his first estate, long before those "age-times" as he calls them, in which men are being recovered from the fall. God's wisdom, he affirms, was ordained before the ages to our glory. . . . In his Epistle to the Ephesians* he both expressly names God's determination to save men by Christ, "the purpose of the ages," the end to be wrought out thru all the successions of time; and distinctly asserts that this redeeming work will take ages for its accomplishment. In the same Epistle he speaks of the revelation and work of Christ as "the mystery which hath been

HID FROM THE AGES,

but is now made manifest: and of the glory accruing from it to God "unto all generations of the age of the ages."† It is throught

*Eph. iii. 11.

†"Salvator Mundi" by Samuel Cox.

"THE AGES TO COME"

that God will show the exceeding riches of his kindness toward us in Christ Jesus. So that the full accomplishment of this great redemptive work, this new creation, will occupy ages to come, just as the creation of the physical universe has occupied ages that are past. This Scriptural

DOCTRINE OF THE AGES

implies not only creative but redemptive evolution, to which reincarnation would seem to be an essential corollary.



Character Building

BY ANNIE AMELIA MAYO

 * T *

 HERE is a legend among the Norsemen that when a man kills his enemy the strength of his enemy enters his veins. Many old legends and fables from the different nations have an occult meaning; for all nations have had their mystics. There never has been a time when there has not been some one to keep the fire of truth before the altar. But these myths were purposely told in such a way that only those who had the power could see the hidden meaning.

We know that if a person should take the physical life of another, he would be weaker thereby; for we believe that the voice of his brother's blood would cry unto him from the ground (Gen. iv. 9.). But we do know that if one conquers his enemy in that higher sense of conquering that he takes the strength of his enemy.

Who is our enemy?

If we have no enemies, we have none to overcome. Some people say, "I have no enemies, I am at peace with all the world." But who does the Christ say are our enemies? "A man's foes be they of his own household" (Matt. x. 36). Then are we to look among our kindred for our enemies? Our Great Teacher when referring to his body called it his "temple," or house, then the evils that are within our own animal nature, are the foes that we are to overcome—our own besetting sins.

Every time that we have had the strength to say "no" to any temptation, we have gained strength. Every time we have yielded, we have become weaker. Every time we have overcome we have felt renewed strength to meet our enemy. Every time we have yielded we have felt weaker to resist the next temptation for our enemy has taken our strength. We have virtually said, "You are stronger than I, you have the reward."

We have all met people who have been overcomers in some sense. For any person who has succeeded in accomplishing any task that he has set out to accomplish has been an overcomer in proportion to his ability, and to the difficulties involved. This overcoming may not necessarily have been in a religious sense, but if persons have been overcomers in any sense, we feel their strength when we come in contact with them.

We may meet a man who has made his mark in the business world, and we at once sense a certain strength of character about him; for he could not have conquered the business world and made it yield to his mandates, unless he had had the power to say "no" to many temptations. It is this power over himself that we feel, not the fact that he has drawn to himself a vast fortune.

Again, we may meet another who has had the power to harness the forces of nature for man's use. We at once

feel a subtle power about him; he has had the power to say "no" to self-indulgence. He has worked while the mediocre slept. He has spent hours in toil and labor that the slave has never dreamed of; and after all, externally, he has only what he can use--food, shelter and raiment. But when we come into his presence, we feel that he has gained something in his own character vastly more than the average man has. This subtle something that we feel is the result of his ruling the foes of his own house, making his body his willing servant; and this has developed in him a strength of character that he will never lose.

Thus we might go thru all the different callings, and the man who had power to succeed in any one, has been the man who has had the power to say "no" to the enemy to his success.

As we come in contact with the Christian who has had the power to say "no" to the Tempter, we feel a greater poise and strength of character; for as the powers that he has laid hold upon and used are more potential, so are the results more powerful. To such a one the Tempter has come in every possible guise.

By dipping Achilles in the River Styx his mother had made him invulnerable, except in the heel, by which she held him. Here he was finally fatally wounded by an arrow shot by Paris, his enemy. Thus the Christian, if he is vulnerable in one point, is finally overcome. Achilles' understanding was at fault, his desires were not right. "For whosoever shall keep the whole law, and yet stumble in one point, he becomes guilty of all" (James ii. 10).

Christ said, "I have overcome the world;" he had overcome the evils in his own nature, then the evils of the world had no power to touch him.

No one ever attempts to walk the Narrow Way without soon realizing that he has enemies from without. But

these oppositions from enemies from without only make us stronger, if we are not overcome by them. If one can hold to the love of the Father amid all the turmoil and sin of the world, one is the stronger for it. He who has had the privilege of turning an enemy into a friend thru the power of love understands the law of overcoming his enemy. Of such it can be well said, "These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 14). When the Tempter says to the Christian, "Here is your enemy, now you have the chance, you can worst him," The Christian replies, "No, 'Vengeance is mine; I will repay, saith the Lord.' " Again the Tempter says, "See, how much there is to fear from this one; or worry over about the other one." The Christian calmly replies, "Perfect love casteth out fear." Thus in every vulnerable point will the Christian be tried, until he is found to be immune, and has received the commendation, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things" (Matt. xxv. 23).



Letters

Toledo, Ohio.

Dear Friends:

THE years are rolling by, and the works of God are proceeding regularly according to his almighty purpose. What a blessed privilege has been ours that we should have been permitted to receive the inspiration and instruction that have radiated from that Sacred Center and the wonderful mind that founded it. How I have wished

that I could see and talk with Brother Butler. But it is up to each one to follow the road and live the life as best he can.

I pray that the abundant blessings of the Spirit will be yours, and that you will prosper in every way.

Lovingly and Fraternally, L. W. R—.

Ans.— The real difficulty regarding the attitude of unbelief and of faith in regard to the things of the regenerate life is that tho the people read and say, "Yes, that is true," yet they read so much, and have so many other things to attract the attention, that they straightway forget it all; and remember only a faint outline of the thought that may be of vital importance to them. It is too bad that the people will persist in filling their minds with so much that is entirely non-essential. If only those who are striving for the regeneration would put out of their minds all that is not needful, they would find they have plenty of time for the things of this life.



—, Illinois. Dec. 18, 1921.

Esoteric Pub. Co.

Dear Friends:

In your letter to me, you asked what I thought of the Disarmament Conference. Well, I think the intention is good, and it will probably prevent war between the U. S. and Japan for the ten years of naval holiday. As Mr. D. Wells, the English correspondent, thinks, it may lead to an extended association of nations. If it does, it will ultimate in the League of Nations under another name, and will eventually be controlled by the Roman hierarchy, and will succeed where the German effort failed, in putting the whole world under military control, and will be the "Image of the Beast."—That is my thought about it.

War has been going on all the time since the Kaiser started it. In some part or other there has been continual fighting. The angel took peace away from the world, but there is no account of its being restored. I believe with Henry Proctor of London, that it will be like the wilderness journey—fighting most of the way till 1957, when the final struggle will take place. And then the thousand years of peace will be ushered in—The Sabbath of Rest. T. T—.



Saginaw, Mich. Nov. 26, 1921.

Dear Sirs:

I have been unable to procure the "Zodiacal Indicator" from our local store here. I am enclosing check for one dollar to cover the cost of an "Indicator."

I have read "Solar Biology," "The Narrow Way of Attainment," and am now reading "The Goal of Life." I find I can only go just a few steps at a time, and am handicapped for lack of time. It is about three months ago since I came across "Solar Biology" in a book store; at first I just glanced over it, then in a few days passing thru the book department I picked it up again and became a little more interested, until finally I bought it; now I would not part with it for a lot.

The last three months have been wonderful months, because I have been able to conquer so many things, tho I realize I have hardly made a beginning, but I am so glad of what I have been able to accomplish.

When I think of how I came across "Solar Biology," it seems as if it were an answer to prayer.

Yours very truly, Mrs. J. M——.



Guthrie, Okla. Dec. 19, 1921.

Esoteric Pub. Co.,
Applegate, Calif.
Gentlemen:

. . . . What is the "Zodiacal Indicator?" I am reading "Solar Biology" by Butler, but have not studied Biology, Astrology, or Astronomy—will I be able to use and understand the "Indicator?" What is meant by "rising sign?"

Yours truly,

R. S—.

Ans.—You will observe that "Solar Biology" tells you the characteristics of your nature as indicated by the sign the earth was in when you were born. Likewise the characteristics given you by the planets, and the mental tendencies caused by the position of the moon. The "Zodiacal Indicator" shows the sign that was rising at the hour of birth. Carefully observe diagram v. page xxxiv. in "Solar Biology," and you will see that the earth revolves in a small zodiac in which the moon is shown. The signs surround the earth and they rise in the east the same as do the sun, moon, and stars. It is found that the sign that was rising at birth gives many physical characteristics, and as well, adds to the person in a measure the characteristics of that sign of the zodiac—that is, if Aries was rising at birth, then the characteristics of the sign Aries show in a measure in the person. So the "Indicator" gives certain information not mentioned in "Solar Biology." The "Indicator" is very simple to use, and with it goes to the purchaser a printed leaflet describing the influences of the different rising signs.



Answer to R. E. F. — — — Lascivious dreams may not always be caused by anything we do; but in a general way, we are of the opinion, that it is because we admit thoughts

which we should not. We do not for this reason think that you should condemn yourself, but that you should carefully analyze your thoughts and feelings, to see where you may be opening the door to bring this result.

We believe that when the time comes that our Father desires the people to gather, his Spirit will gather them. So long as anyone has plenty of work to do upon oneself to bring oneself into Divine order, and can see it so, that one need not worry about the gathering; but continue on with the work in hand.

So you see, wherever we may be in the world, we are all doing what we can to prepare ourselves for the time of the gathering that we may be gathered together with that Body that is to be, and which Body is to form the Temple of God.



Answer to A. L. R. — We are sorry that after such good success you have had a loss of the seed; but perhaps we can give you an idea of where to look for the trouble. When one begins to conserve the seed the greatest danger is, first, when the moon enters the polarity. When that is overcome, then it is when the moon enters the sign in which one was born. Then when that is overcome there are several things to be watched. When both the moon and the earth are in a head sign—Aries, Cancer, Libra, or Capricorn—and when at the same time a head sign is rising. Also, when the planet Mercury transits the degree of the sign Venus was in at the time of your birth, or when Venus transits the degree of the sign Mercury was in at the time of your birth. These positions trouble some persons for years, and we think it would be well for you to watch them very carefully, and as you have a

"Solar Biology"—better still, you have the "Tables of Cusp Transits" in the back pages of BIBLE REVIEW—you should have no difficulty in learning these times. For instance, if Venus at the time of your birth was on the 15th degree of Leo, then when Mercury passes the 15th degree of Leo there is danger of a loss. Or, if Mercury was, say, on the 10th degree of Aries, then when the planet Venus passes the 10th degree of Aries there is danger. Apparently the other planets do not trouble one in this particular. And we would earnestly recommend that you take your Solar Biology or Cusp Transit Tables and figure out these times and watch them carefully. It may be well to set an alarm clock to awaken you an hour before the time these transits occur.



Briefs

BY GEMINI-TAURUS

FINDING GOD.—"CAN a man by searching find God?" Yes, he can. But he must search in the right way. He can not find God by digging down in the earth, nor by searching thru books. He can perceive the necessity of accepting a Creative Intelligence as he studies the world of nature about him; but he can really find God only with the loves of the heart. Man's body is a delicate, vital machine, and with it, if he knows how, he can handle the vital forces in nature. It was this which Jesus alluded to when he said, "Ye shall know the truth, and the truth shall make you free." If one will hold the heart in an attitude of yearning toward God, which attitude is that of a receptive love, that attitude will draw to him that quality

of God's life that he is capable of touching. By that attitude he will draw in, inspire, a portion of God's life. But if one is in generation he can touch only a little of God's life, because there is little or nothing in his body that God's life can touch, even tho he lives in God as the fish live in the water. If one will conserve the seed in the body that seed becomes transmuted into a clear crystal water, which is the "water of life;" which enters the nervous system and enables one to sense the life of God, because it is a substance which the life of God can touch. Therefore, if a man will conserve all the seed generated in the body, and turn toward God in a yearning attitude for His life to enter him as love, that life will enter into him, and the eyes of his soul will open, and he can see and know God—he will see God face to face. But while man is in generation and losing the seed, God is hidden from him.

"They shall see his face; and his name shall be in their foreheads."



THE TWO ORDERS.—THERE are two orders of existence on the earth: the one is the order of Generation, which is fully established; the other is the order of Regeneration, for which we who seek to attain the regeneration are fitting ourselves.

There are two general kinds of love, or, rather, love functions along two general directions of effort, seeking to maintain either the one or the other of these orders. Those seeking the Regeneration, whose desire is express by the prayer, "Let thy kingdom come," should carefully consider their use of love, for love is a great power.



EVIL SPIRITS.—THRUOUT the Bible we read much about the effect of the influence of evil spirits upon the consciousness and consequently upon the actions of men, and when we consider and perceive that this influence is as great as the Bible teaches it is, that the actions of men are prompted to such an extent by the evil spirits, then it becomes a matter of simple common sense to learn, so far as we can, not only what that influence is, but its extent. A careful consideration of the teachings of the Bible, and especially of the New Testament, show us that the great attainment for those who would serve God and follow Jesus into the regeneration, is to be able fully to control our bodies; which implies that we must refuse to be controlled by the feelings and emotions cast upon the body, and by the thoughts that are forced thru the brain against our will. For one to control his own body is to be a Master in the true Christian and Esoteric sense.

A Master does according to his own will, but a servant does according to the will of another. And this is the difference between one who is being carried on thru life by the powers in nature, drifting with the tide of life, and one who becomes a Master and lives one's own life. It is the difference between being "a servant of sin" and "a son of God."

The general thought is that a Master is one who causes others to do his will; but a true Master does not desire to control others, but desires to control only the forces in nature that act upon himself, so that he can be what he wills to be. To be what one wills to be is not the same as doing what one pleases to do. To BE is one thing, to DO is quite another thing.

A body of Masters can make and maintain among themselves the spiritual, psychic, mental, and physical conditions which they desire; and when there is a body of overcomers gathered together so that they will be able to make and to maintain proper conditions that will b

the beginning of the kingdom of God on earth. But the vital thing for one is, until then, to get such control of self—mind and body—that one can be what one wills to be.

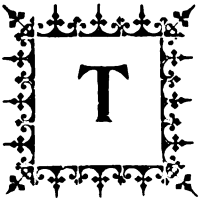


"THOU FOOL."—No doubt there are many who have asked why it is there is such strong denunciation pronounced against the one who calls his brother in Christ a fool. The word being that he "is in danger of hell fire." The word "hell" is derived from the verb "to hide." When one is unconscious of the Spirit of God, then to that one God is hidden, or that one is hidden from God. It is as Cain said to God, "And from thy face shall I be hid." It is the burning of the fires of creative energy that hides God from man; and we perceive that if one calls his brother "thou fool" that one is in danger of being sent back into generation. The reason that one is sent back is simply the natural result of the action, and in harmony with the law. To call one a fool is to send out a force of condemnation that depresses the mind and deadens the consciousness of that one, and shuts out from him the consciousness of the Spirit of God, it shuts out all consciousness of God from him. The law is that every one is judged by his own actions, "according to their deeds" is the way it is stated in the Bible. Therefore, if one does that which shuts another away from a consciousness of God, the Spirit of God withdraws from the guilty one, and that one is left alone without the love from the Spirit that heretofore sustained him. Then in his hunger for life he seeks to find it by interchange with whom he can, and the love from the heavens being withdrawn, he can interchange life only with those who are in generation, and thus that one is carried down into generation. And thus is fulfilled the words, "Who-soever shall say to his brother, 'thou fool,' shall be in danger of hell fire."

THE KINGDOM OF LOVE.—GOD'S kingdom is a kingdom of love, where every one loves freely every one else. And because "love is strong as death," death has no power over them. Therefore it is written of them, "neither can they die any more." If you are trying to prepare yourself for that kingdom, then you must learn to love. You say, "My heart is full of love, I could love fully and freely if I could find those who would love me in return." Consider this: even the animals love those who love them and show kindness to them such as they can appreciate. And if you do not love others, even tho they do not love you, in what way are you better fitted for the kingdom of God than are the animals? Tho your heart is full of love and you are not able or willing to give of that love to strengthen the weak, or to encourage the despondent, or to awaken love in the hearts of the loveless, in what way are you fitted to enter the kingdom of God, where the vitally essential thing is that one at all times must give freely of one's love to all?



Editorial

 HIS issue of BIBLE REVIEW brings us to the end of Volume xvii. of BIBLE REVIEW, and to the end of volume xxxi. of the Esoteric Series, and in a way it calls for a partial review of the activities of the last two years, as this volume covers a period of two years. The publication of our literature goes on as it has done for many years; and we have no reason to be discouraged, nor do we see any evidence that the work will cease, as has been predicted

by so many enemies to the work, since Mr. Butler past away. Since the work began there have always been enough persons at this place to do the necessary work to carry these truths to the people.

Now and again we receive from the out-of-the-way corners of the world letters of inquiry concerning the literature, our teachings, the place, and the work, showing that these truths are reaching to the ends of the earth; and we have faith, strong faith, that the day will come when God by his Spirit will begin to draw together those who have prepared themselves to be his people. Where, we do not know; how, we do not know—nor need we know; but the fact remains that some day, somewhere, God will gather together the people whom he has prepared for himself.

While we have every reason to know that there are many, very many, who are honestly and faithfully following the teachings of the regeneration that they have received from the literature issued from this place, especially from Mr. Butler's writings, yet, we are sorry to have to say, we have reason to believe there are many who are simply interested in the literature, and who make no practical application of its teachings. They say, "That is good, very good, and I hope to reach that ultimate held out to us some day," yet they do not apply to themselves what they read, and make little or no effort to conform to the teachings. Very often persons will go on year after year, dreaming more or less vaguely, of making the attainments mentioned in our literature but do not realize that to do this demands of them that they take themselves in hand and thru careful self-analysis, and strong effort to control themselves, become that which they desire to be.

The fact that there are some who read our books and our magazine, year after year, even for many years, and then chance to come here, and soon show that they have

not in the least grasped the fundamental truths concerning the regeneration, would be a discouragement to us if it was not for the fact that we know that on the other hand, there are many who are ready for these truths and who accept them and live them. It is even as the Master said, "He that is of God, heareth Gods words."

What the future holds for this work we do not know; but this we do know: there is being offered to the people an opportunity to gain the knowledge by which they may, if they will, rise into a higher state of living—an opportunity to gain the knowledge whereby they may begin on earth a higher civilization—an opportunity to gain the knowledge whereby they may prepare themselves for the coming of the kingdom of God on earth. But we are assured that there are none who can reach the high ultimate set before them in these teachings, save those who take themselves in hand and so control themselves as to be able to "walk even as he [Jesus] walked"—to feel, to think, and to act, even as Jesus did.

The one grand, central idea of this Movement is that of Life—Everlasting Life!—THE OVERCOMING OF THE POWER OF DEATH IN OUR BODIES! But it is even as the Master said, "He that eateth my flesh and drinketh my blood hath eternal life." His flesh and his blood were the embodiment, the crystallization, of his consciousness and his thoughts; and unless we can gain the same consciousness that he had, and can think the same thoughts that he thought, then we can not eat of his flesh and drink his blood, and there shall be no life in us.

They who follow faithfully the teachings of the regeneration as presented in our publications will soon know for themselves their truth, and will realize the truth of the words of the Lord Christ when he said, "I am the door;" "I am the way;" "He that followeth me shall not walk in darkness, but shall have the light of life." For

the light of God's presence shall lighten their pathway,
and they shall attain to Everlasting Life!



EDITORIAL NOTICE.

WE can supply Raphael's Ephemeris (this does not include the almanac) for 1922; price, 50 cents a copy.

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. Mar., 1922.

Body	Enters	On day	h.	m.
☾	♈	2	11	43 p. m.
"	♉	5	9	40 a. m.
"	♊	7	4	10 p. m.
"	♋	9	7	2 p. m.
"	♌	11	7	15 p. m.
"	♍	13	6	36 p. m.
"	♎	15	7	5 p. m.
"	♏	17	10	28 p. m.
"	♐	20	5	34 a. m.
"	♑	22	4	10 p. m.
"	♒	25	4	48 a. m.
"	♓	27	5	41 p. m.
"	♈	30	5	30 a. m.

☼	♓	21	4	41 a. m.
♂	♈	7	1	50 a. m.
♀	♉	6	10	24 a. m.
"	♊	25	6	7 a. m.
♁	♋	2	11	44 a. m.
"	♌	12	3	18 p. m.
"	♍	23	0	2 p. m.

On Mar. 1st.

☼	is in	♓	11'	25'	41"
♂	" "	♓	3	26	23
♀	" "	♓	9	36	2

Time of Cusp Transits.
Washington, D. C., U. S. A. April., 1922.

Body	Enters	On day	h.	m.
☾	♈	1	3	21 p. m.
"	♉	3	10	38 p. m.
"	♊	6	3	4 a. m.
"	♋	8	5	1 a. m.
"	♌	10	5	28 a. m.
"	♍	12	5	59 a. m.
"	♎	14	8	18 a. m.
"	♏	16	1	55 p. m.
"	♐	18	11	21 p. m.
"	♑	21	11	36 a. m.
"	♒	24	0	29 a. m.
"	♓	25	11	59 p. m.
"	♈	28	9	11 p. m.

☼	♈	20	4	21 p. m.
♀	♉	12	11	22 p. m.
♂	♊	2	3	35 p. m.
"	♋	11	4	44 a. m.
"	♌	18	3	3 a. m.
"	♍	23	8	43 p. m.
"	♎	28	9	11 p. m.

On April 1st.

♂	is in	♓	12°	12'	44"
♂	" "	♒	13	46	17
♂	" "	♒	4	28	47
♂	" "	♋	9	55	58