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APRIL-MAY, 1922

BIBLE REVIEW

Advanced Esoteric Thought.

CONTENTS

BIBLE REVIEWS XVIII. OF THE	1
FUNERAL SERVICE	11
MAN AND THE UNIVERSE	15
THE NEW AND THE TRUE	18
THE FRUITS OF OVERCOMING	23
THE SEVEN CREATIVE PRINCIPLES	25
"CERTAINLY I WILL BE WITH THEE" (Poem)	34
RIGHT AND WRONG	36
BE YOURSELF	39
BRIEFS	41
EDITORIAL	43
TIME OF CUSP TRANSITS	47

YAHVEH

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

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

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

"Behold, I send an Angel be-
fore thee, to keep thee in the
way, and to bring thee into the
place which I have prepared.
Beware of him, obey his voice
for my name is in him."

Vol. XVIII.

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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.

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# BIBLE REVIEW

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VOL. XVIII

APRIL-MAY 1922

No. 1

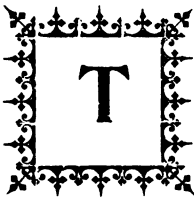
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## Bible Reviews

BY H. E. BUTLER

XVIII.

(Reprinted from "The Esoteric" of Jan., 1892)



THE pamphlet by Joseph T. Curry, which we have just finished quoting, has given us an expansive idea of the Abramic and Abrahamic covenant, and the purpose of God and his dealings with Abraham and his posterity. Of course it has brought in many other ideas, but that makes it none the less important. We will now turn our attention to the consideration of this Abrahamic covenant in its special bearings and prophetic nature. It is prophetic from man's standpoint only, however, for when God expresses a purpose concerning the sons of men, that expression contains in itself the capacity to bring about the result, and there is no possibility of failure.

We believe that the word of God by Isaiah can be relied on: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow,

from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lv. 8-11).

From the foregoing quotation we see that the expression of a purpose by the Creator is really the act of creation, or the setting in motion of the forces that must inevitably bring the results designed. But what means all this apparently superficial ceremony in the relation of Abraham and his posterity to God?—"And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you" (Gen. xvii. 9-11). God here says, "THIS IS MY COVENANT, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised."

Now, the question may arise here in the mind of the student, how can circumcision affect the relations of God and man? Curry has stated in the pamphlet previously quoted that the original Hebrew was *for* (or *to*) an everlasting covenant—that is, pointing to an everlasting covenant. We know, of course, that the mere act of cutting off the flesh of the foreskin was but a physical sign or symbol of an important thought to be conveyed. This is apparent in the ninth verse, which reads as follows, "Thou shalt keep my covenant therefore, thou, and thy seed after thee *in their generations*." The male organ of generation being used as a symbol, gives us the key to

the mystery (as it has been) of the meaning behind the symbol. The act of circumcision in its method of accomplishment is cutting off the act of generation—the cutting apart of the male and the female in that act—therefore, it is a symbol of the end of generation, preparatory to the beginning of re-generation. But why was it necessary to make of it a covenant requirement upon Abraham's children in their generations?—Because a work, so to speak, was just begun, and that work could be carried on only by that function. Therefore, the thing symbolized must be held in abeyance until the work in hand was accomplished. This being so, the covenant promise was a mark in the flesh, and as long as that was perpetuated, every person in whose organism it was perpetuated took the covenant promise to produce sometime (when the work was accomplished) the “many nations” who would keep that covenant in the spirit of it.

The pamphlet from which we have just quoted shows the accomplishment of this work; and the Esoteric Movement lays as a foundation of all its objects and methods, the acceptance, so to speak, of that covenant relation between our father Abraham and YAHVEH the God of the Universe; because the carrying out of that covenant in its original intent and purpose, ends the work of generation, and begins the work of regeneration. God by Isaiah clearly sets forth this fact in Isa. lvi. 1-7: ‘THUS saith the LORD, Keep ye judgment, and do justice: 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 the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the

LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant: Even unto them will I give in mine 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. Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, 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 upon mine altar; for mine house shall be called a house of prayer for all people."

Isaiah, here in this wonderful word formation, focalizes many ultimating thoughts, puts them in their order and opens before us the door into the sacred portals of God's Temple. In doing so it becomes necessary that he should unite the ultimatum of the thing symbolized by circumcision and the keeping of the sabbath, and speak of them as if they were one and the same thing—which they are. We read in the fourth commandment, "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the LORD blessed the sabbath day, and hallowed it."

In this commandment God gives a reason for this: He says in the eleventh verse, "For in six days [or periods] the LORD made heaven and earth, the sea, and all that in them is; wherefore the LORD blessed the sabbath day and hallowed it." The meaning of the word "sabbath" is *rest*.

Here man rests from his own works as God rests from his work of creating the world. We have seen in a former chapter on creation, conclusive evidence that creation was by generation; and the symbol, circumcision, being in the organ of generation, was, so to speak, setting the seal of God upon the creative instrumentality. The ceasing from our own works as God did from his, then, is the cessation of the work of creation; for that is our work, and the object of life, and has been so accepted thru past generations. Marriage and the rearing of a family of children is the cornerstone of all civilization, upon which are based all things affecting human life and government. Therefore, all the work is for the perpetuation of generation. To keep the sabbath, then, we must cease from our works as God did from his. Thus it is plain that the keeping of the sabbath and the thing symbolized by the circumcision are properly united as one by Isaiah, as in the quotation given. (See "The Esoteric," December number, Vol. v. page 154.)

Here Curry puts the two covenants—Circumcision and the Sabbath—side by side, and shows their identity: "And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant" (Gen. xvii. 12, 13). Herein the symbology is perfected; namely, that the uncircumcised must not remain, even in association, with the circumcised. That is to say—they that are living the life of generation, and they that are in regeneration, must not dwell together; because persons whose lives are at a low ebb from exhaustion, will draw from persons who have fulness of life to such an extent as really to keep them almost on a

level in vitality with those who are living the life of generation; and the qualities of life imbibed by those persons living in the generation, being much more refined and intense than their own, will produce in them intensified passion to an extent that will be ruinous. On the other hand the sensuous desires, feelings, emotions, and evil imaginings produced by the consciousness of the presence of this higher life will react upon and thus exercise a baneful influence upon those who are living the higher life. Therefore, we see that all the prophets, from Genesis down to the last of Revelation, wherever reference is made to the time when this covenant is to be kept, refer to a gathering out from the masses of all such, and the organization or building together of them into one harmonious body—"A Temple of the living God."

Where he says, "Those of the stranger that are bought with thy money or *born* in thy house must be circumcised," not only implies that none but the covenant-keepers can dwell together, but also implies that any and all persons who keep the covenant—that is, who live the regenerate life—whether or not they are of the literal seed of Abraham (which really includes all of the white races) may come into the same condition and enjoy the same benefits as the sons of Israel; thus justifying the declaration that God is not a respecter of persons, but that whoever keeps the law will obtain the results.

Gen. xvii. 15.—"And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah (princess) shall her name be." Here God not only changed the name of Abram (high father) to Abraham (father of a multitude) but also changed the name of the mother of that multitude. Thus giving evidence to the importance that God places upon the right words and names for the use of man. Also the idea that a name given by inspiration always expresses the calling.



Verse 16.—“And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.”

Verse 17.—“Then Abraham fell upon his face and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? And shall Sarah, that is ninety years old, bear.”

Verse 18.—“And Abraham said unto God, O that Ishmael might live before thee!”

Here Abraham, who was noted as a man of faith in the theories of the people, even doubts the word of God while he is yet speaking with him. He could not believe it possible that he could be restored to the vigor of puberal manhood; much less could he believe that Sarah, long past the menopause, could be restored to puberal womanhood. But the angel of God knew the efficacy of that covenant condition; and we have been brought to know it thru practical experience in Esoteric laws, in this, the close of the nineteenth century.

Women of declining age have been restored to the conditions of puberty, and even the decaying parts of the body have been renewed; and young women have been relieved of the wound of the fall manifest by their monthly weakness: so that the aged become young and vigorous, and the youthful become mature.

It appears that Abraham did not then have an understanding of the efficacy of the teachings that he was receiving—in fact, we have no evidence that he ever came to an understanding of it. Yet, thru the guidance of the Spirit, he was led to a condition where the work was accomplished. He was like many in our day who do not believe that such great ultimates can be accomplished by the regenerate life, but who are willing to try to obtain the evidence in themselves, which is a sufficient foundation to build their faith on. And so Abraham exprest

his doubt of the word of God with a prayer that the work might be accomplished in a way that appeared to his mind most probable; namely, that Ishmael, the son of the bondwoman, might inherit the promise.

Verse 19.—“And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac [that is, laughter]: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.” Herein God declares positively that he will carry out the things that he has decided upon, he having a definite plan and purpose to be accomplished in the work of creation; and that the instruments he had made, could not thwart him. As John said to the Jews who were boastful of their being the inheritors of the promise, “God is able of these stones to raise up children unto Abraham;” which means that if they should refuse to keep the covenant—to live the life—God could and would raise up men that would live it. A matter of time is unimportant to God. It would be accomplished, and although the life in the apparently inanimate stone had to go on thru all the cycles of development, it would ultimate in the destined people. Thanks to God, they are here to-day! Thousands have taken hold on this covenant and are living the life; the glorious Morn of Eternal Light is dawning upon the world, and no power on earth or in the hells beneath can thwart it.

Verse 20.—“As for Ishmael, I have heard thee: Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.” The fulfilment of this promise is now a matter of history.

Verse 21.—“But my covenant will I establish with Isaac, which Sarah shall bear unto thee at the set time in the next year.” We believe that this was an instance where Abraham and Sarah were helped into proper vital condi-

tions by the life emanations of the messenger sent to them. But this could only be a help at most, for such a condition can not be imparted without the cooperation of the persons themselves by making an effort to live the life.

Verse 22.—“And he left off talking with him, and God went up from Abraham.” The words “went up,” tell us that he whom Abraham called God was at least a Spirit—a perfected soul from the higher heavens.

Verse 23.—“And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham’s house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.”

Verse 24.—“And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.” Here is the evidence of what we said before, that altho Abraham doubted the word of God, even while he stood in that divine presence, yet he was not bigoted but was willing to make the experiment; and he did not delay it even one day, but began at once. Neither did he do it half way, but carried it out to the letter. That was all that God required of him, and notwithstanding his reasonable doubts he was justified and blest. Now, if a man of his advanced age took hold of this covenant in the mere symbol, and obtained the promised results, to say the least, it should be encouraging to all aged persons to make the experiment of living the life of which his experiment was only a symbol—and how much grander results they might expect to attain thereby.

Verses 25, 26, 27.—“And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in the house, and bought with money of the stranger,

were circumcised with him." If, in the antitype, father and son, servant and master, partook of the covenant relations with God, together, how much more glorious it will be, to see father and son, mother and daughter, people of all races, coming into that divine covenant relation with God at one time! and thru it becoming glorified sons and daughters of God the Almighty!

This is a suggestion to you, fathers and mothers, to teach your children, and even your servants, the important truths of the regenerate life that God has sent you thru his messenger, these Esoteric teachings. And how much more emphatic is this suggestion to you who preach the Gospel, for you have thereby accepted the responsibility of hundreds, sometimes of thousands, of souls who listen to your teachings, and look to you for guidance in the knowledge of the truth that will save. This is a terrible responsibility for you, ministers, for you must answer this question now: Which do you regard more, public opinion or your responsibility to God?

(To be continued.)



IF we pass the admonitions of the soul by and give them no attention then will the intuitional or soul nature atrophy. Just as surely as our right hand will fail us if we cease to use it, so surely will our soul cease to admonish us if we pay no attention to its voice.--Annie Amelia Mayo.



# Funeral Service

BY CAPT. NATHAN DAVIS

Acting Chaplain of the Veterans' Home of California.

NOTE.—A funeral service is certainly not the kind of material that we would ordinarily select for publication in this magazine, but this has been sent to us for publication and we find in it so much of truth and value that we offer this portion of it to our readers. The whole Christian world has lost sight of the fact that Jesus came to show the world how to overcome the power of death and to live forever. And the fact that death can be overcome and man live forever is the foundation thought in the teachings of Jesus.—Editor.

✠✠✠✠✠✠ ON the early history of our race death was  
✠✠✠✠✠✠ established as the wages of sin, and the  
✠✠✠✠✠✠ I thought of physical death has become so  
✠✠✠✠✠✠ deeply wrought into the subconscious  
✠✠✠✠✠✠ life of the race, that notwithstanding  
✠✠✠✠✠✠ Jesus Christ was manifest to bring to  
light life and immortality thru his gospel, yet all men  
are prone to disbelieve his teaching upon this question.  
“I am the resurrection, and the life; he that believeth  
in me, tho he were dead, yet shall he live: and whosoever  
liveth and believeth in me shall never die.” This was  
the language of the Master on the occasion of one of his  
most notable miracles, and the Scriptures are frequently  
interspersed with expressions like this. Pertinent to this  
subject, Peter declared that the time is come that judg-  
ment must begin at the house of God, and that every  
man who has a well-grounded hope of immortality will  
proceed at once to purify and to cleanse his physical being  
by the washing of regeneration and the renewing of the  
Holy Spirit; thus making it a fit temple for the indwelling

of God—Father, Son and Holy Spirit. This is the redemptive work which emancipates you from the bondage of corruption. When this is accomplished a man has but to present himself at the judgment seat of Christ for the final test, and if accounted worthy he will be past out of death into life, and declared to be sinless, sickless, and deathless. See John v. 24.

If you have an evil heart of unbelief you can not or will not believe these things; but God so loved the world that he gave his Son to demonstrate to the world the possibilities of his grace by submitting himself to be crucified and laid away in the tomb; and then by the power acquired by his life of overcoming he demonstrates his triumph over the world, the flesh, and the devil, and then over death, hell, and the grave. He then comes forth victor over all foes.

We have a law on the Federal Statutes called "The Pure Food and Drug Law," which makes it unlawful to vend any article of food or medicine which is not absolutely pure and true to name; but Doctors of Divinity have for several hundred years been vending a spurious brand of regeneration, which is very far short of the article first introduced by Jesus Christ, the author of regeneration, or spiritual birth. Bishops and Doctors of Divinity have declared regeneration, or spiritual birth, to be nothing more or less than "conversion;" that all who are converted are born of the Spirit—born of God. This is very far from what God's Word teaches.

Every tree is known by the fruit it bears. If the offspring of God can die, then we may expect to wake up some morning and find that God is dead. A certain great theologian did affirm that God was dead for three days, and many people were silly enough to believe him.

These remarks can not benefit our fallen comrade. but to you, who hear my voice, let me say, "Awake thou that



sleepest, arise from the dead," and Jesus Christ will give you light upon the pathway of life. Obey the law of Spirit-life as Jesus did and you will be sinless, sickless, and deathless. Had the princes of this world known this they would not have crucified the sinless one.

This tabernacle, which is of the earth earthy, until it is renewed by the process of regeneration, can not inherit the kingdom of God, neither can it be the temple of the living God, for in Christ Jesus that which is of the earth earthy availeth nothing; but there must be a new creation, made new by the washing of regeneration, which is your part of the work, and the renewing of the Holy Ghost, which is God's part of the work. This body must be dissolved and rebuilt by the process of regeneration. The regenerated body thus built becomes the temple of the living God, passes the Judgment, and can not die; but the body which is born of the flesh must be changed. This changing is a daily dying. That portion of the body which dissolves to-day, dies to-day, but this manner of death requires no funerals. We build new bodies very rapidly. Not long since it was believed to take seven years to complete the process. If you proceed in conformity with the law of sin, sickness, and death you will still be under the bondage of corruption, and will have to draw the wages of sin, which is death; but if you proceed in conformity with the law of Spirit-life, you will be quickly emancipated from the bondage of corruption; then you may present your bodies as living sacrifices to God, which is your reasonable service, because of the body's spirit-birth. But the body which was born of the flesh is dying and can not be offered as a living sacrifice.

"Blessed are the dead that die in the Lord"—how often have we heard the hireling shepherd read this Scripture on funeral occasions, and pervert its meaning. It has no reference whatever to the demise of this physical

body, but rather the reverse. No man who has died in the Lord CAN die a physical death. Every man who has died unto sin, namely, who has crucified the flesh, and is living in the Spirit, is made free from the law of sin, sickness, and death, and can not die a natural death. If we have died to sin, then indeed we are dead in the Lord. We have great need to be clothed upon with our regenerated body, for if death robs us of our physical body, it would be a very embarrassing situation to be called to the judgment seat of Christ and find that we were walking naked, or unclothed by either our terrestrial or celestial robes.

When Jesus was here among men there were many tribunals made up of men of much erudition and learning in man's wisdom, and they were often astonished at the doctrines of Jesus. Nicodemus a master in Israel—knew absolutely nothing of the ripened fruit of the Spirit, and many who had the first-fruits of the Spirit groaned within themselves, waiting for the adoption into God's family, which could not be attained without redemption of the body. Many have anxiously enquired how to reach this greatest of all human attainments, and there are few who have really solved the problem. The period of gestation is much longer than is generally supposed. In Gal. vi. 7, 8, find the answer.

It is declared to be glorious to die for one's country, but how much more glorious resolutely to live in perfect obedience to the perfect law of liberty, which being wrought into the hearts and minds of men, they will of their own volition, without autocratic control, make our country an integral part of the kingdom of our Lord and Savior, Jesus Christ, in which absolute equity and justice shall prevail. This will be a Golden Age.



# Man and the Universe

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

MAN is himself a symbol and type of the universe. The worlds in the infinite abyss of heaven are in all respects similar to the cells in the human body. And just what the spiritual ego is to the physical man, is God to the manifest universe—its spirit indwelling and pervading it. By the study of our own mind, therefore, we can best understand the Universal Mind, which pervades the universe, just as our minds pervade our bodies. This thought will enable us to understand one of the deepest and

MOST UNFATHOMABLE MYSTERIES that has ever exercised the reasoning powers of man. For looking at the universe we see that it must be pervaded by One Mind, because of the order which is everywhere manifest. But turning our eyes toward the internal order and government of the orb on which we dwell, we observe disorder, dissolution, death and decay, everywhere manifest. The Bible shows this to be the outcome of the carnal mind in man, which we are told is "enmity against God," and that "the mind of the flesh is DEATH," but "the mind of the Spirit is LIFE and peace." So that the mind of the natural man is not one integral whole, but is the battle-ground of one part of his being against the other.

Now the world-corollary is this, that what the carnal mind is in man, "Satan and his angels" are to the uni-

verse. And just as the carnal mind is "enmity against God" so is he the "Satan" (Heb., adversary) of God. As the carnal mind is death, so is he said to have HAD the power of death,\* or "HAD authority over death." What, therefore, the carnal mind is to the being of man, that Satan is to the Being of God. For Satan is the prince of this world,

#### THE GOD OF THIS AGE

and the "prince of the powers of the air." And as the whole universe is in God, in the Universal Mind, and the world over which Satan rules is in the universe, Satan must be to the universe, what the carnal mind is to man;

#### THE ENEMY WITHIN,

which Jesus came to cast out and to destroy, or to bring to nought.\* Now He has dealt with both alike, for our "old man [carnal mind] was crucified with Jesus, that the body of sin might be destroyed," and by the suffering of death he has brought to nought him that HAD the authority over death; and having ousted the usurper, he himself has taken possession of

#### THE KEYS OF DEATH AND OF HADES.

He openeth and no one shutteth; "For just as the Father awakens the dead and gives them life so the Son gives life to whom he wills."† He has entered into the

#### HOUSE OF THE STRONG,

and having bound the Strong One, has spoiled his goods. But why, then, has Satan any power left? Because his time is not yet come. He has still a great part to play in the Drama, before he is utterly and finally "cast down." He is deposed and has now no power except that which is given him, by men who rebel against God, for he is said to be "the spirit that now energizes the sons of disobedience,"‡ just as God is said to energize his obedient

\*Heb. ii. 14. †Rom. vi. 6; Coll. ii. 11; John v. 21. ‡Eph. i. 2.

children: "It is God himself who creates in you the DESIRE to do his gracious will, and also brings about the accomplishment of the desire."\* The power of Satan would utterly cease NOW if all men were on the side of God. He has no power to work on earth except by means of his WILLING subjects; that is, all those who rebel against God, the Governor of the universe. So that any slave of Satan's may go free from sin and sickness and death, for "whosoever shall call upon the name of the LORD shall be saved," and shall know the truth and the truth shall make them free.

The dominion which is exercised by "Satan and his angels," has already been given to man: "For it is not to angels that God has assigned the sovereignty of the inhabited earth to come, but to the race that has been made for a little while inferior to the angels, thru Jesus, who as the first-born of an entire, new creation is already wearing a crown of glory and honor," for "God proposes thru him to

#### RECONCILE THE UNIVERSE

to himself:"† "Restoring the whole creation to find its one head in Christ; yes, things in the heavens and things on earth;"‡ "For Christ is the visible representative of the invisible God, the First-born and Lord of all creation;" "For in Him was created the universe, of things in the heavens and upon the earth, visible and invisible."

But He does nothing apart from the members of His Body, who are joint-heirs, and joint partakers with Him. For "God has put all things under His feet, and has appointed Him universal and supreme Head of the *ekklesia*,

#### WHICH IS HIS BODY,

the completeness§ of Him who everywhere fills the universe with Himself."||

\*Phil. ii. 13. †Coll. i. 20. ‡Eph. i. 10.

§ *pleroma* = completement.

||Eph. i. 23.

# The New and the True

BY ASAPH.

"THEREFORE if any man be in Christ, he is a new creature: old things are past away; behold, all things are become new" (II Cor. v 17).

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HEN man establishes a relation with the spiritual powers, he at once becomes subject to certain rules of conduct, which he must keep in order to be sustained and protected in the sphere of his service. This law is exemplified even in the world among the children of men, for one who works for some individual or a corporation is bound to observe certain rules and regulations in order to keep one's place, and to receive compensation for time and labor. Considered from a spiritual point of view man's true reason in being is to unite the invisible world of truth, goodness, love, order, harmony, and immortality with his individual and social life among the ever-changing phenomena of earth. This he can not accomplish so long as he remains attached to the love of self, which leads to sensuous gratification, and to the acquisition and accumulation of material things, to acquire which causes him only too often to descend into fraud, theft, and deception. And as the command, "Increase and multiply," rules the present race of man, his individual and social state is one of anarchy, confusion, and that distress which periodically destroys men, nations, and races. Man is in combat with his fellow man as well as in a struggle with nature, and this because each individual is in search of personal



pleasure, and desires to possess the so-called good things of earth. Seeing this state and condition of man the prophet was caused to say, "There is no peace to the wicked." Generation effectually closes the eyes of the ego to the laws of heaven, which is governed by an altruistic system of life very little understood upon earth.

In reading the Scriptures we observe that no sooner had man fallen from his high station than there were presented for his consideration means and ways of returning to that world of truth and endless being from which he departed and which is his inheritance by virtue of being a son of God. All he had to do was to enter into an agreement—also called a covenant—with the Creator, and following a well prescribed course of life, reach the goal of existence or immortality in form and function. There were men upon the earth before the reputed fall of man. These did not possess a history, for their life was purely a physical existence. They subsisted upon food for which they did not labor, supplied in abundance by Mother Nature in a climate of wonderful salubrity. They did not have what is now considered shame, for all their thoughts, desires, and actions were governed from a higher Source thru intuition. Now, as has been stated so often, man's existence is for the purpose of regeneration or transformation from a physical and psychic self into a spiritual being merged into a larger Body than his own and functioning as One Man. To do this he establishes, thru the Covenant, a relation with God, and learns to control his innate forces and to use them for the establishing of order, harmony, health, and peace in himself, and thereby becomes a disseminator, or, as the Greeks would say, a torch bearer of that light which leads to heaven. "And I saw a new heaven, and a new earth; for the first heaven and the first earth were passed away, and there was no more sea." Spiritual being is love

universal, while egotism is love of the individual self; yet love universal, its laws and consequences, can operate only where they are obeyed, consequently love of self is ruled by time and separateness always ending in death, while spiritual life, merging into unity of the many in one, is governed by immortality and use.

By overcoming the false ego, man advances to the next higher or spiritual plane in life, and the creative power, strong and full of vigor, is no longer dissipated but turned to spiritual, constructive uses; thus his ideas become his spiritual children assisting others to reach the light of day. While what we have said is very plain to advanced thinkers it must not be forgotten that its practical acceptance will appeal only to the few advanced souls who at this age have taken up in earnest the regeneration of their nature upon physical grounds; and unless man is prepared to die on the cross, he will not be able to merge his individuality into a larger Body of people functioning as One Man, which when born or organized in the outer world will constitute the kingdom of God on earth.

The Esoteric student must not be led astray from the course of self-purification and the overcoming of the psychic self by the many erroneous speculations as to the Lord's advent, supposedly to occur when the unregenerate Jew shall again reside in Jerusalem; or when some Indian fakir is to proclaim himself as the Avatar of the New Age; or when some great ecclesiastical hierarchy is going to announce itself as the gate to heaven. "Behold, I have told you before, Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be."

"For wheresoever the carcass is, there will the eagles be gathered together." In these words the Master mystically

speaks of the Body of his second advent, or people functioning as One Man as the carcass, while the regenerate individual he calls an eagle, which as a type of pure spirit supplants the reign of the scorpion over the sex. God's kingdom is patterned after a perfect man in whom every cell, represented by the individual in a larger Body, is perfectly obedient to the rule of the soul which is at one with God. Such an organization will exist upon altruistic foundations, and will be accessible only to those who have utterly died to the love of the self, and who will give their undivided attention to the study of those spiritual laws by which immortality and endless consciousness in being is to remain permanently upon earth; and will supplant by degrees the disorder, misery, want, and death now reigning among the children of men. Unity can never dwell where men exist and live for the individual self, for solidarity is founded on oneness of Spirit, realized only where every member of the social organization ceases from sexual and other perversion and develops his gifts not for his pleasure and profit but for the good of all. Thus love becomes permanent and social instead of temporal and local, transmuting the selfish individuality to godhood; and transforming the personal self from the low, base, serpentine thing, crawling on its belly and feeding upon dust, to the majestic creature of God; its attitude, uprightness; its radiation, beauty; its movements, harmony; its existence, use; its aspect peace, intelligence and divinity.

When we look upon the race of man to-day we realize that it is in the throes of self-destruction, due to the very system which has builded up empires, states, and republics, in all of which the greed of man is now bringing forth its legitimate consequences. In this chaos, which no human agency can unravel, there exists, however, that spiritual seed or nucleus of righteousness, which is to bring

forth and establish peace and good will, and be the pattern to the nations of the earth. This new nation will not be founded upon violence and a competitive system, but on altruism of the kind that truly loves its neighbor as itself.

"Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the nations shall come to thy light, and kings to the brightness of thy rising."



THINK. — "ISRAEL does not know, my people do not consider," was the cry of the Spirit of God thru the mouth of the prophet. The difference between a man and an animal is that the man has the capacity to think. And it is because the people do not think and ponder and carefully consider the important questions of life that there is so little knowledge among men regarding spiritual things. It is written, "Then they that feared YAHVEH spake often one to another [of the things of God, and of his laws], and YAHVEH hearkened and heard, and a book of remembrance was written before him, for them that feared YAHVEH and that thought upon his name." Therefore, we would say to you to whom the truths of the Spirit are of any value, Think! Think! and ponder these things, in order to learn and to understand, lest it be said of you that you are only animals: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts. . . . So that a man hath no pre-eminence above a beast. . . . Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (Eccl. iii. 18-20).

## The Fruits of Overcoming

BY ANNIE AMELIA MAYO

W HAT manner of man is this, that even the winds and the sea obey him!" What manner of man is this, that when he was reviled, he reviled not again! What manner of man is this, that could pray to the Father and twelve legions of angels would be sent to his aid! What manner of man is this, that while suffering the agonies of the cross, he prayed, Father, forgive them! What manner of man is this high priest, that was in all points tempted like as we are, yet without sin!

Who can say, "Nothing now can move me to jealousy, fear, hate, revenge, despair, or worry. I have been tempted in all these points, yet I have not sinned, I have not yielded"?

One says, "No, I have not gotten rid of all these evils in myself, but I am trusting in Christ to deliver me from them. These evils belong to earth, and when I die I shall leave them, and live in eternal bliss where these things of earth can not enter."

Friend, where did the Christ rid himself of these weaknesses of the flesh? Was it not while living in the flesh? He took on him the seed of Abraham that he might lead many souls unto righteousness. How could he, in the Spirit-World, dwelling in the bosom of the Father, be tempted in all points, as we are? Our school is in

these earthly tabernacles. In these tabernacles we *must* overcome, we have no other place.

Well might his disciples exclaim, "What manner of man is this, that even the winds and the waves obey him!" He had learned to subdue the evils in himself, a much greater task than subduing those outside of him. Many are engaged in fighting evils outside of themselves, because it is much easier and pleasanter work than fighting evils in their own nature. The Christ overcame this world—overcame the power of natural forces and the power of the earth-bound spirits to influence or to control him; therefore, he could cast the evil out of others. To the stricken soul he could say, "Peace, be still;" to the tempest he could say, "Peace, be still," because he had peace in his own soul, acquired only in one way—by overcoming the world. No soul can call down peace on another soul, who has it not in his own bosom. If he has it not, he will only call, "Peace! Peace!" where there is no peace.

If we are to grow into the likeness of the Father as did the Christ, we must be able to say as he did, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." This is the manner of man, or woman, we must grow into, this is the manner of man we shall grow into when we have overcome the world.



"How wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."



# The Seven Creative Principles

Part I.\*

BY H. E. BUTLER

(Reprinted from "The Esoteric" of July, 1896.)

THE NAME YAHVEH (יהוה).†

THE number seven is usually considered a number of chance, and in the general thought it bears no more relation to creation than any other number; but the angel, in his revelation to John on the Isle of Patmos, referred to the seven spirits of God sent forth into all the earth. We have been taught from childhood to say that God is our Father—with the thought, however, of his being the Creator; and the same authority that gives us to know that he is our Creator, also causes us to believe that he is the Creator of all things.

The angel spoke of the seven Spirits of God, and the question naturally arises, Why seven? Why not nine or twelve or any other number? Did not the designation of this particular number arise from the profound knowledge of one who dwells in the presence of the Infinite, from the ability to see that there are, as it were, seven rays of life and light proceeding from the fountain of God's own mind, and entering into and giving life, energy, and con-

\*In connection with this article, read in "The Goal of Life, or Science and Revelation," the chapters entitled "The Great Name, YAHVEH," and "The Manifestation of YAHVEH."—Editor.

†Hebrew letters read from right to left—יהוה = YAHVEH.—Ed.

sequent action to all things in the physical world? This would justify the words, "Sent forth into all the earth." Now, if there are seven fountains, or principles, ruling the earth, then the individual who clearly understands these principles and embodies them in his own organism, must have reached the highest ultimate possible for man in the physical form, until another or other principles are sent forth into the earth.

If these seven principles are caused to work together harmoniously for the purpose of bringing about one grand result and ultimate to all things in which they operate, then it follows that there must be inherent in each, a mind-principle which governs and guides them all. This principle can be none other than the one which controls the mind of the Creator, and the one which was given to Moses as the Name of God.

Every student of the Bible knows that a Biblical name is not merely a cognomen of an individual, but the expression of embodied principles; and that God gave to Moses the great name of four letters, would seem to indicate that there was an intent to show, at least, a harmony between the four rivers that went out of Eden and these four letters, the name being of Him who, we are told, planted the garden and put the man into it to dress and to keep it. There is a reason for symbolic prophecy using rivers as a symbol of the tide of human life, onflowing thru the ages; and He who took a name and gave it to his people was the Source and Fountainhead of these four rivers. In these two suggestions alone may be found the truth of our early teachings that we are the sons of God.

From the fact that we are told by the same authority, the Bible, that God created the world by a word, we are forced to conclude that the four rivers of life proceed from and originate in that unknowable principle of nature that we call mind—the mind of God; for surely a

word is a thought formed by the intellect and sent forth by that dominant principle of mind which we call the will. The will, even of man, is similar to God in that we may understand some things, or even many things, about it, but can never comprehend it.

We find, however, in this little circle of thought, the epitome of everything in the Bible, from the first of Genesis to the last of Revelation; for in these four letters, separately considered and relatively constructed, is expressed the purpose of God in creation. The first letter of the Great Name is in the form of the right hand in the attitude of pointing upward—it expresses the idea of power, guidance, intelligence. The second letter, in its signification, expresses the result of the attention having been attracted to the thing pointed at, that is, an exclamation, ho! see! Its form is that of a garden gate. Thus the form of the letter is that of a garden gate, and its signification is an exclamation of surprise, joy, discovery of the way, the gate, into the garden of God; and the right hand expresses that kind of power and knowledge which leads to this garden.

Our attention is here called to Eden, where God made the man and the woman and placed them in the garden to dress it and keep it. But they sinned, and, consequently, were driven out from the presence of the Lord, and since that time have wandered in darkness upon the earth. According to Biblical history, 2514 years after this ejection from Eden, God gave this wonderful name to Moses, and said of it, "This is my name forever, and this is my memorial unto all generations" (Ex. iii. 15).

We have observed that the first two letters of the great name embody a symbolism to lead man back to Eden. In the third letter of the four, we imagine we see a promise like that given by the angel to John in the words, "They shall go no more out," for the form of the letter is that

of a hook or nail, the common means used by the Israelites in that day for making a thing secure. As if God saw that man did not comprehend the fulness of the promise embodied in his name, he said by the prophet—seemingly to make comment on this letter—"I will fasten him as a nail in a sure place." This "place" is indicated and emphasized by repeating the second letter, "Hea," at the close of the name. The import of this letter was exprest by the angel to John in the words, "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."

We find embodied in that simple Name, the subject matter of all the law, of all concerning that of which the prophets prophesied, and of all the teachings of the Christ, who himself was the embodiment and the fulness of the expression of that Name, and who said in that memorable prayer, "I have manifested unto them thy name, and they have known that thou hast sent me." Thus we see in the epitome, or, shall we not rather say, in the elaboration of the name, first, from the fact that God gave it to us, that it must be of great and vital importance; secondly, in its construction it brings to us the promise of power, knowledge, and understanding, which will unmistakably point the way, show to us, the gate leading into the garden of God, the Paradise, the Holy City, within whose walls our security is guaranteed by the nail that fastens in the sure place within the garden of delights.

That word, the name "YAHVEH," is defined as "[I] or he will be what he wills to be." As the will of the individual is the ultimate conclusion, decision, purpose of the mind, so this name of God is the will of God, which rules over and acts thru the seven creative principles as controller and director. Prof. McWharter some years ago

wrote and published a work entitled "Yahveh Christ," which is devoted to showing that Jesus was the "Word," and the expression of the name of God. A historian says that the Jews accused Jesus of getting into the Holy of Holies and obtaining therefrom the great name of God, thru which he gained his great power. Thus the materialistic Jew confest that he, Jesus, was the expression of that Great Name.

In order to make this point clear, it becomes necessary to take a bird's-eye view of the object and method of creation, as given us by the Bible. As God declares the end from the beginning, the first account we have of the existence of man is that of his having been placed in the Garden of Eden, his transgression of the divine commandment, his ejection from the garden, his wanderings thru the earth, down to the last prophet, John. During all this period we find that, at frequent intervals, God gave revelations of his will to his people; that he maintained constant control over them by revealing the fact that if they obeyed his word, all would be well with them, they would be prospered, mentally, spiritually and physically, and if they disobeyed, calamities would overtake them—distress, poverty and servitude would follow. Thus he not only manifested the fact that he had a purpose in the creation of man, but also manifested an undeviating will to bring them to the ultimate which he had designed for them; thus demonstrating that *He will be what He wills to be*, and that man can not thwart or change that will. What He wills to be is express many times—yes, thousands of times—by the prophets, thru whom he said, "I will be your God [power]."

John said to the Jews, who, regardless of their part of the contract—obedience—trusted in the promises of God to their father, "Say not within yourselves, We have

Abraham to our father; for, verily I say unto you, God is able of these stones to raise up children unto Abraham." He herein exprest two important facts; first, that God was able and certainly would fulfil his promises; secondly, that he would punish disobedience, destroy the wicked, and yet that he would have an obedient, faithful people. Therefore, when his people take his name, they must necessarily take with it his "everlasting covenant," the conditions of which are absolute obedience and conformity to his will and purpose. This purpose, we have seen, was first exprest in his name, was elaborated thruout the Scriptures, and was summed up by the declaration of the angel at the advent of Christ, in which he said, "Call his name Jesus, for he shall save his people from their sins." The ultimate accomplishment of this purpose, which was revealed to John on Patmos, is recorded in the book of Revelation.

In order that the mind of God's covenant people may move in harmony with his purpose and cease from the transgression of his laws, they must dedicate their lives without any reserve whatever, having but one desire, namely, to know and do the will of God. To know the will is to have an understanding of his purpose in creation, his methods of carrying that purpose forward—which is the prerequisite for being led to the ultimates in that design—and a willingness to sacrifice every hope, desire, aspiration, and pleasure, in order to become an instrument, a co-worker, with God and his holy angels in establishing divine order, His kingdom on earth, thus saving mankind from their sins.

There are many who take up the Esoteric thought with the hope of personal gain, of obtaining superior powers. The love of power has for many generations been so fostered in the race, thru the struggle for existence in the world, and the desire to dominate over his fellows has

become so deep-seated in the breast of man, that it is difficult for the human mind to discern therein the root of all evil—selfishness. We perceive in the teachings of Christ, and also in divine order (the laws of nature), that the slightest particle of selfishness becomes a principle of separateness, which not only separates the individual from the rest of humanity, but from God and his purpose.

His purpose was revealed by the New Testament writers as the organizing of a Body of Humanity whose individual members should be as the organs of one man, wherein the dominant mental quality is to give all its life, energy, and loves to the service of the Body. In the physical body, if an organ, thru suggestion or some abuse of habit, gets in any degree out of harmony with the rest of the body, struggle, fever, inflammation, disease is the result. Therefore, in the building of this new Body of Christ ("a body hast thou prepared me"), every member must absolutely surrender his own will to the will of God, whose life and mind become the life and the controller of the Body. From this we think it becomes plain to every intelligent thinker that the surrender to the will of God must be perfect, and that there must be a loving desire to serve the Body that is being prepared as a temple of the living God—the God of life. Thus, in taking the name of God, we become a joint creator, organizer, of this Holy Body, which is to be the king and priest unto God, and reign on the earth.

From the foregoing we may get a slight glimpse of the nature and import of the wondrous name on the title page of "The Seven Creative Principles." But we must not, like the ordinary magic-hunter, confound these seven principles or spirits of God, that are sent forth into all the earth, with the Holy Spirit. The word "holy" means apart from, set apart; in other words, not confined in

matter in its work of creation. We have set forth in the seven-pointed star the fact that the seven colors of the spectrum are the expression of the seven creative principles. This does not include white, which is above all color and expresses to our mind the idea of the Holy Spirit, without which the creative principles could not exist as a factor in creation, any more than color can exist without light. The seven creative principles rule in all life and thought upon the planet, and, as they are creative in their purpose, they become the serving principles of the mind and will of the Holy Spirit, which, as the light, fills all things.

Our physical organism, and our mentality arising from the senses thereof, are dependent upon these seven principles for their existence; but before the soul of man can, in the true and superior sense, become the son of God, he must overcome and subordinate these seven creative forces to his own will and purpose, and cause them to serve his purpose, even as now they serve the purpose of God. This can only be properly accomplished by taking the name of God, his covenant, and conquering generation, which is symbolized by the serpent in the center of the seven-pointed star; for this serpent, or psychic power, is the power of the mundane, which binds the soul of man, not only to the earth, but in the earth, and subordinates it to the controlling power of these principles.

The man or the woman who would thus take control must so perfectly ally himself or herself to YAHVEH, the Holy Spirit, by so elevating his desires, hopes, and aspirations above all things mundane as to enable him to inspire, draw in, and begin to live from the life and the mind-power of the Holy Spirit. This life and mind will give such power to the soul and light to the intelligence, that the individual will be able, as He is able, thru the



superior power of the Holy Spirit, to take control of the creative forces in nature.

But it must be remembered that this can not be done as long as there exists in us the least resistance to the perfect domination by the mind and will of God, or, in other words, any will or desire of our own which is not in perfect consonance with the name of God; neither is there power in the seven creative principles combined sufficient to take control of them, any more than a stream can rise above its fountain.

Altho, in order to gain this control, we yield up our will, hopes, desires, and everything to God, yet it must not be understood that we cease to labor and strive, not only to conform our lives to the requirements of the plan, purpose, the will, about which we have been talking, but to bring the greatest vigilance and the most untiring effort to the work of subduing and controlling our lives, and of becoming co-workers with God and the angels in the lines marked out to us by the guiding intelligence. So that, while to some it would appear that we hold a perfectly negative attitude, yet we rather hold a receptive condition toward God—toward God the Holy Spirit alone; but, in all other respects, a most positive and active attitude—mentally and physically—must be maintained almost day and night continuously, without which we can not hope to obtain the power from God over the creative forces of nature, or, in other words, obtain the dominion.

It is true that the seeker after magic may obtain many wonderful powers thru the development of will, by conformity to the course of these seven principles, and, shall we not say, by alliance of the mental and physical organism to the psychic or serpent nature; but the ultimate and perfect control of all these principles can be accomplished only thru embodying in ourselves the same Spirit that now rules over and governs them.

The first letter of the great name of God was a symbol of deliverance to Israel when it was given to Moses for that purpose; it began the covenant that God made with Israel in the wilderness; it also embodied the promise of the Almighty Maker of the heavens and the earth to be the God of all those who take hold on his covenant; and it is our hope and surety that it is his desire and pleasure to impart to his people sufficient of his undeviating and unchangeable will to enable them to take control of the seven creative primates and to carry them to greater ultimates, and to guide and utilize all the forces of nature for the purpose of reaching all that was intended to be exprest in that wonderful name, YAH-VEH. We can, therefore, place absolute, unwavering confidence in God, that if we take the name, obey the covenant, and live the life, no matter what comes, no matter what enemies may rise against us, what needs may stare us in the face, or what mountains of natural powers we may have to overcome, that Hebrew letter, "Yud," stands as an immortal promise that he will be our power, and will supply all our needs. Abraham believed God, and it was accounted to him for righteousness, and so will it be to us. Then let us believe God, rest in his covenant, and all things will work together for our good. Peace be with you.

(To be continued)



## "Certainly I Will Be With Thee"

BY FLORENCE A. COOKE, (Natal, S. Africa.)

If He should call thee now  
To sojourn in a land afar from home,  
He will be with thee—ask not feebly, "How?"  
His is each spot where Duty bids thee roam.

Let not the ease of Egypt, or its wealth,  
 Tempt thee to settle on a lower plane.  
 Thine is the Promised Land, blessing, and health.  
 His presence shall go with thee and remain.

With thee in all thou doest—even thy foes  
 Shall see His strength sustain thee in the way.  
 Surely the Lord is in this place; He knows  
 What destiny makes thee in deserts stray.

Thou freedom, home, and honor, all be snatched  
 Because of thy integrity. He stands  
 Beside thee in captivity—o'ermatched  
 In Him thy captors—thou art lord of lands.

Tempted and yet unfallen; still His grace  
 Aids thee to rule—to call His people hence;  
 As fiery vanguard leads from place to place,  
 As cloudy rearguard ever their defense.

Only rebel not; nought there is to fear,  
 Tho giants barriers against thee make.  
 Removed is their defense. His promise hear  
 To thee—"I will not fail thee, or forsake!"

Before thy Captain fenced cities fall.  
 They that contend with thee become as nought.  
 No waters overflow thee, and no fire  
 Is thy destruction. This thy God has wrought.

Corrected, but in mercy; no full end  
 Shall trial make of thee. Thou shalt return  
 To that perfection where thy efforts tend;  
 Unto that Eden for which prophets yearn.

What can man do if He be on thy side?  
 Should tortures or imprisonment await  
 His witnesses, with each He doth abide,  
 Saying, "Fear not!—even here is Heaven's gate."

With Him is our reward—and God Himself  
 Shall be with us each tear to wipe away.  
 In Him we overcome, in Him to live  
 In deathless glory and Eternal Day.



## Right and Wrong

BY ENOCH PENN

WE are sure that when one turns the mind to the careful consideration of the subject of right and wrong, to try to perceive what is right and what is wrong, and to learn why right is right and wrong is wrong, that one will finally reach the conclusion that all wrong is occasioned by going to too great an extreme of action in some direction. This means that the will to do is stronger than the mind has the knowledge and the wisdom properly to direct. The difference between right and wrong doing as a principle, may be illustrated by the workings of nature: Men build a steam engine and boiler, and the power obtained thru that means is good, because it accomplishes the desired results; it does so because the power is controlled and properly directed. But if the pressure of the steam becomes too great the boiler bursts and spreads destruction. Why is this?—It is because the power is greater than is properly controlled. It is even the same as when one's will breaks forth in rage and fury to accomplish its own purpose. And if we will follow every evil back to its source we are sure that the conclusion can legitimately be reached, in every case, that evil has its inception in misdirected energy.

Even what may be termed the sense of order as applied to methods of action may become an evil, if the mind is unable to perceive when the accepted method of proce-

ture does not bring the desired results, and still persists in following that method of action simply because it is the commonly accepted method. When man's rules or methods do not bring the desired results when applied, then the right thing to do is to change the rule or method. While all this is simple, common sense, and while every one will say, "Yes, of course, every one knows that," yet the difficulty is for one to apply that understanding.

The great difficulty in teaching such things lies in the different styles of mind. While one wastes both time and energy thru too great persistence in following certain methods of action without gaining results because of too great regard for established rule and method, another has too little regard for rule, and will be apt to think that the careful observation and adherence to rule and method is all wrong. Here again comes into play the fatal mistake of going to too great an extreme in any direction and thereby making an evil out of that which is in itself good.

We remember reading years ago of a young man who entered the glass manufacturing business. Being new at the business he was not bound by the long established methods of glass-making, and not being so bound he was able in this instance more clearly to measure the value of new methods. As a result, having the opportunity, he instituted certain new methods of operation that immediately produced far better results than had been attained. This was a case where a disregard for established methods brought good results. The reason it brought good results was that tho the old method was good, yet the new one he planned was better. And that meant that in that particular he had mind enough to more properly guide the will, or the powers at his command, for the accomplishment of the desired purpose. For this reason we may very properly accept that the great evil to be avoided by

any one is that of a will stronger than the mind is able to direct properly.

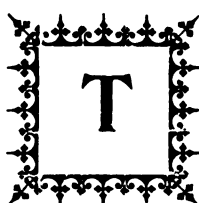
The accomplishing of results, or, in other words, the attaining of success, is necessarily always because of application in harmony with natural law. But man's rules and methods are not always absolutely correct, for the reason that they may not be adjustable to all similar or nearly similar cases. We may say that a man can not be wrong in seeking any end in following a course in harmony with natural law, for one can not follow natural law too carefully. These things simply show us that man with his limited knowledge can easily make regard for rule and method an evil, just as one can make the disregard for rule and method an evil.

If in the effort to attain to the regeneration it is perceived that there is not the advance being made that should be made, then the proper thing to do is to watch carefully in order to perceive if the methods used are correct, or, if correct, if they are being properly applied. There is something very wrong if one goes on year after year without any apparent advance being made toward a full regeneration; if there is no increase in knowledge, no fuller understanding, in fact, no development toward that Godlikeness toward which all should develop—if there is in the inner consciousness the feeling that there is not an advancement, it is time there is a careful consideration of all the methods and the direction of all the efforts. The attainment of the regeneration is a work so great, and the knowledge to be gained so much, that one should find little difficulty in perceiving if one is advancing or not.

When the mind is developed beyond the power of the will to execute, one becomes a dreamer. When the will is developed beyond the power of the mind to direct it properly, one becomes a destroyer.

# Be Yourself

BY PHEBE HART



HERE is one prominent and peculiar teaching of Jesus that we have not observed in any other religious system of thought. It is that other souls than his own live in a man's body. There are other souls than your own that live with you in your body. And tho this is the plain teaching of Jesus, yet we feel safe in saying that among every thousand profest Christians there is not more than one who believes it. But you yourself are the only one who has a right to actuate your body; for your body is your own, tho it is not you. If you would live the regenerate life it is essential that you learn to know yourself, so that you may know if it is you or some other soul that causes you to do the things you do.

The true man, or woman, is not this perverted human nature that usually manifests thru a man or a woman; the true man is the "word" of God—the Divine idea—that which the external man or woman is to become. We read that God made man "upright." The real you is quiet, just, kind, thoughtful, loving, and truly good—the real man or woman is perfect. And when one feels in that condition it is because the other souls, the interlopers, are for the time in abeyance. It is because man is this composite being that when accused of doing things that are wrong, the man offers a vehement denial, for in some dim way he feels that it was not he that acted.

One may sit quietly for a time and sense the real self, may sense the attributes of real goodness, for that self is in the image and likeness of God. Therefore, it is right for the true self to say, "I am spirit; I am perfect." But the external, animal nature can not say that. If one makes that statement from the external consciousness wholly it is untrue, for the external man is a composite being, a composite consciousness of self, plus the souls that live in his body. But when the real man says, "I am perfect; I am spirit," it is true. We become quiet, and silence the clamor of the senses, and we feel the condition of the real self with its goodness, its true manliness, its true womanliness. Then soon after we feel, or think and speak, or act from an impulse that is a very different nature; we do that which the real nature would not do. Why?—Because instead of being ourselves we permit one of those souls that infest the body to actuate the body while we, as it were, stand aside—we answer to the impulses of an evil soul. That evil thing is not us, but because we permit the evil to be accomplished thru our bodies as instruments we are responsible; just as much responsible as if under the persuasion of another person we committed some crime. The evils you do are not you, but because you permit your body and mind to be used to do them you must suffer the consequences of the actions. We must learn to observe our impulses and to act in accordance with those only that are of a nature that we can see are not wrong, and we must resist, and refuse to follow, the impulses that urge us to do wrong. Therefore, Jesus said, "Resist the devil and he will flee from you." And, again, it is written: "We wrestle not against flesh and blood."





## Briefs

BY GEMINI-TAURUS

**THE GIVERS.**—There are those who think, and some who say, "It seems to be my lot nearly always to have to *give*." The Lord Christ said, "Give, and it shall be given unto you." The law is that if we give for the benefit of others, then justice demands that those in the heavens give to us. If, then, we give wisely to help others we are not the losers thereby, for, because of Divine Justice, we shall receive according to our giving. But with some it is even as the Master said of certain who performed their good deeds in order to receive credit from men, "They have their reward."



**THE LULLABY.**—BECAUSE it is a law of mind that if one hears a statement of a truth and does not grasp the meaning and application, every time that statement is heard, if there is not an effort to grasp its meaning, the ability to do so grows less. And this condition is strengthened if the speaker or teacher does not himself understand the meaning of the statement made, and so puts little or no realization into the words. It is because the would-be teachers of spiritual things have so little knowledge and often great misconceptions of the truths of the Gospel, that when they attempt to teach the people they are not able to put realization of the truth into their statements. This makes it much more difficult for the people

who desire to do so to perceive the truths of the Gospel. The majority of the people do not ponder carefully the truths of the Gospel presented to them, therefore, they get but little meaning from them. For these reasons the people have been lulled to sleep spiritually, and the important truths of the Gospel of Christ do not reach their understanding. This was the underlying idea in the words of Jesus when he said that we should not put new wine into old bottles.



HASTE.—THRUOUT the Bible we find the thought of self-control—sometimes exprest by the word, “overcoming”—held very prominently to mind. And the thought of strenuous effort is held before the one who would follow the Master into the regeneration. We read, “He that believeth will not make haste.” To make speed is not necessarily to “make haste.” We find that if one must accomplish a certain piece of work in a given time it may be necessary to move faster and faster, in the effort to accomplish it. That is evidently the right thing to do. So that we must look further for the real meaning of the word “haste.” If in the attempt to accomplish something in a given time one moves faster and faster, perhaps after a while something is left undone which should have been done; in the hurry something was overlooked. Then, we can say that the body moved faster than the mind could properly direct it—as a result there was failure. Hence, we have the sayings: “Haste makes waste,” and “The more haste the less speed.” Here, then, we find the meaning of the word “haste.” We have a right to believe that God’s justice demands that if there is something one must do, there is sufficient time in which to do it. Therefore, while this thought gives no room for

idleness or for dawdling, yet we perceive that while we may need to push our work with energy, yet there should never be a speed beyond that in which the mind can fully control and properly direct the body. Therefore, never move faster than your mind can fully control your actions; but be sure to keep the mind alert.



## Editorial

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HIS is the first number of Volume XVIII., and we do hope and desire that the Spirit of God will stir the Esoteric people to greater diligence, to greater effort to attain the regeneration in order to prepare themselves for the time when God's people will be gathered together.

Truly "the harvest is great, and the laborers are few," but that need not discourage the faithful workers. To the faithful ones the question is not, When will He come?—When will the people be gathered?—Where will they be gathered? But the question is, Am I doing all that I can to further God's work in myself and in the world? There are those who say, "There is little that I can do," but to these we would reply that that little well done will fit them for greater tasks, for greater responsibilities, will fit them to become fellow-workers with those Holy Ones in the heavens who are guiding the destinies of all God's children. We would urge upon all to do that which you are able to do faithfully, and even tho others seem not to be benefited by your efforts as you would wish, yet do not be discouraged, for it is seldom that any of us are able to see the far-reaching results of our efforts. And, in any case, your efforts to help others

will train you to do and to accomplish in the Father's vineyard.

We wish to hold before the people the one great central idea of this work, which idea is the attaining of endless life, the overcoming of the power of death to destroy the body. The one great gift to man from God is LIFE! Eternal Life! life without sickness, sorrow, pain and death. And it is for us to lay hold of that life by means of the methods brought to our knowledge by the Lord Jesus and proved in his life; which methods are made so plain in the writings of Mr. Butler. And we can but desire that God will turn the hearts of the people toward himself, that they may seek and find that eternal life which he has in store for them.



LET any reformer arise among the people and so long as he will refrain from touching upon any really vital point, he will find friendship and approval wherever he may go or whatever he may teach. But let him first learn and then try to teach the people the vital essentials of a true Christian life and enemies will spring up as out of the invisible, and his way will be at best a laborious one. But we have faith in the laws of God, in the teachings of Jesus Christ, and in the methods that Mr. Butler has given for the guidance of the people, in order to bring them to a consciousness of God, that they may see his face and hear his voice and know his mind concerning them, and do his will; that they may be his people, and that he may be their God in deed and in truth.



IN the last few weeks we have received a number of letters from persons who object to our so persistently

holding before the readers of Bible Review the idea of sexual cleanness. There are apparently two principal reasons for this objection: one is, that being conscious of their own shortcoming in this particular they do not like to have anything said which holds that fact before their minds; like one who has an unclean disease and does not like to have it mentioned. The other class seems to be of those who have more or less fully accepted the truth of the conservation of the seed as a means to soul growth, but who, after making a feeble attempt to overcome, have indolently settled down into a life of inaction in that particular. Therefore, they are annoyed when the subject is brought to their notice.

There are several reasons why this subject of the conservation of the seed is held so prominently before the people, in Bible Review: the first one is the vital importance of it to those who seek the regeneration; and the second reason is that unless that vital fact is held continually before the attention of the people they will soon be persuaded to forget it. Also, there are with each issue new subscribers to Bible Review, and it is desirable that they should soon learn the vitally essential points of the life of regeneration. These reasons necessitate the continual repetition of the vital essentials of the regenerate life.

Bible Review, so far as we know, is the only periodical in the world to-day, that tries to keep before the minds of the people the essential truth of the conservation of the seed as a vitally important part of the regeneration. And for this reason "Bible Review" stands as a sentinel upon the walls of Zion and is like "the voice of one crying in the wilderness." It would "cry aloud and spare not, and show the people their transgressions and the house of Jacob their sins." "Bible Review" would "lift up a standard [of Godlike living] among the people," it would

“cast up a highway [to Zion] and gather out the stones [the obstructions and causes of stumbling]”, that the people may learn to walk in the way of life and come to a knowledge of our God.



### 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. May, 1922. |        |     |     |          |     |
| Body                                   | Enters | On  |     |          |     |
|                                        |        | day | h.  | m.       |     |
| ☾                                      | ☾      | 1   | 4   | 4 a. m.  |     |
| "                                      | ♊      | 3   | 8   | 57 a. m. |     |
| "                                      | ♋      | 5   | 0   | 11 p. m. |     |
| "                                      | ♌      | 7   | 2   | 14 p. m. |     |
| "                                      | ♍      | 9   | 3   | 53 p. m. |     |
| "                                      | ♎      | 11  | 6   | 25 p. m. |     |
| "                                      | ♏      | 13  | 11  | 19 p. m. |     |
| "                                      | ♐      | 16  | 7   | 38 a. m. |     |
| "                                      | ♑      | 18  | 7   | 13 p. m. |     |
| "                                      | ♒      | 21  | 7   | 5 a. m.  |     |
| "                                      | ♓      | 23  | 7   | 38 p. m. |     |
| "                                      | ♈      | 26  | 4   | 20 a. m. |     |
| "                                      | ♉      | 28  | 10  | 18 a. m. |     |
| "                                      | ♊      | 30  | 2   | 26 p. m. |     |
| ☼                                      | ♈      | 21  | 4   | 3 p. m.  |     |
| ♂                                      | ♈      | 6   | 7   | 40 a. m. |     |
| ♀                                      | ♏      | 1   | 2   | 2 p. m.  |     |
| "                                      | ♐      | 21  | 2   | 19 a. m. |     |
| ♂                                      | ♏      | 3   | 3   | 38 p. m. |     |
| "                                      | ♐      | 8   | 2   | 8 p. m.  |     |
| "                                      | ♑      | 14  | 4   | 20 a. m. |     |
| "                                      | ♒      | 20  | 11  | 25 a. m. |     |
| "                                      | ♓      | 29  | 11  | 0 a. m.  |     |
| On May 1st.                            |        |     |     |          |     |
| ♈                                      | is in  | ♒   | 16° | 2'       | 22" |
| ♉                                      | " "    | ♒   | 5   | 29       | 2   |
| ♊                                      | " "    | ♋   | 10  | 15       | 16  |

**Time of Cusp Transits.**  
**Washington, D. C., U. S. A. June, 1922.**

| Body | Enters | On<br>day | h. | m.       |
|------|--------|-----------|----|----------|
| ☾    | ♊      | 1         | 5  | 40 p. m. |
| "    | ♈      | 3         | 8  | 36 p. m. |
| "    | ♉      | 5         | 11 | 35 p. m. |
| "    | ♊      | 8         | 3  | 11 a. m. |
| "    | ♋      | 10        | 8  | 23 a. m. |
| "    | ♌      | 12        | 4  | 18 p. m. |
| "    | ♍      | 15        | 3  | 18 a. m. |
| "    | ♎      | 17        | 4  | 4 p. m.  |
| "    | ♏      | 20        | 4  | 0 a. m.  |
| "    | ♐      | 22        | 0  | 53 p. m. |
| "    | ♑      | 24        | 6  | 19 p. m. |
| "    | ♒      | 26        | 9  | 20 p. m. |
| "    | ♓      | 28        | 11 | 29 p. m. |

|   |   |    |    |          |
|---|---|----|----|----------|
| ☼ | ♈ | 22 | 0  | 19 a. m. |
| ♂ | ♈ | 30 | 0  | 58 a. m. |
| ♀ | ♉ | 7  | 1  | 29 p. m. |
| " | ♊ | 26 | 0  | 56 a. m. |
| ♁ | ♋ | 8  | 2  | 26 p. m. |
| " | ♌ | 19 | 11 | 18 a. m. |
| " | ♍ | 29 | 2  | 49 p. m. |

**On June 1st.**

|   |       |   |     |     |     |
|---|-------|---|-----|-----|-----|
| ♂ | is in | ♊ | 18° | 22' | 59" |
| ♂ | " "   | ♊ | 6   | 31  | 11  |
| ♂ | " "   | ♊ | 10  | 35  | 13  |



# BIBLE REVIEW

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VOL. XVIII

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No. 2

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## Bible Reviews

BY H. E. BUTLER

XIX.

(Reprinted from "The Esoteric" of Feb., 1892)

AND the LORD [YAHVEH] appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf, tender and good, and he gave it unto a young man; and he hasted to dress it. And he took

butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat" (Gen. xviii. 1-8).

It will be observed here, that instead of using the word "God" to represent the messengers that came to him, the word "Lord" is used. But in the first verse the word "LORD" being in capital letters signifies that it is the word "YAHVEH." In the other places where the same word is used, it is only begun with a capital, indicating that in the other instances this appellation is used in the same sense as the word "Lord" is now used in Great Britain.

The use of the word "YAHVEH" in the first verse is clearly indicative of the form of expression used by the Orientals, giving the idea that the messengers were only the mouthpieces of the sender, who in this case was YAHVEH—the God of the universe; while the word translated "Lord," expresses the idea of one to whom authority was deputed: Thus in another place he correctly called them the angels (or messengers) of God. Who these three men were, we are nowhere told, but the inevitable inference is that they were greater and wiser than Abraham.

In our consideration of the fourteenth chapter of Genesis we have seen that Melchizedek, King of Salem, was the head of a Grand Mystic Order brought down from the Golden Age of the world's history; and on account of its perfection with divine purpose and order, Abraham called Melchizedek "prince" (son) of the Most High God, knowing that there was an Order of men then existing (and who still exist in secret) who were in such perfect harmony with the divine mind and will, that they could receive messages direct from God. And they were the most willing messengers to Abraham on this most important occasion.

It was important, because God had prepared in Abraham and Sarah the best possible conditions that could exist in the thought at that stage of human development;

the prenatal conditions essential for laying the foundation of a great and mighty people; a prophecy which we now see fully realized in the English, the German, the French, the American, in fact, in the entire white race. For all these are the literal descendents of Abraham, as has been shown in the pamphlet by J. T. Curry, from which we have quoted, as well as by many other authors on our Israelitish origin. By reading from the 9th to the 15th verses (Gen. xviii.) we discover that while Abraham and Sarah were quick to recognize the messengers of God, and treated them with the greatest respect and hospitality, yet Sarah was not above lying, for she said "I laughed not," being afraid to admit that she had done so. And he (the messenger) said, "Nay, but thou didst laugh." In this was an evidence of the fact that these men, whoever or whatever they were, were capable of discerning the thoughts of Sarah, and were not doubtful, but were certain of what they affirmed. For it is evident in the 9th verse that not only was Sarah in the tent out of sight, but she was listening to hear what was said. And these men gave evidence of knowing all about the conditions without being told. And then the 12th verse says, "Sarah laughed within herself," that is, she did not laugh aloud, and she undoubtedly thought there was no possibility of their knowing that she was laughing, and that she, therefore, was safe in denying it. Her laughing was equivalent to a denial of the possibility of accomplishing the thing promised by the messengers. But they gave both Abraham and Sarah solid grounds for their faith, for in verse 14 they said, "Is anything too hard for YAHVEH?" Abraham had recognized the messenger as the mouthpiece of YAHVEH. He and Sarah both knew that to doubt their word was not to doubt the word of man, but of the Most High God. Therefore, the angel modestly asked the question in order to bring to

their consciousness whether they really doubted the words of YAHVEH.

How many times in human experience, men and women have wished, hoped and waited for events which were so long delayed that they finally settled down and gave up all but a lingering hope. And under such circumstances no matter who informs them that their hope is to be realized, they can not help but doubt and question. God knows the hearts of men, for he made them, and there is no place on record where God condemned any man or woman for an honest doubt.

“And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And 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 justice and judgment; that YAHVEH may bring upon Abraham that which he hath spoken of him. And YAHVEH said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before YAHVEH” [Gen. xviii. 16-22].

In this quotation which we have given it will be observed that there is a fifth person introduced. In the 16th verse it is said “And the men rose up from thence and looked toward Sodom: and Abraham went with them to bring them on their way.” Now here were the three men, Abraham making the fourth. In the 22nd verse we are told “And the men turned their faces from thence and

went toward Sodom, and Abraham stood yet before YAHVEH,"\* giving us the inevitable inference that there was a special visitation, which may have been the cause of the separation of Abraham from the other three men.

There is, here and there on earth, an occasional one who can appreciate circumstances of this kind and at the same time understand them; but words are inadequate to convey the idea to any but those who have had the experience. But for the sake of such as may read these pages we will say, how often it occurs that persons who are sent with a message from God come to us, and we unite heart and soul in the carrying out of the object of that message. As we go on our way, the angels of the higher heavens take advantage of those heaven-born conditions and come and communicate with us, and open the way between us and the Infinite so that the soul stands consciously in the Divine Presence, and even the body itself is made conscious of all that takes place; so much so, that we do not even recognize that it is wholly the consciousness of the soul which for the time being has absolute possession of the body. This, evidently, was the condition that Abraham was in; and in that transcendent condition he was able to communicate with YAHVEH—the God of the universe—in a way that at other times and under other conditions would be to any man a consuming fire.

Thus, whilst Abraham stood in the open doorway between the higher heavens and the earth (verse 17), YAHVEH said, "Shall I hide from Abraham that thing which I do;" for Abraham was in a condition to have verified to him the words of the prophet, where he says, Surely the Lord YAHVEH will do nothing but he revealeth his secret unto his servants the prophets."

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\*The reader will observe the difference in the way the words "Lord" and "God" are printed in the Bible. The way that we have these quotations will give a rule by which to distinguish the name "YAHVEH" from "Lord" and "God."

In the 18th verse YAHVEH gives a reason for the revelation he is about to make by saying, "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 justice and judgment; that YAHVEH may bring upon Abraham that which he hath spoken of him." This gives a comprehensive reason for the God of the universe to make known, and even to impregnate the very life of the progenitor of these great peoples with spiritual hope and expectation of that glorious time, when they should be led into a condition of knowledge, understanding and power "to do justice and judgment;" thru which alone God is enabled to fulfil in Abraham's posterity the covenant relation between them and himself.

The word "justice" here has a broader meaning than in the ordinary usage. It carries with it the idea, not only of equitable dealings, man with man, but of a harmony of soul, body and mind, so that there shall be not one jarring string of inharmony in all this multitude that are to be partakers of the blessings promised to our father Abraham.

The word "judgment" also has a broader meaning here than in the ordinary usage; for a people who have come to this high standard of understanding, knowledge, and wisdom, are enabled to judge correctly of the divine law of right and wrong, and to execute—in the language of the prophet Isaiah, "to do justice and judgment." It also carries with it the idea of active, executive ability to do and accomplish that which is right under all circumstances, and the total absence of weakness in mind and will, which is at the present time the most prolific source of evil-doing—for the only bad men and women in the world to-day are the weak ones. This is fully justified

by God in his words about Abraham where he says, "for I know him, that he will command his children and his household"—to command thru respectful obedience; to cause obedience thru love; not thru brute force, as the ignorant are governed to-day.

God also says, "I know Abraham." "I KNOW"—that is, I know the qualities of the seed that I have here in my hand, which in the sowing will bring, in the fulness of times which I have in view, that abundant and glorified harvest. All the prophets, from the time of Moses to the Revelation made to John on the Isle of Patmos, saw this harvest-time, and wrote glowing words of exultation. And every devoted soul of man who has caught the slightest inspiration of the purpose of God in this seed, including the poets who have been sung in the choirs of the churches and in social gatherings, has exultantly sung of the glories to be revealed in the heavenly conditions that are to be established upon the earth; and all the angels look forward to the time when they will unite with sons of earth in exultant songs of rejoicing for the wondrous work which God has established among the sons of men—the work of redeeming them from ignorance and weakness and the consequent sin and misery that blight our fair earth. The angel that made the revelation to John, saw it when he said, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ [the Anointed Body]."

The critic here may say, "I do not see how this can have any reference to that glorious time, when the context shows that the revelation was not of the time to come, but concerning the time then present; namely, a wicked, vulgar Sodom and Gomorrah. But it must be remembered that "What God doeth is forever, and nothing can be added to it, or taken from it, and God doeth it that man might fear before him." The world is his

garden; the sons of men his plants. And all obnoxious weeds (evil persons) must be weeded out, otherwise his plants would be choked and thus prevented from growing.

In the 20th and 21st verses, there is intimation of a revelation that has been made to the world, which will be understood by reference to our article on "The Idea of God," and also in the frequent references made to it in the columns of our magazine. "And YAHVEH said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."

By these words the following questions are suggested: Did he not know before he came down? Was it necessary for him to leave a locality and come to the place where the cry was heard to find out? If so, was what was going on told to him by a messenger? Was there a chance of the report being exaggerated or untrue? For such questions are emphatically implied by these words. Now, if these were right words (truthful ones) then we are forced to conclude that it was not the all-pervading and all-knowing soul of the universe that Abraham was in communion with. But it does suggest the idea that it was one of the Masters of the Solar Circle. One of that Body of just men made perfect, into whose hands is committed the government of all the affairs of, at least, the planet earth. (See "A View of Creation," *Revised Esoteric*, Vol. I. p. 145.) Jesus indicated the law which governs in the spiritual world—Luke xix. 12-19, "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a messenger after him, saying, We will not have this man to reign over us. And it came to



pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou over five cities."

(To be continued.)



## Joy!

BY SARAH LOUISE LULL

A TINY, elfin Sprite,  
Elusive as a shadow, quite,  
Is Joy!

We gaze in pure delight,  
E'en then it's vanished from our sight!  
Has Joy!

The slightest tinge of scorn  
Doth cloud the rosy-tinted morn  
For Joy!

The faintest breath of fear  
The very daintiest colors smear,  
Of Joy!

To keep it ever clear and bright,  
And have it ever in our sight  
Our Joy,

In work we must delight;  
The work that serves; for this is right;  
'tis Joy!

## Self-Analysis

BY PHEBE HART

W E have no doubt that the one thing that more than anything else holds the neophyte from advancing in the regeneration is the lack of careful self-analysis. By this we mean a careful examination and consideration of one's own feelings, emotions, thoughts, and also of the spirit of the words spoken.

The mind being fixed so fully upon the externals of life we naturally feel that external things are the causes of our troubles and consequently that these are the enemies against whom we must be on guard. Some little thing occurs, perhaps only a word of blame or reproof is spoken, and immediately there rises up from within an emotion of strong repulsion, or of self-justification, or of combat. Why is this?—After the neophyte has gone far enough in the regeneration he sees and knows that there are nearly always extraneous and invisible intelligences that are near, and seeking to prevent him from following the Lord Christ into the regeneration, seeking to turn his feet into by-paths, that he may lose his way. This was realized by the apostle Paul when he wrote, ‘We wrestle not against flesh and blood.’ That is, our real enemies that cause us to struggle so, and against whom we should be on guard, are not the people and the things we see about us, not even those who do the things that wound or

offend us. Even those who wound us so sorely do not realize the pain their actions cause; but in such cases the invisible intelligences cast upon us the impulse of combat, or prompt the sharp reply which intensifies the evil that has been done.

When the disciples found that the people of a certain village rejected the Master and them, and their teachings, they asked the Master, "Wilt thou that we command fire to come down from heaven and consume them?" He replied, "Ye know not what manner of spirit ye are of." That is, they did not realize the moral quality of the impulse that caused them to think and to ask this question. This impulse came to them from evilly inclined intelligences, but because the thought seemed to the disciples to have some foundation in justice, they thought it their own and held it and wondered if it would be right to act according to it.

If the neophyte were walking where the path was so indistinct as not to be easily followed, and with another who desired to lead him astray, that other would seek to occupy his attention so that they could turn a little off the path. The success of this effort would depend chiefly upon two things: first, the attention is distracted by being occupied with something else, of less importance than the path; and, secondly, the turning from the path is so gradual—in fact, begins on the path—that the divergence is not perceived. The disciples of Jesus did not realize in their mortification at being rejected by the people that they were being prompted to commit murder. And the reason they held that thought even for a moment was because they thought the others were in the wrong. The neophyte must learn one thing, it is that he has no right to coerce others into doing those things which he thinks are right. When the neophyte has offered the truth, by pre-

senting his own views regarding the matter in hand so far as he is permitted to do, he has done all that is right for him to do; for, to do more than this is to use the methods devils use to persuade men, and for the neophyte to do as devils do is to make of himself a devil. We are not sure but that those preachers who rant and shout and play upon the emotions and feelings of the people are of this class. We remember that it was written of him that should come, "He shall not cry, nor lift up, nor cause his voice to be heard in the street." For the teacher of spiritual things should appeal to the minds of men, and not to the feelings and emotions.

The Master's words, "Ye know not what manner of spirit ye are of," is the vitally important thought to the one who would overcome the power of evil intelligences to lead one astray. If men would carefully consider the moral quality of the thoughts they hold, and would watch carefully to see clearly if the spirit prompting them is the same spirit that actuated the Lord Christ, they would not so often go astray. It is the vital importance of knowing what manner of spirit is prompting us to feel, and so, to think, and to act, that caused the Master to say, "What I say unto you, I say unto all, Watch." Sometimes persons will go on year after year carrying an evil thought or a grudge in their hearts, thinking themselves wronged, when they have simply failed to do the right and are receiving the natural results of their wrongdoing or mistake, as the case may be. Perhaps this thought is most clearly illustrated by a common thing in the industrial world. We talk for a time with different workingmen, and here and there we find one who has a grievance against his employer. He will speak of what this employer did that was wrong, and of what that employer did that was unjust; but an observation of

this worker at his work usually discloses in a short time that he has not the interest of his employer at heart; it is the money that he is to get, and not the service that he should render that is to him the important thing. As a matter of course that worker is soon looking for work again. It is not our thought to take sides with either the employer or the employed, we know that there is injustice everywhere, and among all classes, but we would say that it is usually the complainer who is in the wrong; and to nurse an injury, whether real or imaginary, is to act wholly out of harmony with the teachings of the Master.

It is not our desire here to call attention to the evils that are outside of ourselves, but to call attention to the fact that men are not careful enough to analyze their impulses and attitudes of mind. We will try to illustrate this thought another way. When a person has a habit of doing anything that is wrong—it may be speaking harshly or hastily, or gossiping, or allowing one's anger to flash, or condemning others—it matters not what that evil may be, if one will call that person's attention to the fact, usually there is at once a flash of anger, or a vehement denial. Why is this?—We may know that the guilty person wants to do right, and would condemn such action on the part of another, but such persons do not realize that there are invisible enemies that desire to cause them to destroy themselves, and those intelligences come near and reflect their own evil feelings upon their intended victim, and cause that person to feel as they feel, and to see as they see, and this prompts that one to speak and act accordingly. Thus we find that even profest Christians thru not watching themselves to know what manner of spirit is prompting them are habitually doing those things that are wrong, even to harboring the spirit of murder in their hearts; as it is written, "He that hateth his brother is a murderer."

It was the perception of this disastrous lack of recognition of the evils within man that prompted the admonition, "Keep thy heart with all diligence, for out of it are the issues of life." And when we consider the words of Jesus that all the evils and wickedness of men come from the hearts of men, then we see that by keeping the evils out of our hearts we also keep them out of our lives.

To feel an evil impulse is no more wrong in itself than to feel the impact when struck by another; but to permit that impulse to remain and to act according to it is the wrong. Therefore, it is the duty of the neophyte to watch carefully the spirit of the impulses that are felt, and either to accept or to reject them as it is perceived they are of God or of an evil one. We repeat again the words of the apostle Paul, "We wrestle not against flesh and blood."

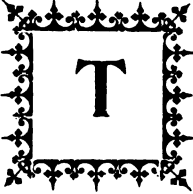
Adam fell because he allowed himself to follow his feelings and desires and to do that which he knew to be wrong because he felt like doing it, and we, his children, follow in his footsteps.

The thought may arise, "If invisible intelligences cause us to feel those promptings to do wrong, which promptings we are apt to follow if we are off our guard, how shall we prevent it?—It is a law, that whenever we refuse to follow any impulse, it matters not if that impulse is good or bad, from an angel or from a devil, the strength of that impulse to cause us to act grows weaker every time we refuse it. And if we refuse to follow the impulses of the evil intelligences they will soon depart and cease their ineffectual efforts; therefore we have this expression of the law, "Resist the devil and he will flee from you." For no evil spirit can do more than make you feel.



# The Science of Health

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

 HERE is a science of health—wholly Biblical. One need not go outside the pages of Holy Writ to deduce a doctrine of abundant life for spirit, soul and body. But it is conditional on living a life, fully devoted to God. It is not a matter of belief only, tho faith is the first condition; for “without faith it is impossible to please God.” There can not be a particle of doubt that it is God’s will that we should “prosper, and be in health,” even as our souls prosper. Indeed, more than one passage seem to affirm that we can not be blameless, unless the whole being of the tripartite man is maintained in perfect health, as I Thess. v. 23, reads in the Greek: “*Perfectly sound* may your spirit, soul and body be preserved; *blameless* in the presence of our Lord Jesus Christ.” God promises, moreover: “I will take away *all sickness* from the midst of you,”\* and proclaims Himself: “*Anochi Yahveh Rophekha*, I Am Jehovah thy Physician.” “Ye shall therefore be healthy, for I am holy.” The command shows that we are responsible for living such a life of purity as will ensure to us such a glorious consummation as this. If, however, we are sick, we should come to Christ for salvation from sickness, for “Surely He hath borne our sicknesses and carried away our pains.”† The Septuagint renders this passage: “Himself took our infirmities and bare our sicknesses.” And this is the reason that “He healed *all* that were sick.”‡

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\*Deut. vii. 15.

†Isa. liii. 4.

‡Matt. viii. 17.

The Gospel, therefore, is as truly a gospel of health as it is of holiness; of deliverance from sickness--as certainly as of deliverance from sin. God has no more delight in sickness than He has in sin. Both lead to death; both are "works of the devil" which Jesus "came to destroy." His part of the work is done already for "He *hath* abolished death, and brought life and immortality to light thru the Gospel" (II Tim. i. 10). Weymouth renders it: "He has put an end to death." And from Heb. ii. 14 we learn that He suffered death, that he might bring to nought him that had the power of death--that is, the devil." The late Professor Drummond used to define death as a falling out of correspondence with environment. The blind man is dead to sight, and the deaf to hearing, and so all sickness and infirmity is a measure of death. Jesus says "I am come that they might have life, and that they might have it more abundantly." "If any one drink of the water that I shall give him, it shall become in him a fountain of water

SPRINGING UP,

and out of him shall flow rivers of living water." The resurrection life of Jesus is truly for the body; for, "He who raised up Christ from the dead will give Life also to your mortal bodies because of His spirit who dwells in you" (Rom. viii. 11). The Greek word here means *spiritual*, not natural life. It is this that is to be manifested in our mortal flesh (See II Cor iv. 11).

Dr. A. B. Simpson testified that when he took his eyes off self, and fixt them on the Christ within, he found that he had in him a flood of life which swept all disease away.

The Scripture says, "It is God who energizes you, both to will and to work." If we are energized by God--the Almighty--what can limit His power in us, but ourselves?

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\*Psa. xci. 9.



Our chief concern is to abide in Him, "he that dwelleth in love, dwelleth in God and God in him." Love, therefore, is a great essential, "not in word only, but in *work* and in truth." One great cause of sickness is the want of love, for without it we can not be kept in perfect peace. But if by love we dwell in God, and make the Most High our habitation, there shall no evil befall us, neither shall any plague come nigh our dwelling.\*

"Another cause of sickness is a want of self-judgment. For if we would judge ourselves, we should not be judged. But when we are judged we are chastened of the Lord that we might not be condemned with the worlds." For this cause many are weak and *sickly* among (us) and not a few sleep."†

We conclude then from our study of the Scripture that the great essentials to perfect health, are—

- (1). A pure and holy life—I Thess v. 23, 24.
- (2). Faith—Acts iii. 16.      } I John iii. 22-24.
- (3). Love—I John iv. 25.
- (4). Self-judgment—I Cor. xi. 30, 31.

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\*Psa. xci. 9.

†I Cor. xi. 30-32.



## Taking the Name

BY ENOCH PENN

WHEN we were children we were taught that to curse or to swear, using the term "God," was to take God's name in vain. But to use the name "God" in that manner is profanity, which is an evil thing, it is true, but it is not taking God's name in the sense intended by the Commandment.

God's prophet speaks to the Spirit and laments, "There is none that calleth upon thy name, that stirreth himself up to take hold of thee." The "name" of God is the will of God, as so often exprest in the words, "I will be what I will to be." If the neophyte goes faithfully on in the regeneration the time will come when he (or she) will perceive that he can lay hold of and use the will of God wherewith to accomplish things otherwise impossible. This was the meaning of the words of Jesus when he said, "I can do nothing of myself [that is, "I" the physical man], the Father that dwelleth in me, He doeth the works." It is a sad thing that many would-be teachers of spiritual things to-day quote these words with so little understanding, when, alas! they have no knowledge of his name, nor does the Father dwell in them. These who do not know that name are not able to "take" it. But when one thru attaining in the regeneration has learned that name, and is able to "take" it and use it, is able to take hold of the will of God and to accomplish therewith, then the command applies, "Thou shalt not take the name of YAHVEH thy God in vain, for YAHVEH will not hold him guiltless that taketh his name in vain."

To take God's name in vain is to lay hold of the will of God and to accomplish with it something that is contrary to the Divine Purpose; it is to be in rebellion against God. And when one so turns in rebellion against God that one must of necessity at once change his course or meet swift destruction. Also God's name is taken in vain when one learns to use that power and then does not use it for the accomplishing of God's purpose in the world, as was illustrated in the parable of the talents where one who had but one talent instead of using it, hid it away.



# The Realm of Peace

BY ASAPH.

"HOWBEIT when he, the Spirit of Truth, is come, he will guide you into all truth: for he will not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come" (John xvi. 13).

✠✠✠✠✠✠ **A** WELL regulated State can be likened to a rational being who has full control over his organic structure. And from this point of view, unity of mind, aim, and purpose is the first prerequisite in both individual man and society, before any real progress in culture and civilization can be reached. This unity, it must be asserted, can not exist in a social State, or in a man, where generation is the foundation law of life and being; because in that sphere of existence the body is subject to an irregular and irrational impulse, dividing for the time being, one from the many. Consequently, the realm of generation is of necessity, a world of darkness, confusion, and death; under the sway of generation the soul of man can in no wise form a connection with the world of truth and discover that he is an immortal entity, occupying a sphere of use in social being.

To rise above the power of death man must conquer the impulse and power of generation, as personified in the struggle of Jacob with the angel of reproduction; and must form, thru absorption of Solar energy, which descends periodically into the sex-function, a form of individual consciousness thru which the soul becomes allied

to service in a larger body than its own, which essentially is a body of people functioning as one man on all three planes of existence—physical, intellectual, and spiritual.

On the generative plane man, as an individual, is governed by the love of self, the particular self, which seeks the gratification of what is considered natural—hence, lawful—demands, arising in the physical structure; and, therefore, society, being composed of physical and psychic individuals, recognizes the sexual impulse as a foundation of its existence, so ordained by the Creator. In the kingdom of God the law of life, the basis of which is sexual continence, which brings endless continuity in conscious being—not being broken, violence is unknown. Men perform their various social duties; they labor to supply all needs; they eat and drink; they rest, and utilize their time in study; they recreate their bodies; renew their minds, and grow in Spirit; they do not cater to the lusts of the flesh; therefore, in that world, science flourishes; inventions serve all alike; arts are cultivated; and as none are born, none ever die. (See Rev. xxi. 4.)

Thru regeneration by degrees man establishes unity within himself; that is, his body as a reflection of a heavenly state, becomes perfectly submissive to his real self, the knower, the witness of the works of nature, and his body serves him as a reservoir of energy, subject only to him and to no one else. The next step he takes is unity with others governed by the Spirit, and living according to the same rule and method of life, which being selfless, unattached to material things, viewing them as objects of use, insures absolute harmony between all members, and creates that social order and peace that is the outgrowth of the knowledge of one's place, function, and work in the Body of many functioning as one man.

The apostle Paul, after speaking in the letter to the

Corinthians regarding the different offices of individuals composing the divine order of things, says, "And yet show I unto you a more excellent way"—charity, which in practise is that selflessness which is unattached to the earthly, perishable things, whether money, or wealth, or dignity, or anything whatsoever; and therefore, as the membership of the new social body increases, and the classification of the members as to their inclinations, gifts, and abilities becomes known, there can be added those scientific pursuits and arts which will be needed to develop the capacities of the members to their greatest usefulness in the divine State, and to the race in the ages to come. Man's real work consists not in the creation of theories, and systems, or in the invention of laws and principles, but in the study of and adherence to the laws of nature which already exist, and the discovery of the true uses of every function of universal government by the proper study of self, which reflects the universe at large. In the divine State, therefore, each individual, as soon as he discovers points of value in his specialization, will classify them for reference so that they may be accessible to any member seeking information upon those points. Thus the joint researches in any branch of knowledge pursued will soon constitute a valuable fund of facts and not theories. This process will be applied to the study not only of man's nature, which is so important, but will also be applied to the social, artistic, scientific, industrial, and agricultural departments, and will thus develop absolute facts as to the blessings of a communal system of life governed by the laws of the Creator. That the universe is governed by undeviating laws is an established fact, evident to the most superficial observer, and those who have enlisted in self-purification and self-control, have thereby discovered the laws of true govern-

ment which rule in heaven, and which apply to the individual as well as to society at large.

As God by mind—which is thought—and will created the universe from the substance of his own being, it is clear that man, even in his limited condition and diminutive structure, can govern his mind, which is thought, and by conjunction of his will with God's will, can also govern the ever rising energies in his own vital being. By this process he becomes attuned to the Universal Mind. While formerly man was not in harmony nor in an orderly relation to the Divine Mind, because he was subservient to the rule of a selfish (sensuous) spirit, in his new state his body has become a miniature universe governed by an intelligence which as man's true self is a son of God, who partakes of endless continuity in conscious being in usefulness.

The race of man of this age is out of order and out of harmony with the Infinite Mind; for not only has the vast majority of mankind no true conception of God and the universal laws, but even those who profess to believe in God, because they style themselves Christians, conceive him to be a monster who punishes men thru cruelty, burning them in everlasting fire thru eternity, and yet who grants to others a seat in heaven, provided the sinner at the last moment says "Credo," altho while living he served the pleasures of his flesh. Thus living a life contrary to Divine law, man and society suffer want and sickness, which are the consequences of sin.

"God made not death; neither hath he pleasure in the destruction of the living. For he created all things, that they might have their being; and the generations of the world [when governed by periodicity] were heathful; and there is no poison of destruction in them, nor the kingdom of death upon the earth; for righteousness is immortal. But ungodly men with their words [due to

evil, or useless thoughts] and works [sensuality] called it to them; for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are ready to take part with it" (Wisdom i. 13 16. Apocrypha).

Please observe: Infinite Wisdom created man with passions, attractions, character, intuitions, and other qualities by which he could, and did, evolve a social edifice, altho it is lacking the perfection which God designed should be—not in heaven, in some unknown space, but here on earth. Now all these attributes should, according to the divine code, be under the control of man himself, and not be subject to a base spirit, working destruction to the body thru the false uses of the sexual function; for this function has two uses in being; namely, one for reproducing man according to times and seasons, and one for recreating, conserving and illuminating man's own being. When man has finished his work of generation, he enters that rest which is the beginning of the kingdom of God upon earth, or the building of that State we are considering.

The practise of the divine code of ethics in all departments of man's being can not be demonstrated in the outer world, because the existing ignorance of the masses will not tolerate facts which reveal the errors in the present social system, or in the individual man. Consequently the social and divine order of which we speak is only for the few advanced souls living upon earth; it is for those who seek with all their heart to enter into that peace where Divinity itself is the ruling spirit.



# “Know Thyself”

BY W. P. PYLE

“To be and to appear what you really are is a magnificent attainment.”  
H. E. Butler.

HOW simple and how plain this statement seems to be at first sight; but let us consider it carefully, to see how far we have at first sight grasped the facts alluded to in it. Let us ask, “What are you?” “Who are you?” To this question one will answer, “I am a man, (or a woman)” as the case may be. Or, “I am so and so.” Nearly all persons who will consider their own character will perceive that they have the desire to be, and have the feeling that they really are, kind, considerate, thoughtful, just, willing to do good to others, and so on to the end of the chapter of virtues. But is this a true estimate of themselves? Yes, in a way, it is. In a “heart to heart” talk with these persons, if you were to ask them their estimate of themselves we think that the general answer would be like this: “My desire is at all times to be reasonable regarding every question of moment, and to render and to act upon just decisions, to be right and honest in all things.” And yet, some little thing occurs a few moments after and that person will flare up in anger and say unkind things to the one who has offended, and will send out a wave of hate against that one, a wave more poisonous than any gas used upon the field of battle—more deadly; because it kills the consciousness of the soul. Why is this?—It is



because the person who says that he, or she, desires to be reasonable and just and good in all things, in all actions relative to others, is one individual, and the one who becomes so angry at nothing and acts so evilly is quite another individual. "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin [a sinner] that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin [a sinner] that dwelleth in me. I find then a law, that, when I would do good, evil [an evil one] is present with me. For I delight in the law of God after the inward man [the real I]: But I see another law in my members, warring against the law of my mind [striving to nullify my own just conclusions], and bringing me into captivity to the law of sin [the will of the sinner] which is in my members" (Rom. vii. 15-23). Thus we see that the same thing that troubles us in our efforts to attain to the control of our own bodies, and so attain the regeneration, troubled the writer of the Book of Romans as well.

But one will say, "No, this can not be; it is the same person—it is the same physical body that says one thing and then at once does quite the contrary thing." It is the same body, but there are two or more different minds actuating that body. Is there more than one individual soul living in a man's body?—There is one particular in which the Esoteric teachings as given to the world by Mr. Butler differ from those of any other system of religious thought in the world to-day of which we have any knowledge, and which was very emphatically the teaching of Jesus; it is that there dwell in, or have access to

and a measure of control over, a person's body, other souls than the one to whom the body rightfully belongs. Those other souls Jesus called "demons" or "devils." Further, Jesus taught that those evil spirits that dwell in or only occasionally actuate the bodies of men and women, are enemies to the soul to whom the body rightfully belongs; for no good spirit will intrude itself into another's body. These intruding souls prompt to evil actions—that is, they cause persons to feel, and therefore to think things they would not otherwise feel and think, and, consequently, to say or to do things they otherwise would not say or do. It was the recognition on the part of Jesus that those who caused him to be crucified were being urged to that action by other souls that acted upon their consciousness and made them for the moment feel their fury against him, that caused him to pray, "Father, forgive them, they know not [do not realize] what they do." There is probably not a person in the Christian world but would deny either with anger or with horror the thought that he could be so base as to help to crucify such a man as Jesus, who, to say the least that could be said of him, was a public benefactor; and yet, we have no doubt that those men who crucified him were ordinarily kind and reasonable, and may have been religious men. Indeed, their action was the result of religious frenzy, and they were egged on by their religious superiors.

Jesus taught in unequivocal terms that in the bodies of persons there dwell other, sometimes many other, evilly inclined souls—tho: not one profest follower of Jesus in one thousand believes this—and that these souls cause diseased states and evil habits and wicked passions; yet this subject has been discarded by all "learned" Christians as vile superstition. Some ministers of the Gospel even assert that Jesus and his disciples were deluded in this matter; and for one to assert these things that Jesus

taught is to incur ridicule, and suspicion, and even accusations, of insanity; and all this because the subject has not been understood. But to our minds it is unthinkable that Jesus taught the people anything that is erroneous, or anything that is useless for them to know and to understand. The very fact that Jesus taught these things ought to prove to all the importance of an understanding of them, at least at some point of their attainment.

While we read that "God made man upright," yet even Jesus said that "out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." And the reason is that tho "God made man upright," and tho the real man is all and more of true goodness and godlikeness than the most egotistic person imagines himself to be,—this is one great truth of which Christian Science has caught a glimpse—yet man does not take possession of his body and cause the physical man to manifest the godlike characteristics alluded to in the statement "God made man upright." But he permits his vitality and his body and mentality to be used by evil intelligences that cause him to do those things that are base and contemptible. But before a man (or a woman) can take control of his body and cause it to manifest that true manliness, that true godlikeness which his Creator designed he should manifest, he must first learn which of these intelligences that actuate his body is himself, and hold fast to and obey the impulses of the intelligence that he knows to be himself. You know that you are kindly intentioned and desire to be generous and just at all times, then why are you at times so unjust, and so unkind? The kind man, or the kind woman, is you; the contemptible being you often manifest is another personality. If, then, you would be yourself, you must refuse to act from the promptings of that

other nature which is not the real you—that other nature which the Bible calls “the mind of the flesh,” “the carnal mind,” “the old man.”

It was the knowledge Jesus had of these evil spirits, and his power to thwart their efforts to injure either himself or others, and his efforts to teach the people this knowledge in order that they might thus be able to escape from the control of these spirits, which caused these spirits to urge men to destroy Jesus. For if these teachings of Jesus had been understood and accepted by the people, the evil spirits would have lost their power over them.

A man is a “word” of God, that is, he is the expression of the Divine Idea as stated in Genesis i. 26—a godlike being who in time must take control of all nature; as it is stated, “Let us make man in our image, after our likeness; and let them have dominion over . . . all the earth.” This word was exemplified, or manifested, in the man Jesus, he being like God and proving by his miracles that he had dominion over the powers of nature. Therefore, John wrote of Jesus, “The Word was made flesh and dwelt among us, and we beheld his glory, like as of the only begotten of the Father”—a son of God. And of him it was also written “God was manifested in the flesh;” for he manifested the Divine nature—was in character like God, and in powers like God. So that we say upon Biblical authority that the real man, the real woman, is a Godlike being.

Nearly every person will say, “I can think when I want to think, and I can express the things which I think.” Yes, in a way, that is true. But if one will take up some subject and try to “figure it out” as we say, try to formulate that thought fully and clearly in words, most persons will not go very far before the brain stops formulating thought; they can go no further. The reason is that having formulated all they know about the subject

then the difficulty begins; for they can not formulate that which they do not know. There are few who can take up a subject and follow it to a logical conclusion. But there are those who are unable to follow hardly any thought to its logical conclusion, yet who can sit with another and think and talk right along for hours, until both the talker and the listener are weary. Why is this?—The reason is to be found in an analysis of the thoughts exprest. It will be observed that the thoughts exprest under such circumstances are of such a nature that it would have been better to have been silent. And the explanation of this is to be found in the fact that under such conditions the person is negative to any thought current that may be imprest upon the brain from without; and another intelligence lays hold of the vital currents of the body and causes certain feelings which make thoughts take form in the brain which are exprest in words. In fact, under such circumstances the person is being used by an outside intelligence, and for the time being is only a talking machine operated by a devil. At such times the clairvoyant person can see an elemental spirit hovering near with his attention fixt upon the talker causing that person to do his will; thus the victims simply allow the evil intelligences to talk thru them.

There is one thing that is not generally known regarding the soul in its relation to the body—it is that the soul often leaves the body, usually, if not always, during sound sleep, and frequently during the waking hours at times of abstraction; the clairvoyant person can easily verify this statement. It is claimed by certain Hindu philosophers that the soul of man is a composite thing, that man is composed of seven distinct parts, from the form and the vitality and the animal soul on up to the spiritual soul, the Godlike "Word." And we have reason

to believe that this is partly if not wholly true. When the soul goes out of the body the body is then largely in a negative state; as when one leaves his home other persons are freer to enter the home and do as they please while the real owner of the house is gone.

If you do wrong thru being prompted by another mind, whether that mind is in or out of your body, are you responsible? Are you justly punishable as the guilty party? Let us consider the matter. If you are persuaded by some one to take a match from your pocket and set your neighbor's house on fire, and you do it, would the law assume you to be guilty of the crime, or would the law exculpate you? While the one persuading you to do the deed may be morally equally guilty with you, even more guilty, yet you are the criminal; and you would be the one punished. You might plead weakness, as so many do when they do wrong; or you might plead insanity—which in this case would be in a measure correct. It is because men permit themselves to be persuaded by other intelligences, unseen and unknown to them, to do the things which they know to be wrong, and which in their right minds they would not do, that Jesus said to his disciples, "What I say unto you, I say unto all, Watch." And it is for this reason that it is written, "We wrestle not against flesh and blood."

Therefore we repeat the admonition, "Know thyself;" and, "To be and to appear *what you really are* is a magnificent attainment."



# The Seven Creative Principles

## Part II.

BY H. E. BUTLER

(Reprinted from "The Esoteric" of Aug. 1896.)

NOTE.—This series of articles is not the same as the book "The Seven Creative Principles," by H. E. Butler, but is a separate and distinct series of articles on the same subject.

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In our former article, in considering the name of God we were necessitated to notice the object of the Word. John, the beloved disciple of the Lord, the one, above all others, who was, as it were, the reflection of his soul, began his Gospel with the words, "In the beginning was the Word;" and he further says, "All things were made by him [or it]." He says also that this Word "was made flesh and dwelt among us." Herein is epitomized in words the plan, method, and purpose of creation; and this purpose was elaborated, exprest, and walked among us in the person of the Lord Jesus, the Christ—the first material, intellectual, and spiritual image of it.

This Word we placed in the center of the star,\* the symbol of the seven creative principles, because it was the thought of the Almighty that was sent forth in the beginning of creation—a germ, like the acorn, which has in it all that is requisite for building and completing the mighty oak. When we speak intelligently of an engine, the word "engine" or the name of the machine, has in it

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\*See the book "The Seven Creative Principles" by H. E. Butler.

the thought of the entire formula of the machinery, including all the careful and exquisite workmanship down to the minutest part. So this Word of God had in it the thought germ which has been and still is the wonderful master workman, directing and controlling the seven creative forces, entering into and expressing itself thru each of the seven qualities, causing them to cause the manifestations that we see in all forms of nature and life. Thus Jesus stood in his person as the embodied spirit of that wonderful workman, the thought of the everlasting Father-Mother—a thought conceived in love, born of divine spirit-life, formed by infinite intelligence, animated by the spirit of mother-love, the Eternal Virgin, and endowed with the will and formative principle of the Everlasting Father — mind.

While this thought is beyond the comprehension of the human intellect, yet it is not beyond the understanding of the regenerate and spiritualized soul of man. But we must bear in mind that we are writing for the intellect of the physical, sentient man; therefore, we turn our attention to accepted authority, in order to obtain means of expressing our thought in connection with this Word.

A thought expressed partakes of all the life and mind qualities of the thinker. John said, "In the beginning was the Word." In obedience to this reference, we turn to the account of the beginning of all things, and we find in connection with the account of creation the words, "Let us make man in our image and like us." The materialistic mind infers that this necessarily means the physical form.—head, hands, trunk, limbs, and feet; but in the Ten Commandments God forbade man thus to make an image of him who is above all form, and is, therefore, formless. Yet the Formless produces all form for the purpose of serving the uses for which it was made; and when any form ceases to express those uses, it dwindles away and



ceases to be; but the Formless, by the power of mind, causes forms to spring forth, serve their purpose, and return whence they came. This causing power is the image of God in which man was made.

Who can tell us scientifically how we think, form ideas, imbue them with causative (psychic) power, send the energy of the will into the mechanism of the physical body and cause motion? These are the God endowed attributes of living organisms, the "image" of the Father. The "likeness" will be manifested when we, like Jesus the Christ, can command the forces of nature; in other words, when we can command, by the power of the will, the seven creative principles and cause them to cause nature to obey our thought and will. When the Word went forth, "Let us make man in our image and like us," does any one imagine that the thought thus expressed was of but one man—the man Jesus? There is nothing in the original to indicate that the Word was *a* man, and not man as a race; and if the text refers to but one, why say, "Let *them* have dominion"?

But it is not our purpose here to argue upon theological questions: it is enough. We think all can see that the creative Word went forth from the mind of the Infinite into space, and, so to speak, materialized a world. Therefore, this creative Word stands as the cause interior to those forces in nature which, by the mystics of the past, have been called psychic power, that is, soul-power; but, instead of being soul-power, they are the manifestation of that principle called the serpent: the snake unto the present day is an expression of that power. We have seen the sluggish serpent lying in the sun with his eyes fixed upon his prey, and his tongue in rapid motion in the act of causing it to come to his very mouth.

An instance occurred at this place when we first came here, which illustrates this power very fully. We had only

a "shanty" upon the place, in which we were stopping. In a corner were a couple of rough boards put up on end supporting shelves, something like the rungs of a ladder from floor to ceiling, thus forming a temporary dish-closet. In the night we heard the sound of a mouse in the room, coming and going. The next day, after being out, I had occasion to return to the shanty, and as I stepped into the door, I saw a field mouse going across the floor toward the closet. Its little mind was so intent upon what it was doing that it paid no attention to my intrusion, but kept on its way. In its mouth was one of its young. As it past under a chair that stood near these shelves, I rattled the chair so that it dropt the young one, which I picked up and put in my hat. The mother mouse turned immediately and went to the wood box in the corner, got another of her young and returned. Again I rattled the chair as she past under it, and again she dropt the little mouse. She hurriedly ran back to the wood box and got another. This time I followed her to the closet and waited until, going with all diligence, she had nearly reached the top, when I rattled a dish close beside her, and again she dropt her burden. She immediately turned and started back for another; and so she continued until she had brought out five, and all of them I placed in my hat, she seemingly intent upon carrying them to the top of that closet, regardless of my presence and continued interference. I afterwards got a chair and looked on top of the closet, and there was a snake, about a yard long but very slender.

Our inevitable conclusion, under such remarkable circumstances, was that the snake was hungry, and had imbued the mind of the mouse with the thought of bringing to him her young; for the thought in her was all-controlling, so that she forgot all fear, mother-love, and everything else except to take her young to that snake.

Herein was exprest that marvelous power which we see in all creation; and especially is it manifest in the work of generation. It is the manifestation of this in animate life that we call sex-passion; and, when it is strong in an individual, it gives him what is known as the psychic power, which causes one of the opposite sex to desire him. Again, when taken control of by the will, it is the power which causes one mind to influence another. It is this power that we are told the Eastern nations worship, even to the present time; and they regard the snake as sacred.

While this power is called soul power, yet it is far from being such; for its office and function is the control of matter. When it is in its normal position, according to regeneration, it is under the control of mind, that eternal spiritual Word in the interior of the innermost of man's soul-consciousness; but in the generation, it is the master and governor of mind, carrying it down thru the seven creative principles, organizing for it a material body, and binding it in that body as a servant of generation. Herein are found the mysteries of the universe.

Those of the Esoteric students who have lived the life long enough and are sufficiently refined, are enabled to see, hear, and feel the qualities that surround our earth and fill the sphere of our Solar System. The names of these qualities have been brought down to us from the time when man had not descended so low in matter as not to be able to take complete cognizance of the twelve oceans of mind and life which surround our planet, and which are called by the names designating the twelve signs of the zodiac. These twelve oceans radiate from the sun to the outermost limit of its system; and, during the earth's travels around the sun, she is always immersed in one of these oceans, as, during the year, she passes from line to line. Another zodiac surrounds our earth, filled with a still more material element of mind-

substance, thru which the moon travels during her circuit around the earth, serving only, as it were, as a magnet to gather and reflect upon the earth the qualities with which she is surrounded, and with which she comes in contact. Again, the earth turns upon its axis, and thus every twenty four hours carries every part of her surface thru all these oceans of life.

The seven planets—Mercury, Venus, Mars, Jupiter, Saturn, Uranus, and Neptune—are each in its order making its way around the sun, thru all these twelve oceans, and in periods of time from about twenty-nine days to nearly one hundred and sixty-five years. These seven worlds appear to be the embodiment of the seven principles; and the earth is the center and recipient, and, so to speak, the laboratory and factory in which this creative Word has given the serpent principle its direction, which reaches out and gathers into the individual organism, monthly, daily, and hourly, such qualities as the zodiac furnishes at the time, and which its own organism is capable of receiving and utilizing.

Thus the serpent becomes the creative hand by which all the forces of nature are manipulated. (See Editorial, April number of "The Esoteric," Vol. IX.) It serves continually in the office of gathering the divine life which is in the creative mind-substance, as well as the mind element of the Infinite, carrying them down and binding them in nature, whence they must work their way up thru all the experience of animate existence, until man has reached a state of soul growth and refinement, or Godlikeness, which enables him to perceive this wonderful mechanism of divine law, to recognize that he is indeed the son of the living God—the God of life—and to know that he is like unto him in power and consciousness. He is also able to perceive the object in the mind of the Father—not only in his own creation, but in that of

worlds. He then takes the name of God, allies himself to the Infinite Will, and, by and thru the power of that Will, says to the serpent, who now rules all the affairs of the world, "I am your master, your maker; you shall henceforth serve my will."

As he looks out into this wondrous mechanism of God's great work-shop, and recognizes the unbounded power of the Father's mind and will, he exclaims, "I am spirit, the son of the Infinite; therefore I have the power within myself and WILL BE WHAT I WILL TO BE. My mind is one with the mind of the Father, my will is part and parcel of his will; therefore all power in heaven and in earth is within my reach and is mine."

This is the awakening and the ascension of the son of God. Jesus, who was the first ripe fruit of this living Word, ascended on high, and says to all the sons of God on earth, "To him that overcometh [this serpent's power] will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne."

This overcoming means the overcoming of the psychological forces (for want of a better name) of the serpent, first and chiefly, in the generation of flesh; secondly, in the mastery of his mind-power, in order to prevent him from directing the mental faculties toward the material world and the office of generation; and, lastly, the overcoming of the combined powers of the united world of visible mankind and of the invisible elements. So that henceforth the mind of this divine son is as a nerve center in the body of the Infinite—calm, unmoved, and serene as the mind of Him who sitteth upon the heavens, ruling the universe.

The Esoteric student will readily see here the tremendous task before him—not only to take control of the creative forces within himself, the sex-generation, but to overcome the materialistic tendencies, and to hold

within his continual consciousness the realization that "I, the real, individualized selfhood, am spirit; my mind is a part of the mind of God, and therefore can no longer be deceived by the delusions of matter."

Thus, by and thru the power of that Infinite Name, and by the aid of His Spirit and His holy ones, you will be enabled to overcome all the psychic forces of the serpent in his manifestation thru men, and even thru the great body of mystics now coming into the world, who are allied to the mundane, and who are in willing sympathy with this serpent power; who hate and would fain destroy this newly-born son of God (see Revelation xii.); for the very component elements of the physical bodies of these mystics are made up of feelings, thoughts, and desires antagonistic to the higher order. The labors of Hercules must be performed by every individual soul who thus awakens and takes the name of God.

God is the fulness that fills all things. (See First Lecture in "The Seven Creative Principles"). He sits serenely passive to the love, desire, and will of all his organized mind-centers; for they are organized from his life, nature, and can only love, desire, and will within the limits of his purpose and of his nature. Therefore a loving prayer is the act of opening the doors of the soul, subordinating, for the time being, the sensual body, and drawing in, inspiring, the spirit-substance of the Father, who works and wills in the soul, thinks thru the passive and submissive mind-organs, becomes enthroned in the will of the individual. Thus God becomes servant of all, and his sons become "King of kings and Lord of Lords." Peace be unto you.

(To be continued.)



## Letters

Dombey, Okla.

Dear Sir:

Reading the explanation in "Solar Biology" of Diagram No. 7, referring to Bible given reference—48th chapter of Ezekiel—the tribes at the gates do not correspond. Please advise. Are the Apostles placed correctly? Please give information to one of your students, and oblige,

Mrs. H. I. C—.

Answer.—The order of the tribes of Israel as given in the 48th chapter of Ezekiel relates to the redistribution of the restored Israel. It does not relate to the arrangement of the gates of the New Jerusalem.

The symbology exprest by Diagram 7 in "Solar Biology" is that the gates (or means of entrance) into that city is Israeliteship. In other words, only spiritual Israel can enter it. The wall, or the twelve foundations of the wall, named after the twelve disciples, represent the fact that included in that city are disciples only; so the wall represents discipleship. We have this symbology in these two thoughts: They that enter that city are all spiritually of Israel, while discipleship is the foundation condition of that body of people.



Placerville, Calif.

Friends:

That I may understand H. E. Butler's teachings will you please answer a few questions:

Did he get his instructions on the regenerate life from the ancient Egyptians, or did he get them from the Jews? Did he claim to be inspired? Did he eschew nature and her laws? If he did, will you explain which laws and why. When you accepted his teaching did you look upon him as the one exponent, and do you see in him the founder and one true teacher of this faith?

I am asking for this information because similar teachings flourished in ancient Egypt and among mystical orders of radical Jews. . . .

I was told that a woman who will repulse a "Man of God" will get into the hands of black magicians.—Do you teach this? I was also informed that "Woman enspheres the man and the man must repulse her advances." . . . . In the garden of Eden I listen and hear these words—"Don't touch it—don't think about it—rest in perfect faith—let God do his will in you." When natural passions strive for expression Christ's words on the storm-tost deep, "PEACE BE STILL," will make the waves subside. . . . . Think of sex and the passions lash—get it out of the mind and the calm sexual nature of a child will possess the individual. There is nothing unnatural—and our spiritual growth depends on natural laws and our faithful observance of them. . . . .

Mr. Butler was an able exponent along regenerate lines and I revere his memory; his spirit lives—an inspiration in this mad-pace curst age.

Greetings for the enlargement of your Esoteric work in 1922.

Mrs. A. E. A—.

Answer.—We have your letter of the 17th, and in consideration of your questions we will say:

"Did he (Mr. Butler) get his teachings on the regenerate life from the ancient Egyptians, or from the Jews?—We believe that because he earnestly sought the



truth he was able to get it by direct inspiration (because the Spirit of God will give to any one the truth as that one is able to receive and utilize it, if it is sought in the right way, and in the right spirit), and from the Bible, and from all other sources from which he could obtain evidences. For when one seeks the truths of his relationship to God, and an understanding of the purpose of God concerning man, God will send him the knowledge required thru many channels, so that proofs will not be wanting. The open mind seeks truth for itself, regardless from where that truth comes.

"Did he claim to be inspired?"—It is a law that every mind turned toward any realm of knowledge will inspire of that knowledge, more or less correctly according to the degree that that mind is in order. A disorderly mind will inspire disorderly thought. An orderly mind will place in order the thoughts inspired. That a thought is inspired is not an indication that it is true.\*

"Did he eschew nature and her laws?"—To "eschew" is to shun, to be carefully watchful to avoid. Mr. Butler carefully considered nature's laws, and learned of them and from them. For nature's laws are God's laws. And no one can live in harmony with God's laws who does not learn them. To learn these laws and carefully observe them is the plain duty of all.

"When you accepted this teaching did you look upon him as the one exponent, and do you see in him the founder and one true teacher of this faith?"—So far as we have any knowledge Mr. Butler was the only teacher of the truths of the regenerate life in public life, or before the people. These truths were brought to earth by

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\*If you will read carefully Mr Butler's book "The Goal of Life, or Science and Revelation," you will gain a clear understanding of the law and the process of inspiration.—Ed.

"Men of God," were given to Moses and to the prophets of Israel: and the Lord Jesus brought still more; and not only so, but he made of himself an example for us to follow to show us what can be done by man if he will but follow these truths, by putting them into practise.

The fact that these truths were known, to a certain extent, among the Egyptians and other ancient peoples, does not make them any the less true to-day; it does but show that God has kept the lamp of truth lighted more or less fully among all peoples, for he is the God of all men, and seeks their salvation from the evils of this life, that they may become "sons of God."

No woman need fear to "repulse" the advances of a "man of God," for no one who is truly a man of God will ever do anything that will require that he be repulsed. Neither, as well, will a woman who is of God need to be repulsed.

The thoughts being fixt upon sexual things without an honest desire to learn and to understand, is a very common source of man's fall from the spiritual life. It would be far, far better if those seeking the regeneration would keep all thoughts of sex out of their consciousness.

We accept as true the words you write, "Think of sex, and the passions lash—get it out of the mind and the calm, sexual nature of a child will possess the individual."



Toronto, Ont., Can.

Esoteric Publishing Co.

Dear Sirs:

. . . . I was born April 14th, 1874, 6 a. m., near London, Ontario. Will you give me a delineation of my character from "Solar Biology?" . . . .

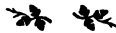
Wishing you success in your work, I am,

Sincerely yours, T. E. T—.

Answer.—You were born with the earth in Aries and the moon in Pisces. This gives a struggling and worrisome disposition, and a feeling that everything is against you. Saturn in Leo gives you an ideal of a love-life so high and refined that it is not likely that you can even partially realize it; this tends to make your domestic life unhappy—not because of the fault of others but because your ideals are beyond the facts of to-day. Your Venus in Scorpio turns your love ideals in the other direction, and causes you to feel that in the gratifying of the sex-desires is to be found the happiness you seek. Doubtless experience has taught you to beware. Your Mercury in Gemini gives you a tendency to “fly off the handle” and let go of important work just when you should hold on. You are apt to blame others for your lack of persistency, not realizing that the difficulty is in yourself.

Above everything else you should develop poise and self-control. So long as you allow your impulses to control you you may look for failure in your efforts. If you can train yourself to do that which is right to do, regardless of your feelings, then you may hope for success. For your impulses and feelings deceive you and are your greatest—your real—enemies.

We trust these few points will assist you.



## Briefs

BY GEMINI-TAURUS

TRANSMUTATION.—In these days, since the discovery of radium, scientists are beginning to wonder how much truth there may be in the ideas of the old alchemists concerning the transmutation of matter. We read about the ancient alchemists and their efforts to bring about the

transmutation of metals, especially to turn base metal into gold. There are but few who realize that their own bodies are the real alchemist's crucible, and that the process of transmutation is going on in it continually. We plant seed in the ground and nature causes the plant to grow; nature takes of the substance of the ground and forms of it a seed that is fit for food. Men eat that food, and thru the processes of digestion and assimilation that food is transformed into flesh; and thus we see that the body of man is created of the dust of the ground. This fact is shown again when the body decays and there is left nothing but a little earthy matter. But there are other steps that are not so well known, by which transmutation is carried still further by the body.

The sex-function is the refining and transmuting furnace of the body. From the substances of the body the sex-function obtains the seed; this seed is the essence of the body, and is the vehicle, the vessel, that receives and retains the new life that is inspired by means of which men grow and develop. When the seed is retained in the body it becomes changed into nerve substance. The brain is the chief nerve center and it is from the life in the nerve substance, which life came from the seed, that thoughts are formed. And it is the sum of one's thoughts that constitutes the mind; we recognize this, for when we change our thoughts we say, "I have changed my mind." And it is the thinking part of man and the combined thoughts of man that constitute the soul. These facts were the basis of the thought in the words of John the Baptist when he said to the Jews, say not, "We have Abraham to our Father: for I say unto you, That God is able of these stones to raise up children unto Abraham." For, indeed, of the dust of the ground, of the stones, the bodies of men are made; and by thought, formed of the sublimated essences of the body, are builded the

minds and the souls of men. By creation spirit becomes matter; and by transmutation in the bodies of men matter becomes spirit again.



LABOR AND REST.—There seems to be in the minds of some the thought that the necessity for physical labor and mental effort ceases when one enters the regeneration. But this thought is caused by a misunderstanding of what that labor is from which the regenerate person rests. All living things are engaged in the work of generation. The story of all life is, they are born, they grow to maturity, they reproduce their kind, and then die. The most of the toil and labor of man is for the bringing forth and the care of offspring. When one enters the regenerate life all that is done away. But the necessity for physical and mental labor continues, for the simple reason that it becomes necessary when one has put aside generation with its labors, that one begin to turn all one's energies toward knowing, and toward developing oneself mentally and spiritually, and at the same time toward maintaining the physical body in health and strength, as a basis for the development of the mental and spiritual faculties. So while one must cease from all the labors that belong wholly to generation, such physical and mental effort must be made as will maintain the activity of the brain, and the body in its normal health and strength. To train oneself to work in the psychic realm is a much more difficult task than for one to make a living at ordinary labor; for this reason those who expect to gather themselves together to prepare themselves to be received into the kingdom of God need not expect to loll around in idleness; for the work to be done is as strenuous as to maintain a home and family.



GATHERING.—When a little child, while clambering about in the barn, I found a hen's nest with an egg in it. I put the egg in my pinafore pocket, intending to give it to my mother when I got back to the house. After a while as I was sliding backward down the hay I felt something give way in my pocket. I felt in my pocket and found that the egg was completely crushed. There was now no need of going to the house, so I continued to play. Every little while I would put my fingers in my pocket to feel the broken egg, then make a face, and wipe off the mess from my fingers, only to repeat the action every few minutes. Over and over again I put my fingers in my pocket, only to make a face and wipe off the mess again. That was many years ago, but how vivid the memory of it is yet. But alas! I did not learn the lesson that I should have learned. How often thru life I have turned to the unpleasant things, to fix my mind on them, and thus to gather to myself of their undesirable qualities and conditions. How many times I have made myself miserable and others uncomfortable as well, by touching the dark, the inharmonious, the unkind, the unclean, the "mess," to gather their conditions to myself. How much better life would have been for me if I had resolutely refused to gather into my mind the evil, the offensive, the unclean, and had chosen the good, the clean, the cheerful, the hopeful, the kind.



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**Time of Cusp Transits**  
**Washington, D. C., U. S. A. July, 1922.**

| Body | Enters | On | h. | m.       |
|------|--------|----|----|----------|
| ☉    | ♈      | 1  | 1  | 57 a. m. |
| "    | ♉      | 3  | 5  | 22 a. m. |
| "    | ♊      | 5  | 9  | 58 a. m. |
| "    | ♋      | 7  | 4  | 5 p. m.  |
| "    | ♌      | 10 | 0  | 20 a. m. |
| "    | ♍      | 12 | 11 | 9 a. m.  |
| "    | ♎      | 14 | 11 | 51 p. m. |
| "    | ♏      | 17 | 0  | 19 p. m. |
| "    | ♐      | 19 | 10 | 1 p. m.  |
| "    | ♑      | 22 | 3  | 47 a. m. |
| "    | ♒      | 24 | 6  | 19 a. m. |
| "    | ♓      | 26 | 7  | 14 a. m. |
| "    | ♈      | 28 | 7  | 1 a. m.  |
| "    | ♉      | 30 | 10 | 52 a. m. |

|   |   |    |    |          |
|---|---|----|----|----------|
| ☊ | ♈ | 23 | 11 | 12 a. m. |
| ☋ | ♉ | 14 | 3  | 22 p. m. |
| ☌ | ♊ | 8  | 3  | 55 a. m. |
| " | ♋ | 15 | 2  | 14 a. m. |
| " | ♌ | 20 | 7  | 58 p. m. |
| " | ♍ | 25 | 8  | 31 p. m. |
| " | ♎ | 30 | 2  | 52 p. m. |

**On July 1st.**

|   |       |   |    |     |     |
|---|-------|---|----|-----|-----|
| ♂ | is in | ♑ | 0° | 42' | 57" |
| ♂ | " "   | ♒ | 20 | 39  | 6   |
| ♂ | " "   | ♓ | 7  | 31  | 14  |
| ♂ | " "   | ♈ | 10 | 54  | 32  |

**Time of Cusp Transits.**  
**Washington, D. C., U. S. A. Aug., 1922.**

| Body | Enters | On<br>day | h. | m.       |
|------|--------|-----------|----|----------|
| ☾    | ♈      | 1         | 3  | 28 p. m. |
| "    | ♉      | 3         | 10 | 15 p. m. |
| "    | ♊      | 6         | 7  | 11 a. m. |
| "    | ♋      | 8         | 6  | 15 p. m. |
| "    | ♌      | 11        | 6  | 58 a. m. |
| "    | ♍      | 13        | 7  | 49 p. m. |
| "    | ♎      | 16        | 6  | 35 a. m. |
| "    | ♏      | 18        | 1  | 31 p. m. |
| "    | ♐      | 20        | 4  | 37 p. m. |
| "    | ♑      | 22        | 5  | 8 p. m.  |
| "    | ♒      | 24        | 4  | 58 p. m. |
| "    | ♓      | 26        | 5  | 54 p. m. |
| "    | ♈      | 28        | 9  | 19 p. m. |
| "    | ♉      | 31        | 3  | 46 a. m. |
| ☉    | ♑      | 23        | 5  | 56 p. m. |
| ♂    | ♐      | 19        | 8  | 29 a. m. |
| ♀    | ♎      | 2         | 9  | 23 a. m. |
| "    | ♏      | 21        | 7  | 7 a. m.  |
| ♁    | ♊      | 4         | 1  | 23 p. m. |
| "    | ♋      | 10        | 3  | 36 a. m. |
| "    | ♌      | 16        | 10 | 36 p. m. |
| "    | ♍      | 25        | 10 | 14 a. m. |

**On Aug. 1st.**

|   |       |   |     |     |     |
|---|-------|---|-----|-----|-----|
| ♂ | is in | ♑ | 22° | 59' | 49" |
| ♂ | " "   | ♑ | 8   | 33  | 8   |
| ♂ | " "   | ♑ | 11  | 14  | 28  |



# BIBLE REVIEW

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## Bible Reviews

BY H. E. BUTLER

XX.

(Reprinted from "The Esoteric" of March, 1892)

THE closing words of our last article on this subject, will no doubt appear to many to end very abruptly. But in this case we throw in a quotation from the words of Jesus, in immediate relation to the subject to which those words belong, without attempting any further explanation of, or alliance with, them. Neither did Jesus give any when he uttered the words; and as they are of such a nature as to preclude the possibility of evil arising from a misunderstanding of them, we feel like answering all further questioning on this subject as Jesus would have done: "He that hath an ear to hear let him hear what the spirit saith;" for he gives only an intimation or parallel of a law which governs in the spirit-world, knowing that we will do well to take less heed than many do as to what is going on in the spirit-world, and give more attention to practical methods for developing ourselves into conditions where we shall have the *right* to know those things.

In Gen. xviii. 23, we are told, "And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?"

Shall we indulge in a little imagination here? Let us imagine Abraham as being only a man like ourselves, who is standing before YAHVEH, the God of the universe, and who while trusting in the promises of God and worshipping him, yet is filled with doubts and fears, as manifested in the foregoing chapter; and as God reveals to him what he has decided to do with Sodom, his neighbors, we are told that "Abraham drew near."

Imagine him seeing God as a flame of fire or an illuminous personality, or even as a man, and knowing it is God, and when he hears of God's purpose, manifesting such marvelous boldness as to walk yet nearer to God and to say "Wilt thou also destroy the righteous with the wicked?"

Here we see a most wonderful manifestation of individualized manhood. Abraham even had the dignity to walk up to God and question his justice, and contend that it was unjust to destroy the righteous with the wicked. What monarch of earth would not imprison or behead a subject who would dare walk up with such boldness and question his decisions?

Abraham's argument against it begins in the 25th verse: "That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?" Here he impeaches the justice of the act about to be committed, but God, unlike some pompous man with a little authority deputed to him, begins to reason with him as he would with a friend or equal.

Herein is a very important lesson to our brethren in the church—in fact, to all spiritually minded men. Here was

a man who had the courage of his convictions, and who stepped forward in all the honesty of those convictions and the dignity of his manhood, and reasoned as boldly with the God of the universe as he would with one of his servants.

This is the lesson: That we should seek diligently to know the truth and the right for ourselves; and when we honestly believe we have it we should take a firm stand, disregarding all superior authority. For we have here the lesson that even the God of the universe truly respects such a man. But suppose there had been mixt up with his boldness before God the slightest egotism or self-assertion, would he have been thus respected? Nay, but he would have been self-condemned, and the Divine Presence would have vanished from him and left him to grope in darkness with a mere animal consciousness.

Abraham continued to present his argument and said: (24th and 25th verses) 'Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?'

Here, notwithstanding that Abraham becomes the representative of right and justice, and pleads for it as with a tyrant, yet how unlike the reply of the tyrant man was that of the God of the universe to the one who stood out in the boldness and dignity of his manhood for the sake of right!

26th to 32nd verses: "And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradven-

ture there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, if I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh, let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh, let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake."

Here it is seen that God permitted, and shall we not say inspired, one of his mortal subjects to contend with him for justice and right—and why was this? Would anyone for a moment imagine that the Creator of all things—the Fountain and Source of all mental faculties—was deficient in the principles of justice and right?

Oh, No! No! No!! but rather that he would implant so deeply in the heart of the seed-man, those principles that were to bring forth the "one hundred and forty-four thousand" sons of God, that in the fulness of times, and when the fruit is fully ripened, when he shall have delivered into their hands the kingly dominion over all the earth, those divine attributes might be preeminent above all others. And when he has accomplished this purpose—for God deals with his subjects as if they were his sons, or equals, for so they must be in their sphere of use in the finality—they must "know the truth," right and justice, and execute it from the height of their own mental development; for remember, the declared object in the 1st chapter of Genesis was to make man in his own image

(like him), having all the power and mental faculties; having holy love and sympathy with all below him so that he would nurture and care for them as tenderly as a mother cares for her babe: for this is pre-eminently the faculty of Divinity, and this ennobling principle was implanted in the heart of our progenitor.

Verse 23 - "And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place."

Chapter xix. verse 1—"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground."

From this verse it appears that one of the messengers had departed before they arrived at Sodom; for the verse says there came two angels or messengers. Another point worth noticing in this verse is that Lot recognized and received them: "And he bowed himself with his face toward the ground"—showing that he not only recognized and received them, but also recognized their superiority over himself and knew them to be the angels of YAHVEH. Another point is that he was not afraid but seemed to take it as a matter of course. Such an attitude as he manifested could not have existed with one who was not accustomed to such visitations (see verses 2, 3.). "And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat."

Here it is seen that notwithstanding he knew them to

be the angels of YAHVEH he also knew them to be men yet in the physical body. Therefore he assumed to know the vileness and viciousness of the habits and practises of the men of his own city even better than they. So he, notwithstanding his own inferiority to them, "pressed upon them greatly," and they yielded to his persuasions; and that Lot was right was fully proved (see verses 4 5). "But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us that we may know them." The words "that we may know them," fully expresses the depths of degradation into which the Sodomites had carried that divine principle and function of generation, and which must inevitably bring destruction upon such a people.

But Lot, we are told, was a righteous man, and here fully demonstrated the fact that he was ready to do and sacrifice even his own life, if necessary, for the protection of God's messengers. Verses 6-9—"And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, even Lot, and came near to break the door."

Here we see fidelity almost unparalleled, in that Lot offers his own daughters to be destroyed by the bases

and most sensuous mob that can be imagined, rather than surrender the messengers of God to them.

But these messengers did not come unqualified to protect themselves, and even their host, from the demonized mob (see verses 10, 11). "But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door."

Here was demonstrated the fact that these men were, first, angels or messengers of God; secondly, they were men in the body; thirdly, they possessed masterly powers sufficient to smite with blindness the men at the door of the house, "both small and great, so that they wearied themselves to find the door."

Verses 12, 13.—"And the men said unto Lot. Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place. For we will destroy this place; because the cry of them is waxen great before the face of YAHVEH, and YAHVEH hath sent us to destroy it."

This seems to put another phase on the matter, because reasoning wholly from man's method of doing, without the possession of superhuman knowledge, it would appear that it would be necessary, and naturally follow, that the same three men who were with Abraham, and left him communing with YAHVEH, should go to Sodom and find out the conditions, return to YAHVEH and report what they had discovered, then get his decision as to what was to be done, and be endowed with power to accomplish it; but here appears to be a break in such procedure.

In the first instance, there were, instead of three men, but two who came to Lot in Sodom: in the second instance it seems that the chief object of their coming there was not so much to find out what was going on (altho the actions

of the men of Sodom were sufficient evidence of its criminal condition) but it appears that they simply protected themselves and Lot, and immediately gave orders to him that he might know how to act; for, as they said to him, "YAHVEH hath sent us to destroy it."

Now here is brought out another thought in connection with these men, as they are called; for please observe that at first they were called two angels, and in the twelfth verse they are called men, knowing that it was intended to make clear the fact that they were messengers in the earth body who possessed power to destroy Sodom, as is hereafter shown. Lot showed his confidence, and, shall we not say, knowledge of these facts, for certainly it seems that he must have had something answering to it.

Take, for example, a man of wealth, living, perchance, in the city of New York, and suppose an occurrence like the foregoing account should take place at his home—that not only he should be commanded by messengers, like those mentioned, to forsake his property, including his house and furniture, but also his sons and sons-in-law were to do the same, and flee to save themselves from the doomed city. Would it not take more than mere belief to cause him to obey such a command? For we have evidence that Lot was a wealthy man, notwithstanding he at once proceeded as we are told in verse 14, "And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for YAHVEH will destroy this city. But he seemed as one that mocked, unto his sons-in-law."

The verse just quoted shows that Lot's sons-in-law, etc., treated their father in the same manner as almost anyone in our day would do under the same circumstances; for it says, "But he seemed as one that mocked unto his sons-in-law."



Suppose a similar occurrence takes place in our day, and a righteous man, imprest by the Spirit with regard to some important event and the consequent necessity of action on the part of those he loves best, when the facts are communicated to them, he, in place of seeming like one that mocks, seems like one insane, or as if the mind had become deranged by too much thought and devotion to divine knowledge.

While we know that conditions as a whole are not as bad in the world to-day as they were in Sodom, yet, O, my God! what would be the revelation could the veil be withdrawn from the private lives of many, so that each could behold what is being done in secret by the majority of the people. Would we not discover almost as large a percentage of depravity and vitiated lives among the people to-day as there was in Sodom?

According to our judgment we have reason to believe that Sodom was a city of not more than ten thousand inhabitants, and probably not more than five thousand. It appears from the context that Lot's sons and sons-in-law were comparatively righteous, but notwithstanding this they lacked confidence in their father's warning to leave all and come out of the city, and so were destroyed with it.

If we may judge according to the text as to the number of Lot's sons and daughters there must have been six or eight, at least, who were comparatively righteous in their habits of life, even tho finally but three were saved.

The question now arises: Are there eight souls to every five thousand in our world, whose lives are as pure as this? And are there out of the same number, those whose spiritual nature is sufficiently developed to recognize, yes, to *know* a messenger of God, and who would obediently leave all and go out into the plains with no house or facilities for gaining a livelihood, other than is obtain-

able in the wilds, where they would be necessitated to take from the crude elements of nature all they had to begin with, and willingly begin a new order of living? For Jesus said in regard to this (see Luke xvii. 28-30) "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

This would indicate that there is a time coming, if not already at the door, when something very similar will take place in the world, if we believe the words of Jesus where he says "So shall the coming of the Son of man be"—"so," or in such manner, or like to.

This expresses to my mind, as we believe it will to the minds of the thousands who read these words, suggestions of the great necessity of our having so perfectly followed the guidance of the Spirit and, in consequence, lived in harmony with divine law, that when the time arrives that is spoken of by the prophet—"and I will take you one of a city, and two of a family, and I will bring you to Zion" (the mount of God—a place raised up by God for the purpose of protecting such as shall be called out)—we shall be ready to obey the voice of the messenger, no matter in what form he comes.

Many, reasoning from the external intellect, will say: "How are we to know for a certainty who is a messenger from God, and who is not?" We answer: Thru the methods taught in our publications the soul consciousness is developed to such an extent that it will always impress the consciousness with a truth as soon as it is expressed. Thru years of carefully watching such impressions we have learned them to be absolutely correct under all circumstances; and when we thus know that unerring guidance,

we will follow it no matter what it costs or where it leads.

This unerring guidance arises from the soul having formed the habit of looking to and following the Supreme Mind. For by culture and development it reaches a place where it actually is conscious of the mind of God, the Soul of the universe.

. Another question arises: If this be so, what need of a messenger at all? Why do we not always know from ourselves, and act upon that knowledge?

The answer is this: A soul, when united with the consciousness of the body, turns its entire attention to the affairs and duties of to-day or the things in which it becomes the most proficient and accurate, and gives no attention whatever to anything beyond to-day's duty, knowing that He who rules all, will take care of the things of to-morrow; and it will perceive in that portion of the grand whole to which sphere of service it especially belongs.

(To be continued.)



“THEREFORE if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no [anxious] thought, saying, What shall we eat? or, What shall we drink? or, wherewithal shall we be clothed? (For after these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Tak: therefore no thought for the morrow: for the morrow will take thought for the things of itself. Sufficient unto the day is the evil thereof.”

# Briefs

BY ANNIE AMELIA MAYO

## RIVERS OF LIVING WATERS.

\*\*\*\*\* UT of him shall flow rivers of living  
 water." How many can claim this  
 "O promise? If you can not, why can not  
 you? O; do you know whether there  
 \*\*\*\*\* are living waters flowing out of you?  
 \*\*\*\*\* Probably you are not clairvoyant and  
 can not see, therefore can not tell. Then here is another  
 way that you may be able to judge:

Are you sick or infirm, hardly able to hang on to your own life, much less give life to another? If you are, then you may know that no "living waters" are going from you to refresh another soul. For if you had drunk of that water that the Christ offers you, then you would "have a well of water springing up into everlasting life."

Again, Did you ever have the experience of one coming into your habitation and saying, "How pleasant, how peaceful it is here, I can scarcely go away!" The person not knowing what it is that he feels, looks around and tries to fasten the peaceful feeling on the material surroundings, exclaiming, "What a beautiful home!" while externally it is not so beautiful as his own. Whenever one feels this "*living water*" everything takes on a rose-colored hue.

Probably you have had the opposite experience, that

those who were compelled to come into your presence have hastened away as quickly as possible, then you may know that out of you is not flowing that living water. Even the little child and the animal world are sensible to this living water.

It certainly must be very powerful, very satisfying if, after drinking it, we never thirst again, for this old animal nature is always reaching out for something, it is never satisfied, it can never have enough, "Man never is, but always to be blest;" and yet we can have enough of this living water and some to spare. In fact, one of the laws requisite to our obtaining this living water is that we in turn give it out in some way to others.

There is only one way to obtain this living water so freely given and that is by living the regenerate life—living the regeneration, not talking regeneration! God works thru his own laws, not thru man-made laws. When one *lives* the regenerate life then one conserves the life in his own body, then, and then only, can Spirit descend into matter, then can one lay hold of the Holy Spirit generated by Christ's transmuted body. When there are enough on this planet who can live the life and thus lay hold of the Holy Spirit, then will all life on this planet be lifted up a step higher.

In the present condition of the world *living* the regenerate life is no easy task, and there are many who would like to do this work in some other way. But they never will. The Christ came to show us the way. Are we ready to follow him in the regeneration and thereby take of the water of life that he so freely offers? Or shall we murmur as did his disciples and say, "This is an hard saying; who can hear it?" and go back and walk no more with him?

But to whom shall we go?

"Thou, and thou only, O YAHVEH, hast the words of eternal life!"

### THE SUM OF WHAT I HAVE MET.

\*\*\*\*\*CENTURIES ago a wise man said, "I am  
the sum of all that I have met." Is this  
a true statement?

C Will those who read this say, "Yes,  
this is truth. These grey hairs, this ail-  
ing body, this failing mind, are the sum  
of all that I have had to meet and contend with in this  
world. I know well that these are only results, effects,  
caused by the trials that I have had to endure on my  
journey thru this life."

To those who are satisfied with the sum of all that they  
have met, I have nothing to say. To those who are not  
satisfied, I may be able to give a word of help.

The Pilgrim who enters the Narrow Way may think  
that he will escape many of earth's afflictions, but he will  
often find, as did the One who walked the path before  
him, that he is hated without a cause, that he has to tread  
the wine-press alone.

If we feel hate coming to us, then it is a good oppor-  
tunity to find out whether we have eradicated it from  
our own bosom. If we have not, then when hate touches  
us, and we are off our guard, we will throw it back to the  
sender. Then truly are we the sum of what we have  
met—hate, with all its withering, aging effects.

If misfortune has crost our path and we are filled with  
worry and fear and anxiety, then are we the sum of  
what we have met—fear-thought with all its attendant  
evils, weakness, irresolution, inability to cope with our  
enemy.

It matters not so much *what* I have met, as, *how* I have met it.

If I have met Hate, have I shaken hands with him and invited him in to dwell in my own bosom?

If I have met Backbiting, have I asked him in and indulged in many secret friendly chats and reminiscences about what does not concern me?

When I have met Worry, have I given him the best room in my house and warmed and fed him?

When I have met Harsh Words have I invited them into my mouth and given them control of my tongue?

When I have met those who have much evil in their nature, have I dwelt on those evils? Then I have made them part and parcel of my own nature.

It goes without saying, all these evils and many more, we must meet, but how meet them?

It was not because the Israelites in their wanderings met with the bitter waters that they sinned, but because they met them with complaints and murmurings. Many of the bitterest things of life can be changed into the sweetest draught if we take the right attitude toward them. But it takes a Moses to take this attitude, no weakling can do it. When he had suffered torture, and hate and ignominy, it took a Christ to say, "Father, forgive them, for they know not what they do."

To make the sum of what I have met desirable, will take much prayer; often going alone into the mount; taking the power of the great name YAHVEH, relying on a power greater than my own, "The Father that dwelleth in me, he doeth the works "

The promise is to him that overcometh. If we have nothing to overcome, then we can not claim the promise.

May those who are endeavoring to overcome the evils in their own nature, be ever on the alert to meet Divine Peace and Love on the Narrow Way, then will the sum of what they have met bring satisfaction to their own souls.

## The Third Dispensation.

BY ASAPH.

"THAT in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him" (Eph. i. 10).

THE third dispensation of the Creative Mind relates entirely to the organization of a social body distinct from the natural state of mankind. The individual living in the natural sphere of generation employs the creative forces for the perpetuation of physical forms, and in that process isolates himself from others; and, in order to lift himself and those dependent on him above want, he is forced to struggle for the possession of the goods of the earth. This individual is a psychic being, coming to the physical body known as man, from that great storehouse known as the reproductive realm of the lunar man.

Under such a system of life spiritual attainment is well nigh impossible, since Spirit, being universal, is altruism of the highest order and is a state excluding the use of creative forces by the sex-function; but using life on the plane of mind; thus perpetuating the consciousness of the soul until at a certain stage it unites with the greater or higher self and reaches the goal of immortality in form and function. The first dispensation of the plenary Spirit can be traced to the call of Moses, thru whom the descendants of Israel received the decalog and those ordinances which were intended not only to soften the



rough character of that primitive people, but also to bring them, in time to come, to the acceptance of that life, which, being above the animal plane, would lead them to a oneness with the Spirit of God.

The selection of the Israelites, as a type of God's people yet to be, was due to lineal descent, since it was Jacob who thru his victorious struggle with the God of generation (Gen. xxxii. 24-28.) received the new name, Israel, and who was the progenitor of twelve sons, and thru them of the twelve tribes of Israel; thus reflecting, from an occult point of view, the composition of the human structure, which being made up of twelve functions, foreshadows the future formation of society according to the twelve signs of the Zodiac. That which is above nature is God, or Power. Nature is not power, but force. To utilize that force on the animal plane requires no power, since it runs down hill, destroying the parent structure and centering the consciousness of the actor upon the illusive phenomena of nature and the limited radius of psychic existence; and as long as the soul retains its attachment to that realm, it will return from time to time into the vortex of that fated circle.

Now, the declared intention of the Creative Mind is on record, that man should finally reach the likeness of God and rule all realms in nature (Gen. i. 26.); and whether intentional or otherwise, the dispersion of the Jews among the different nations became instrumental in acquainting the nations with the Mosaic laws, which are to-day the ground and foundation of the laws of those people who embraced the Christian faith; which faith ushered in the second dispensation, since Jesus of Nazareth fulfilled both the law and the prophets and brought to the knowledge of man the path of life, by sealing the victory over the flesh and leaving the mystery of endless life in the keeping of those faithful Christians who were

the custodians of the secret doctrine of the Lord.

In the meantime the world at large was traveling on the path of individualism and competition with ever greater strides, until the latter part of the nineteenth and the beginning of the twentieth century, every part of the habitable globe was paying tribute to Caesar; and the worship of Mammon and pleasure became and is the sole aim of those who carry in their foreheads the mark of the beast—all those whose intelligence is governed by the love of the physical self.

During this period there appeared on the western hemisphere the spirit of Elijah, marking the third dispensation of the plenary Spirit and bringing to the notice of hungry souls, mostly outside the pale of the accredited churches, methods of esoteric culture, and "Solar Biology;" thus extending the ancient science of human organization to a comprehensive system, and presenting to the seeker after light and endless continuity in conscious being, the necessity of social organization based on regeneration (the doctrine of the Lord); and on the unity of diversified functional individuals whose function is determined by their birth in the different signs of the Zodiac. (Rev. vii. 5-8.)

Such a social structure, in order to conform to heavenly laws, must of necessity be on the visible plane, based on altruism. Such a state would constitute an entirely new, unique, and unheard of departure from the ordinary run of things where nature rules man's being, since among this scientific, biological association of people, numbering thousands of individuals, generation will not exist. And upon serious reflection it will become clear that a community of such a character will constitute an indivisible personality; since it possesses one spiritual Soul, acting thru twelve functions, analogous to those found in individual man; with the difference that while

the functional cells in the natural man have no conscious realization in being, the cells in that greater Body of the Lord will be spiritual individuals—masters of the creative forces, and immortal, since they are one with God.

From what has been said, it is plain that the distinction between the old world and the new is in the uses of the life forces, together with a perfectly unbiased mind. In the kingdom of man nature as a force compels man to act on the animal plane, causing him to display animal traits, while in the kingdom of God nature's forces are subject to man's will; and not being used on the animal plane they sustain man's existence, giving him the capacity to know the true uses of all things both in heaven and on earth and to display the qualities of God's nature. At the same time the new world will be free from care, from worry, from sorrow, from want, from sickness and death, since cooperation will banish all negative states.

This is the true goal of those who are weary of self, who are ready to die and rise into a new and immortal life, since the birth into the Body of the Lord opens their consciousness into a Body of people who never die, who go out no more forever, but become coworkers with the Master Builder, God.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."



# Self-Denial

BY ENOCH PENN

THE questions of self-denial, self-sacrifice, and self-indulgence have to a greater or less extent occupied the attention of all Christians, tho few seem to have realized their great importance. But when one begins to live the regenerate life then these questions are grave ones—indeed, are vital ones to the neophyte.

When men have been converted and have joined the church at times we would hear one say, "I have given up the use of tobacco," or it may have been tea, or coffee. The thought of giving up some indulgence is very common when one determines to live a better life; in fact, there have been those who have gone to great extremes of self-torture in their unwise zeal for the practise of self-sacrifice. Tho the thought of self-sacrifice is very prominent in the Church it is not practised to any extent. But in spite of the prominence of the thought, and of the self-denial that has been practised by those who think there is virtue in it, we have never heard anyone express what to our minds is the fundamental principle of the teachings found in the Bible regarding self-denial, or self-sacrifice.

Those of the early Church had their ideas, and sometimes very confused ones, of what to "give up," and why they should give up certain things. We read that there were those in the early Church who thought that all

Christians should give up eating meat that had been offered to idols. This idea was prompted by a certain practise common in those days, that when animals were slaughtered for food, occasionally a carcass was taken and laid upon the altar in an idol temple as an offering to the idol God; this carcass was then taken to the market place and sold along with the other meat for household use. This meat having been offered to a strange god was held by many of the Jews to be polluted, and they refused to buy or to eat of it. Regarding this practise the apostle Paul said in effect, "The fact that meat set before me has been offered to a strange god makes no difference to me. I can eat it without condemnation, but because some of our people think it wrong to eat such meat, I will not eat it lest some who think it wrong be persuaded by my example to do what they think is wrong." The apostle took the stand that being prominent in the Church he would naturally be taken as an example and would be followed by those who did not stand firmly on their own feet; and he realized that it is wrong for one to do that which one thinks is wrong, even tho it be innocent in itself, for it is evident that one should not violate one's sense of right.

While the apostle took the stand that he would permit himself to be an example to others, yet there are those who refuse to be an example to any one, preferring to live their own lives in harmony with their own law of right, regardless of what others may think or do. We feel sure that both of these attitudes are right; for there are those that are weak enough to do as they see others do, even tho they feel it to be wrong. and there are cases where it is well to respect that weakness. Then there are those who take the stand that when Jesus said, "Follow me," it was as much as to say that it is the duty of his followers to take him alone as their example; and

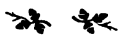
this is in harmony with the words, "Have not many masters; for one is your master, even Christ." And the words, "Follow me," implied, as well, "for I am your pattern." So that those who refuse to consider the effect of their example upon others are justified in it.

Those living in the realm of generation and in harmony with the ordinary impulses of nature, are constantly being impelled to do those things that are not in harmony with the laws of the kingdom of God as laid down in the Bible, and especially in the teachings of Jesus. And as it is incumbent upon the man who would serve God to keep God's laws, and THAT ALONE is incumbent upon him, we see that the only things that one has to "give up," the only sacrifice that a Christian, one seeking the regeneration, is called upon to make is to refrain from doing those things that are a violation of the laws of the kingdom of God.

We perceive that the purpose in eating and drinking is to nourish the body, and it stands to reason that if the food and drink one uses gives to one a strong, healthy body, and a clear, active brain, then that one is eating and drinking those things that are good and right for him. We remember that in the story of Eden, the man was put in the garden, which garden was his body, "to dress and keep it." And since it is man's duty to dress and keep his body, to take care of his body, then we have from this standpoint reached the same conclusion that if the food and care that a man uses builds for him a strong and healthy body, then he has in that matter fulfilled God's law.

The fact that while living in the realm of generation man is living according to one set of laws, and that when he becomes a true Christian, or begins to live the regenerate life, he must live according to another set of laws, does not seem to have entered the minds of the Christian

people generally. Seeing, then, that if one would really follow Jesus into the regeneration he must live in accordance with another set of laws than those he had heretofore, we perceive that he must give up all action out of harmony with the laws of the regeneration. These laws of the regeneration are exprest in the commands, the teachings, of the Lord Jesus, and are epitomized in the Sermon on the Mount. We realize that all the natural laws in the generation are also God's laws; but when one would leave the realm of generation he also leaves behind him all obligation to keep the laws of generation. It is even as when one leaves his native country and emigrates to another country, he must disregard the laws of his native country, and must henceforth obey the laws of the country of his adoption. For it is the laws of his adopted country that are now binding upon him. And the reason that this change appeals to man as a giving up, or as a sacrifice, is that to keep the laws of the realm of generation is wholly in harmony with the natural impulses common to all men. The laws of the regeneration are not in harmony with man's natural bent; and the fact that to live in harmony with the laws of the regenerate life is to have frequently to do those things that are contrary to his natural bent, is the cause of the struggles so common to the earnest Christian. And to cease to follow one's natural bent and keep the laws of the regeneration in spite of the fact that they are contrary to one's natural impulses and desires is the self-denial, the sacrifice that the neophyte in the regeneration must make.



## Interchange of Thoughts.

BY PHEBE HART

\*\*\*\*\* WE read the statement by the prophet, "Then they that feared YAHVEH spake often one to another: and YAHVEH hearkened and heard it, and a book of remembrance was written before him for them that feared YAHVEH, and that thought upon his name. And they shall be mine saith YAHVEH of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." A careful consideration of the teachings of the Bible will show the thoughtful mind that the one thing that man should strive to gain is knowledge, understanding—a knowledge of the Creator, of his laws; and of his purpose concerning man; and of the means and the methods whereby that purpose is to be accomplished. That man might gain this knowledge was indeed the purpose in writing the Bible.

"My people are destroyed for lack of knowledge," cries the prophet. And again the prophet says, "The people that do not understand shall fall." Since the Bible is God's message to man, it teaches all that is necessary for man to know to enable him to reach the ultimate determined concerning him at his creation. And that knowledge gained and put into practise will bring man to the ultimate condition designed concerning him. For the message that God gives to man thru the Bible is the purpose in the Creator's mind in man's creation, and



the means and the methods whereby man can attain that ultimate. But because there are few, if any, minds so fully balanced and so capable that they can take the Bible and perceive in their fulness and in their correct light the great truths therein presented, a very great help is given and obtained when there are two or more that can exchange thoughts upon the deep subjects of God, of God's purpose concerning man. There are few, indeed, who are able to come to a full understanding of those natural laws and the proper methods of action that will enable man to attain the ultimate God has determined for him. Because of this it is important, and even necessary, that those who are interested in these things be able, when they meet together, to commune with one another in interchange of thought, and give to one another the benefit of their mutual understanding and perception of these great truths.

One sad fact is that when persons begin to talk about spiritual things, save in rare cases, there immediately springs up disagreement and opposition, and argument; these things make the interchange of thought impossible, and causes any attempt at interchange of thought to become simply argument, and that is destructive of thought and knowledge. It is because of the great importance of the communion of minds upon spiritual subjects that the Spirit caused the prophet to give voice to the statement that God's special care and regard would be extended to those who would communicate with one another, those who would interchange thought concerning the great truths of the relationship between God and man, of God's purpose, and concerning the means and the methods for the attaining of that purpose in the world. It is important, then, that the neophyte practise carefully the expression of thought concerning spiritual subjects. This communication of thought does not imply any dog-

matic announcements, or strength of argument, but only the ability to give to one another the benefit of one another's viewpoint, and of one another's reasons and conclusions.



## The Brotherhood's Call.

BY FLORENCE A. COOKE (Africa.)

"THE Spirit and the Bride say, Come! And he that heareth, let him say, Come! And he that is athirst, let him come; and he that will, let him take the water of life freely."

Do ye hear them, men and women?  
Crying in the silent starlight,  
Calling o'er the fretful tumult  
    "Mortals, come to-day!"  
While, unheeding, ye are passing  
Sing they of approaching judgment  
Speak they of Eternal Mercy  
    Rudely flung away.  
Hour by hour their message crying,  
Nature weirdly echos, sighing  
"Come! ye sinful, sad and dying,  
    Why in darkness stray?"

"Come! ye gay and careless worldlings;  
Come! ye burdened ones and weary;  
Come! ye haters and rebellious;  
    From destruction flee.  
Leave the pleasures which ensnare you,  
Leave the thousand cares which vex you,  
Leave your discontent, your vengeance,  
    Come, Oh, come to Me!  
Far removed as earth from heaven  
Is the peace of souls forgiven  
From the vain world's poisoned leaven  
    Of frivolity."

"Come ye children! ere the passions  
 Ere the trials or the pleasures  
 Of more guilty age allure you  
     From your purity.  
 To pursuits whose bitter sweetness  
 Proves a slow, but sullen poison.  
 Come! for in life's glowing waters  
     True felicity  
 Dwells alone. Oh! haste to choose it,  
 Nor indifferently refuse it,  
 Or in wilfulness abuse it  
     And its sanctity."

"Come! ye strugglers for existence,  
 Weary ones, who know but little  
 Save anxiety and anguish.  
     Here Eternal Peace  
 Sheds a foretaste of the blessing  
 Which, their troubled struggle over,  
 Ever is their lot who daily  
     Seek from sin release;  
 Seek to conquer sinful failing,  
 Rashness, pride, or timorous quailing;  
 Self of Love Divine availing  
     Till their conflicts cease."

But the world unheeding passes,  
 Hearing, with a calm indifference,  
 Day and night the solemn warning  
     Of that gentle knell.  
 And for empty mortal wisdom,  
 Or for sinful feast or orgie,  
 Or for idols, or for leisure,  
     Or despairing hell,  
 They neglect this great Salvation,  
 Which each foolish, heedless nation  
 Calleth thru that great Oblation  
     Who has loved so well.



## Celestial Bodies.

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

**G**OD'S order of salvation is spirit, soul *and* body.\* The perfection of salvation is the redemption of the body.† This is most clearly rendered in Dr. Moffat's version thus: "To this day, we know, the entire creation sighs and throbs with pain; and not only so, but even we ourselves who have the Spirit, as

A FORETASTE OF THE FUTURE—  
even we sigh to ourselves as we wait for the  
REDEMPTION OF THE BODY  
that means our *full sonship*." It is evident that the consummation of this is to take place in the future, for our citizenship is in heaven, (or, "we are a colony of heaven"), and we *wait* for the Savior who comes from heaven; who will transform the body which belongs to our low estate, "this body of our humiliation; making it like the body of His Majesty by the *internal* working of His power (F. F.). Dr. Moffat has: "*till* it resembles the body of His glory;" and Dr. Weymouth also renders it *until*. This points to the fact that it is a gradual work, this transformation of the body, *until* it is of the same form (*sum-morphon*) as the body of his glory. And Ferrar Fenton emphasizes the fact that it is by

AN INTERNAL WORKING  
or energy. To this agree the findings of the inspired  
mystics of all ages.

\*1 Thes. v. 23. †Rom. viii. 22, 23.

Our rising out of our fallen nature, or our Redemption, is nothing else but the gaining of our angelic *body* and spirit, which in Scripture is called

OUR INWARD OR NEW MAN,  
created in Christ Jesus. . . . .

We do not, however, *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;"\* altho we sigh and groan under the burden it entails "we do not *wish* to be stripped of it" by death, but that which is mortal may be swallowed up by life, or "to have my mortal element absorbed by life." . . . . .

A temple is constructed

IN THE VERY BODY  
of each man and woman. Thru a conversion of *organic substance* of the body, the thinking faculty in man constructs, under the direction of the Christ,

A NEW BODY.

It breathes an atmosphere and is thrilled with a life energy more real than that of the external form."

In this manner, therefore, we escape death, for Christ has abolished death for those who follow him in the regeneration, but for the unregenerate, death is still death, for after death as spirits they "walk naked," and the believer is likewise exhorted to watch and to keep his garments, lest he walk naked and they see his shame.† For to him it would be a shame, if he walk naked, tho it may be only for a time . . . . .

Jacob Boehme says in his "Threefold Life of Man:"

THE ETERNAL FLESH

is hidden in the old earthly man, as the fire in the iron, or as gold in the stone. The new body is incomprehensible and immortal. He that once getteth the body of

\*II Cor. v. 4.

†Rev. xvi. 15.

Christ, it departeth not from him, unless he spoil it as Adam did." This corresponds with all our Esoteric teachings, and with the Bible. . . .

That this is a progressive work is plainly stated in the context, when speaking of his suffering Paul says:

"Wherever I go I am being killed in the body as Jesus was, so that the *life* of Jesus may come out *in my body*. Every day of my life I am being given over to death for Jesus sake, so that the *life* of Jesus may come out *within* my mortal flesh.\* Hence I never lose heart;" .

It is clear that this work is (1) inward, (2) conditional, and (3) gradual, and not necessarily such as could be manifested to the world, *until* He is manifested, for then shall we be manifested conjointly with Him in glory.† In the meantime our life *is hid* with Christ in God." So put to death your members, as to the things of earth; sexual vice, impurity, appetite, evil desire and lust." For the carnal mind *is death*, but the mind of the spirit is *Life* and peace, and "if according to the flesh ye are living, ye are

#### SURE TO DIE

but if, in Spirit, the actings of the body, ye are making dead,

#### YE SHALL LIVE.‡

We have the resurrection body *now*, altho it is "not yet glorified;" but when *Christ who is our life* shall be manifested, then shall we be manifested with Him

#### IN GLORY.

May our spirit, soul *and body* be preserved entire (perfectly sound) so as to be blameless in the *Parousia* of our Lord Jesus Christ.§

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\*II Cor. iv. 10. 11. Moffat. †I Coll. iii. 3-5. ‡Rom. viii. 13. §Thes. v. 23.

# The Seven Creative Principles

## Part III.

BY H. E. BUTLER

(Reprinted from "The Esoteric" of Sept., 1896.)

NOTE—This series of articles is not the same as the book "The Seven Creative Principles," by H. E. Butler, but is a separate and distinct series of articles on the same subject.

### FORCE, THE FIRST OF THE SEVEN CREATIVE PRINCIPLES.

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FORCE is a principle in life as well as in all manifestation in nature. We call it a principle because it lies behind phenomena and produces it—lies behind all physical manifestation, and, therefore, is beyond the comprehension of human reason. Neither physical science nor the human reason in any of its workings can deal with principles directly, especially those of creation. We can, however, examine the borderland between manifestation and that which manifests, and thus obtain some idea of the unmanifest; and as the student proceeds with the regenerate life, refining and intensifying the qualities of his senses and mental faculties, he is enabled, by means of the light within his own soul, to penetrate still deeper into the darkness spread over all causation, and, thru the workings of deductive reasoning, to trace out many secrets in nature, and to harness this wonderful principle, force, and cause it to serve his will, both by the formation of mechanical instrumentalities and by that wondrous function of mind.

A marvelous paradox are existence and thought: we

know more of force than of any other principle in nature, and yet, in reality, we know nothing of it. We see and perceive the force of falling bodies, from the gentle rain to the mighty avalanche, and we satisfy curiosity by talking very wisely about gravitation; yet how little we know what that force is! If there was no other force in nature but that of falling bodies, we might reasonably feel satisfied that the solution of the great problem had been reached, but we find a multitude of varieties of chemical force—the force of confined boiling water, the force in heat, the force in light, and the force in electricity. May not all these distinctions be without a difference? Is not all energy electric?

Again, we may ask: What is electricity? It is found in everything. We are satisfied that the time is approaching when man will be able to convert all substances into electricity; and might we not as well prophesy that he will discover means—instrumentalities—by which he will be able to convert electricity into any substance he may desire. Qualities may be discerned and conditions made to govern them, and the proper number of vibrations may be produced, which will solidify any particular quality into substance; but force alone can do no more than gather all qualities in mass.

There is evidence that there are two general divisions in electricity—namely, the positive and negative: the one meeting the other neutralizes it by equal balance. By the separation of either of these, great energy is manifest. Again, these may be divided into both kind and quality.\*

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\*We are necessitated to give somewhat of an arbitrary meaning to the words "kind" and "quality," as they are so loosely defined by our standard authorities. By "kind" we mean to make the distinction that is made in speaking of hydrogen and oxygen: it is not supposed that oxygen is the same element as hydrogen: each is separate and entirely different from the other, is not the same "kind" of material or element. As to "quality," we mean the gradation in degrees of refinement of the same substance. We speak of flour as being fine, coarse, and



To illustrate this, let us examine electricity as manifested thru the human organism. We find that, in proportion as a man possesses a fulness of life and energy, he is able by touch and sometimes by proximity to make others conscious of the electric energies emanating from him. Men possessing certain qualities of this electric energy can produce some remarkable physical phenomena.

Now, one who is sensitive and observant perceives that the electric energy emanating from the human organism has, when he meets it, a varied effect upon his own sensibilities. He may not be able to define why it is so, but he knows that the electric current from some persons is pleasant, while that from others is not so. This much discrimination every one possesses; but there are some, especially among those living the regenerate life, who are able to discern the fact that the very qualities of the electric energy emanating from some persons is very fine, and that of others is coarse; that the qualities of these emanations correspond to the organic quality of the individual's mentality and life.

It is also known—and yet not known—that mental action produces an entirely different quality of electricity, or force, from that which emanates from the physical body. It is also known that if a person is highly intellectual, the electric force emanating from him will produce mental action in another; that is to say, a superior force of electricity, of a quality which produces mentality in the individual himself, has sufficient force to set in motion the mind organs of a sensitive who comes in immediate proximity to him.

There is a large class of minds at the present time who  

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coarser; also of degrees of refinement of certain chemical elements, which designate the "quality" of any particular element. There may be many chemical elements, all of the same degree of refinement; in such a case they would be of the same "quality" but different in "kind."

are searching for the cause of the kind and qualities of electricity in this as well as its general manifestations; and they think to find the "kind" in the number of vibrations. It may be found that "kind" can be determined by the number of vibrations, but the number of vibrations will not produce "kind." If, when mechanical genius has succeeded in obtaining instrumentalities by which vibrations of electricity from varied persons and things are measured, it is found that "kind" is determined by their number, it will for a long time postpone the discovery that the number of vibrations will not produce the "kind" of elements.

\* For our part, we are satisfied that "quality"—that is, degrees of fineness—governs manifestation, and, consequently, the number of vibrations a second. We have had reasons to believe also that "kind" may be widely different while the number of vibrations are identical: therefore we have concluded that this subtle energy is the builder of all things; that it is differentiated in "kind," not by the number of vibrations, but by virtue of the inherent substance; and that the vibrations a second govern the material organism that is being formed as to fineness or coarseness. For instance, the vibration that is used in electric telegraphy makes fine or coarse marks upon the paper according to the number of vibrations produced by the operator. The phonograph, by the sound of the human voice, produces indentations upon the tin foil, or the substance on the cylinder, and the number of indentations vary with the quality of the voice that is talking into it.

So it is with growing plants of varied kinds, as well as with the human body: the inherent life-substance attracts to it, first, the "kind" of electricity, and the number of vibrations a second are governed by the inherent "quality." We might illustrate this by the dentist's instru-

ment for filling teeth; if it produced a less number of impacts to the quantity of gold in the tooth, the filling would be called coarse; it would appear as the graining of wood. Is it not so with the "packing" together of the atoms in the growing plant, or the elements of flesh in the animate body? For growth and development there must be something present answering to the electric battery—one battery producing the positive, and the other the negative electric force. These batteries are found in the male and female principles brought together for the construction of the new organism; and the number of vibrations a second is governed by the interaction of the two forces—centrifugal and centripetal—one expanding, the other meeting it, checking expansion, and contracting it; thus beginning the motion of the beating heart, which is the first manifestation of all life, and is the center from which all life begins to take organic form.

If, in warm weather, a fresh egg be placed under a hen for twenty-four hours and then be broken into a vessel, there will be seen a point of blood, not larger than the point of a pin, which has begun to throb like the beating of a heart, the little point going out and returning in regular cadence, and out from it begins to form the blood veins. This expresses to us the fact that life and energy move in cycles, from, perhaps, millions of years in the systems of celestial bodies, down to the diminutive cycle of a heart beat. The positive energy rises to find freedom in the expanse, and the negative energy arises to deny his liberty to scatter in space; and with the mother love and care and anxiety she hastily meets the expanding energy, coerces him back to his center, relaxes her hold, as it were, for a breath, when he again rises in his aspirations and seeks liberty. Thus the vibrations are made by the making and breaking of the currents of electric energy, and the number of vibra-

tions by the fineness (rapidity) of its motion.

Where one possesses a fine, nervous organism and activity is very great, he will, perhaps, make a half dozen movements while another is making one; thus demonstrating that activity corresponds to the number of vibrations of the electric or magnetic currents of the body. Where the magnetic force is great and there is but little resistance from the positive, then solid, inert—or nearly so—masses of matter are found; and the more of the positive element is added to the mass gathered by the negative, the more activity obtains, the wider the scope of activity, and the less dense becomes the body.

We draw from the above the conclusion that all force arising from what is known as gravitation is a purely negative force concentrating upon itself—is purely feminine, and, when worked out in mind, is the mother love and care; that all expansive energies are positive and belong to the realm of the paternal thought—expansion, and comprehension of knowledge. These two factors divide in man and woman; and in the perfectly developed pair, the love principle in the woman and the thought principle in the man are guided and controlled by intellect, so that they may be directed to, and lay hold upon, any quality of force existing in nature. All things in nature find their ultimate in the perfect man and woman; and, by turning their thoughts upon any principle, such a pair may bring it under the control of their will, guide and direct it as if it were their own intelligence.

But until woman has enlarged the sphere of her love to all of God's creation, and man his sphere of usefulness and thought to the universe, having conquered every particle of selfishness or love of possession, they can only draw within the boundary of their own circle, and use such of these universal forces as their mental limitations admit. But when they have thus freed themselves from

selfishness, which is limitation, and have taken in the sphere of the universe with their love and wisdom, then, thru their mental powers, they may, as it were, link the batteries of their life to any principle they may choose, and govern it in its operations thruout the universe; or any number of these principles combined, causing them to act and interact and produce whatever would be useful and good to all, being limited only by their power to grasp the universal mind-currents.

But we are getting into too deep water to travel further in this line. We now see where this principle of force is changed into power to do and accomplish, to serve the uses of the mind of the Creator. Therefore, let us return to the expression of force as we see it manifest in men and women.

We hear that such a one has great force of character, or that a certain one lacks it. Why is it that there is a lack of this force in some cases, while others have a superabundance of it? It is human to condemn the absence of it, and, in extenuation of this deficiency in a friend, we sometimes hear it said, "He simply hasn't it; it is not a factor in his organism." But I think when the laws are understood and the methods suggested, all who have the will may possess the force; for all the principles of nature are round about us, pressing in upon us from every side. The only prerequisite for possessing any of them is, first, freedom from fear, second, sufficient confidence to place oneself in the attitude of using a principle, when it will rush in and fill one to the fulness of his capacity to receive; and not only so, but it will at once begin the work of building added capacity by increasing the strength of the organs and muscles thru which it finds expression.

If this principle of force is continually used, it will build up a giant body and brain. Look, for instance, at the athlete whose mind and habits are continually in the attitude

of gathering and developing force in the physical body. Again, see the man who is constantly struggling with his fellows in the manipulation of moneyed interests. See with what facility, in many cases, he will, thru the power of mind, coerce his antagonist into submission to his will.

He who has studied the subtle forces of mind, and is in a position to be an opponent of one of these men, knows something of the overwhelming force of his words and thought. The student of human nature, as it is expressed in the language of form, is not necessitated to meet these persons in conflict in order to know them: he recognizes them at sight, and describes the particular lines in which that force will be most successful. Nor is it alone the student of human character who recognizes these people; for every one feels their superiority as soon as he comes into their presence, altho it may be undefined to himself.

Again, let a man of gentle mien, without much force of character, become very angry—so angry that all fear is banished. Observe him move toward an antagonist, with a fixed determination to conquer him in combat. Altho he may have been accustomed to moving around with a peculiar, loose swing of the body, see how quickly he becomes erect, every muscle is tense; and, as he goes forward, all swaying of the body to the right and to the left ceases, and he moves as direct as an arrow to the mark. As he holds that attitude of body and mind, in his presence one can feel a complete cyclone of force gathering in upon him, and whirling, as it were, about him. Such a one may well be feared, and usually is, unless the opponent has placed himself in the same mental and physical attitude. Then it only remains for the two to determine which has, thru experience, developed the most efficient organs and muscles for that force to act upon and thru.

Let any one, for purposes of experiment, assume this physical and mental attitude and move in it for a few

moments, and, during the time, let him analyze his feelings. It will be observed, that, in a few moments, he will gather all the force his body is able to stand. Force thus gathered and guided and controlled by the intelligent will, produces dominant power. Power can not reside with fear: fear is always an expression of weakness. Weakness and strength are like fire and water; water, like fear will extinguish the fire of energy and power.

This force that gives strength, let it be of body or mind, is electric in its nature, and electricity generates electricity. The electric energies inherent in the man are like the direct current on the wire: it does not possess as much power as the superinduced current on a wire parallel with it and insulated from it. This super induced current lays hold on the energies of the universe, while the direct current is dependent upon the battery from which it comes. Of course, the stronger the battery, the stronger will be the superinduced current. So the man who lives the regenerate life, and, by a systematic method, develops all his faculties and functions to their fullness, and trains the mind to turn on the electric energies to the body or brain, or to both combined, may develop within himself almost unlimited power, which is the ultimate of force.

The scientific experimenter is now, thru mechanically generated electricity, developing wonderful manifestations of power, and surely the thing produced must be far inferior to that which produces it; therefore, how much greater and more diversified must be the powers latent in the human mind and body than in any mechanical instrumentality! If God created all things from himself by a word—thought formed by the mind and sent out by the will—then it follows that all electric energy is but the force originating in that creative word; and, when man knows how to control and dominate this force,

it will give him "dominion over the fish of the sea, and the fowl of the air, and over every living thing that moveth upon the earth."

The X ray, the latest scientific wonder, has been known and used for ages by the few who have given their mind and life to the study and development of these natural powers. But the utility of this ray was not by means of mechanical instrumentality, but thru the body and mind of the master. His body was the battery and his mind the director of these refined currents of electric energy. He could turn them at will thru the eye and penetrate solid substances. By means of these electric energies he could form a connection with any person or place, and see and know what was there, and, according to his pleasure, could use a controlling influence thru uniting his mind-consciousness with the electric energies sent forth; and thus his power and presence were felt as vividly as if he were present in person. He could send this force, impregnated with his thought, into any creature, let it be reptile, animal, or man, and cause it to desire, yea, will, to do his will.

This manifestation of dominion—power to dominate—has been in its infancy in the masters of the past; but as the present civilization of America and Europe has developed a higher order of manhood and womanhood, so much greater will be the knowledges and powers of this people when they have laid hold upon similar methods. When they have abandoned the crude methods of a less enlightened age, and have laid hold of the knowledges now within their reach, by applying methods to place body and mind in a condition which will enable them to inspire—draw in—knowledge from the fountain of all knowledge, the powers that they will gain will transcend those of the Orientalists as much as the powers of the gods transcend those of men.

(To be continued.)



## Letters

Saginaw, Mich. June 21, 1922.

Esoteric Pub. Co.,  
Applegate, Calif.

Dear Friends:

I received the book, and also a copy of the BIBLE REVIEW for June-July, but the number I mist is for April-May. I would appreciate very much your sending me the April-May issue.

I can not begin to express to you my appreciation for the books published by the Esoteric Fraternity. They have helped me to realize what a wonderful day and age we live in, and to understand the signs of the times. I believe that Mr. Butler's writings have helped me, perhaps more than any other, in laying hold of great truths and making them my most prized realizations. His writings have helped me to understand myself better, and this has brought about a better understanding of other folks.

This world, after all, is such a wonderful place! And the stars and planets at night show the glory of God! And to realize that we have a oneness with the Father! These wonderful revelations made in Mr. Butler's books are certainly inspiring and uplifting.

I am never in want of reading material, because I find the more I read, over and over again, Mr. Butler's writings, the better able I am to understand the Truth. The first two or three readings I find that I had mist pearls of great price, so I am making a real, definite

study of his works. Thanking you in advance for copy of BIBLE REVIEW for April-May. I am,

Yours very truly, W. J. M—.



Llanelly, Carmarthenshire, England. June 15, 1922.  
Esoteric Publishing Co.,  
Applegate, Calif.  
Gentlemen:

Have you any books or pamphlets dealing with "Solar Biology," predicting the future, etc. I have your book "Solar Biology," and your "Indicator." I may tell you that I have never read a book with so much interest as the one mentioned. I should like to be able to watch the influences of the planets during my life, also I have many friends inclined that way.

Waiting your reply, I remain,

Yours truly, E. W—.

Answer.—Regarding the use of Solar Biology for predicting the future, this science can not be used in that way. You can know the influences that act upon one, but you can not tell what one will do under those influences.

When the planet Venus enters the sign the earth was in when you were born, then your love nature is strengthened. When Mercury comes into your sign, then your passion-nature is made more active. Jupiter is the embodiment of fermentation (See "Seven Creative Principles."), and when it is in your sign then fermentation becomes more active in your life and mind, bringing changes of vision and, perhaps, of effort.

If you will consider the planets as being the embodiment of the creative principles and that these are continually affecting all living things, then you can see that the positions of the planets have an influence on all persons at all times.

Saturn is now in Aries, and while it affects the Aries mind more than others, yet all minds are made more orderly while it is in Aries. Likewise Jupiter in Aries affects all minds as stated on page 235 of *Solar Biology* while it is in that sign.

It will require careful thinking for you to get these things worked out in your mind, but it is worth your while if they interest you.

So we see that tho we can not tell what will happen to one at any given time, yet we can know what influences will play upon one; and if a favorable and strengthening influence is acting, then one can go forward along that line of effort. While the influences are adverse to the accomplishing of certain things, then these can be laid aside for a time until a more favorable time and influence comes. For instance, when the planet Mercury\* is unfavorably positioned, mystics seldom attempt to communicate telepathically.

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\*Mythologically, "the messenger of the gods."



Du Bois, Pa. July 6, 1922.

Esoteric Pub. Co.

Dear Sirs:

Enclosed you will find a money order for \$4.90, for which please send the following books: *The Esoteric Magazine*, Vol. VI., "Evolution of Culture," "Perpetual Youth," and two copies of "Practical Methods to Insure Success."

Have you a biography of Mr. Butler, or other of his writings not listed in the catalog? I should like to have all of his writings, and to know more of his personal life, if possible. I have never found anything yet quite so interesting, reasonable, and practical as Mr. But-

ler's teaching, as I find it in his writings, tho I have read much on scientific and religious subjects.

My husband is pastor of the First Methodist Episcopal church here, and I have always been interested in the higher life. I shall always be grateful for the privilege of studying the books of the Esoteric Publishing Co. They open up a new world to one, and give a new understanding of the Scriptures. With sincere best wishes for your success, I am,

Very truly yours,                      Mrs. H. C. S—.



Jacksonville, Texas.

Esoteric Publishing Co.,  
Applegate, Calif.

Dear Friends:

Please find enclosed check for 2 years subscription renewal. I don't want to miss a copy, I get better thoughts from BIBLE REVIEW than from any other publication.

Yours Fraternally,                      J. J. E—, M. D.



Omaha, Neb.    June 22, 1922.

Esoteric Fraternity,  
Applegate, Calif.

Gentlemen:

I have before me a copy of "Practical Methods to Insure Success," by H. E. Butler, which I am studying, and whose beautiful truths I am trying to apply in my every-day life.

At the bottom of page 76 I find a note which says that if in need of added information write. That is what

I am doing. I am in need of more light on the functioning of the seed, or psychic germ.

I was born on Aug. 20, 1862. In my case when are these germs born, or generated, when the moon is in Leo, or when it is in Aquarius, using the geocentric system of Astrology? How long does it take for the germ to make the trip up into the brain, and to function in its natural, normal manner. . . . .

Thanking you in advance for the information, I am, yours for the uplift of suffering humanity.

C. L. H—.

Answer.—We are inclosing the leaflet of added information mentioned in "Practical Methods to Insure Success."

As the moon circles around the earth alone, it can have no other than a geocentric position.

On the 20th of Aug., 1862, the moon entered the sign Cancer at about 11 A. M. So if you were born before that time the moon was in the sign Gemini, if after that time, the moon was in Cancer. The psychic germ is matured when the moon enters the sign the earth was in at the time of birth, which in your case is Leo; and the germ is transmuted when the moon enters the sign the moon was in at birth, which in your case was either Gemini or Cancer. When the germ is transmuted then it is absorbed into the system and begins to have its effect.

When a psychic germ is conserved the next germ is matured and transmuted one sign earlier.



## NOTICES.

Mr. R. HARRY DILLEY—Please write to the Esoteric Fraternity, Applegate, Calif.

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We supply the following books: "A Dweller on Two Planets," price \$5.00, postpaid; "Raphael's Ephemeris" (1922 and 1923 ) price, 40 cents a copy for each year.

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., 1922.**

| Body | Enters | On  | h. | m.       |
|------|--------|-----|----|----------|
|      |        | day |    |          |
| ☾    | ♊      | 2   | 1  | 5 p. m.  |
| "    | ♈      | 5   | 0  | 34 a. m. |
| "    | ♉      | 7   | 1  | 21 p. m. |
| "    | ♊      | 10  | 2  | 16 a. m. |
| "    | ♈      | 12  | 1  | 42 p. m. |
| "    | ♉      | 14  | 10 | 4 p. m.  |
| "    | ♊      | 17  | 2  | 39 a. m. |
| "    | ♈      | 19  | 4  | 0 a. m.  |
| "    | ♉      | 21  | 3  | 36 a. m. |
| "    | ♊      | 23  | 3  | 20 a. m. |
| "    | ♈      | 25  | 5  | 4 a. m.  |
| "    | ♉      | 27  | 10 | 9 a. m.  |
| "    | ♊      | 29  | 6  | 55 p. m. |

|   |   |    |    |          |
|---|---|----|----|----------|
| ☼ | ♈ | 23 | 3  | 2 p. m.  |
| ♀ | ♉ | 9  |    | 22 a. m. |
| " | ♊ | 28 | 5  | 36 a. m. |
| ♂ | ♈ | 4  | 1  | 43 p. m. |
| " | ♉ | 15 | 10 | 28 a. m. |
| " | ♊ | 25 | 2  | 4 p. m.  |

**On Sept. 1st.**

|   |       |   |    |    |     |
|---|-------|---|----|----|-----|
| ♂ | is in | ♉ | 8° | 0' | 49" |
| ♂ | " "   | ♊ | 25 | 20 | 40  |
| ♂ | " "   | ♈ | 9  | 34 | 56  |
| ♂ | " "   | ♉ | 11 | 34 | 21  |

**Time of Cusp Transits.**  
**Washington, D. C., U. S. A. Oct., 1922.**

| Body | Enters | On<br>day | h. | m.       |
|------|--------|-----------|----|----------|
| ☾    | ☾      | 2         | 6  | 33 a. m. |
| "    | ☿      | 4         | 7  | 28 p. m. |
| "    | ♂      | 7         | 8  | 12 a. m. |
| "    | ♂      | 9         | 7  | 36 p. m. |
| "    | ♂      | 12        | 4  | 44 a. m. |
| "    | ♂      | 14        | 10 | 53 a. m. |
| "    | ♂      | 16        | 1  | 55 p. m. |
| "    | ♂      | 18        | 2  | 35 p. m. |
| "    | ♂      | 20        | 2  | 19 p. m. |
| "    | ♂      | 22        | 2  | 59 p. m. |
| "    | ♂      | 24        | 6  | 26 p. m. |
| "    | ♂      | 27        | 1  | 53 a. m. |
| "    | ☾      | 29        | 1  | 0 p. m.  |

|   |   |    |    |          |
|---|---|----|----|----------|
| ☼ | ♂ | 24 | 11 | 45 a. m. |
| ♂ | ♂ | 6  | 3  | 55 a. m. |
| ♀ | ♂ | 17 | 3  | 5 a. m.  |
| ♂ | ♂ | 4  | 3  | 12 a. m. |
| " | ♂ | 11 | 1  | 29 a. m. |
| " | ♂ | 16 | 7  | 11 p. m. |
| " | ♂ | 21 | 7  | 47 p. m. |
| " | ♂ | 26 | 2  | 6 p. m.  |
| " | ♂ | 31 | 0  | 38 p. m. |

**On Oct. 1st.**

|   |       |   |     |     |    |
|---|-------|---|-----|-----|----|
| ☼ | is in | ☿ | 27° | 37' | 2" |
| ♂ | " "   | ☿ | 10  | 34  | 39 |
| ♂ | " "   | ♂ | 11  | 53  | 39 |



# BIBLE REVIEW

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VOL. XVIII      OCTOBER-NOVEMBER 1922      No. 4

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## Bible Reprints

BY H. E. BUTLER

XXI.

(Reprinted from "The Esoteric" of April, 1892)

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IN all ages of the world there have been "watchmen" or "prophets," whose sphere of use was to keep watch of the great general movements of the affairs of human life, and to warn the people of changes of any nature whatever, which would affect their lives.

When the warning comes, they who have developed this soul-consciousness will "know the truth," and will be obedient; even tho it may demand that they leave sons, daughters, relatives, loved ones, home, and the wealth that cost years to gather (as in the case of Lot), yet they will obediently follow it.

Genesis XIX. 15, 16.—"And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two

daughters; YAHVEH being merciful unto him: and they brought him forth, and set him without the city."

Herein is shown how hard it is to obey wholly even when one feels that one knows the necessity for doing so. How human it was for Lot to linger, hoping against hope for some change which would save him from the necessity of making so great a sacrifice. But as said in the 16th verse, "YAHVEH being merciful unto him, etc.," the men laid hold upon them and virtually forced them out at once.

Verse 17.—"And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

The words "look not behind thee" were evidently a precaution, for to look backward is to think of the past, and to think of the past is to look backward, a thing which dwarfs the intellect and causes doubt and skepticism as to the future. And for persons under such strenuous circumstances, with all before them a blank, to turn and look back upon that which they once possessed—a luxurious home, friends and relatives, in fact all they have known and loved on earth—the angel knew this was too hard for human consciousness, therefore it was necessary, in order to insure obedience, that Lot should keep his eye single to that one thought—"Escape for thy life," "Escape to the mountain."

Verses 18-21.—"And Lot said unto them, Oh, not so, my Lord: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I can not escape to the mountain, lest some evil take me, and I die: Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. And he said unto him, See, I have

accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken."

Here again it is shown that human judgment, even in a righteous man, is liable to err: and thru his error, in refusing obedience to the divine intelligence, Lot made for himself trouble in the time to come. Here was a man who, only the night before, risked his life with a howling mob of demonized humanity for the protection of his guests, and who now expresses the most childish fear even to go where he was guided—to the mountains. But here again is manifest indulgent parental love for an erring child, for the messenger of God said unto him—"See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken."

Here the angel clearly indicates that the little city of Zoar, tho doubtless addicted to the same body and soul-destroying practises, and justice demanded its destruction, yet, when that demand was weighed in the balance with the anxious, fearing and praying desires of a righteous man, it more than balanced it and Zoar was saved.

Verse 22.—"Haste thee, escape thither; for I can not do anything till thou be come thither. Therefore the name of the city was called Zoar." Here is evidenced two things: First, that there must be, in divine order, a definite time for the occurrence of every event, which, if it occurs at all, must occur at the specified time; and even the great masters here spoken of intimated that they could do nothing but that which was in accordance with that law: second, the angel says—"I can do nothing till thou be come thither;" thus expressing that the work of destruction was left wholly with him, otherwise he would not say—"I can do nothing." This whole account seems to be one in which the angel, messenger, man, or master, was necessitated to use very unusual haste in order to

get Lot and his family away in time for the destruction of Sodom.

Verses 23-25.—“The sun was risen upon the earth when Lot entered into Zoar. Then YAHVEH rained upon Sodom and upon Gomorrah brimstone and fire from YAHVEH out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.”

At first thought it appears that a contradiction exists between the accounts of the Bible and those of ancient history, as the latter states that Sodom and Gomorrah sunk, and that the places where they stood are now occupied by the waters of the Dead Sea. Both of these accounts, however, may be correct, considering the fact that similar phenomena of nature have taken place in modern times.

If some of the mountains in that vicinity were volcanic (and the probabilities are that all great mountains are the result of volcanic action) then it would be reasonable to suppose that there was a volcanic eruption which poured down upon the cities fire, ashes, and sulphur—sometimes called brimstone—which destroyed the cities. In such cases it not uncommonly occurs that larger areas of land fall into the cavities made in the earth by the burning out of the substance from underneath. If this was the case in the above instance then both accounts would be fully justified.

But some may object and say that the account says the Lord God rained fire and brimstone out of heaven from God—from himself. Now, if we were to grant the correctness of the theories held by many, that God is a great man seated on a throne somewhere up above the earth, and occasionally getting angry and producing some phenomena that is contrary to all natural law, then I would say that this idea could not be correct, and I should also

be forced to say that nature and history, and the methods of God's dealings in all other instances of the world's history, unite in saying that this account can not be true.

On the other hand, when we realize the fact that the authors of those accounts believed in God as an all-pervading cause, acting in and thru and by all things, as David said (Psalm cxxxix.7-10:) "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

This gives a slight illustration of the belief of the people of that time that God was everywhere—even in the bowels of the earth—and that whatever occurred outside of human agency was attributed either to God or to evil agencies. We also know that the Oriental manner of speaking was very indefinite and often seemed exaggerated; and undoubtedly for the more ignorant classes to see the rain of stones, fire, and ashes from a volcano would cause them to think that the gods were raining fire upon them. But truly, the God who made all law has always, so far as any historical account can give us the means of knowing, worked by and thru the laws he has made.

Verse 26.—"But his wife looked back from behind him, and she became a pillar of salt." Here, having no account of real meanings and methods of accomplishment, our explanation must of necessity be speculative, because the statement is exceedingly brief, and only relates to what was the ultimate result. Now, if we should indulge our speculative and reasoning powers with regard to similar wonders which frequently took place in those days, we would conclude thus: that she not only turned her head and looked toward Sodom, but there, in Sodom, were her

sons and daughters, and she, fleeing for her life and leaving those she loved to perish, looked back to see if their destruction was really coming, and perhaps seeing nothing, it would be reasonable to suppose that mother-love would overwhelm her, and she determined to return to them. Then, too, had those great masters, or angels, allowed her to return, the probabilities are that she would have induced Lot, and perhaps the two daughters, to return with her, when all would have perished together. Therefore it was to save others, no doubt, that they withdrew her life from her.

In that country a dead body would not decay as in this, because of the dry, heated atmosphere, and undoubtedly it lay there a long time; and after the earthquake, or sinking of Sodom under the waters of the sea, which are very salt, every object in the immediate vicinity would be covered with a crystallization of salt. To this day, the traveler may have pointed out to him by the native Arab an immense pillar of salt claimed to be the monument of *Mrs. Lot's* disobedience to her husband and the messengers from God.

Verses 27, 28.—“And Abraham got up early in the morning to the place where he stood before YAHVEH: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.”

Now, Abraham's description here of what he saw taking place in the destruction of Sodom and Gomorrah, justifies our speculation to the effect that it was a volcanic eruption; for he says, “The smoke of the country went up as the smoke of a furnace.” That was not fire falling down from heaven, but fire going up from the earth. True, he might have used similar words had he been standing afar off and looking down upon a burning city, but hardly so in the case of a city like Sodom, whose

houses were very small and made of such a great variety of material, so as to render it almost nondescript as a city, with very little in it that was combustible. For in that country timber was more scarce than any other material for building purposes. We will not dwell upon this, however, as it is non-essential.

Verse 29.—“And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.” Now, this simply tells us—as we would express it—that God answered Abraham’s prayer and saved Lot from the overthrow. The words, “God remembered Abraham,” as you will observe, is a form of expression common to the Oriental.

Verses 30-38.—“And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night; and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

“And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also, and go thou in, and lie with him, that we may preserve seed of our father.

“And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their

father. And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day."

In the above account there is much that seems repulsive to persons who have a greater idea of virtue than of divine uses. There are, however, several things in this account, which, considered carefully, greatly modify the enormity of such a crime as this would be in the world to-day.

In the first place, we must remember the horribly depraved state of society when these girls were born and reared, and that they were educated only in the precepts handed down by father and mother. It must also be borne in mind that there were no bibles in those days—no histories or books of any kind to read; they had absolutely no source of education except that which came thru their father and mother, and observations in depraved Sodom.

Now the question arises—what must have been the character of the education given by the father Lot, and the mother his wife? An idea of this can be obtained when we examine the history relating to the two men, Abraham and Lot. It must be remembered that these men had taken a journey of many years out from Ur of Chaldea, depending upon God's promise that their seed (posterity) should build a great and mighty nation, transcending that of Chaldea.

From this we see that the one hope and thought of Abraham and Lot was to multiply the number of children as rapidly as possible so as to bring about this great and glorious nation which they had been promised should come out of them. Could one not easily imagine Lot and his wife devoutly talking to their daughters of the sacred-



ness of their virtue, its importance in bringing into the world multitudes of children, the glory and honor in being the mother of a great and mighty nation, and how that motherhood was the one great ideal to look forward to and to desire? In fact, it was the very thing for which they lived and that made life desirable.

Methinks I hear the good old man talking with his family of the promises made to him and his brother Abraham, perhaps even speculating as to how many children each daughter would bear, and also how much of this great and mighty nation he would live to see, even in his time, thru their faithfulness.

And now here comes a great calamity! the other sons and daughters had married in Sodom, and they and their children were destroyed, while, thru disobedience, their mother had died at the time of the destruction of the city, and they began to think within themselves, and to query and wonder—how can this fond hope of my father's be realized?

As they said—"There is not a man in the earth to come in untous." They undoubtedly knew that Sarah was barren, and had no children, and the hope of the realization of the one central object of their lives, of the life of their father, and even of the life of their uncle Abraham seemed now to be at stake, and they could see but one way for its accomplishment. They knew from the moral integrity of their father, that he would not hear to such a plan, were he in his normal state; and here he was discouraged, every hope blighted, all his earthly possessions destroyed—and of all he had fondly looked forward to there was nothing great or small left to him but his two daughters. And he was living with them in a cave in the ground or rocks.

Friend Ingersoll and many of his followers and like thinkers may bring up all the condemnation they choose

and cast it upon poor old Lot, but had they been in his place, they, from the highest to the lowest, would probably have done much worse than he did.

Placed under such trying circumstances one might readily yield to the intoxicating influence of wine, and we do not know but they may have drugged it, for well they knew, better than we, the nature and effect of herbs in their vicinity; for this, and the laws of magic—spiritual forces—was the *only* education available to them.

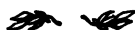
The historian—whoever it was who wrote the book of Genesis (for no one knows) gave this account for the one purpose only of showing the genealogy of the coming nations, and of Abraham and Lot's emigration from Ur, which has been preserved for the purpose of showing the genealogy of David, and of Jesus; and on the mother's side the great grand-mother of David was of Moab, and the father was of Israel.

Thus God seems to have governed wisely; and, shall we not say, wonderfully prepared and led out from a corrupt nation two grand souls whose life-qualities could be made capable not only of producing the great and grand progenitors of Israel, which now stands before us as the Christian world, but he actually follows carefully the hired descendants, and makes one the progenitive father, and the other the progenitive mother.

May the peace of God and the wisdom of his great mind illuminate your intelligence, and prepare you to receive divine wisdom and instruction, thus enabling you to know the truth and to be free from the law of sin and death.

Peace be unto you.

(To be continued.)



## Dying Daily.

BY ENOCH PENN

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ESUS said to the Jews, "Ye have no life in you." That is, they had no life of their own. All the life and consciousness they had was caused by the action of extraneous forces upon the vitality of the body. These forces acting upon the vitality, and causing a person to be conscious, are not all simple forces, as gravity, electricity, heat, etc.; but many of them are intelligences or souls that are foreign to the person. Many of these unseen intelligences are vicious, and seek only their own desires regardless of the effect upon the person. Those that are vicious and cause such trouble as diseased conditions Jesus called "demons;" and thruout the New Testament, are called "devils." For instance, we see a person who under normal conditions is nice, quiet, kind, and considerate of others; but under other conditions that person is angry, harsh, unkind, and even vicious. Why is this?—Very often, if not always, it is because another or other intelligences are influencing the person to do, or to manifest that which the person is not. This may be carried to such an extreme that the person becomes "possest." How often the neophyte says or does something, and immediately says to himself, "Why did I do that? That was not I." True, he was not the prompter, but as he was the actor, the responsibility and the blame were his. If a man commits a crime because he is advised and urged to do

it by one who has great influence over him, the fact that he would not have done it if left alone does not exonerate him, he is punished by the law as the guilty one, even tho the prompter is equally or more guilty. These spirits to a very great degree control persons in many of their habits of action; for their continued influence in certain directions cause one to form habits, and often these habits are to one's great detriment. One case mentioned in the Bible is that of a man who was compelled to dwell in the tombs, and who went up and down, a raving maniac. When Jesus sent these spirits out of the man and gave them leave to go into the swine, the swine drowned themselves. This man, by yielding to the promptings of these evil spirits, in time became a maniac; other persons, by yielding only partially and occasionally to such influences, may be only unreasonable for a time.

Some will exclaim, Why, these thoughts are devilism! Yes, in a way, that is true; but it is a devilism that Jesus taught—and it is true. And the great struggle of the neophyte in his efforts toward the regeneration is to get such control of his own body and over his own mind that he will not yield to the influences of these unseen intelligences. In offering these thoughts we should say that one need have no fear of these evil spirits as such, for they can do no more than impress their feelings and suggest their thoughts; but if by suggesting thoughts and causing one to feel their inclinations and impulses they cause one to act accordingly, then these spirits have caused that one to do evil. It is the same as if an evilly inclined person were to advise and to urge another to do something wrong; if one does not yield to the suggestions then no harm is done. The difference between a person urging one to do something wrong, and a spirit urging one, is that one knows that it is another person, while, on the other hand, one almost invariably thinks that the

impulse from the spirit is wholly from oneself. But all will admit that in neither case should one do wrong whether the impulse comes from within or from without.

The severe task of the neophyte is to die to the old life; and this dying to the impulses and emotions and habits common to all animal life, is with most persons a matter of years of struggle; and the length of the struggle is largely because of ignorance on their part. The thought may arise just here: Why can not the neophyte have a teacher, so that he need not struggle on in the darkness, wasting so much effort and precious time? While every person who starts out to live the regenerate life has teachers (God's angels) given to him on the soul side of life, who, tho invisible, cause needed thoughts and perceptions to come into the mind that he may act accordingly, yet it seems clear that if he at certain times of difficulty and danger had some one in the body to talk with, who would tell him the things that he needed to know, it would be a great additional help to him. But in considering this matter there is one thing that is hard to realize that stands in the way of one who knows giving him the helping hand, and that difficulty we will try to show.

When one of these spirits has caused one to form a certain bad habit it is jealous of any one who would interfere with its work; and even tho that person is, under ordinary circumstances, kind and reasonable, yet if a bad habit that brings very evil results is pointed out to one the evil spirit that causes the habit flies into a rage, and the person, feeling so strongly that this rage of the spirit is his own, accepts it as so, and becomes angry at the friend who would have shown him the evil habit that may be destroying his happiness and even his hope of eternal life. We see this law manifested in the case of Jesus, how that so often there were those who would have killed him because of his teachings; but not until

the proper time came were they permitted to kill him, and they killed all of his apostles, save, perhaps, John. And it was because Jesus and his apostles taught the people such truths as would free the people from the power of evil spirits that their anger was aroused against them.

Seeing that evil spirits were exorcised by the followers of Jesus certain persons attempted to do the same thing, saying, "We adjure you by Jesus whom Paul preaches." "And the evil spirit answered and said, Jesus I know, and Paul I know; but who are you? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded" (Acts xix. 15, 16). We here have a manifestation of a psychic law that is so subtle that few seem to have recognized it. As we said, if one will rebuke another for a habit caused by the prompting of an evil spirit, that rebuked one will be prompted to anger against him; and if the one rebuking, because of his own guilt, is not worthy to rebuke, then that evil spirit flies at the rebuker and may enter into and control him. Since many diseases are caused by the action of evil spirits, and since quite often physicians and healers die of the diseases they have been most successful in healing, is not this the reason? And the unjust rebuker may take on the evil he has rebuked. Mr. Butler has said that there are mystics who never teach verbally the truth of this life, but who always teach by silent methods that will not turn the enmity of the people against them. If the truth of this law could be grasped by the neophyte then one who knows the mistake he is making would be able to show him, and thus to help him in his efforts to overcome; for the overcoming is to get such control of his own mind and body that he can be himself, so that he can guide his own life, so that he can be what he wills to be; and that is to be himself without any perversions.

Again, there was the case of Naaman the Syrian, who was a leper. When he went to the prophet Elijah to be healed of his leprosy, and the prophet sent him word to go and bathe seven times in the river Jordan, Naaman was enraged. According to the law in such cases we would explain it thus: The evil spirit that caused his leprosy knew that if Naaman obeyed the prophet he would lose his power over Naaman—the prophet having told him to wash, with the understanding that he would by that be healed of his leprosy—for the prophet would then send away the spirit that caused the leprosy, and Naaman would as a result be healed. Naaman desired to be healed; but the evil spirit was not willing to lose his power over him, and the way he, or she—for sometimes the spirits that cause diseased states are females—chose to try to prevent the healing was to enrage Naaman against the prophet so that he would not obey; but the urging of his friends, whose minds were not under the influence of the evil spirit, prevailed, and Naaman went and washed and was healed.

The sequel to the story of the healing of Naaman was identical in principle to that of the story of the healing by Jesus of the maniac that dwelt in the tombs. The spirits that troubled the man “besought Jesus that they might enter into the swine. And he gave them leave.” The swine, having no knowledge or restraining reason, immediately destroyed themselves. When the evil spirit left Naaman, because of the sin of Elijah’s servant, Elijah sent the evil spirit to his servant to trouble him, and his servant became at once “leprous as snow.”



# The Pilgrim's Song.

BY ANNIE AMELIA MAYO

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“T HEY that carried us away captive required of us a song, ‘. . . saying, Sing us one of the songs of Zion. How shall we sing the songs of YAHVEH in a strange land?’”

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The Pilgrim may die for the lack of bread and water, yet all the while he may be filled with that bread and that water of which if a man eat and drink, he will never more hunger and thirst; he may perish from cold and exposure, yet the warming influence from the Holy Spirit has ever been around and about him; he may drink from the waters of Marah, the bitterest waters of life, yet they are turned into the sweetest draught; he may be enshrouded in the deepest gloom, yet “the light that never was on sea or land” ever illuminates his pathway; he may be the recipient of ingratitude, “sharper than a serpent’s tooth,” yet his soul is ever filled with thanksgiving; he may be alone oft, in watches oft, yet angels minister unto him; he may live amid strife and turmoil, yet he dwells in that city where the inhabitants never say, “I am weary, or sick, or sad;” he may hang his harp on the willow tree, yea weep, when he remembers Zion, but the song of the Holy City, the New Jerusalem, ever vibrates in his soul—

“And he sings you a song  
Of that beautiful land,  
The heavenly home of the soul,  
Where no storms ever beat  
On that glittering strand  
While the years of eternity roll.”



# The Seven Creative Principles

## Part IV.

BY H. E. BUTLER

(Reprinted from "The Esoteric" of Oct., 1896.)

NOTE.—This series of articles is not the same as the book, "The Seven Creative Principles," by H. E. Butler, but is a separate and distinct series of articles on the same subject.

### DISCRIMINATION,

#### THE SECOND OF THE SEVEN CREATIVE PRINCIPLES.

DISCRIMINATION is the second of the seven creative principles. When we speak of principles, we may have a dim idea of what they are by considering that creation was begun and has been carried on by that mysterious something which we call mind, thought, the word of God. The angel speaking to John called these principles the seven "Spirits of God sent forth into all the earth." We may call them forces in nature, the laws of nature, the inherent quality.

The nature of the force, or principle, under consideration is more apparent to the physical senses than any or all the others. As we stroll over this beautiful earth, perhaps enjoying the great variety of trees, shrubs, and flowers, the thoughtful mind will realize that these things are beautiful because this wonder-worker, Discrimination, has selected qualities suitable for the third principle, Order, to put in form: and we call them beautiful because Discrimination is an active factor in the human mind. Where that is deficient, the individual does not enjoy nature.

We sometimes meet those who pass thru life seeing but little of what is around them; and what they do see, they

know and care very little about. They seem to live in a routine of thought and feeling governed almost wholly by the impulses and needs of the occasion. Such persons are incapable of what is termed creative thought. In order to be more clearly understood upon this subject, we will say that, as is well known, there are a great many people incapable of thinking except from the educational standpoint; that is, they can think about what they have learned, memorized, or the experiences they may have had, but, when that is done, they are incapable of going further. This might really be called the popular thought of the day. But this kind of thought is entirely devoid of Discrimination in its highest phase of action.

Even among those who are studying the occult and striving for the attainments in the higher life, we find some who possess the formative principle strongly developed, but who lack Discrimination. Such persons read books, hear lectures, and absorb the ideas therein contained; and they take those ideas and arrange them so as to express what seems to them their own thought, when it is only a reformation of what they have received from others. They have a great lack of Discrimination.

Discrimination, in its highest intellectual phase, is the leading factor in the spirit of wisdom. We must caution the reader here against confounding the term "wisdom" with that of "knowledge." Knowledge may be called the aggregation of facts at the command of the mind; but, without wisdom, the greatest or most perfect aggregation of facts is useless: it would be like the crude elements of creative nature—a conglomerate mass. But the spirit of wisdom, led by Discrimination, has a total disregard for facts as such; it seeks that which is useful for the occasion then present. It, like the keenest edged sword, pierces thru, cuts asunder, and, so to speak, sorts out such material as is needed.

Discrimination is the 'X ray' of all ages: it knows no dark substance. When it has taken the form of wisdom in the mind of man, it passes thru earth's elements in any and all directions, bringing up from the depths below such as the mind seeks. Tho elements of greater riches, newer, more brilliant, may be all around in great profusion, yet Discrimination will not touch them, the mental organism to which it belongs has a conscious need of a certain thing. The intellect may not have defined what that thing is, yet Discrimination, that all permeating, that all-piercing principle that belongs to Virgo, the great chemist of the world, knows from the knowledge of God the Creator what are the needs of the body and mind of the individual; and, when this principle is given its freedom of action, then, even tho the earth itself does not contain the needed elements, it will, as it were, sense the star ray, and, swifter than thought, it will pierce to the utmost world in space and bring to the individual that which to him is the richest gold, because of present need.

This wondrous principle, emanating directly, as it does, from the mind of the God of the universe, is incomprehensible to the human intellect. It is unreasonable to the materialistic reasoner in that it knows no space nor time; it says that all that has been is now, for there is nothing lost in the universe; and change does not put it beyond the grasp of this magic principle. It is the vitality of wisdom. Wisdom is a mental faculty belonging to the soul. It is beyond the power of description or even of analysis to any great extent; but it may be described as a high spiritual sense inactive without the principle of Discrimination, the eyes of the soul, which pierce thru all things, perceive all things. Nor do we fully express its meaning when we say that Discrimination is the eyes of the soul; for it is a keen, unlimited sense of facts and things, and may, therefore, be properly identified as wis-

dom, also knowledge, understanding, and life, because it is all these from the highest faculty of soul, and of spirit, mind, and consciousness. One of old speaks of it as follows:

"Doth not wisdom cry? and understanding put forth her voice?

"She standeth in the top of high places, by the way in the places of the paths.

"She crieth at the gates, at the entry of the city, at the coming in at the doors: Unto you, O men, I call; and my voice is to the sons of man.

"O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

"Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

"For my mouth shall speak truth; and wickedness is an abomination to my lips.

"All the words of my mouth are in righteousness; there is nothing froward or perverse in them.

"They are all plain to him that understandeth, and right to them that find knowledge.

"Receive my instruction, and not silver; and knowledge rather than choice gold.

"For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

"I wisdom dwell with prudence, and find out knowledge of witty inventions.

"The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

"Counsel is mine, and sound wisdom: I am understanding; I have strength.

"By me kings reign, and princes decree justice.

"By me princes rule, and nobles, even all the judges of the earth.

"I love them that love me; and those that seek me

early shall find me.

"Riches and honor are with me; yea, durable riches and righteousness.

"My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

"I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit substance; and I will fill their treasures.

"The LORD possessed me in the beginning of his way, before his works of old.

"I was set up from everlasting, from the beginning, or ever the earth was.

"When there were no depths, I was brought forth; when there were no fountains abounding with water.

"Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

"When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then was I by him, as one brought up with him: and I was daily his delight, rejoicing always before him.

"Rejoicing in the habitable part of the earth; and my delights were with the sons of men.

"Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.

"Hear instruction, and be wise, and refuse it not.

"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

"For whoso findeth me findeth life, and shall obtain favor of the Lord.

"But he that sinneth against me wrongeth his own soul: all they that hate me love death" (Prov. viii.).

The writer of this chapter made a splendid effort to express some of the glories and wonders obtainable by this beautiful principle; but it is easily seen by the thoughtful that he was conscious of his entire inability to approach even the threshold of where a perfect expression of this principle is found. It dwells in the secret place, along with the Most High. It also dwells in the highways, wherever the sons of men are found; wherever animals or insects creep forth, or vegetables spring up to meet the sun; wherever star rays flash forth thru limitless space.

It is working within every individual; but where it is cramped and biased, imprisoned and made a galley slave, its manifestation becomes, many times, very grotesque. It is because of its enslavement that it springs forth as a critical, dissatisfied, angry thought-expression. It is a slave for the amusement of the wag, or the prattler of the social world. Would you give it freedom, dear reader? Would you have it come in and possess you—soul, body, and mind? Remember that the second principle in creation is, to the body and mind, what spirit is to the individual.

If you would possess this priceless treasure, you must conquer arrogance, pride, assumption of knowing, and become as a little child. The mind-consciousness must realize the fact that it is poor, weak, and blind, and naked; or, in other words, it must become a blank, and a need must be active within the soul and consciousness generally. So far as man can produce that consciousness of need within himself, this marvelous power will flow in and supply his needs. The Spirit, by the prophet, said, "Be still and know God." Yes, it is thru that stillness of the animal sense mind that this spirit of wisdom

is enabled to flow in.

Take the book, "The Seven Creative Principles," and go by yourself and place your mind in the attitude of prayer, desire to know the truth, and quietly read the third chapter. Then hold the spirit of the thought and go out into nature; examine the workings of Discrimination in the growing plant, the flowering blossom, or in whatever of nature the soul most readily lays hold upon in its inner musings. Let your mind dwell there: let it float on and on in pursuit of the jewels of knowledge; let its inner yearnings be characterized always by one thought—the desire to know the mind and will of the Highest, the Mind that knows the needs of all things, that has given all nature its bounds, the Mind that has made such distinct lines of demarcation between all the qualities in nature. Then will you discover the fact that we are in a wondrous world, most glorious—a world not separate from heaven, not separate from God and his holy angels; but that you yourself have set about yourself a wall of separation from all these; that the tearing down of that wall comprizes the entire work of attainment.

All the prophets and seers put special emphasis upon the attitude of the individual mind; and it is from the fact that God, in his relation to man, is unchangeable, both in mind and substance. His thought processes move on with suns and systems of worlds; and, as these, his mind organs, move in space, thoughts are formed and creation is carried on. Man, who is but a germ-thought of that Deific Mind, is as a tiny speck of hoar-frost that reflects the solar ray; but, in order that it may receive and reflect that ray, it must be in a position to do so. The mental attitudes described by the prophets, by all the teachers and seers of antiquity, and especially by our Lord Jesus (read the great Sermon on the Mount, Matt. v. vi. and vii.) are the conditions requisite in order that

this wonderful principle of Discrimination may do its most perfect work.

We have said in the foregoing, that Discrimination reaches out and gathers that which at the time is desired by the inner consciousness. This wisdom serves the individual most obediently. All that there is in the mind of man of the attractive processes of body and soul, which produce inspiration, or enable the individual to draw to and incorporate within himself that by which he feeds and grows, is governed by the natural sympathies, or desires; and Discrimination is, under such circumstances, as the hands which reach out into nature and select such things as are demanded. Now, if the mind is on a low plane of life, seeking wealth or sensuous pleasures, the physical intellect may be active in its idealism concerning spiritual things, yet, because the body and soul are in a position to desire the sensuous, Discrimination will gather that quality to the individual, actually rejecting the spiritual.

The illustration which we have used of the seed planted in the ground expresses this thought most perfectly. Two seeds lie side by side, touching each other, covered by the same earth, watered by the same water, warmed by the same sun; yet one gathers the elements of sweetness, the other of bitterness. This is because of the inherent qualities of the seed. You may be compared to that seed. The inherent qualities are produced and perpetuated in you by the kind of thoughts, sympathies, and desires in which you indulge—to generalize, by love and hate. You have power to ultimate within yourself a love of the highest spiritual, of God; and, if you do this persistently, Discrimination will reach out and gather into and around you, will fill and envelop you with that highest spiritual.

We have in the past tried to illustrate this thought by



a word picture as follows: There is, surrounding our earth, one stratum of thought and mind-substance above another, all the way up from the lowest animal and sensuous to that pure white light of Deific Mind and Spirit. If one's sympathies are on the plane of the animal and sensuous, the roots of his discriminative life-gathering powers will gather wholly from that lowest sphere, and man, the plant, will grow thereby into an animalized, sensuous thing, altho he may be clairvoyant, clairsaudient, may see and hear wonderful things, produce surprizing phenomena, and be called a spiritual man by the ignorant. Another may send his rootlets up into the sphere of intellectuality and be an inspirational speaker, saying great things, of which he himself knows nothing. These, of course, are extreme cases; but each individual, from the lowest to the highest, in whatever sphere he may be, is conducting the same process.

Thru directing his loves and sympathies, and thus also directing this magic power, Discrimination, man may gather and grow from whatever plane of existence he may be found able to love. The effort to guide and govern that sphere of love and sympathy to the highest and holiest and best is the mental attitude which causes the individual to open the door and welcome Discrimination as that heavenly visitant Wisdom; and, so far as she is enthroned in the mind, nothing but right thoughts, right feelings, and right desires will be permitted to enter the individual consciousness.

(To be continued.)



# The Fountain of Life and Character.

BY PHEBE HART

THE words of the Christ, "Out of the heart proceedeth" such and such evils, is equivalent to saying that the heart is a fountain of the emotions and corresponding thoughts. We know that from the heart the life flows in streams of love, and also of hate, and because of this we perceive that since the heart is the fountain from which proceed both the good and the evil of our nature, then we can make ourselves fountains of good or fountains of evil in the proportion that we are able to control our emotions. If the evil qualities of life, the wicked desires and feelings condemned by the Bible, come from the heart, then if we have any control over the action of our hearts we have control over the quality of life that radiates from us.

The great difficulty is that the heart has been a fountain ever since we were born and its action has become practically involuntary; but careful observation by any one will soon disclose the fact that not only does there flow from the heart life, as love or hate, or embodying other characteristics, but that by carefully watching we can to a greater or less extent govern and change those qualities that flow from the heart, so that we can prevent the outgoing of those things that we perceive are not good, and encourage the outgoing of those things that we perceive are desirable.

The reason it is written "The carnal nature is enmity against God," is because the life in which we live, is characterized by those qualities that produce impulses and desires that are contrary to God's laws of right. And so we see that since we are living in and from a life characterized contrary to the Divine nature, we have a great task to do in getting control of the emotions of the heart.

# Resurrection Life and Glory.

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

EDITOR'S NOTE.—THE glorious attainment, which is the subject of this article, is possible only to those who follow the Christ in the Regeneration, that is, those who fit their bodies to become the temples of the living Christ. This can be done only by the application of practical methods by which the life, or seed, generated in the body is conserved within the physical organism, to purify and refine the body, in order to fit it to become the temple of the Spirit of God. The Church, not knowing the methods for the attaining of this ultimate, have talked much about this, but without presenting to the people the true methods of attainment. But our object in this magazine is to keep before the minds of the readers the methods by which such attainments are made possible.

✠✠✠✠✠✠✠ **W** HATEVER the future may hold for us there is

✠✠✠✠✠✠✠ **W** A PRESENT ASPECT of resurrection life and glory revealed in the Scriptures. For He who is the Resurrection and the Life dwells even now in the hearts of his disciples. And Paul tells us that the distinguishing mark of "the greatness of the revelation made to him" which set the glory of this Dispensation far above any that had preceded it, was the fact of the Indwelling Christ—"Christ in you the hope of Glory"—the mystery which had been hid from all ages and generations but now is being made manifest to his saints. For unto the apostle it was granted as a favor to "teach every man in all wisdom," and "to make all men see what is the fellowship of this mystery, that he might present *every man* perfect in Christ Jesus. To this end he also *labored*; agonizing by means of the

Christ-energy within him, which energized him mightily.\*

There is no doubt that this realization is essential "to the *perfecting* of the saints; to the upbuilding of the Body of the Christ," for great already as were the gifts and privileges of the saints at Ephesus, he prayed for them continually that "the Christ might *make his home* in their hearts thru *the faith*," which would culminate in being "filled unto all the fulness of God," or with all the plenitude of the Divine Nature.

CHRIST IS FORMED IN US,  
and becomes *our Life*†

The apostle continually dilates upon this subject, which he regarded as the very pith and marrow of the Gospel, namely, that the very

#### LIFE OF JESUS

should be manifested in our mortal flesh.‡ "For ye died, and your life is hid with Christ in God." This no doubt is the mystical meaning of the words spoken by the Spirit thru the prophet Isaiah: "He shall see his seed; he shall prolong his days," that is, altho he "was cut off out of the land of the living," yet *in us* who are his seed, he prolongs his days on the earth. These are the children which God gave unto him.§ They are sharers in his death; becoming jointly crucified, and "sharers also in his resurrection-life, thru being jointly-raised with Him." To many believers, however, these teachings have no meaning, except in a dead, doctrinal sense. To them they are mere metaphor. No one, indeed, can possibly understand the teaching who is not prepared to live the life indicated in the words, "For me to live is Christ," for "In conjunction with Christ I have become crucified, nay, living no longer *am I*, but living *in me* is Christ."¶ It is intended that every Christian should become an incarnation of

\*Coll. i. 26-29 and Eph. iii. 14-17.

†Coll. iii. 1-4.

‡II Cor. iv. ii.

§Heb. ii. 13.   ||Gal. ii. 20.

Christ, for when we are

BAPTIZED IN ONE SPIRIT

into the Body of Christ, our very bodies become members of the Christ, for "the Christ is not one member but many." It must not be supposed, however, that the realization of this great mystery will come to any one without seeking as Paul did that we may get to know him and the power of his resurrection; becoming conformed unto his death. It is by this means alone that we can attain to the *exanastasis* or out-resurrection. And this takes place in the *inward man* which is being renewed day-by-day.

It is the *process* of the changing of the *psychical* body\* into a spiritual body. It is sown a *psychical* (soulical) body; it is raised a *spiritual* body (I Cor. xiv. 44-46). And "We reflecting as a mirror, the glory of the Lord, are *being* changed into the same image from glory to glory." We are clearly taught, however, that it is the *inward man* that is *being* renewed day by day.† It is, therefore, the inward man that is being "changed from glory to glory" into the same image—the image of Him who created Him, even that of the Christ who is the image of the Invisible God.‡ Only once did this glory show itself on the face of the Son of Man, namely, at the Transfiguration, when Peter, James and John, beheld his glory, and "were eyewitnesses of his majesty." This glory he has given to us, but it is no more visible in our case than in his upon the surface of the outward man, tho we may sometimes glimpse it on the faces of his Near Ones in moments of great exaltation, like the glory which was seen on the face of Stephen before his martyrdom, when they saw his face "as the face of an angel."

From all the evidence of Scripture we gather that there is a *present progressive* renewal of the inward man from

\*Greek *psuchikon*.

†II Cor. iv. 16 18.

‡Coll. i. 15 and iii. 10.

glory to glory, into the image of God; and that this is the glory which Christ HAS given unto us,\* and that thereby even now we become sharers in his resurrection; for "He who raised Christ from the dead makes alive even our death-doomed bodies,"† so that the life also of Jesus is made manifest in our mortal bodies.‡ So that we should no longer trust in ourselves but in God who raiseth the dead, and recognizing that Christ is our Life, we begin to know the truth which sets us free both from sin and sickness; namely, that we have in the inward man "a fountain of water springing up into everlasting life," which is supplied without stint or measure from the Head, so that while we abide in Him by an unceasing communication, there flows thru each member of his Body, rivers of "living water."

\*John xvii. 22.

†Rom. viii. 11.

‡II Cor. iv. 10.



THE reason Jesus did not teach much about the conditions of existence after death—for he only touched on the subject occasionally—was because he did not seek to enlighten men regarding that state particularly, but his special effort was to show men how to make and maintain a heavenly condition on earth, to form on earth conditions like the conditions of life in heaven, and this state is called the "Kingdom of heaven," or the "Kingdom of God" on earth. Jesus did not emphasize the thought that men should so live that they would go to heaven after they died; but he taught them how to make this world a heavenly place to live in. Because of this he said, "Seek ye first the kingdom of God and his righteousness." That is, the attaining and establishing of the conditions of heaven on earth is the great duty of those who would follow the Master.

# Know Thyself.

BY ASAPH.

"THE fear of YAHVEH is the beginning of knowledge."

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WHEN the soul of man becomes separated from the body, those who see the inanimate form pronounce him dead. From this it is evident that to live, move, and have one's being it is essential to possess an organism by which to manifest one's existence to self and others. "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" "There is no work, nor device, nor knowledge, nor wisdom in the grave" (Ecl. ix. 10). "For the grave can not praise thee, death can not celebrate thee; they that go down into the pit can not hope for thy truth. The living, the living, he shall praise thee, as I do this day" (Isa. xxxviii. 18, 19).

The body of man is the foundation of his conscious being; and every form that we see upon earth expresses some intelligence, whether in man, animal, plant, or mineral; and every soul, when divorced from its organism thru the phenomenon called death, loses its individual consciousness, unless while in the flesh the soul made a connection, or acquired conscious unity, thru a certain method of life, with a greater spiritual body than its own. Individual consciousness on the animal plane dies with the body because it is made up of isolated, sensuous events in the life of man, and these do not possess continuity in being.

The only religion, and by this is meant a method of life seeking to unite man and God, or flesh and Spirit, is the religion of Christ. Not Christianity as it is now accepted, and which is a perversion of truth, but the religion of the Master who to-day seeks to establish his rule of peace, harmony, and immortality upon earth, in form and function—not in a disembodied state, somewhere in space in an unknown locality, as taught by every church in Christendom, and by nearly every occult organization on earth. It is man's duty to give his undivided attention to those methods of life by which not only to increase his tenancy of the flesh, given to him by his Creator, but to retain it for ages and ages. "I am the resurrection and the life, he that believeth in me, though he were dead yet shall he live." "I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever."

It is clear that it is man's duty to study first the source of his physical body, together with his innate mental and spiritual traits, which are his real and true self derived from the higher spheres. The former is his body; the latter, his soul; and combined they constitute man.

Experience teaches us that as man engages himself in the pursuit of the way of life he encounters a multitude of by-paths which by their resemblance to the true path, often sidetrack the candidate for immortality, to his sorrow, and frequently arrest his progress for this incarnation. Therefore, it is best to leave all manner of speculation severely alone, for the knowledge of the origin of the races of people, their different ages of existence, or the metaphysical interpretation of the Scriptures, or questions of seeming social importance, etc., are of no great moment. But, "Come and follow me" in the regeneration; for the study of abstract, cosmic lore, or



the social questions of the day, are delusions set before man by the deceiver. To these delusions may be added the "affinity" question, which not only insists to be noticed in the flesh, but pursues the candidate into the psychic domain. All these must be sidetracked for the time being.

The neophyte must study self—his bodily constitution, its weakness, its strength; his mental traits, and his fidelity to the Master, Christ in following him; and surely the neophyte will thus learn far more than by the study of numerous ancient and modern philosophies.

Everything there is in the wide expanse of heaven and on earth and in hell is in man; therefore, study self. Try every spirit by the measure given to man by the Lord, which is Christ. Follow the Master in the regeneration, which includes the control of the chief bodily function by which alone another organism can be created, namely, the sex-function. Creation is by means of generation. First the thought; then the desire, and will; then the act. It is the magic act whose product so astonishes the ignorant, that thru all the ages even to the present day they worship the phallus as a god, while it is only a means to an end. . . . However, in the nature of things as they are, due to the different mind-currents operating in the Solar System, or the Greater Man, the self-culture previously outlined, is not for the many, but only for the few pioneers who are to constitute the beginning of the New Creation of God on earth.



## Letters

Menominee, Mich. Aug. 24, 1922.

Dear Friends:

I take great pleasure in renewing my subscription to "Bible Review." Please find inclosed check for \$2.00. It is the most joyful time I have when I receive the dear magazine. But it comes so seldom. It's too bad it is not issued once a month any way.

It is really marvelous, when one comes to think of it, tho, that *such* a periodical as "Bible Review" *is* and *can* be published at all, and that there really are men and women in existence who have patience, courage, and fortitude enough to withstand the terrific world-pressure against them. For who in these days does really care for things spiritual! Very, very few. I do not mean those people who constantly have the word "credo" on their lips. The world is full of them. What I mean is religious or spiritual in a scientific or esoteric sense. But, as I said, the fact that there *are* those in the world to-day such as the Esoteric leaders, however few they may be, is certainly cause for rejoicing in this dark world. It gives to thinking men at least some hope.

I never had any trouble to control my sex-nature. That is the smallest part of it. My weakness seems to be in other directions. For instance, while I most of the time live in a real ecstasy, I might say, at other times I get disgruntled, sometimes impatient, and faultfinding. Sometimes things look real dark. . . . .

I am determined to live this life and follow my intuitive leading to its ultimate, and see where it will take

me. I make mistakes, but I learn from them, so even they are good. Sometimes it looks pretty dark, with not one single soul to talk with who understands one, . . . but even so I prefer to go on because I am just dead sick of those old conditions. . . .

• Sincerely and fraternally yours, O. A. A—.

NOTE.—The path is so narrow only one can pass at a time. All those who truly walk the Narrow Path pass thru this experience of loneliness.—Ed.



Answer to T. H.—We have read your letter with interest, but to give you the information you desire regarding the "Gateway," and the "Path" of the overcomer, is not an easy thing to do. There is a gateway of which Jesus spoke when he said "Strive to enter in." When one lives the regenerate life long enough, the time comes when there is opened before the neophyte a door in heaven, and then a test is put upon him (as he stands in the open doorway facing the heavenly ones within, if there are any evils left in his nature, these evils will cause him to do or to think something wrong, that the door may close against him—this is the test). If he passes this test he is then admitted among those in the heavens as one of them; evidently this is the door which Jesus had in mind when he said "Strive [agonize] to enter in." If we follow carefully the teachings of the Bible, seeking ever in all our actions to live according to God's law of righteousness, we will be walking in the "path" of righteousness. But it is not until one has overcome all uncleanness that he can walk the "Highway of Holiness." For of that Path it is written, "The unclean shall not pass over [travel upon] it." It is only by experience that one can have any real knowledge of these things; and for this reason we can

only say to you, Live carefully according to the teachings of the Bible, which teachings are made plainer in Mr. Butler's writings.

And we hope and trust that you will find the "door" open to you which will admit you to a conscious oneness with the holy ones and the spirits of "just men made perfect" in the heavens. We are conscious that from the very nature of things our answer will not satisfy you, but, we repeat, we can only say to you, Live the life carefully and fully, and we hope that you will be enabled to enter into life.

We would add that written instructions of how to attain the gateway and the path have been very definitely given in our books. We recommend "Revised Esoteric" Vol. I., containing a series of articles by Mr. Butler entitled, "Practical Instructions for Reaching the Highest Goal of Human Attainment;" also, "The Narrow Way of Attainment."



Moscow, Idaho. Aug. 16, 1922.

Esoteric Pub. Co.,

Applegate, Calif.

Dear Sirs:

Kindly advise me the time of the month when the moon passes thru my polarity. I was born Jan. 27, 1890.

Have been trying to live the "Overcoming Life," as taught by H. E. Butler in booklet entitled "Practical Methods to Insure Success." Thanking you, I am,

Yours very truly, W. E. M—.

Answer.—On Jan. 27, 1890, the moon entered the sign Taurus about 1 A. M., so if you were born after that time Taurus is your polarity. The moon enters the sign Taurus at a different time each month, and if you will

look at the "Tables of Cusp Transits" in each number of "Bible Review," you will find the time given there to the minute. It is for this reason that we print these tables in the magazine, for many are trying as you are to overcome the influence of the moon to hold them in generation.



Pueblo, Colo., Aug. 17, 1922.

Dear Christian Friends:

In looking over the synopsis of "The Seven Creative Principles," I noticed the sixth lecture is on Fermentation, and I also note what you said in your last issue of "Bible Review," among the letters (p. 138), that when Jupiter, the embodiment of fermentation, is in the sign one was born in, then fermentation becomes more active in one's life and mind. My birth date is June 3, 1876. Jupiter, this fall, will be in Taurus, the sign it was in at my birth. How would this affect me? Is it a helpful sign, being that it is followed by Gemini when fermentation is active?

I would very much appreciate any help you might give me in explaining what my helpful as well as contrary signs are, so I may adjust conditions as far as possible. I am not very strong now, and this summer especially, I have been greatly weakened if I worked in the sun, which never affected me before. We have had the light on the regenerate life nearly a year now, and have been greatly benefited by it. It has opened to me a new world of life, light, and truth, and there seems so much more to live for. The wonderful things that Mr. Butler's writings teach have brought great joy to our hearts. Had we known these things years ago, how different we would be to-day!

I am inclosing a money order for \$2.50, for which

please send us, "The Seven Creative Principles." And thank you for any information you may give.

Very truly, Mrs. H. H. K—.

Answer.—The planets Jupiter, Venus, and Mercury were all in the sign Taurus when you were born, and while Jupiter is in the sign Taurus the influences of these planets as given in Solar Biology, will become more than usually active. Likewise, while Jupiter is in the sign Gemini, you will find that it will prompt to greater activity in all your nature. You should feel brighter and more capable than usual, and more fully your real self. Fermentation is the process by which change is made, and if it was not for this fermentation there would be no development; and while it is true that while Jupiter is in Gemini, fermentation or change will be more active in your nature, it will prove a blessing if you can take advantage of it by keeping that change ever active in the direction of your highest ideals and aspirations. These influences are all helpful if one is strong enough to take advantage of them as suggested; for there is no planetary position that is in itself bad.



Cincinnati, Ohio. Aug. 11, 1922.

Esoteric Publishing Co.:

Received notice that my subscription had expired. Find enclosed one dollar for renewal. . . . I welcome the magazine as a loved friend, and like to hear about others in this work. . . .

Sincerely kind regards to you and all friends in this work.

Mrs. L. W. C—.



Caspar, Calif. Aug. 7, 1922.

Esoteric Publishing Co.

Applegate, Calif.

Dear Sirs:

Inclosed please find one dollar for renewal of my subscription to "Bible Review." May God bless your work, it has been a wonderful help to me. I do not know what would have become of me if it had not been for the help I got from the Esoteric literature.

Sincerely yours,

P. C. D—.



Everett, Wash. Aug. 15, 1922.

Esoteric Publishing Co.

Dear Sirs:

• Please find inclosed money order for one dollar, to renew my subscription for 1923.

I read and reread the back numbers of "Bible Review," each one a cherished companion that helps and inspires one to love to learn and to live the truth, as exemplified by Jesus the Christ and our beloved brother, Mr. Butler. I am always pleased to loan the magazines when and where I think they will be appreciated. Wishing you all the happiness and success that I am sure you deserve, Yours fraternally, Mrs. G. Z—.

P. S. I send greetings of love and best wishes to the sisters and brothers of the Esoteric fraternity, and wish them success in their aspirations.



Three Oaks, Mich. Aug. 1, 1922.

Dear Friends at Applegate:

Your notice that my subscription was due came last week, and I am inclosing a \$1.00 money order for another year. I should not feel that I could get along without

"Bible Review," it is indeed "meat in due season." God bless you in your work. Mrs. K. G. B——.



Blackfoot, Idaho. July 31, 1922.

Dear Editor of "Bible Review:"

I thank you very much for continuing my R view. The 10th of March I had the misfortune to break my arm, hand, and fingers—eight bones in all—and have had it to overcome. Thank God for his kindness to me, as I am able to use my hand and arm. Every one said, "It is a miracle!" as I am 67 years old. Thank God for the truth being revealed—if I only am successful in living it. God bless you.

Mrs. M. C. B——.



Seattle, Wash. Aug. 21, 1922.

Esoteric Publishing Co.,  
Applegate, Calif.

Dear Friends:

I am sending you a \$2.00 order for 2 years of "Bible Review." I don't want to miss a copy of that magazine as long as I live.

Yours very truly, A. W——.



New Orleans, La.

Dear Sirs;

Please find inclosed the sum of \$1.00 for one year of "Bible Review." I must say it is the best magazine I have ever read, and I now feel that I can't very well do without it.

Yours ever, J. C. De La R——.



# A Life of Effort.

BY GEMINI-TAURUS

THE fact that the Christian Church is not the power that it should be in the world to-day, is because of the slackness of the efforts of the Christian people really to live according to the teachings of the Lord Jesus Christ. The pronounced weak point of the orthodox Christian doctrine as a whole is that they almost wholly leave out of their minds the fact that to follow the Lord Christ in the regeneration implies and means the putting forth of strong efforts both physical and mental, to understand and to apply in their own lives and consciousness the laws and methods of the Christ-life as taught thruout the Bible. The sad mistake that has been and is being taught by the Christian Church, that it is necessary only to accept the sufferings of Jesus on the cross as a vicarious atonement for their sins, and to hold fast to that redemptive sacrifice as their one hope for their salvation from the results of their sins, has held them in the thought and feeling that there is nothing for them personally to do. they sometimes sing, "Jesus paid it all, yes, all the debt I owe; nothing either great or small, remains for me to do." This is the great lullaby that has put the Christian world to sleep, into its present state of lack of personal effort. And this lack of personal effort is contrary to the teachings of Jesus Christ. When the Lord Christ said, "AGONIZE to enter in at the strait gate," his words certainly meant the exertion of every faculty and power of body, mind, and soul for the accomplishing of the object in view. The words of Jesus, "Follow me," imply a life of the most strenuous kind. For one to follow Jesus in the sense of living according to the principles that he

made the guide of his actions, the principles of God's law of righteousness, and gain the knowledge that he gained, and the consciousness of God and the heavenly world that he had, requires careful heart-searchings and keen analysis of all the emotions within oneself prompting one's actions.

Regarding the thought of personal effort some would quote, "By the works of the law shall no flesh be justified;" not realizing that these words refer to the ceremonial law, which could not redeem, but could only point to the life and actions, such a life as Jesus lived, which because of divine law would redeem from the results of sin, which are sickness, sorrow, pain, and death of the body.

No one believes to-day that one can be cleansed from the guilt of sin by being sprinkled with the ashes of a burned heifer, or with the blood of a lamb; or that to build an altar and burn thereon a lamb would be pleasing to God; but these were ceremonies that pointed to, that symbolized, actions that would set in motion vital, mental, psychic, and spiritual currents that do redeem from sin and that would be pleasing to God.



## Editorial

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 E have been greatly cheered and encouraged by the many kind letters of appreciation that we have been receiving here for the last few months from our subscribers and other friends of the work. The letters that have been coming in for some time have been, almost without exception, so fully of one accord, in appreciation of the benefits received from these teachings, that it has been almost a matter of

surprize to us. We had not realized so fully before what a hearty and substantial support this work has in the hearts of those who have received these teachings.

We feel that we can not be too thankful to the Father for this demonstration of the love and goodwill of the people toward this Work; and we can not help but feel that it is a forerunner of a greater spread of the teachings and publications that go out from this Center. We regret that it has not been possible for us to keep up with the personal correspondence. We wish to thank the many friends for their kind words, and to say that we have been much helped and encouraged by their expressions of sincere appreciation of the benefits received from this Work.



We wish to ask our subscribers to aid us in the dispatch of our work by sending in their subscription renewals promptly. We realize that a failure to do this is usually due to forgetfulness, and we take this opportunity to call to your attention that your carefulness in this particular will be considered a kindness by us, as it will save us considerable time and labor.



The little book, "Special Instructions for Women," was for a time out of print, but we have recently printed a new edition, and can now fill orders for it. Altho it has been in print for a number of years, this little book has never received the appreciation that is due it, but lately it is being more appreciated. At the present time Mr. Joseph Giancola is having it translated into the Italian language, and it will be published in Italy. Some time ago, Mr. W. H. Baxter, an English philanthropist, re-

requested permission to print it for free distribution in England, along with his own books. This he did and has reported a remarkable response to his efforts in England, and even in Africa. Mr. Baxter has, for many years, been doing a very useful and excellent work in England, by spending considerable means in the circulation of free literature—his own writings—teaching the care of the body, and the prevention of immorality and its inevitable results—Disease and Criminality. We quote from Mr. Baxter's writings: "It is undoubtedly the sex-function that is to blame for all of humanity's troubles, and until we educate the people up to the standard of Jesus' teaching—strict purity—we can not expect improvement."

"What is sin against God? . . . First, sin against God is loss of our seed for any other reason than to assist God in his creation. Secondly, sin against God is to teach or assist others to waste his creations in any form. Thirdly, sin against God is unwillingness and neglect to teach our children properly the law of God's creations within them. These creations of God are for the growth of our body and the growth of our soul. The soul-power is displayed in our ability to do and excel in all we undertake for the good of others, for it is only thus that we can obtain improvement for ourselves and forgiveness of sins against God, from whom this growth comes."

"GOD IS LOVE, perfected for our good, and, thru the conservation of our seed within us, can we alone obtain true forgiveness of our sins, and the blessing of his perfect LOVE. No human power can get or give us this forgiveness, for it rests wholly with OUR OWN ACTIONS."

"GOD'S RELIGION is to keep and retain nature's seed within one's self, which will, when we do so, replace sin's former wastage, perfect our bodies, and grow our souls. How simple, compared with present-day religions!"

"The most valuable source of our soul's power is our

SEED, which contains the spirit of life thru which God rules all life. Hence the conservation of our SEED is vital for our health and happiness, and the waste of our SEED brings upon us pain and suffering, to mind as well as body, *and prevents the growth of the soul.*"

"There is no possible dispute concerning the grave state of humanity to-day. As witness, we can look around at our increased criminality, etc."

Those of our readers who wish to look into Mr. Baxter's work can do so by addressing him at the address given below and enclosing a MONEY ORDER for 25 cents to cover the postage on some of his booklets. Address:

W. H. Baxter, 71, Gelderd Road, Leeds, England.



THERE seem to be many of the readers of "Bible Review" who do not know, or have forgotten, the purpose in publishing the "Tables of Cusp Transits," that are to be found on the last two pages of the magazine. These Tables are in each number of "Bible Review" and the purpose is that those who desire to enter into the work of regenerating their own bodies, or who may seek only to live a cleaner sex-life, may have data that will be a help to them in their efforts. These tables enable one to know the time of their danger periods, the times when they are most likely to have losses of the life; and we feel sure that there are few, if any, who can not obtain benefit by observing the times and changes as given therein. And for the sake of those who do not know the use of the tables we think it well to publish this notice. Those who have the leaflet of "Special Information" referred to on page 76 of "Practical Methods to Insure Success" can easily understand the use of these "Tables of Cusp Transits."



We supply the following books: "A Dweller on Two Planets," price \$5.00, postpaid; "Raphael's Ephemeris" (1922 and 1923 ) price, 40 cents a copy for each year.

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., 1922.**

| Body | Enters | On | h. | m.       |
|------|--------|----|----|----------|
| ☾    | ♊      | 1  | 1  | 56 a. m. |
| "    | ♋      | 3  | 2  | 31 p. m. |
| "    | ♌      | 6  | 1  | 25 a. m. |
| "    | ♍      | 8  | 10 | 15 a. m. |
| "    | ♎      | 10 | 4  | 57 p. m. |
| "    | ♏      | 12 | 9  | 28 p. m. |
| "    | ♐      | 14 | 11 | 53 p. m. |
| "    | ♑      | 17 | 0  | 51 a. m. |
| "    | ♒      | 19 | 1  | 44 a. m. |
| "    | ♓      | 21 | 3  | 12 a. m. |
| "    | ♈      | 23 | 10 | 29 a. m. |
| "    | ♉      | 25 | 8  | 32 p. m. |
| "    | ♊      | 28 | 9  | 13 a. m. |
| "    | ♋      | 30 | 9  | 52 p. m. |
| ☼    | ♒      | 22 | 8  | 47 p. m. |
| ♈    | ♋      | 1  | 4  | 59 p. m. |
| ♉    | ♌      | 22 | 3  | 11 p. m. |
| ♊    | ♍      | 4  | 10 | 37 p. m. |
| "    | ♎      | 23 | 3  | 59 p. m. |
| ♌    | ♏      | 6  | 2  | 52 a. m. |
| "    | ♐      | 12 | 9  | 52 p. m. |
| "    | ♑      | 21 | 9  | 22 a. m. |

**On Nov. 1st.**

|   |       |   |     |     |     |
|---|-------|---|-----|-----|-----|
| ♈ | is in | ♊ | 11° | 36' | 14" |
| ♉ | " "   | ♋ | 12  | 13  | 35  |

**Time of Cusp Transits.**  
**Washington, D. C., U. S. A. Dec., 1922.**

| Body | Enters | On<br>day | h. | m.       |
|------|--------|-----------|----|----------|
| ☾    | ♈      | 3         | 8  | 26 a. m. |
| "    | ♉      | 5         | 4  | 25 p. m. |
| "    | ♊      | 7         | 10 | 24 p. m. |
| "    | ♋      | 10        | 3  | 1 a. m.  |
| "    | ♌      | 12        | 6  | 32 a. m. |
| "    | ♍      | 14        | 9  | 6 a. m.  |
| "    | ♎      | 16        | 11 | 20 a. m. |
| "    | ♏      | 18        | 2  | 28 p. m. |
| "    | ♐      | 20        | 8  | 2 p. m.  |
| "    | ♑      | 23        | 5  | 6 a. m.  |
| "    | ♒      | 25        | 5  | 15 p. m. |
| "    | ♓      | 28        | 6  | 5 a. m.  |
| "    | ♈      | 30        | 4  | 54 p. m. |

|   |   |    |   |          |
|---|---|----|---|----------|
| ☼ | ♏ | 22 | 9 | 49 a. m. |
| ♀ | ♏ | 12 | 6 | 37 a. m. |
| " | ♐ | 30 | 7 | 0 p. m.  |
| ♂ | ♈ | 1  | 1 | 2 p. m.  |
| " | ♉ | 12 | 9 | 43 a. m. |
| " | ♊ | 22 | 1 | 12 p. m. |
| " | ♋ | 31 | 2 | 22 a. m. |

**On Dec. 1st.**

|   |       |   |    |     |     |
|---|-------|---|----|-----|-----|
| ♂ | is in | ♒ | 5° | 22' | 59" |
| ♂ | " "   | ♓ | 2  | 14  | 44  |
| ♂ | " "   | ♒ | 12 | 35  | 43  |
| ♂ | " "   | ♋ | 12 | 32  | 53  |



# BIBLE REVIEW

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## Bible Reviews

BY H. E. BUTLER

XXII.

(Reprinted from "The Esoteric" of May, 1892)



GENESIS, Chapter xx. Verses 1-7. "And Abraham journeyed from thence toward the south country, and dwelt between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.

"But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken: for she is a man's wife.

"But Abimelech had not come near her: and he said, YAHVEH, wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this.

"And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee,

and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou and all that are thine."

Here is an instance where Abraham seems to have lost faith in God, and followed his reason wholly. He knew that the tribes with whom he was sojourning were very base in their habits of life. He also knew that Sarah was beautiful to look upon; and with the thought in mind that the people with whom he dwelt had no knowledge of the fear of God among them, he reasoned that they would kill him for the sake of taking Sarah his wife as either wife or concubine. So he preferred to tell an untruth rather than trust to God's promise to protect and keep them; for, surely, if he had believed God without a doubt, he would have known that should such a thing as he feared occur the promise could not be fulfilled in him and his seed.

In this instance Abraham exhibited the weakness that all flesh is heir to—he fulfilled the saying of the Scriptures, "All that a man hath will he give for his life."

Here it seems that he was willing to give up the honor of his word, to give up Sarah, his wife, to Abimelech, and thereby relinquish all hope of the fulfilment of God's promises to him—unless, perchance, he may have known by impression or revelation that this was the proper course for him to pursue, in order that the Spirit might carry out the promises and protect him.

Verse 3 says that "God appeared to Abimelech in a dream," and that Abimelech really recognized that it was God. Also, that he really had a knowledge of, and was obedient to, God's word, or at least that he feared him, was fully shown by the course Abimelech took after the warning he received in his dream.

Not only have nearly all nations had a fear of God, but they have nearly all had a religious devotion, and that devotion has been recognized and accepted by the Spirit;

for, wherever in the history of the world we find one who has had a desire to do and to live right, that person has been guided and instructed in proportion to his obedience, by the same Spirit that would lead and guide us as Christians.

In verse 5 it is shown that Abimelech, notwithstanding that he was a heathen, belonging, it is supposed, to the barbaric tribes, showed herein an honor and integrity worthy to be imitated by men of our day. He also showed a spiritual development, in that he was able to talk with the Spirit in his dream-state, and to justify himself in view of his honorable and right desires and motives: and verse 7 shows that he was obedient to the vision given to him.

Herein is contained another lesson worthy of our attention; for if a purity of desire and an honesty of purpose are maintained and some attention given them, all persons will find that there are two kinds of dreams common to them and that it has been so all thru life: one that comes from a multitude of cares and anxieties, indigestion or derangement of the body; and the other, which is a revelation by the Spirit as to what is to happen.

If persons observe carefully they will soon be able to discriminate between the two kinds, and the revelation from God will become a very important guide to their lives. But many have refused to heed these dream-visions until they ceased entirely, and, shall we not say, the church method of teaching is greatly to blame for this? They teach the people that such things are mere superstition, and that to heed them is unworthy of an intelligent Christian mind. Thus they rob God of the means of guiding and protecting his children, like the loving Father that he is. The 8th verse shows that not only did Abimelech fear God, but that all his servants also feared him.

In a former chapter we intimated that the fall of Adam was the end of the Golden Age of the world—a time when men feared God and understood his laws—and it was no strange thing for them to be in direct communication with the Soul of the Universe.

With the fall of Adam mankind began to descend into the materialism of the world and their minds to be lost in gross matter.

The history of Abimelech here, whatever his ancestry may have been, shows evidences of an exalted character, equal, indeed, to any of our age.

It seems clear to me from this history that the ages of light and knowledge run in cycles, and that at this period they had just started down the cycle. And we believe that that downward course continued until the 12th Century; then from that period began imperceptibly to rise; and that the first real manifestation of its rise was in the Protestant Reformation under the leadership of Martin Luther; and that we, at this period, are only a little higher on the cycle of time than were Abraham and Abimelech.

Verses 9-12. "Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

"And Abraham said, Because I thought, surely the fear of God is not in this place; and they will slay me for my wife's sake. And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife."

Surely, this episode between Abraham and Abimelech showed an honor, and, shall we not say, a culture on the part of Abimelech worthy of even some of the exalted

minds of our day, and was it not in some respects more noble than Abraham in his position? The 12th verse shows that Abraham was ashamed of having deceived Abimelech, and that he tried to justify himself with a play on words, which, in place of conveying his true meaning concealed it; for if Abraham had married his half-sister, it was true from his own understanding, "She is my sister," but to the understanding of others, the intent in Abraham's mind was to convey the idea, "She is not my wife," and Abimelech so understood it; and, as he said, in the honesty of his heart and the purity of his motives, he had taken the woman to be his wife, believing her to be a worthy and noble woman thru whom to perpetuate his posterity.

And Abraham further said in explanation of the cause of his carrying this deception before the nations of his time:

"And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He is my brother" (verse 13).

While this may have been right, in a way, for Abraham and Sarah to take such means for self-protection in cases of extremity, yet it was a lie, because it deceived the people.

Verse 14. "And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave them unto Abraham, and restored him Sarah his wife.

Verse 15. "And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.

Verse 16. "And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver; behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other; thus she was reprov'd."

Here, Abimelech, in the grandeur and honor of his manhood proved to Abraham that he was more honorable than he, and reproved him and Sarah with irony, accepting their position by saying to Sarah, "He is to thee a covering of the eyes, unto all that are with thee, and with all other." This uncovered Abraham and Sarah's deception, and brought home to their consciousness its wrong, with a modest but pointed reproof.

Verse 17. "So Abraham prayed unto God: and God healed Abimelech, and his wife and his maid-servants: and they bare children.

Verse 18. "For YAHVEH had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife."

Here is a point worthy of criticism. One of two things is certain. Either Abimelech had kept Abraham's wife a long time, and yet had kept her undefiled, or else this is a case of a stretch of Jewish imagination like to the statement made by the Jewish historian, Josephus, who said that the north wall of the Temple was so high that the eyes could not reach the bottom. This, of course, we know to be a very extravagant statement, unjustifiable in the meaning of words. That Abimelech really feared serious consequences he admitted, but the account clearly states that Abimelech was told in his vision, "Behold, thou art a dead man, for the woman which thou hast taken; for she is a man's wife." Thus it appears the revelation was not that the wombs of Abimelech's wife and his maid-servants should be closed up, but that Abimelech himself should die.

The account in the 17th verse states, "And Abraham prayed unto God; and God healed Abimelech, and his wife." Here arises a question—Why was it necessary for Abraham to pray unto God to heal Abimelech and his wife, when in reality no crime had been committed, and whatever of injustice there was, Abraham, being the guilty

one, was accountable for it? We understand it in this way: Creation, preservation, government and control of all things is by virtue of the potency of mind; "For as he [a man] thinketh in his heart so is he," runs the proverb; and by the unity of minds which have been adverse, the potency of the evil thoughts created by their former conditions, are changed into good results.

When two minds are antagonistic they create thought-forms of evil, and endow them with the potency of their life and will; but where antagonism is removed, and they repent (change their mind) and come into sympathetic harmony, then these thoughts may be called back by the one who sent them out, and by true devotion to God, they can be endowed with spiritual life and made to become angels of love and mercy.

The universe being controlled by mind, when the mind of one who has united himself with the universal mind forms thoughts of destruction to the adversary, and said adversary changes or proves itself not to be such after all, then it becomes necessary that the mind which created the thought of destruction, should call back that thought into the universal soul, reconstruct, and make of it a thought of blessing.

This is the law of magic, or mind-power in its relation to creation, preservation and destruction. In future time much more will be known of this subject, for man was made to be, not only in the image of but like God, and when he attains to this, whatever he "binds on earth will be bound in heaven, and whatever he looses on earth will be loosed in heaven." This, the Roman church claims for its Pontiff and priest, and it would be a just claim if they lived the life and made the attainments.

In this case the Spirit caused Abimelech to believe without a doubt, that unless Abraham prayed for him he

was "as a dead man," or would surely die. This belief in itself opened Abimelech so that the slightest influence would destroy him; but that the purpose of God might be carried out in Abraham he was made dependent upon Abraham's forgiveness and mercy for his life, causing him to befriend and protect Abraham, and thus to work with God in the ultimating of the purpose God had promised to Abraham: thus, as it were, placing in Abraham's hand not only the life and prosperity of so good a man as Abimelech, but also the life and prosperity of all his people.

Here, again, we are brought to see that all there is in mundane magic is in the mind of the operator and in the fear of the one operated upon. No magical power can touch the fearless one. When Job said, "The thing which I feared is come upon me," he only express the experience of all men from their creation to the present time; for if we fear a thing or event, that fear in itself will cause us to do the thing which will serve to bring it about. Many will say, how can this fear be avoided; for we are constantly meeting persons who have a nervous fear of some coming event, and many have gone insane under the pressure. Reconcile yourself to whatever may come, by cultivating thoughts like the following: if it does come it will be because I can not help it, and I will take what comes, and will not worry about the future. Just say and MAKE yourself believe that you will do the best you can, and that you will not care about results.

No person need say, I can not reconcile myself to this or that condition, for he can, if he will set himself about it; and once having done so by the power of his own will, he will have gained a great victory over that old enslaving enemy, Fear, and one that will free him from many a calamity which would otherwise overtake him.

(To be continued.)



# The Son of God.

BY ENOCH PENN

SO far as we can find by referring to "Wilson's Emphatic Diaglott," Jesus was not called "THE son of God" in either of the first three Gospels; always he was called "a" son of God. Not until we get to the Gospel by John do we find that he announced himself or even permitted himself to be called "THE son of God." Also, from the beginning of the Gospel by John on to the end of the New Testament, with perhaps a few exceptions, he was called "THE son of God."

We recognize a law in nature, that the son is always in the likeness of the father. And in the case of the son of God we may safely look for the likeness of God in man as constituting the Divine Sonship. That the purpose of the Creator was to create a son in his likeness we perceive by the declared purpose of God in the words, "Let us make man in our image, after our likeness, and let them have dominion . . . over all the earth."

There is one thing to be considered in our studies of the Bible which has been generally overlooked, it is that many of the statements of the Bible are made in the language of futurity. This fact is alluded to in Romans iv. 17, in the words, "God, who calleth the things that be not as tho they were." The idea being held in mind of the future sense of some of the statements in the Bible, that some of the statements of fact are not yet facts,

but exist in the Creative Mind as things that are to be accomplished in due time, gives a meaning to some of the statements that can not otherwise be applied to them; and at the same time makes clear many otherwise obscure meanings.

Jesus said to the woman at the well of Samaria, "God is Spirit." And the words, "Do not I fill heaven and earth?" give us to understand that YAHVEH, the God of Israel, is an all-pervading Spirit, a Spirit that fills heaven and earth, and in which Spirit we live as the fish live in the waters of the ocean. But there are several statements in the Bible that bring out another thought regarding God, the thought that God, the Creator, is not an individual intelligence, but is a Body of intelligences, or personalities. In the first chapter of Genesis we read repeatedly the words, "And Elohim said." The word "Elohim" is the plural form of the word "Eloah," and may properly be rendered "Gods." We will quote here from Mr. Butler's book, "The Goal of Life," a portion of chapter xi., entitled "The Elohim:"

"The very first utterance of the Old Testament is, 'In the beginning God [Elohim] created the heaven and the earth.' The noun Elohim is in the plural form, and it would have been correct had the sentence been translated, 'In the beginning the Gods created the heaven and the earth.' Some authorities have ingeniously tried to evade the consequences of the plural noun in this case by explaining that it is a 'plural of excellence.' Others hold that it signifies a plurality of attributes or manifestations; but the fact stands out incontrovertibly that throughout is meant a plurality of individuals, and, when we reach the 26th verse, we read that Elohim said, 'Let us make man in OUR image, after OUR likeness.'"

"The thought here is unquestionably that of a company of persons of whom one says to the others, Let us do thus and so—it is not, *I* will make. (We are not, however,

presenting to you a plurality of gods, but a God organized of many members; therefore *one* God.) In the Hebrew 'Let us make' is a verbal form in the plural, emphasizing the conception of plurality quite as much as is done in the English. We are thus brought face to face with language which images this picture to our minds: A plurality of Gods—or Personalities, if you please—deciding upon a concerted work that is to be accomplished, and working together as one body, one man, for the accomplishment of the work agreed upon."

\* \* \* \* \*

" . . . . While we have no authority in the Scriptures for the statement, we have reason to believe from what has been said that the Elohim are a body of men that, in the æons of time past, were created even as we have been created, and that, having developed thru all the experiences of an earthly life, they attained to the unity of their mind and will with the mind and will of their Creator; and, as to the process of evolution, development, there is no end, they have passed on in knowing the Father, YAHVAH, becoming more and more like him, until they have reached heights of attainment so far beyond the possibility of our conception that they have become the Creators, Preservers and Rulers, not of this earth alone, but probably of the whole solar system."

Regarding the thought that this Body of men, the Elohim, these spiritual Intelligences, who have attained to Godhood, have probably made not only the earth, but also the planets, it turns our minds to the words, "He made the stars also."

The purpose in bringing out the idea that the Father is not an individual intelligence, but is a Body of intelligences, is to show that THE son is in this respect as the Father. The "image" of the Father is not the shape of the person, but it is the manner of organization of the Body. This thought is brought out very clearly in I Cor. xii.

This will be understood by those who have grasped the teachings of "Solar Biology."

We accept the thought that THE son of God, the son of the Body of the Elohim, is not an individual man, but is a Body of individual men and women, even as is the Father, who will attain the likeness of God—develop a like character—and live in the same unity of mind and will and purpose as the Father. This thought is brought out in the words, "Let THEM have dominion." For the dominion is to be given to "THEM" as a Body of individuals, and not to one individual.

In the process of development wherein man slowly grows into the likeness of God his Father, we naturally expect that there should be first ONE individual who would attain that Godlikeness before any of the others, and we find that one manifested in the person of Jesus of Nazareth. Because Jesus was at that time the only man who had attained fully to the Divine likeness, it could be properly said of him that he was the "ONLY" son of God, that he was "the ONLY begotten of the Father." And the declarations that he was the "first-begotten," the "elder brother," plainly show that there were yet many to follow him in that same attainment of Godlikeness and dominion, the attainment of Divine sonship, that Jesus manifested, and that they who followed Jesus in that attainment and dominion were to form the Body, the Church, of which Jesus is to be the Head. Therefore it was said that he would "lead many sons to glory." Also, "He was not ashamed to call them brethren."

When Thomas said to Jesus, "Show us the Father," Jesus answered, "He that hath seen me hath seen the Father." And his words, "I came forth from [among] the Father, and am come into the world: again, I leave the world, and go to the Father" (John xvi. 28), is equiv-

alent to saying, "for I am one of the individuals of that Body that constitutes the Father." This brings us to the words of the Psalmist, "What is man that thou art mindful of him? . . . Thou hast made him a little lower than the angels." This statement, "Thou hast made him a little lower than the angels," appears to be more correctly rendered, "Thou hast made him for a little while lower than the Gods." Which clearly means that when man has attained to the likeness and image of God, and dominion over the earth, he will be in a sense on an equality with God, in that he will begin to function as God now functions in taking charge of and ruling the world. When a man, as an individual, has so far developed into the likeness of God that he is accepted into that Body of the Christ (the Body of the anointed ones), as one of them, he is then one of "the souls of just men made perfect," and is on terms of equality with "the souls of just men made perfect in the heavens;" even as one who joins a church is a member of the church as much as any other member, regardless of the length of time of that membership. This thought that a man can join, can become a member of, the Body of the Elohim in heaven does not belittle God, it does but honor man.

We read that the Father has committed all judgment and authority into the hands of THE Son—tho since the Son is not yet formed this statement must be in the language of futurity—in the language of the angel to Daniel, "The saints of the Most High shall take the kingdom and the dominion under the whole heaven, and shall reign forever and ever." Thus will be fulfilled the words, "Let them (unitedly) have dominion." This is what the church represents, a Body of God's saints called out from the world and set apart for Divine uses, which use is that they shall rule this earth as its God. For the son is to take the place the Father has held as God to this world; as it is stated, "Unto the Son he saith, Thy throne, O

God, is for ever and ever" (Heb. i. 8). It will be observed here that it is God who speaks to that Body of men and women who constitute the Son, and calls them "God."

It appears then that Jesus (the man) at first recognized himself as simply "a" son of God, simply one who had attained to Divine sonship; but beginning with the Gospel by John he apparently took the stand that he was the beginning of the Body of those who were to attain to Divine sonship as he had done. He seems to have accepted the thought "A Body hast thou prepared me." And he no longer looked upon himself as merely "a" son of God, but as the head of the Body of the sons of God.

In I John v. 20 we read, "And we know that the son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his son Jesus Christ. This is the true God, and eternal life." The words, "We are IN him that is true," takes us back to the statement of Jesus when many times he said, "He believing INTO me, etc." The translators did not understand the term "believe INTO me," and in most cases made it read, "Believe ON me." But to believe ON one is simply to accept that one's statements regarding himself. But to "Believe INTO" the Christ Body is to have such faith as will lead to actions that will enable one to "enter in" thru the door among those in the heavens and be accepted by them as one of them, one of the Christ Body, the Church of God. We would say here what all thinkers must perceive, that the organized Christian Church as it is in the world to-day, is not the Church of Christ, it is only a symbol. It but represents the Church, the "called out" saints who have entered in, and will yet enter in, thru "The Door" into the Christ Body, the God-anointed sons of God. When one has followed Jesus in the regeneration until he has been accepted into that Christ Body of which Jesus is the

Head, even as one is accepted into membership in a church, then that one has believed **IN** the Christ, and has attained everlasting life. It is those who shall believe **INTO** the Christ Body who shall become **THE** son of God, the Savior of the world, who are to become and remain for ever "the true God" of all the earth.



## Suffering.

BY ANNIE AMELIA MAYO

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 NEOPHYTE who has been long on the path one day wrote me this: "We read of the Son of God that he learned obedience by the things he suffered. This is the way we all learn, but sometimes we suffer without learning."

I asked, Is this true? Do we ever suffer without learning? This answer came to me, "Only those suffer without learning who know all."

All the wisdom in the world is a closed book to him who knows it all. There is nothing that clasps the book of wisdom so firmly as the lofty, egotistical feeling that we have much knowledge. The patriarch of old could justly say of such, "No doubt but ye are the people, and wisdom shall die with you."

There is no period of a person's life in which he learns so much, in the same length of time, as he does in the first six years of his life. Why?

Because during this period every thought is; "How?" "Why?" "When?" "Where?" "What?" "Let me see." "Let me hear." "Let me feel." "Let me taste." "Let me say." "Let me do that." Thus the child is

ever seeking to know and to express; and in six years he has gained much knowledge of the world around him, of which he forms a part.

Can we form a part of and live in the other world, the kingdom of heaven, without becoming as little children in our search for knowledge and wisdom? No, just as earnestly, just as sincerely, and without guile must we seek to know and to express the thoughts of the kingdom of heaven. The little child is never ashamed to show his ignorance, he will ask his questions of any one he meets. Neither is he ashamed to express them in his crude way.

I then asked, "Is all suffering caused by the breaking of some law?" I was directed to look at the life of the Christ. He was tempted in all points as we are, yet without sin. True, in former incarnations he learned obedience by the things he suffered, as we all learn; but in the life that we know him, he was a man of sorrows and acquainted with grief. He came and took upon himself these griefs and sorrows in order that he might lead many unto righteousness—might point out the road to the pilgrim. He said, "I could pray to the Father and he would send twelve legions of angels to deliver me;" therefore his suffering must have been self-imposed. He said, "If I go not away I cannot send the Comforter to you, who will guide you into all truth. This is my body broken for you in order that it may be transmuted into spirit-substance, that the Holy Spirit may comfort all those who suffer. He plainly told his disciples that they would have many things to suffer, therefore he prayed earnestly for them that they might not be taken out of the world, but that they be kept from the evil one."

Were all the sufferings sent to the disciples to teach them some lesson?

Perhaps. Many things we learn thru suffering. One is that the true disciple does not belong to this world. Who



can not recall some of the good of earth whose sufferings have been self-imposed, who have suffered for the sake of the kingdom of heaven, who have endured many things in order that Christ's teaching might have a standing here on earth?

If we are suffering from no known cause, and we go to God as a little child would go to an earthly father, and ask, "Why?" our Father will tell us, and point out the remedy. Or, if we do know the cause of our suffering, and go to him and say, "Father, I did not know that this procedure would bring about these painful results, I am sorry, but I did the best I knew at the time," our Father will not condemn us, but will help us to correct our fault, he will say as the Christ did while in the body, "Thy sins be forgiven thee, go and sin no more."

Paul said that he gloried in tribulation. There is no glory in suffering in and of itself; unless thereby we can aid in the bringing in of the Kingdom of Heaven. Of those who suffer for the kingdom of heaven's sake, it may be well said, "These are they which have come out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb," and Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."



# Meditations.

BY ASAPH.

## THE TWO SELVES.

"THE first man is of the earth, earthy: the second man is the Lord from heaven" (I Cor. xv. 47).

"And she conceived and bare Cain [acquired]; and she again bare his brother Abel [Feeder]."

THE spirit of Individualism is born of physical sensation. This consciousness, before it can cognize spiritual existence and rise into endless, useful being, must pass thru many illusions connected with material life, and advance thru many incarnations before awakening to the realization of being spirit, immortal, and free.

The souls that incarnate thru promiscuous generation, as a rule, are immature spirits, not having freed themselves from the attractions of material and psychic life; yet some superior souls from higher realms above the psychic, from the spiritual realms, at times descend into flesh so as to perform certain work tending to awaken the children of men to a higher plane of thought, and of will and action.

A soul has desire and will; and when united to atomic force elaborated in a form of flesh, possesses power on the material plane. The main obstacle to the soul's freedom are the impulses and desires of the flesh. But a higher Intelligence inspires man to cease from using the life-forces on the animal plane (Gen. ii. 17.), and thus to es-

cape oblivion, since consciousness and realization of self as a spiritual intelligence is built up from transmuted life-forces present in man's bodily structure. This idea of controlling the sexual urge and being what one wills to be, creates a different self from that self which in the past was satisfied and pleased with sensuous pleasures. And this new self, or new-born consciousness, if able to persist in the practise of regeneration, will find itself, sooner or later, standing between two worlds: one above the psychic, inhabited by superior Intelligences, full of light, life and order; and the other below, filled with immature entities, full of darkness, disorder and limitation.

If man, therefore, conserves his life-forces, dedicating himself to the work of the Spirit of Truth upon earth, he becomes a medium of a certain line of spiritual revelation; for this kind of a life unites the soul's consciousness with those who dwell in the realm of light, life and realities, where order, harmony and peace are as natural as are disorder, inharmony and war among the children of men.

Man's presence upon earth is not for the enjoyment of sensuous pleasures and the acquisition of perishable wealth, but he is placed upon earth in order that he may establish the reign of harmony; primarily, in his own structure, then in society, and, finally, all over the globe in the vegetable and animal kingdoms; for he is the sovereign and head upon earth (Gen. i. 26).

Regeneration and a life of non-attachment, however, at this time are only for the few. To the many it is an age of iron in which men seek to possess material wealth and to experience sensual pleasures. It is the age of individualism. What spiritual light individualism possesses is colored by and saturated with superstitions inherited from pagan ancestors. True civilization and culture are

as yet an ideal; and men do not realize that all material things, their own bodies included, in order to fulfil their destiny, must serve SPIRITUAL USES. And when this takes place man will not need a Mediator (Heb. viii. 11.), and his earthly existence will assume order and harmony in individual and social life. Peace and cooperation will be the dominant states among all people. All labor will be a pleasure and an art; life's pursuits will be spiritual and intellectual; and heaven will be on earth, with God among men, and not in the sky in some unknown locality in space. "And I saw a new heaven and a new earth; for the first heaven and the first earth were past away; and there was no more sea."



#### SELF-TREATMENT BY VITAL ENERGY

SELF-TREATMENT by vital energy being constructive can be taken continuously to advantage. As it is a progressive cure the more it is applied and practised the faster the restoration to order and harmony—health of body and mind. The effects of treatment remain permanently unless the patient sinks back into that negative state of his physical being which deflects the vital energy from general circulation, causing life to be wasted thru the sex; and thus, unless he is strong enough to recover, he loses ground. "Let no man when he is tempted, say, I am tempted of God; for God can not be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away by his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death" (James i. 13-15).

As the treatment gives a new and increased vitality to the circulation the value in treatment is cumulative. Ev-

ery ailment responds to the life currents, for it is the river of life which heals all infirmities. (See Rev. xxii. 1.)

To give an idea of what is vital energy governed by an intelligent will, we must say that life and vital energy, tho often used as synonyms, nevertheless, differ; for vital energy is by no means mind-consciousness, and has no individuality of its own, unless the soul of man identifies self with it.

Man is a composition of two states in being; namely, he is conscious of his sense-life, and spirit-content, and by means of the latter he governs his thought, directs his will, and performs his duties in the external world—that is, he performs his duties in relation to his own organic structure and in his conduct with others. If man indulges in the pleasures of sense-existence, he creates those abnormal states in his structure which are termed disease; and calling a physician, who is a stranger to him and his life, takes chemicals and material potencies, which re-establish equilibrium, as long as the organism retains enough vitality; yet, with the advance of age and weakness, the body dies—but “Verily, verily, I say unto you, if a man keep my saying he shall never see death.”

It is plain, that if man would take pleasure in governing his own habitation, with a view of getting the greatest use from it, instead of being driven by its appetites, he would not abuse any of its functions to his own detriment in life.

Man is conscious of self because of sensation, and if he overloads his stomach he suffers pain, and exists, while pain is present, in misery; and so on with other habits which man in his ignorance forms. Now the chief delusion in his being is sexual pleasure degenerating into lust. No other habit is so destructive to organized life of the body as the indulgence in sexual appetite; for it drains the structure of that vital essence which is the

food, life, and consciousness of man.

Creation is dual. There are cause and effect. The cause which produced the form of man in the flesh is generation, and if man identifies self with its pleasures he continues in that line, never realizing any other sphere in being; he comes and goes like the grass which withers and passes away, and like the earth, experiences spring, summer, autumn, and winter or death. But if he discovers, thru hearing the word of God, that in the control of his bodily functions there resides not only health but realization of another world full of endless beauties, the desire to know more will inevitably lead him further and further until he will discover a realm of endless consciousness from which nothing can part him. To this end man was told, "Thou shalt not;" meaning, thou shalt not follow the steps leading to destruction; and consequently every age of man's existence on earth has brought forth teachers of the true methods of life which, if applied, unite man and God into One. And these methods are to-day taught as never before, because the conditions of the present age give man not only freedom of speech, but also opportunity to live out his convictions.

Vital treatment, therefore, begins with man's determination to change his former will, and to control every function of his organism. (See I John iii. 9.) This determination, then, is the New man who thru the practical application of methods, by degrees takes possession of the structure, and develops that self-consciousness which controls his thoughts, guides his appetites, and is with him awake or asleep. As has been said, man's physical consciousness, as well as his self-realization in the world of ideas, depends on the amount of life present in the physical body, and this essence is the product of the transmuted seed of life.



## THRU DEATH UNTO LIFE.

"CAST away from you all transgressions, whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel" (Ezek. xviii. 31).

PHYSICAL death does not quench the desires and aspirations of the soul. To be free from the desires of the flesh man must overcome them while conscious of self in the flesh. To forget our mistakes, omissions and sins we must cease from repeating them. Then time, thru ever increasing distance, will efface all traces of our weaknesses and ignorance, and as something must take their place we must know wherewith to fill the gap left by departed habits and sins. To create a vacuum is to invite most anything into one's soul. Of this the Master spoke very pointedly in Matt. xiii. 43-45, showing how important it is for the neophyte to train his mind and aspirations into those spiritual channels which the Lord Christ presented in the Beatitudes.

The overcomer must bear in mind that he is traveling in a direction contrary to the wide road that humanity at large enjoys. His is a lonely road, beset by difficulties, surrounded by dangers, illumined only by the star of hope that if he continues, never giving up, he will finally reach the land of promise, the City of peace, the realm of never-ending days, and will be in communion with the heavenly host.

The abandoning of age-long habits, the forsaking of those who once were friends, and all the attachments of the physical ego, to follow the Master—these requirements of discipleship are so exacting and strenuous that but few individuals have complied with them. Humanity has its own set of laws, ordinances and regulations which are continually amended, set aside, recalled, torn to pieces and ignored; while spiritual laws are unalterable, the same yesterday, to-day and forever. "I

am the Lord, I change not, therefore ye sons of Jacob are not consumed."

Spiritual life can not be presented to the animal man. It has to be sought, pursued, and when found utilized by the individual for growth thru service. Regeneration and the pursuit of truth are not necessarily found in the churches and theological schools, nor among scientists who openly deny the Divinity of the Lord, and reject all revelation; but these pursuits are found among the few scattered disciples who live up to the high and noble standards mapped out by the Spirit of Truth and are truly seeking to become integrated into the greater Body of the Christ.

Ah! this death to the world, to friends, to the fruits of one's works, to the emotions—this giving up of everything and yet continuing to live, is a greater task than physical death. But the rising into immortality, into power, into glory, and into endless use in spiritual being in a Body of people functioning as one man—What a vista of eternal joy and peace! What glorious activity unrolls itself before the new-born son and member of the House of God!



"AFTERWARD Jesus finding him in the temple, said unto him, Behold, thou art made whole: sin no more, lest a worse thing come upon thee." These words of the Master certainly imply that should one who has been healed continue the same course of thought and action that caused the disease, that there is a likelihood of a return of the affliction in a worse form.





# The Seven Creative Principles

## Part V.

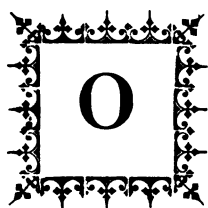
BY H. E. BUTLER

(Reprinted from "The Esoteric" of Nov., 1896.)

NOTE.—This series of articles is not the same as the book, "The Seven Creative Principles," by H. E. Butler, but is a separate and distinct series of articles on the same subject.

### ORDER,

#### THE THIRD OF THE SEVEN CREATIVE PRINCIPLES.



ORDER, incomprehensible and perfect, exists in the universe, having been brought into existence and maintained by mind so transcendently above that of man, that, in our effort even to discern its wonderful manifestations, the strongest intellect reels under the mighty task—reels, sickens, and falls under a load too heavy, a problem too wonderful for us. Yet having knowledge by which we may, as it were, grow added mind-power, we apply the means and labor on in the endeavor to grasp the mighty problems of the universe.

The child beginning the study of mathematics finds problems in his Arithmetic whose solution seem impossible; yet he works with the simpler ones, making each a step toward the grand ultimate. Thus he advances, until finally the impossible becomes not only possible, but very simple and easy to his increased capacity. He would never have reached that ultimate had he not begun with the basic principles of mathematics; and had not those principles been in order, in harmony with the sequence

of law, the lesser problems would not have aided him in comprehending the greater; but the principles involved in his first work form a part of the more advanced work: so, while he is learning the simpler, he is learning the component parts of the more complex, until, as a man, he is able to perform what to the ordinary mind is wonderful, even to the weighing and measuring of telescopic worlds.

When the present advanced state of human mental development has worked as faithfully and persistently to comprehend the wonders of the Seven Creative Principles as it has done those of mathematics, it will discover that all science is one, and that every fact in nature emanates from one great general Cause. While there are in the world a great variety of chemical qualities, and a still greater number of qualities in the ether above, yet all are under the controlling power of the Seven Creative Principles, the Logos, the Word of God that was incarnated in the man Jesus, which was the same Word that went forth in the beginning when God said, "Let us make man in our image, after our likeness."

The seven principles are being vibrated from the heavens to the earth thru the working of the seven vital signs of the zodiac, modulated and reflected back by the five serving ones, each having a different rate of vibration, consequently different tone qualities, different coloring, producing different chemical results in nature, and varying mental and emotional conditions in the human mind and body. All these, in the perfect order of song, sing together the great symphony of Divine love and wisdom. Thus we discern, as "thru a glass, darkly," the wondrous order, mechanism, of the universe.

But the human mind, at the present time, is in such perfect chaos of distorted beliefs and sacerdotal error, that it can not take one step in the direction of true di-

vine order without meeting some of the obstacles formed from its foolish prejudices or ignorant beliefs; therefore the world rolls on thru sickness, pain, and sorrow, in the filth of its own animalized passions, never obtaining a glimpse of that wondrously glorious system of Divine order.

Jesus said, "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven" (Matt. xviii. 3). The word "convert," dear friends, means to change your course—the course of thought and action; and to become as a little child is to wipe the slate clean from all the errors that you find there, to realize that you have yet all to learn, and to be in a condition of readiness to receive added knowledge. This is to be in a condition of mind like that of the child as it enters school. Its mind is then open and expecting to learn, and so must be your mind. When one is brought to the realization that the knowledge which he possesses is, at best, comparatively chaos to that which is in store for him, then will he be enabled to begin to study the order of the mind of the Infinite.

Now, it sounds almost heretical to speak of knowing the order of the Infinite Mind; yet all classes of people unite in believing that God created, produced, *all things*. Even the infidel believes that there is a first cause; and that, if not intelligent, it certainly works intelligently. The agreement, therefore, remains undisturbed whether we speak of God, nature, or intelligently working law; and when we begin to study the mechanism of the universe in any department, we are studying the order of the Divine, or Creative Mind.

We make use of the term "mechanism," because it is the law of order that builds the growing plant, the living creature, the locomotive upon the railroad, down to the simplest instrument of agriculture; and if the mechanical

inventor or the literary thinker or the scientific investigator wishes to have the grasp and scope of mind to become truly a master in his sphere of action, he must be wise enough to admit his ignorance in every thing but that which has been proved to his own mind absolutely beyond question. He should study the law, the order (mechanism), and the influences or effects of the heavenly bodies in relation to the earth, and should endeavor to place his body as well as his mind in perfect harmony with the law of the universe.

In order to do this, he (or she) will soon discover, by carefully observing the subtle influence of the heavens upon his own body and mind, that it is necessary to live the regenerate life. When this is done, the knowledge of the influence of the heavens will be increased daily; and that influence will place his mental action in harmony with the Universal Mind. Then the primal force will fill the body and mind with power, with discrimination, and will give the individual the capacity to discern between truth and error—to discern between Divine order and law, and the misapprehension of the human intellect; and brain or mind powers having thus been brought into order, he will be enabled, without the least obstruction, to inspire, to drink in, the knowledge of the universe. The need for use will be the only line limiting the capacity of such an intellect.

The orderly mind is the mind that possesses not only knowledge, but wisdom; not only an aggregation of facts in relation to things that are, but the ability to discern the interworking, the interblending, of those facts in the construction of useful elements and things. Thus the distinction between knowledge and wisdom is made plain. Wisdom being the discreet use of knowledge, it is the ultimate thereof; for it will be readily discerned by such a mind that, by means of this wonderful mechanism,

this order, of the universe, a definite object is to be accomplished; and the discernment of law—which is commonly used as synonymous with order—will enable the individual not only to perceive the ultimate object in the mind of the Creator in producing this wonderful machinery, but will also enable him to ally himself to present laws and conditions, which are the irresistible forces governed by the will of the Almighty. Thus he will make of them vehicles to carry his own individuality onward and upward into the glories and powers of the Mind of the Creator.

This will cause him to know that his own organism is only one of the mind-organs thru which the Infinite Creator, in carrying forward the work of creation, is expressing himself; to perceive that God, the Everlasting Father, Mother, is, in him, thinking, feeling, joying, and rejoicing over the work of his own creation. He will perceive the now incomprehensible utterance that "God is Nature risen up to look at himself." One of the modern poets thus expresses it:

"When Nature blossomed, man was her ripe fruit.  
All Nature grew intelligent in man;  
Her merry seasons piped upon his lips;  
Her suns shown radiant thru his deathless eyes;  
And all her stars gleamed thru their burning rays.  
Great Heaven itself is but the mind of man  
Walking in light and music thru the spheres;  
And God himself reposes in the will  
And works forever in the immortal mind.  
The source of all sensation is His joy,  
The source of consciousness God's introspect,  
Whereby He sees Himself divinely fair,  
All-great, all-good, all-perfect, and all-wise.

From mind, in mind, and unto mind all things  
Proceed, move, tend, eventuate. The dust

Is thought discreted from the thinker's mind,  
And man is thought incarnate. All men see,  
Hear, feed upon, from God proceeds as beams  
From one Eternal Intellectual Sun.  
Nothing but shares the impulse of His Will:  
Nothing but ripens in His perfect love:  
Nature is blazing with the light of thought  
And mind effulgent with Divinity;  
For God alike thru mind and matter wills,  
Works, ultimates Himself for evermore.

Creation sprang from God's necessity.  
God never woke because He never slept.  
The universe is ancient as Himself,  
Without beginning and without end.  
Because thought ultimates itself in worlds,  
Because thought had its origin in God,  
Because God always thought, because the stream  
Of His effulgent wisdom is his own  
Working from infinite resource within,  
Therefore God never lived without some form  
Of manifested loveliness, whose beams  
Were the intense reflection of Himself—  
Here my thought ends, my finite wisdom fails.

Why should not suns in one continuous chain  
Circle thru Being's boundlessness, and be  
Without, beyond all finite flights of thought?  
Who shall put bounds to God's omnipotence?  
Who knows but that beyond the cosmic sphere,  
Beyond celestial heavens themselves, beyond  
Time and its ages, space and all its worlds,  
And all the spirit-spheres that grow from space,  
And all the minds that fill those spheres, expand  
Unknown thought-splendors of the Infinite,  
Systems diverse from suns and stars and heavens,  
Powers diverse from angels and from men?

All theories are thought-forms that the mind  
Creates from its own knowledge or its guess.  
God never revealed himself in full  
And never will. No intellectual form  
Is able to receive the Deity  
Save as a crystal draws from the solar light.  
This is my faith, that God reveals Himself  
To every man according to his state,  
Higher to higher minds, so lessening down  
To the dim verge of reason. I believe  
That there are faculties in man that are  
Mind-organs for the Infinite to fill,  
And that these may unfold without an end,  
And multiply without an end, and all,  
Inter-pervaded by one common life,  
Inform the soul forever. This I know,  
Or, knowing not, believe in as in God;  
But still my thought is circumscribed; my faith  
Being the sum of all my added thoughts,  
And these the measure of the active mind."

True, as the poet says, here our finite thought ends; for, when man has removed the resistance of chaotic thought and belief, and has subjugated all his senses, desires, appetites, and passions to the order of the universe, he will soon so develop that he will continually hear the song of the heavens, or of the universe, will feel the vibrations of Divine love and wisdom pulsating in his heart and brain, causing him to love, think, understand, and know in unison with the Infinite in his work—in unison with the ever-changing scenes, sensations, delights, uses, of this material world, and of the world now invisible to man.

No wonderful feat is performed in bringing man to this state: God created man from his own Divine substance, and it is his normal condition to be like his Father.

It is perversion that has brought the race to its present abnormal state, and separated it in all its consciousness and being from its God and Creator. But God's laws are absolute, and all things, man included, perforce serve his will. While he chooses a sense-existence, he is forced into the rushing tide of creative energy, is rolled on in the river of generic life, with all the rest of the animal world; and, like them, is made to serve in the work of taking of the crude elements of earth and transmuting them into higher elements, and building from them other organic forms like his own; then to die and give place to those he has produced that they may go on with the work.

So the revolution of the rise of the son and fall of the father in death proceeds generation after generation, until the accumulated results of their experiences produce a mind-power sufficiently individualized and organized (in 'order) to enable it to awaken, look around, and behold the order of the universe, the workings of the will and the mind of the Father. Then it will involuntarily exclaim, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth (in me)" as perfectly as it is done in the heavens.

That yearning desire of the soul and intellect combined will soon bring the answer to the prayer in revelation after revelation of the knowledges concerning the laws, harmonies, and uses of the mind and will of the Father. Then steadfastly beholding the wonders of the Eternal, the individual will be gradually changed into its likeness; for no one can stand and look upon, think about, and study the wondrous working of creation without having mind and sensibilities rapidly grow into harmony therewith and in like order.

It was because of this that the Spirit of the Lord revealed the science of Solar Biology to your humble servant. When one studies this system carefully and



thoroly his mind will be led into the order of the universe. While it is but the primer of the great system of which it is the forerunner, yet without it one can not comprehend that which will inevitably follow: it becomes the keys to unlock the mysteries of the universe. As one goes on living the regenerate life, this science grows to be a constant companion, explaining the experiences that without it would be incomprehensible.

As the child can not study the advanced branches of mathematics until he has mastered the first principles, so in the study of Solar Biology, or rather in the study, thru its instrumentality, of the influence of the heavens as exprest in mankind, the first lessons in the order of the heavens and in the mind of the Creator are learned. These elementary lessons will make it possible for the mind to grasp and utilize the further knowledges that are being given from time to time thru the columns of our magazine, THE ESOTERIC, and those which we trust will be forthcoming in another volume of Solar Biology.

As the mind grows into the order of the universe, the physical organism, its sensibilities, appetites, and passions, will keep pace, until there will be a body of people on earth who have become sufficiently normal, mentally and physically, to be organized into that glorious Body that was revealed to John on Patmos—a hundred and forty and four thousand of the first ripe fruit of the earth. For those who follow these thoughts will find in their experience, that, while they remain as a part of the body of the human race as it is in its present disordered condition, it is impossible for them to obtain that perfect Divine order: their thought-powers and will are being constantly overwhelmed by the disordered mind and sense conditions of those with whom they affiliate. It will become necessary for them to draw themselves out, as it were, from the body of humanity, separating them-

selves mentally and physically from the present disordered race, and to gather to a place where they can surrender their entire mind and will to the influence, government, and control of the mind of the Father.

Then they will realize that this order of which we have been speaking is the normal state of existence. Then Infinite Wisdom, expressing itself thru them, will organize to itself a Body, justifying the inspired words of the apostle when he said, as speaking for the Christ that is to come, "A body hast thou prepared me." Then it will be scientifically understood why, as was shown to John, that Body is to consist of twelve times twelve thousand, or a hundred and forty-four thousand, for that is the number of the heavens.

When each member has overcome the influences of disorder in himself, so that he can be as the clay in the hands of the potter under the controlling influence of the mind of the God of the universe, then each and every individual will come as naturally into his place in the Body as the different members of the child growing in the womb take their place in the organizing embryo. And when the Body has grown into its complete form and order, then each one will be in a condition to sense the workings of the mind of the Infinite, and also to sense the feelings of every other member; and, as God is one, the senses, desires, appetites, passions, and thoughts of each individual will be under the absolute control of the one mind and will—God.

No one person, no matter in how perfect harmony with the Divine will, has sufficient brain and soul capacity to grasp more than a very minute portion of the thought which governs our earth; but then, by virtue of its order, when the aggregated Body becomes one in all its constituent relations, it will have not only an aggregated capacity of a hundred and forty-four thousand times as much

thought power, but that may be multiplied by ten, because, under the present perverted psychic influence, no one has more than one-tenth of his own real mind-power: it requires nine-tenths of the strength of the individual to hold back the aggregate chaotic influence of the world. It will take no more power to turn that influence from the organized Body than it now requires to hold it back from the individual; therefore one hundred and forty-four thousandth part of the united power of that Body will be utilized for this purpose, leaving it so nearly free from adverse currents that it may be said that each individual will possess ten times as much power as is possible for him to possess separate from the organization.

This Body will be antitypal of the Tabernacle of the wilderness and the Temple of Solomon. This will be the Temple of which God said, "See that thou make all things according to the pattern showed to thee in the mount"—the pattern of the heavens; for this Body will be an aggregate mind-organ thru which God will establish his kingdom on earth: or, in other words, thru which he will answer the prayer, "Let thy kingdom come. Let thy will be done on earth," for it will be the center of perfect order, from which will radiate an irresistible power. See the many prophecies of Isaiah, Ezekiel, and of the minor prophets, and the last great prophecy of the Revelation: all these things will be fulfilled in and thru this Body which God has already begun to organize upon the earth.

Let every man, whoever hears these words, dedicate himself with all he possesses to God, and unite all his powers with those of his Creator to put body and mind in perfect order, and be ready, when the Spirit of God shall call him, to take up his possessions and go to the place appointed of the Father for the gathering of his elect. And may Divine Wisdom be yours.



## Letters

Answer to Miss M. Y.—You ask what happens regarding the conservation of the seed in the case of a virgin after the change of life. While frequently there is much less sex-activity, consequently less seed generated, after the change of life, yet this is not always true. But in any case the seed that is generated and conserved will go to build up and strengthen the nervous system and the mentality, and consequently will give tone and vitality to the whole body and to all the faculties.

The only way the seed can be conserved is by persistent effort, keeping the mind clean and holding fast to the thought that the seed must not be lost at any time. This constant holding-fast to this thought will, in time, affect even the sleeping consciousness so that losses during sleep will after a while cease. The vital point is constantly to hold the thought of conservation. But, at the same time, this will be of little avail unless one controls one's mental and emotional states. For instance, a person, especially a woman, who becomes disturbed by spells of anger can not conserve the seed. Also to worry and to permit fears to trouble the mind and to excite the body will defeat the efforts to control the seed. See Mr. Butler's book, "Special Instructions for Women." We can not recommend this little book too highly.

You enquire as to the proper diet—the food and the drink that you find to be wholesome and that keep your body healthy and strong are the proper food and drink for you.

In regard to fasting we wish to say that one must

hold a cheerful, active state of mind during any fast, in order to get good results.

It is not well for any one to permit fears of the return of a disease to dominate the mind, for fear is a great detriment to health at any time. Nevertheless, one should use care and prudence, for care and prudence are not fear.



Zagora, Volo, Greece. Aug. 13, 1922.

The Esoteric Fraternity.

Dear Friends:

Your kindly reminder that my subscription is overdue reached me on the Greek mountains yesterday—via London and the British Consulate of Volo. . . . I have always instructed ——— of London to renew it for me, and I am writing them at once to pay you the sum owing. All the same I should tell you that they are remiss in their dealings on that score, as I had specially asked them as lately as last May, when, while in Egypt, I wrote for several copies of "Practical Methods to Insure Success."

You will remember that I wrote you from Cyprus last time? Since then I returned to Egypt, to another branch of the Greek family I lived with in 1914 when I also stayed at Zagora. Two winters I spent in Cairo, where from time to time I frequented the Theosophical Library, having in years gone by done the same in London, where Mr. Butler's books were on sale. At the Cairo T S. Lodge I came in contact with several extremely interesting men and women, of different ages, to whom I past on my copies of Mr. Butler's books. In one case, a young Greek of Anatolia told me he had already read some of them in London, as he also dealt with ———. And we had,

without knowing each other, attended the same lectures in London. We are now friends, as he too teaches in a Greek school in Cairo. You will say, "Birds of a feather flock together"—in the case of teachers, that is naturally so. The reason they frequent the T. S. Lodge or Library is that there they find people who want to learn and who are open to pass on knowledge. . . . The personalities of the T. S. leaders of either branch do not affect me in any way—being old enough to judge for myself. I attend lectures—meet people—talk and learn of what is passing in other minds in the world. . . . As students of human nature one requires to know oneself first, and to take a broad, comprehensive view of the minds of mankind in general as well as individually. My Greek friend and I deal at present with *primitive* minds; we realize that fact very forcibly in teaching any nation in Eastern Europe. Theosophy helps to keep us open to the views of different races and countries where we happen to find ourselves thrown. Truly teachers have a great responsibility, which few realize other than they themselves, as seeds sown may not bear fruit for even a generation—So!

There is yet another very capable friend to whom I gave "Practical Methods to Insure Success." He is old in years physically, but had never heard of such ideas; he at once sent for other copies to hand on further. Where it is possible, I pass on Mr. Butler's works; but my Greek friend agrees with me, that an enormous field of work is in front of any like-minded souls, to prepare others for a higher aim in life; as especially in the Near East are the semi-Oriental minds, given over to materialism of the grossest nature. Much patience is therefore required—to overcome preconceived ideas as to the "*future*"—hygiene—auto-suggestion and concentration. This does not apply to Orientals, who are more advanced than

any others individually.

In Greece the past effects of the Turkish yoke still keep the people in a primitive state. My Anatolian Greek friend is a refugee and has lived eight years in London, where he is now, passing examinations which will give him a higher post of Professor eventually, and will widen his teaching influence. I gave him a letter of introduction to Mr. Proctor, as he wished much to talk with him, being a searcher after knowledge to help others.

In conclusion I should thank you for your reply to me in Cyprus two years ago (Dec. 15, 1920)—it is with me, along with the enclosure from "M"—if you will thank that friend for the kindly words. Since then I have been in Egypt, Austria, Palestine, and now Greece again. But my day is full from dawn to late at night, and my correspondence reduced to a minimum. Do not think you are all any the less in my thoughts—this letter assures you to the contrary. I am a "rolling stone" who has learned to gather the "moss of friendship" in many lands, but the Esoteric Fraternity is looked upon as a background, a standby, wherein there are souls who prepare for a fuller life.

With many thanks and every good wish for the future, even in the darkest times, I am,

Sincerely, G. H.—.



Answer to Miss S. M. H.— . . . . We can not conceive of one being controlled by another every minute of the twenty-four hours, as you say this person is, except that one is willing to have it so. And if one is controlled by one's own choice, then that one is not controlled at all. Evidently the one to whom you refer is laboring under an

hallucination, and others who are interested should try to disabuse the mind of the idea.

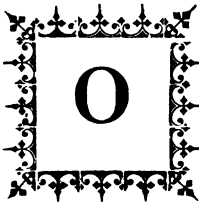
Sometimes one simply causes or permits oneself to believe a thing that is not true. Mr. Butler used to tell us of a colored man in Springfield, Mass., who went about with his eyes shut. This man said that another colored man had "put a spell" on him, and that he could not open his eyes. However, nothing prevented him from opening his eyes and seeing clearly except his belief that he could not. This person of whom you write may be in the same condition, and simply believes in a control that does not exist save in his own mind.

It is a law of faith and of mind that if one believes a thing fully, then that thing becomes true to the consciousness of that one; and if the person of whom you write believes that another person controls him, this makes it so to the extent of his belief. So the vital thing to do when one becomes self-deceived is to change the mind.



## Angels.

BY LEO-LIBRA.

NE day I read to some young people a Bible story about an angel. When I had finished I remarked, "I like to read about angels, because I expect to live with them some day." Immediately these young people looked very much interested, then the look of interest was followed by one of sadness, sadness that I was surprized to see on the faces of those so young. And I questioned to myself why



it was, what had caused that look, as the thought to me was filled with joy and happiness.

Then it was that I remembered that the thought of angels in the mind of the Christian world is connected with death and the grave, with dying and going to heaven and living with the angels.

Now it was my turn to feel sad, because under the circumstances, I felt it was not wise to tell these children all the truth,—that we could live with the angels now, indeed that they often visited us, and that if we could not live with them here in this realm we could not hope to live with them in another. If we are afraid of them here, we shall be afraid of them in the spirit-world.

There is much in the Bible about angel visitors, telling how they brought good tidings. Yet if one now mentions angels there is a fear comes into the mind, for the thought is connected with the spectral and the grave. Oh, that the world could be brought to see the truth as it is! Yet, I know that those who are God's will see; yes, in their flesh shall they see God.\* They shall see angels ascending and descending, ministering to the heirs of salvation.

When John fell down to worship at the feet of the mighty angel that told him all the wonders in "Revelation," the angel said unto him, "See thou do it not, for I am thy fellowservant with thee and with thy brethren." Some angels are so far in advance of man that we are apt to make the same mistake that John made and think that they are God.

There seems to have been always more or less fear in the mind of man connected with angels, from the Bible times on down thru to the present. When Manoah found that he and his wife had been talking with an angel, he exclaimed, "We shall surely die, because we have seen God."† But his wife seemed to have more common sense,

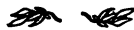
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\*Job xix. 26. †Judges xiii. 22.

for she said, "What was the use of his coming and telling all these things if we are going to die before they come to pass!"

In the Bible we read many different accounts of angels coming to announce some important event, or to give directions for carrying out some purpose. If we had the common sense of Manoah's wife we could see angels oftener; fright and disbelief drive them away. We do not read that Manoah's wife had any great occult powers, she seems to have been a very simple woman working in the field with her husband, but the angel had the power to show himself to her, and she seems to have no fear of him. She also showed great faith in him, for, in bringing up Samson, she carefully followed all of the angel's instructions concerning him.

Some may ask, "Why is it necessary to see angels?" It is not necessary; but they come and bring messages. They know that they can not show themselves to all for there are some they would frighten. But if we could talk with them face to face how much clearer the message would be. Sometimes we obey the message thinking that we are following our own volition. At other times, we give little heed to their messages and get into trouble thereby; for they never come in idle curiosity, but always with a message of some importance. "And he shall give his angels charge over thee," for "are they not all ministering spirits?"



"AND suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men!"

## Communion.

BY S. E. MARTIN.

HO among us shall dwell with the devour-  
ing fire? Who among us shall dwell with  
everlasting burnings? He that walketh  
righteously and speaketh uprightly; he  
that despiseth the gain of oppressions,  
that shaketh his hands from holding of  
bribes, that stoppeth his ears from hearing of blood, that  
shutteth his eyes from seeing evil" (Isa. xxxiii. 14, 15).

Since these words were written, about 800 years before Christ, many have read and speculated as to their meaning; and of latter years, the "everlasting burnings" have been connected with the old and ignorant idea of an everlasting, burning hell. But the time has come when the deep things of God shall be revealed—told plainly to the people: "These things have I spoken to you in proverbs; but the time cometh when I shall no more speak to you in proverbs, but I shall show you plainly of the Father" (John xvi. 25).

In Heb. xii. 29, and also in Deut. iv. 24, we are told that "God is a consuming fire," and since God is everlasting, it can be seen that the "everlasting fire" is YAH-VEH. Now, Isaiah asks, "Who shall dwell with YAH-VEH?" And he answers his own question in the 15th verse. Christ said, in that wonderful Sermon on the Mount, "The pure in heart shall see God" (Matt. v. 8). Since this consuming fire will consume all that is not pure, it behooves us to take heed of Paul's admonition, "Go on unto perfection" (Heb. vi. 1). It is a fact well

known that like qualities associate together. Christ, knowing this, said in Matt. v. 48, "Be ye perfect, even as your Father which is in heaven is perfect."



## A Prayer.

BY RACHEL COOK.

I'm weary, Lord, of worldly lore,  
I'm wearied more with worldly gore;  
I long for peace that's from above,  
A kingdom ruled by holy love.  
The North, the South, the East and West,  
I've sought in vain; I found no rest.  
The North was cold and dark as night,  
Not e'en the North Star gave its light;  
The South, where rarest flowers bloom  
And breezes waft their rich perfume,  
Was as a stubble at my feet,  
From scorching drouth and burning heat.  
The East was dimmed, the stars were there,  
But each seemed burdened with despair;  
For they had lost their brightest gem,  
They'd lost the Star of Bethlehem!  
The west horizon's blinding glare,  
Condemned the world for lack of prayer.  
It must have been a chastening rod  
To bring the world again to God.  
Above, the clouds are dense and dark,  
Lit only by the lightning's spark,  
The rumbling thunder's crashing peal  
Condemns the world for lack of zeal.  
My boat's adrift upon the deep;  
I can not row, I can but weep;  
The oars lie idle on the side,  
Tho I feel the swell of the coming tide—  
O Father! show me where to go,  
How and when and where to row,  
And tho my hand must hold the oar,  
Thy hand must guide from shore to shore.

## THE ANSWER.

You have a power latent within,  
 That's free from every taint of sin;  
 A lasting peace that's from above,  
 A kingdom ruled by holy love.  
 This is the kingdom you have sought;  
 The price was blood, but Jesus bought;  
 Lo here! Lo there! can not attain,  
 For 'tis within you Christ must reign.



THE muscles of your arm increase in strength with use,  
 so does the love in your heart. Then use your love now  
 —give it freely—the hour is passing—if you wait, it may  
 be too late!



## Editorial

\*\*\*\*\* E receive so many letters from persons  
 who think to come to the Fraternity  
 to settle down to an easy life, that  
 we feel it is necessary to mention the  
 subject here. These persons have either  
 reached the age or the state of mind  
 where they feel like settling down to a life of ease,  
 and they idealize coming here where they think to have  
 congenial companions, pleasant surroundings, just a little  
 work (if any) to do every day, and no cares or responsi-  
 bilities. We have learned by experience that such per-  
 sons are a burden to the workers; for the workers are  
 obliged to do their own work and, as well, to push against  
 the current of physical and mental inertia produced by  
 those in the place who idealize "taking it easy." And  
 whenever such a person who has been here has gone

away we have felt relieved of a burden, for those who hold the thought of settling down to take things easy have a heaviness of mentality that others who are energetic quickly feel.

In order to conduct our publishing work and to send out our publications to the world, it is necessary that not only the printing and bookbinding work be properly attended to, but that proper conditions be made for the workers, which requires help in all departments of common work, just the same as it would require to conduct a home any where else. Experience has proved that unless those who come here are active, intelligent workers; interested in the progress of the work and willing to fall in line with the established work and plan, that they make it more difficult for us to go forward with our work, and may easily become more of a hindrance than a help.



At the present time we are in need of several additional persons to assist with the work here. Persons interested in our work, and trying to live the regenerate life are desired; and with experience in cooking, general housework, sewing, carpenter work, painting, plumbing, printing, bookbinding, typewriting, and general inside and outside work. We are living in the country, one-half mile from the nearest neighbor; with good climate, good water, and a beautiful location. This is an opportunity for those who desire to acquire a better understanding of our work and teachings to do so, while at the same time earning a living, and enjoying comfortable accommodations. Communicate with the Esoteric Fraternity, Apple-gate, Calif.



**Time of Cusp Transits**  
**Washington, D. C., U. S. A. Jan., 1923.**

| Body | Enters | On  | h. | m.       |
|------|--------|-----|----|----------|
|      |        | day |    |          |
| ☉    | ☉      | 2   | 0  | 31 a. m. |
| "    | ☊      | 4   | 5  | 26 a. m. |
| "    | ♊      | 6   | 8  | 51 a. m. |
| "    | ☋      | 8   | 11 | 51 a. m. |
| "    | ♈      | 10  | 2  | 57 p. m. |
| "    | ♉      | 12  | 6  | 26 p. m. |
| "    | ♊      | 14  | 10 | 49 p. m. |
| "    | ♋      | 17  | 5  | 0 a. m.  |
| "    | ♌      | 19  | 1  | 50 p. m. |
| "    | ♍      | 22  | 1  | 30 a. m. |
| "    | ♎      | 24  | 2  | 25 p. m. |
| "    | ♏      | 27  | 1  | 58 a. m. |
| "    | ☊      | 29  | 10 | 10 a. m. |
| "    | ☋      | 31  | 2  | 48 p. m. |

|   |   |    |    |          |
|---|---|----|----|----------|
| ☌ | ♋ | 20 | 8  | 27 p. m. |
| ♂ | ♈ | 10 | 11 | 19 p. m. |
| ♀ | ♌ | 18 | 6  | 8 a. m.  |
| ☿ | ☋ | 7  | 0  | 45 a. m. |
| " | ♈ | 12 | 6  | 28 p. m. |
| " | ♉ | 17 | 7  | 2 a. m.  |
| " | ♊ | 22 | 1  | 24 p. m. |
| " | ♋ | 27 | 11 | 53 a. m. |

**On Jan. 1st.**

|   |       |   |    |     |    |
|---|-------|---|----|-----|----|
| ♈ | is in | ♎ | 4° | 36' | 6" |
| ♉ | " "   | ♏ | 13 | 37  | 4  |
| ♊ | " "   | ♐ | 12 | 52  | 49 |

**Time of Cusp Transits.**  
**Washington, D. C., U. S. A. Feb., 1923.**

| Body | Enters | On<br>day | h. | m.       |
|------|--------|-----------|----|----------|
| ☾    | ♊      | 2         | 5  | 4 p. m.  |
| "    | ♈      | 4         | 6  | 30 p. m. |
| "    | ♉      | 6         | 8  | 29 p. m. |
| "    | ♊      | 8         | 11 | 52 p. m. |
| "    | ♋      | 11        | 5  | 0 a. m.  |
| "    | ♌      | 13        | 0  | 11 p. m. |
| "    | ♍      | 15        | 9  | 36 p. m. |
| "    | ♎      | 18        | 9  | 12 a. m. |
| "    | ♏      | 20        | 10 | 7 p. m.  |
| "    | ♐      | 23        | 10 | 22 a. m. |
| "    | ♑      | 25        | 7  | 49 p. m. |
| "    | ♒      | 28        | 1  | 21 a. m. |

|   |   |    |    |          |
|---|---|----|----|----------|
| ☼ | ♍ | 19 | 10 | 52 a. m. |
| ♀ | ♎ | 5  | 5  | 45 p. m. |
| " | ♏ | 24 | 8  | 7 a. m.  |
| ♂ | ♍ | 2  | 2  | 7 a. m.  |
| " | ♎ | 8  | 9  | 10 p. m. |
| " | ♏ | 17 | 8  | 37 a. m. |
| " | ♐ | 27 | 0  | 9 p. m.  |

**On Feb. 1st.**

|   |       |   |     |     |     |
|---|-------|---|-----|-----|-----|
| ♂ | is in | ♌ | 12° | 20' | 40" |
| ♂ | " "   | ♏ | 6   | 57  | 42  |
| ♂ | " "   | ♎ | 14  | 38  | 17  |
| ♂ | " "   | ♊ | 13  | 12  | 46  |



# BIBLE REVIEW

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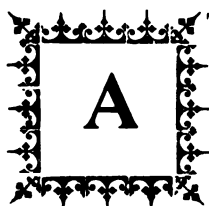
## **Bible Reviews**

BY H. E. BUTLER

XXIII.

RECAPITULATION.

(Reprinted from "The Esoteric" of June, 1892) .



AT this stage of the Bible Reviews we deem it wise to give a slight review of the general thought that we have been examining up to the present time.

In the preface we called attention to the necessity of the mind's being freed from preconceived ideas, that we might obtain a correct understanding or be enabled to receive the real thoughts conveyed in the chapters we have considered. For some of the ideas are not in keeping with certain theories which have been adopted by the Christian world. We do not, however, censure the Christian people for the adoption of these theories, erroneous as they may be; for, as we showed in a former article, the Christian religion past thru a long, dark period (dark in the sense of the absence of educational and spiritual light), a period when none save a very few of the ministers and the most wealthy possess a Bible, and during which period there grew up in the minds of the people, thru ignorance of the text itself, many erroneous ideas. Even the most

enlightened ministers were compelled for the good of their people, to limit themselves to the two lines of thought—right living, and right dealing one with the other, and the spirit of devotion to God. But the human mind is never at rest, and during this time it formulated many erroneous ideas; and in order to prevent fanatical notions from springing up in every direction, it was necessary for the ministry to impress upon the minds of the people the importance of holding to these two ideas to the exclusion of all others. Since knowledge has begun to be generally diffused among the masses, great restlessness and struggle in a business way have taken place; so that but few have had the time to study and to think over these important subjects. And whenever any have had the time and have been bold enough to think for themselves, they have at once gone to the other extreme. Because when they found errors in the *general* belief they were incapable of seeing the great, general, Divine harmony in the Bible; therefore they condemned all, and the result was fanatical infidelity.

This was sufficient to intimidate devout Christians, and to cause them to point to these men as examples of the evil results of following independent thought. And this has placed a weapon in the hands of the adverse or evil spirit that has dominated and still dominates the masses, so that evil imaginings and slanderous tongues have made the advanced thinkers of every class appear most wicked and perverse.

This is, and always has been, the adversary's strongest weapon with which to intimidate the people, and prevent their adopting even one advanced thought. Thus many of the best people of the land have been "all their lifetime subject to bondage thru fear." We believe the time has now come when God's children shall be delivered from their bondage of fear, and shall come forth with

the light of truth. It will be seen by all those who without bias of mind study these lessons, that, notwithstanding we have thrown off all bondage of former beliefs and creeds, we still remain most devout in the study and practise of those God-given truths taught in the greatest of all books, the Bible.

In the second article we have taken a bird's-eye view of the Bible—its various books, their origin, nature and authority. Then we took up the idea of the six days' creation, as shown in the first chapter of Genesis, its harmony with scientific facts, and its relation to God's method of creation, namely, evolution. We have seen too, that God, having implanted in man his own nature, constituted him a "living soul," which led him thru the intuitions into the most harmonious obedience to Divine law and will. Thus a "Golden Age" came into existence, when men, in the simplicity of children, were pure, obedient and happy, and walked alone in the light of the mind of God.

While this was and is still beautiful to contemplate, yet it was not in harmony with the Divine Will for His children to be mere barometers to act under the influence of the Creative mind; but it was His purpose to create men—his sons, "in his image and likeness," having power to reason, know and understand; and having developed the capacity to take the dominion of the whole earth and rule it even as the Father had done.

To do this it was necessary that they should have experience by which alone knowledge in both good and evil is obtained; good results always following obedience to the Creator's laws, and evil results always following disobedience to them. When I say "obedience," I use it in the sense of compliance with the principles of nature, which are the product of the Divine Will, and with the laws of nature, which are the modes of its action.

We have seen that Adam's fall occurred thru disobedience to the law of perpetuity of existence, which condition of perpetual existence man in that high state of spiritual consciousness had been led into; and that this disobedience was by virtue of budding intellectuality. And the first manifestation of intellectuality or reason, was to doubt the inspirations of the Divine thought, which caused him to act from himself and thus to know from experience.

This fall closed the spiritual eyes, as a similar act will do to-day. While it did not destroy all his spiritual consciousness, it was enough, however, to cause him to imbibe from the lower elements of mind, thoughts of jealousy, anger, hate and passion, which brought forth their fruits in murder. This opened wide the flood-gates of the lower realms, and man fell into the out-flowing stream of animal life and was rapidly carried down that stream until about the 12th to the 16th century, when experience had developed reason, and intellect had blossomed, and had begun to impress upon him the use (or the necessity of the use) of the knowledge that had been gained during the long, dark struggle.

While this was true of Adam's lineal descendants, we have seen that there has been a people set apart, preserved thru a pure life and a devotional spirit from the rapid fall and decay of the Adamic branch of the race. For it must be remembered that we have had conclusive evidence that Adam was not the first man that existed, but the first man of the fallen race;\* and that there were

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\*We believe that Adam was a representative man of a fallen race whose former history was obliterated either by some great catastrophe to the earth's inhabitants or because they did not live in the reason and therefore saw no necessity of making any records. Many vague histories have been drawn from ancient Egypt and a few other sources, indicating that at about that period the earth suddenly changed its polar axis, which brought about radical changes upon its surface and in the bed of the seas, and many other radical changes in the whole face of nature, scattering the few people that remained, to such an extent that they

other people living in the world, even in his immediate vicinity, as well as himself and his children. Among these were holy men (angels or messengers of God) to lead and guide this darkened posterity in ways that would be most productive of the designed results.

We have also seen a few of the many evidences contained in the Bible, that God has never been without a true witness from the beginning of the world to the present time. And we also have reason to believe that there are men still in the physical form who maintain this office of messenger and guide to the human family, and especially to the devout, aspiring soul. Were this not true why should Paul say in his letter to the Hebrews (xiii. 2), "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares"?

These messengers have in a few instances only allowed themselves to be known by those to whom they were sent; for we have seen conclusively that it was the object of the Creator to develop in every individual soul the ability to discern between good and evil, truth and falsehood. And any who come to us claiming belief and acceptance of their statements because of high authority, are always adversaries, because not in harmony with the Divine purpose.

God's purpose has two channels of operation—the one however, is a part of the other—that is, to educate the mind of man by experience and necessity. This has given rise to the maxim, "Man's necessity is God's opportunity." For when the will of the animal man has spent its force and met absolute necessity, and that necessity has entered into his intellectual consciousness, then God always sends a messenger to relieve him. (We do not wish to be understood here that these holy men in

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did not know of the existence of people in other parts of the world. If we can believe the statements of the Chinese they have a history running many thousand years back of the time accredited to Adam.

the form are the only angels, for we believe with Paul, where he says in speaking of the "just men made perfect in the heavens," "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?) Thus producing, even forcing, a reverence and soul-aspiration and devotion toward God. This prepares the mind and gives quality to the seed—posterity. Thus, thru the two methods, education and generation (pre-natal conditions), God has been preparing a race of people in the world who will have the capacity to know him and to be his heirs.

God, as we have seen, at different intervals of the world's progress, from the beginning, has chosen the most highly developed men to produce the most highly developed posterity or people. For this purpose we have seen that Abraham and Lot his brother, were called out by God's Spirit from Ur of the Chaldees, from among the most highly developed people of any then on the earth. And Abraham and Lot were led into Palestine, where we have seen how carefully God watched over Abraham who was to be the father of His chosen people, keeping Abraham there until he was a hundred years old, when his legitimate heir was born unto him.

All this time he was kept under a great degree of physical struggle and suspense of mind, and almost continuous guidance and instruction by the Spirit, and frequent visitations from the masters (who were obedient angels, and whom he knew to be such). Thus maturing Abraham and Sarah in the qualities of their life, as fully as it was possible to do at that time, in order to give to their son, Isaac, the most perfect pre-natal conditions; for his posterity was to be the progenitive father of not only the chosen people but of his son, Jesus the Christ.

Lot was separated from Abraham his brother (we use the term "brother" according to the Hebrew custom,

Genesis xiv. 16, but he was really his brother's son) and placed under very different circumstances, where he would behold all the vice and the basest sensuality the world had ever seen, in order to develop within him a perfect hatred to that kind of life, and also to show him the dire calamities which invariably overtake those who practise such a life. And even Lot's wife was not permitted to be the progenitive mother of the Messiah (It is more than probable that Lot took a wife from the natives of Sodom, altho he may have brought her with him out of Egypt; for it is quite evident from history that he did not bring a wife from his native land when he came out of Ur.), because these two were to be the heads of two great races. The one was, as it were, a probe to the other to prevent him from settling down into the indolent habits so common to that country.

#### CHAPTER XXI.

Verses 1, 2.—“And YAHVEH visited Sarah as he had said, and YAHVEH did unto Sarah as he had spoken. For Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him.”

In a former article we referred to the superordinary power that these messengers were sent to exert over the conditions of Abraham and Sarah's lives. In the first verse it says, “And YAHVEH did unto Sarah as he had spoken.” It does not say what YAHVEH did, but we must remember that in this account there is nothing said about the personal return of the messengers, as some of the surface-reading radicals would have us believe; but, on the contrary, the account explicitly says that it was YAHVEH, which, according to the Hebrew understanding, was the almighty and all-pervading Mind and Spirit of the universe—Creator of all things. Therefore, we have here presented an idea of superhuman intervention—shall we say “overshadowing?”—similar to the account

of the birth of Jesus the Christ. For Jesus (John x. 34) answers the Jews' criticism for his claiming to be the Son of God, by quoting Psalm lxxxii. 6, saying to them, "Is it not written in your law, 'I have said, Ye are gods?'" He further argues with them: "If he called them gods, unto whom the word of God came, and the Scripture can not be broken: Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

And Psalm lxxxii. 6, reads as follows: "I have said, ye are gods; and all of you are children of the Most High."

Here it appears that Jesus inferentially said that there was an "overshadowing" by the Holy Ghost (or Spirit) at the time of the conception of Isaac as fully as at the time he himself was conceived; for his answer was as much as to say—or at least conveys the idea—"I am claiming no more than your Scriptures claim for you;" and then he emphasizes the truth of the Scriptures by saying, "And the Scripture can not be broken."

But some will argue: "The children of Adam were also called the Sons of God." Yes, that is true. And we believe that in each stage or step up the ladder of national development the progenitive father and mother were overshadowed by the Holy Ghost; and the germ was endowed with as high spiritual qualities as the degree of their physical refinement was capable of receiving. As to the method and accomplishment of the overshadowing of the mother of Jesus, many vague theories have been invented.

The account of the birth of Jesus is in some respects more explicit than that of the birth of Isaac, and *less* so in others. Now, in order to check the tide of infidelity and remove the cause of the same, we should look at these records from the rational and truly higher spiritual standpoint. The truth of the Scriptures is belied by the



manner in which the birth of Jesus is usually believed to have occurred, for all the prophets, from Moses down to Zechariah, prophesied that the Christ was to come of the seed of Abraham and of the lineage of David. And even the account by Matthew (chap. i. 1) says, "The book of the GENERATION OF Jesus Christ, the son of David, the son of Abraham." And he starts here and traces the generations down to "Joseph the husband of Mary, of whom was born Jesus, who is called Christ."

Luke begins his genealogy (chap. iii. 23) with these words, "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli," and traces the genealogy of Jesus Christ thru Jacob, Isaac and Abraham, and from that back to Adam, and says, "which was the son of God."

Now, if Joseph was not the father of Jesus, why was his genealogy traced in place of that of Mary? For in both cases it is traced in accordance with the prophecies from Abraham to Joseph. If he had traced the genealogy of Mary thru the maternal side, they would have traced it to David's grandmother, who was Naomi the daughter of Moab, who was the son of Lot's daughter by lineal descent. (See Ruth iv. 17.)

Ruth chap. i. 4, reads as follows: "And they took them wives of the women of Moab; and the name of the one was Orpah, and the name of the other Ruth." This Ruth, as we have seen, was the grandmother of David and the great grandmother of Mary (by lineal descent). Thus Lot's daughter became the progenitive mother of Jesus. Now what becomes of all the glowing prophecies of Abraham's being the progenitive father of the Messiah? If Joseph the son of Abraham was not the instrumental father of Jesus, then the Jews were correct when they denied his being the promised Messiah for whom they were looking.

All the Old Testament Scriptures are woven together so as to show that in order to bring into existence a body suited for so high a soul as Jesus the Christ, God took two men from the highest developed race in the world; and led, watched over, instructed and so circumstanced them by environments, that they were receptive to the germinal qualities requisite for the one to bring forth the highest possible principles of manhood, and for the other to bring forth the highest possible principles of womanhood. And the whole Scriptural account bears directly on God's watchful care over both of these families and nations, that he might finally lead out and bring together a representative man and woman, who, in their thought and life qualities, could prepare a body suitable to receive the Christ.

We think that Paul in his Epistle to the Hebrews, (chap. ii. 16, 17) furnishes us with the keys to the mystery, where, in speaking of Jesus, he says, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren."

Now what do we understand by the words "HE took on HIM the seed of Abraham"? Here the thought is emphatically implied that an intelligent being thru a voluntary act of his own, took on a fleshly body made from the seed of Abraham. If this be true, then Christ must have been, at least, a high and exalted soul before he came to earth and took the body that Joseph and Mary prepared for him.

Now the question arises: Which was the son of God, the 150 pounds of flesh, more or less, called by its parents, "Jesus," or the soul who took possession of it at birth and occupied it as his dwelling-place, and who was called "Christ?" Christ, translated, means "Anointed"). And did he not demonstrate the power of his anointing by signs

and wonders such as man before had never done? Then the question arises: What means this account by Matthew and Luke of the manner of his conception and birth?

The account by Matthew is quite explicit. The 18th verse of the first chapter reads thus: "Nbw the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." The words, "before they came together" is a word formation which is used, even to this day, with a great deal of latitude. It may mean before they lived together; it might mean before they had seen each other; but as this part is modified by saying they were espoused, it might, as is generally believed, mean before they came together as man and wife, were it not for the facts of the case demanding the first meaning.

Verses 19, 20. — "Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived [begotten] in her is of the Holy Ghost."

This account settles in the mind of the surface thinker the whole question of the "Miraculous Conception." But let us look at it critically and see if this idea is the true one, and also if Joseph was Jesus' father as to the flesh. Suppose the Christ, who was then a spirit, had been in the immediate presence of Joseph and Mary, is it not more than probable that if one possessing so great a power were desirous of producing a body with which to come into earth form he might have taken such perfect control of these two that they were entranced and knew nothing of what took place? And while he had such perfect control of their entire life would he not give quality to the germ,

thus, as it were, officiating in the building of his own house (body)? The account does not say here that Joseph had nothing to do with the conception, but he is simply told that that which is conceived in her is of the Holy Ghost, (for he was perfectly satisfied to take her as his wife).

Did the angel not further explain, to convince him that he was really the father of the flesh? Joseph may have told no one, or the historian may have left out this point, considering it of no importance, as the fact was on record in so many places that he (Jesus) as to the flesh, was to be of the seed of Abraham; and the seed, or lineal descendants, according to the Bible, were NEVER counted thru the mother.

Many have made a strong point on the words of Matthew's account: "And he knew her not till she brought forth her firstborn son" (chap. i. 25). Now, mark you, it does not say he had never known her, but that he took unto him his wife and "knew her not." Now the inference here is very clear to my mind, and we think to the mind of any thinker, that he knew her not after he took her. For we must remember that those men had more perfect instructions upon these subjects than the men of our day, and knew that the baneful practise so common among us who pretend to have reached a higher state of civilization, would not only be an abuse of his own life forces, but would produce in the offspring an abnormally inflamed passion, therefore, he, being a just man, knew her not until after the child was born.

Again, we have Luke's account in chap. i., 34th and 35th verses, where Mary received the salutations from the angel and answered in these words, "How shall this be, seeing I know not a man?" That she had not conceived is evident from the following verse, and she spoke truthfully when she said, "I know not a man." "And the angel answered and said unto her, The Holy Ghost shall

come upon thee, and the power of the Highest shall overshadow thee also: therefore that holy thing which shall be born of thee shall be called the Son of God." Now, mark the words: "The Holy Ghost SHALL come upon thee," and "SHALL overshadow thee." This emphatically implies that it had not then taken place. And then mark the last sentence: "Shall be CALLED the Son of God." Not that the thing born of her WAS the Son of God, but that men should call it so.

Any one who will take this thought, unprejudiced, and read the whole account in the Gospels will find no evidence of anything further than that which we claim.

I would ask you why this parenthesis is in Luke's account, where he says "(as was supposed)"? Without this parenthesis Luke would have said: Jesus, "BEING THE SON OF JOSEPH" who was the husband of Mary (Luke iii. 23).

A parenthesis is a very rare occurrence in the Bible, and this gives rise to the thought that some of the early fathers who had exclusive custody of these records for several hundred years, might have interpolated it: otherwise it would flatly contradict the belief which was then prevalent, and bring to light an error which has caused more bloodshed and crime than any other one error in the human mind, and which really made the account inferentially contradict the Scriptures.

Again, I would ask, Is what Matthew says, in his first chapter, about the genealogy of Jesus Christ, strictly true? We believe it is; but if God was the direct and only father of the flesh, then there was no genealogy to give except that he was the Son of God. That would comprise the sum total of all the genealogy which belonged to Jesus, and Matthew's account would be untrue; for, mark you, there is not the slightest hint of giving the genealogy of Mary in any form. The same is true of Luke's record.

No more flagrant violence has been committed against the truths of Scripture than by this one doctrine that Jesus had no physical father. And it has laid the foundation for image and flesh worship, and closed the eyes of the mind to all that belongs to true spirituality. It has carried some minds so far that we have heard the declaration made to public audiences that when the body of Jesus died the God of the Universe was dead for three days and a half, during which time there was no God. We say this, not because we wish to injure the feelings of any one; in fact, we have withheld this thought for several years on this account. We see in it the germ of the tree of error from which the multifarious branches grow, and which has been the cause of transforming the entire Christian Church into a materialistic, flesh-worshipping people, so far as they are in harmony with whatever is esteemed the basic principles of their doctrine. But thanks be to God and his Christ, who has, according to his promise, been with those of the people who would accept him, a spiritual, living, guiding, and protecting Savior, and who is to-day saving a Body of his people from their sins. And he will never leave his work until all error is eradicated and he has established "Peace on earth, good-will toward men," and presented to the Father a perfected, spiritual people who will see his face, and whose name (nature and character) will be in their foreheads—the seat of intellectual consciousness. Then they will KNOW the truth, and will be made free from the law of sin and death. "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are past away" (Rev. xxi. 4). And God shall be all and in all, and they shall be his sons, "heirs of God and joint heirs with Jesus the Christ."

(To be continued.)

## Spiritual Blessings.

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

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 "GOD hath blessed us with every spiritual blessing in the heavenlies in Christ"\* and hath jointly raised us; for we are sharers in His resurrection and jointly-seated or enthroned with Him in the heavenly places.† For we *died*, and our life is hid with Christ in God. We are living no longer in the flesh, but in the spirit‡ for we "have past already out of death into life." We should no longer "walk as men."§ No longer have we any connection with that which is *purely human*, because we have become partakers of the Divine nature—the nature of God Himself; escaping thereby the corruption which is in the world thru *lust*. And of all the various kinds of bondage to the Adversary, in which men are kept, there is none greater than "the fleshly lusts that war against the soul," for the "mind of the flesh" being "enmity against God," we can make no progress in the Divine Life unless we "*cleanse ourselves* from all defilement of the *flesh* and spirit. The reason why so many Christians remain always in the state for which Paul so heavily rebukes the Corinthians—as "still carnal; mere babes in Christ," who had to be fed with milk, because they could not assimilate solid food—as brought out in the sequel, is that there was immorality among them, "such as is unknown even among pagans."|| For saith he: "The body is not meant for immorality, but

\*Eph. i. 3. †Eph. ii 6. ‡Rom. viii. 9. §I Cor. iii 3. || I Cor. v. 1.

for the Lord." "Do you not know your bodies are members of Christ?" "Shun immorality! Any other sin that a man commits is outside the body, but the immoral man sins against his body"\* "Do you not know that you are God's temple, and that God's Spirit dwells within you? God will destroy any one who would destroy God's temple, for God's temple is sacred—and this is what you are† The conscious, abiding presence of God within us, is essential to any kind of work for God which is acceptable to him; for even our Blessed Lord, affirmed that he could do nothing of himself; and of *us* he says: "Except ye abide in me and my words abide in you" that we become fruitless branches of the True Vine, fit only for burning; but if we abide in him, by keeping his commandments we bear much fruit, and whatever we ask God we receive of him because we do the things that are pleasing in his sight. This then is the condition of being blest with every spiritual blessing *in the heavenlies*." To remain there we must abide "*in Christ*" "And in him is *no sin*." To abide in Christ we must "walk even as he walked." In order to be "the temple of the Living God" we must *touch* no unclean thing; but cleanse ourselves from all defilement of the *flesh* and spirit, perfecting holiness in the fear of God. Only thus can we be saved from *all sin* and (its outcome) *all sickness*. For sickness, we are told, is "*a curse*," brought upon us by "walking contrary" to God‡ and health is the *blessing* promised to the faithful. This is emphasized in I Thess. v. 23, 24: "Now may the God of peace himself sanctify you in all respects unto perfection. And perfectly sound (*holokleros*) may your *spirit* and *soul* and *body* be preserved: blameless in the *presence* of our Lord Jesus Christ. Faithful is he that calleth you, *who will also do it*." Here it is clear that perfect soundness (*holokleria*) is promised

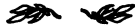
\*I Cor. vi. 13-19.

†I Cor. iii. 16, 17.

‡Deut. xxviii. 15-28, 59-62.



for the triune man. It must therefore be a spiritual blessing. Our *bodies*, too, are members of Christ (I Cor. vi. 15). Death has no more dominion over Him, and can not therefore have dominion over us, if we abide in Him. As branches in the True Vine, we must be sharers in that "abundant life" which He came to bestow, not alone for soul and spirit, as so many falsely imagine, but for the body also. But we must be *holy* in *body* as well as in spirit; not in any way defiling that which is declared to be "the sanctuary of the Holy Spirit" and "a Temple of the Living God."



## Tests.

BY ANNIE AMELIA MAYO

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 IN the educational world to-day we are hearing much about tests. There are mental tests, physical tests, educational tests, and intelligence tests.

Sometimes we hear of a man holding a responsible position and requiring much knowledge to execute his duties, failing to pass the intelligence test.

What is the matter?

If this man were examined in the subjects relative to his calling, he would in all probability, pass very high. Inasmuch as he is examined in things not pertaining to his calling, he does not pass the ordinary intelligence test.

The one conducting the test not knowing whom he is testing does not hesitate to announce that this man has not ordinary intelligence. Whereas if he knew whom he was testing, he would hesitate a long time before making such a statement.

Where is the trouble? There no doubt is a possibility of a correct intelligence test, a test that will place a person in the right rank among his fellows. But who has the intelligence to conduct such a test? Who has the intelligence to prepare and formulate such a test?

Every moment of our lives we are being tested. Every duty we perform is a test as to how we shall do it. Shall we do it with dispatch and promptness? Or, shall we dawdle and spend much unnecessary time over it? Shall we do our work poorly? or shall we consider that if it is worth doing at all, it is worth doing well? The way in which we execute our common every-day tasks builds something of vastly more importance into our character than the mere value of our work. If some event of great importance comes into our lives calling for promptness and dispatch, and we have accustomed ourselves to dawdle all our lives, then to meet this important crisis we are powerless—such is the force of habit.

Again, who can not recall some of the tests of life?—tests of fortitude, tests of self-reliance, tests of endurance, tests of patience, tests of courage, tests of self-control. Yes, some of these tests stand out very distinctly in our memory! Some have cried out in agony of soul, "This test is too hard, I can not pass it!" If we knew that fallible man had prepared the test then we could well upbraid him for not understanding his work. But when we know that our infallible Teacher has prepared the tests, we cannot lay this charge to him.

Who has gone thru a test that has tried his soul, and after coming out of it he has felt wiser, has felt that he has gained a soul expansion that he did not have before entering that test. If, O Soul, you have come out of a life test feeling thus, feeling a greater love for God and humanity, a larger comprehension, a greater fortitude, then know that you have successfully past your test.

On the other hand, if you have come out of your test feeling that you have been worsted, feeling that you have been treated unjustly, feeling hard and rebellious, that God has not been with you thru it all, and that all the grief and trouble have clouded your mind, then know that you have not past your test; that somewhere, somehow, sometime, under a different guise, you will have to take the same test again.

You may say, "My test was brought on me by injustice inflicted by another, and I could not come out of that test feeling an enlargement of soul." Here is where you err. God permitted that injustice to be done to you in order to test your soul. Did you return hate for hate, malice for malice, envy for envy, or did you receive this blessing: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake, rejoice and be exceeding glad: for great is your reward in heaven"?

Job came out of his trials a much stronger and better man than before he had his test. It is human nature to shrink from a test; we do not like to be hurt; we do not like to suffer. Some of the children of earth pass thru the severest test without knowing it—that is the test of prosperity. I say *severest* advisedly, because it is so easy to forget the all-important things when we are prosperous. Sometimes we are given a season of prosperity in order to see what we will do with it—whether we will use it in pleasure and self-seeking, or use it for the furtherance of God's kingdom on earth. Our attitude toward any difficulty has a great deal to do with our surmounting it. Let us "face facts and proceed."

When Joseph's brothers stood trembling before him down in Egypt, Joseph said, "Be not grieved, nor angry

with yourselves, that ye sold me hither, for God did send me before you to preserve life. So now it was not you that sent me hither, but God." These trials that Joseph had endured, very unjust from a human point of view, had enlarged his soul, he bore his brothers no hatred, no revenge, he recognized God's hand in it all. He came out of his test triumphant, with a magnanimity that has caused many to wonder and admire.

Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea."



LONG had the man wandered seeking Truth; now he saw the Light of the Divine Presence. Sadly he looked back upon the path by which he had come, and as he saw the many mistakes, the many blunders that had deprived him of so much good that he might have had, his heart grew sad and heavy. Turning to the Light he said, "In the silence of this Light let me dwell alone with God, from this center I can see and know the truth and do the right."



## "Partakers of the Divine Nature."

BY ENOCH PENN

WE are informed that we are to become "partakers of the Divine nature." And tho we are so informed, yet we are to a certain extent left in the dark by the writer of the statement as to the means or the method to be employed in order to enable us to partake of the Divine nature. But a careful consideration of the subject shows us that this is to be accomplished directly thru the regeneration. We are informed that the declared purpose of the Creator in creation was that man should develop into Godlikeness; and we perceive that to become Godlike and to share or to partake of the Divine nature are the same. We read that "God is Spirit." If, then, we are to partake of the Divine nature, we are to do it by partaking of or appropriating the Divine Spirit or life; and the thing for us to grasp is the method whereby we are to appropriate that life, that Spirit, and thru that to partake of the nature of God, and so to be like him.

There is little or nothing in the normal organism of man to enable him to sense the Divine life, the Holy Spirit; for since we are informed that God the Spirit is everywhere present, then that life, that Spirit, is in us to-day as much as it ever can be. But the difficulty is that men do not sense it, they are wholly unconscious of its presence: because they are wholly separated from it in consciousness it has no appreciable effect upon them.

The sensating fluid in the nerves is the means whereby we sense and know. Those who have a very sensitive organism, have a very refined nervous system; and the question is, How are we to develop the sensibility of our nerves so that we can become conscious of the presence, the life, the Spirit of God? Careful observation and experience prove to us that the nervous system is fed by the sex-function. As we by the processes of digestion and assimilation obtain from our food the life and substances to enliven and build the body, and to re-enliven and rebuild it when exhausted, so in like manner does the sex-function take from the blood that passes thru it and forms the reproductive substance; which substance, if retained in the body, becomes transmuted into the water of life, which finally enters the nervous system and gives added life and added capacity to sense and to know. And it is this water of life, that is thus added to the nervous system thru the conservation of the reproductive substance, that gives the capacity to sense and to know the presence of the life, the Spirit, of God. Thus we perceive that the sex-function is the tree of life that bears twelve manner of fruit, and yields her fruit every month. And as this conserved and transmuted seed is the only thing in the organism that can sense and hold the Divine life, retaining this substance in the body is the only method whereby we can hope to appropriate or to partake of the Divine life-substance and thru that to become partakers of the Divine nature.

But vitally essential as it is for us to conserve the reproductive substance, that alone is not sufficient to enable us to appropriate the Divine life and nature. There is a great deal said in the Bible about prayer, and we are admonished to "pray without ceasing." We reason that if a child were to spend his time in continually crying to his father for something, the

father would soon become disturbed or even distressed by that continual crying and would tell the child to stop; and it would be just as unreasonable for us to be continually crying to God in words of prayer. Because of this we reason that it would not be right for us to be always mumbling prayers to God; but we know that there is an attitude of desire, of yearning, of out-reaching, because of a conscious need, that lays hold of the spirit-qualities of the thing desired and draws it to oneself. And it is the maintaining of this attitude toward God, the Fountain of life and spirit, and thus drawing to oneself the life of God that is intended by the admonition, "Pray without ceasing." That earnest out-reaching of the desire of the heart draws into the organism the life-substance of the Spirit of God, and draws with it the qualities of the Spirit of God. And thus, the Life and Spirit of God being in us, we become like him, for thru that life in us we become "Partakers of the Divine Nature;" for the nature of a thing is in the life.

Having the life, the Spirit, of God in the organism, one can say, "The Father dwelleth in me." "But ye are not in the flesh [the fleshly consciousness] but in the Spirit, if so be that the Spirit of God dwell in you." And if that Spirit not only dwells in us but we permit it to guide our lives, then we are the sons of God; for "as many as are led by the Spirit of God, they are the sons of God."

There is a great deal said these days about "the God within," and many speak of "the Father that dwelleth in me," who, because they do not apply the proper methods to obtain it, have very little of the life of God in them—tho in spite of that fact their faith does something for them for a time. It is only those who live the regenerate life by conserving the seed, and by desire drawing into their organisms the Spirit of God, who can properly say, "the Father dwelleth in me." For the Spirit of God

will not and can not dwell in a body that is being defiled thru losing the seed.

One may know when as a son of God he has "past from death unto life" for Jesus has given us a criterion whereby we may know. In his prayer to the Father he said, "This is life eternal that they might know thee, the only true God, and Jesus Christ." After one has conserved the seed and thru desire has indrawn of the Spirit of God until he begins to partake of the Divine nature, he will find that gradually the heavens will open before the eyes of his soul, and those Holy Ones in the heavens will come to him, and he will in time learn to know them, to know that Body of the Elohim which we call "the Father." And among them is Jesus, the Lord's Christ, who will appear to him and make himself known to him. When that time comes then he may know that even tho his body should be destroyed yet the conscious individuality shall live thruout the ages. And it requires but the gathering together of a Body of those who have this consciousness, and who will put forth their united effort against the power of death to destroy the physical body, and death will be overcome, for "the last enemy to be destroyed is death." When that Body is formed, those who compose it and those who afterward enter into it will grow and develop in the fulness of life and spirituality until, because of the fulness of the Divine life within them, "They shall shine as the sun, and as the stars for ever and ever!"





# The Seven Creative Principles

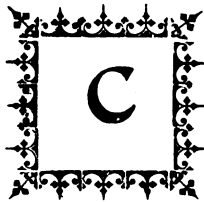
## Part VI.

BY H. E. BUTLER

(Reprinted from "The Esoteric" of Dec., 1896.)

NOTE.—This series of articles is not the same as the book, "The Seven Creative Principles," by H. E. Butler, but is a separate and distinct series of articles on the same subject.

### COHESION, THE FOURTH OF THE SEVEN CREATIVE PRINCIPLES.



COHESION is the fourth of the Seven Creative Principles, which are the cause of all manifestation in the material world. Four is the number of completion. There are four trinities, forming in themselves the twelve signs of the zodiac, or the twelve diversified principles directly active in and responsible for creation. Both by the ancient philosopher and by the spiritually minded prophet four has been given as the embodiment of all. We read that four rivers went out from Eden. John, in his vision, saw the living ones (erroneously translated "beasts"): he saw also the holy city, New Jerusalem, four square.

Four is the number of existence; and this fourth principle of creation makes the existence of a person or thing possible. It is because this four is capable of being resolved into two that the idea of Cohesion is fully expressed in that of unity: by the united action of the Father and Mother of the universe the earth was born. The Father Principle is that of mind—cold, expansive, free, and

unlimited—mind consciousness. The second principle is that of the Mother, which is the principle of love, concentration and heat.

These are the two factors which, in themselves, embody or control the entire seven principles; and, in their mode of operation, the Mother or feminine was necessarily first to respond to order and form. This is seen in the fact, that, in the lowest form of insect existence, the female is first to appear, and brings forth of herself. The feminine, being the expression of love, gathers of the object of her love, and first organizes for herself existence in form.

But action is life, and inertia is death; therefore, in order to live, she must continue to gather the elements into forms, which become the objects of her love. Before the organization of life in form, the great Mother Principle of the universe had, as the only object of her love, that free, active, and boundless mind-principle of the universe, God the Father. This Mother Principle gathered of the substance of mind, ensphering it and drawing it nearer and yet nearer together, so that, from a nebulous mass, her bands of love drew tighter and tighter until a world was manifested; and, as a necessity of her existence, she continues to draw the elements and furnish bodies for the hundreds of millions of organic forms on that ball which she has gathered and ensphered.

In this is manifested the universal law of opposites: the feminine is centralizing, individualizing, and focalizing in its tendency, that is, all the mentality of love is toward the individual; whilst the mentality of knowledge, the masculine, is expansive and comprehensive of all things. The manifestation of these two forces in the physical world is as the centrifugal and the centripetal forces.

As we have dealt quite fully with the primates in our

work, the "Seven Creative Principles," we must now speak directly of the ultimates as manifested in human life, in order that we, as individuals, may know how to make these principles useful to us without remaining under their dominion; for, like all elements with which we are acquainted in nature—fire, water, steam, electricity—they are all good servants, but terrible masters.

The old maxim, "In union there is strength," is another way of expressing the thought that in gathering and coherence there is strength and power. If an organization, be it a body of men or the individual, focalizes, centralizes all its thought or mind-power in one direction, it becomes strong in that particular, but weak in every other. In all that relates to mind, focalization in one direction is the common destroyer. It is an accepted fact among students of human nature that the focalization of the entire mind upon one thought is sure to produce insanity; yet we have seen that the tendency of this fourth principle, and of every individual or organization dominated by it, is to focalize upon and revolve around one thought, and to most rigorously exclude all others, thus binding the divine principle of mind and intelligence so that it can not harmoniously weigh all things, one with another, but is made to dwell continuously on the preservation of one idea.

Thus, at the present time, the Christian world is insane thru having dwelt upon the doctrine of love, and courting and continually desiring that principle to the exclusion of knowledge, wisdom, and understanding. The prophet says, "My people are destroyed for lack of knowledge." Nowhere in the Scriptures do we read that they are destroyed for lack of love. Still, John said that "God is love;" and the world has shown us that, for these centuries, the people who have been focalizing upon the principle of love have been the good citizens, the law-

makers and the law-abiders; for they were the embodiment of Cohesion, therefore they have been the means of binding and holding together husband and wife, families, municipalities, governments and nations.

But, interior to this body, there has always been the struggle of mind to free itself from the binding limitation of law-makers and creed-makers; and, as years roll on, and generation after generation has been educated in the thought that this fourth principle in all its manifestation is God, therefore good, the world has been in a mental attitude to call the great Universal Mother good, but the great Universal Father evil.

Those minds which have rebelled against the binding limitations of the Mother Principle, Cohesion, and have allowed themselves to think, but not being able to put their thought in form—to think intelligently—have followed the blind impulses of their own natures, have become anarchists, outlaws, leaders in rebellions, and, in general, the destroyers of the old so that the new order may be established upon a higher principle—Fermentation. Seeing that the struggle against the cohesive principle has resulted so disastrously to those who have had the temerity to rebel against it, the good people of the land fear to think, lest similar results befall them. How long will our heavenly Father, with all the powers of his great mind, be feared as an evil tyrant, and great destroyer? Whereas the very substance of our being is the essence of his life, gathered by the Divine Mother, or the fourth principle, and bound or preserved in organic form.

Because we love that Mother Principle and hate and fear that of the Father—the very qualities of our own life—the life within us, like the still water in the pool, becomes malarious, breeding within us evil imaginings of every description; and the very qualities that she has

been gathering are escaping as vapors from the binding grasp of the fourth principle. The very Principle that we love is failing in her constantly renewed efforts to maintain the old order of things—generation; therefore, among the most highly developed people, we see a declension in the reproduction of their kind, and also a declension in the longevity of the race.

Thus, thru loving the Mother and hating the Father (Divine), the human family have maintained in themselves and among themselves a constant struggle, combat, antagonism; hence, all the evils to which flesh is heir; for the fifth principle, Fermentation, with all its ennobling qualities, has been hanging over the race, tearing down and liberating the very elements that they wish to bind. Because of their one-sided disorder it has been to them the adversary of all they love and desire.

Only isolated individuals, at different stages of the world's development, have been able to lay hold of this fifth principle and utilize it; to all others it has been a demon of destruction, of torment, and of perplexity. Those who were able to dominate it found it a god of power, knowledge, wisdom, and understanding; and the Mother Principle, Cohesion, has been to them the faithful server in gathering all the needed elements for use, comfort, and enjoyment, has become the principle of wisdom, rejoicing always before them. (Read I'rov. viii.)

The earth has past thru four stages of development. The animal stage was merely brute Force; mentality began with Discrimination; understanding with Order; and the power of Cohesion, as special and national organizations, began with the present age—Cohesion. Thus we read of the great powers marshalling their forces for battle, holding each the other in abeyance thru fear. Order has given them brain capacity to bring into existence all the multifarious mechanical devices by which

they dote upon their ability to make themselves comfortable and gratify their wishes. But because they desire love, and hate and fear true Divine knowledge, every effort and apparent success in gratifying those desires bring discontent, pain, misery, disease, and death.

How true are the words, "My people are destroyed for lack of knowledge;" and as surely as it is a law in the physical world that, by sufficient compression, all substances may be dissolved by the fires within themselves, and pass away in decomposition, so surely the constant inspiration of the compressive Cohesive principle by the organized body of the nations is already setting on fire the whole mass of created life, and disintegration will be the inevitable result.

That disintegration has already begun its work among us; and it will result in, first, national struggle—war—in the midst of the commotion of the elements. Then she who has been the leading conservator of this Cohesive Principle, the head of all churches, Rome; she who has ever held Mother Mary as her great head and mediator between God and man, thus focalizing the thought of her people upon the feminine principle of Divinity; she whose organization is a band of steel, which is being drawn closer and closer with each advantage gained, crushing out all freedom of thought, or the mind principle, the divine Father—this organization will throw around the nations her chains of bondage, and by compression will finish the annihilation of all but those who are mentally and spiritually able to step upon the fifth racial round and lay hold of Fermentation and make it their servant.

Thru this all that is low, sensual, and unfit for that new and higher order will be hated in themselves, and repelled and dissipated by the withdrawal from it of every particle of the principle of Cohesion—love; and from the

fire-scarred ruins of the old, they will gather the refined gold of pure life with which to build the new. "And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am YAHVEH, when I set my face against them. And I will make the land desolate, because they have committed a trespass, saith the Lord YAHVEH" (Ezek. xv. 7, 8).

The above symbolic language points directly to the work before us at this very hour. We see Cohesion now dominating the world to such an extent as to find expression in the words, "This is woman's age;" for it is an age in which man finds himself so thoroly bound by the inherent qualities of woman as to be a passive instrument in her hands, so that he may be made to go to any extreme for the sake of her favor and life-qualities as expressed and obtained thru the generative act.

Therefore, he who would subordinate the Cohesive principle, bring it into its place of use, and enthrone the Everlasting Father in his rightful dominion over the world, must conquer generation, and even his own feeling of dependence upon woman and her life-qualities, her love, her passion-nature, and all that enslaves the man of the present age: he must accept and regard her only as a beloved sister, and as that only so far as her nature is in harmony with the higher uses belonging to the New Age and Order that is to be ushered in.

She, if she would enter that New Age, must kill out all love for the animal body, the mere physical organism of man or of any one, and must return to the primitive condition when there existed but the two principles—the spirit of mind and the spirit of love. Then the spirit of love reached out to the spirit of mind and brought it into earth form—organized it into a form of mind, of wisdom, and of thought. She must then give her love to that

form only because of its great and beautiful uses under the controlling influences of the mind and will of the Father.

This New Age will bring in new and comprehensive knowledge and ability to understand. Then both men and women will know that "the man child that is to rule all nations" is not an individual, but an organized Body after the pattern of the heavens. Then the cohesive power of woman, like that of the Infinite Mother, will be thrown around this whole Body, and will fill it with the warming and vitalizing power of her love; so that Body will have coursing thru all its veins the one Spirit, the Everlasting Father, the object of her love, who will be enthroned there, thinking, knowing, and ordering all things in that Body in a way to call out and most perfectly gratify every desire, hope, and ideal of both men and women.

Then will the war in the human heart cease; then this organized Body will become "the Lamb's wife;" then will YAHVEH, the Everlasting Father, be married (joined) to this purified Body, and they shall no longer be twain but one: "For thy maker is thy husband; YAHVEH of hosts is his name; and thy Redeemer the Holy One of Israel: The God of the whole earth shall he be called" (Isa. liv. 5).

But, before this can be brought about, there is a great work to do upon their own bodies, and in their own mental habits by all those who are worthy and able to attain that age; for "ALL OLD THINGS MUST PASS AWAY; behold I make all things new." This fact caused Jesus to say, "Because ye are not of the world, therefore the world hateth you." The world loves the old things and conditions, and the whole effort of its life is to hold them together and maintain them as they are.

Therefore it has tried and is still trying to crush the



Esoteric movement by saying all manner of evil against it falsely, because it is bringing in "the true light that lighteth every man into the world." That light is the vitality of new and higher truth which condemns the old; and because it belongs to the cycle above it, it possesses an irresistible power destined to supplant it. The world recognizes this intuitively; and men who know nothing of the Esoteric thought become antagonistic at the mere mention of its name. But in God, the Everlasting Father and the Everlasting Virgin Mother of the Christ that was and is to be, is the hope of this Body. .

(To be continued.)



LOVE ONE ANOTHER.—THE love they must have, the one for the other, among those who seek the regeneration is to be as the love of those in the heavens. That love does not seek to satisfy the animal desires either of self or of others, knowing well that that may be a great evil; but it seeks the true benefit of others. It is even as when parents, who always seek the happiness and good of their children, frequently refuse to grant their children things they want very much. The parents, having more knowledge and greater wisdom than the children, ponder carefully if the things that the children want would be good for them, and they grant or refuse the desired things according to their judgment, always considering the ultimate good of the children so far as they are able to perceive it. There is nothing that any person wants but what God is able to give it to him, but we all know well that to grant indiscriminately the things desired either by grown persons or by children would mean in many cases certain destruction.

## Matthew iii. 11.

BY FLORENCE A. COOKE, (S. Africa )

"He shall baptize you with the Holy Spirit and with fire."

THOU Who at the world's Creation  
Movedst o'er the waters' face;  
Who didst save Thy chosen nation  
From the angry tyrant's chase;  
As thou leddest them to Freedom  
Thru the parting of the sea,  
Purchased by our Great Passover,  
May we now come forth to Thee.

If Thou callest us to meet Thee  
On Life's stormy waves alone,  
By Thee may we tread the waters,  
Tho with shattered hopes o'erstrown  
Stretch Thy Hand, when doubt assails us,  
Sinking in temptation's sea.  
From the baptism of trial  
Bring us consecrate to Thee.

Give us grace, Thy name confessing,  
Thus to cleanse our lives from stain;  
All we have or are to bring Thee  
Thine forever to remain.  
All unworthy tho the offering  
With us Thou wilt surely be,  
As we, Thy command fulfilling  
Thru Life's waters come to Thee.

Send Thy Spirit—resting on us  
As consuming fire to burn,  
Purifying, but sustaining  
Till the world aside shall turn—  
Wondering, worshipping, adoring,  
Thee—Who canst with mortals be—  
In this baptism abiding  
Ever may we live to Thee!

## The Fatal "Mill."

BY PHEBE HART

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HILE talking to a young man about the Arkansas River in Kansas, he said, "We were driving a herd of cattle across the river, and when they got in the middle of the river they all began to "mill." "

When persons live the regenerate life, after a time they become very sensitive to outside psychic influences, so sensitive, indeed, that oftentimes they do not realize when they are acting from their own initiative, or when they are simply acting according to external psychic impulses. During this time of danger Divine Goodness sets a "hedge" about them that they be not destroyed. But in all times of doubt we have the assurance that if we carefully follow the teachings of the Master we can not go wrong; this is our safety at all times.

But the time comes in the experience of all who attempt to attain the ultimates of the regeneration that the protecting "hedge" is largely taken away. This is as it was in the case of Job. Satan said to the Lord, "Thou hast set a hedge about him." But, to prove that Job was a Godfearing man who would do right even under conditions of extreme distress, God said to Satan, "Behold, he is in thy power." But the rest of the statement, "Only upon himself put not forth thy hand," shows that while Job was being tried, yet it was only within

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\*To "mill" is a stock driver's expression, meaning to gather in a bunch and go round and round—going, but getting nowhere.

certain limits, and that Job was being guarded and cared for beyond those limits.

When the Lord has taken away the protecting hedge, that the man may be proved, it is bad enough; but when that protection is broken down by the neophyte himself because of broken law, it is a much more serious matter, the neophyte not being fully prepared to meet the enemy.

The power of the enemy is felt as a psychic influence. These psychic influences are of many kinds, but among them the neophyte finds that sensations, impulses, and emotions are felt by him with no apparent cause, and he finds it almost impossible to refuse to formulate the corresponding thoughts that force themselves into his brain. Alas! these thoughts are often backed by an impulse of anger or of condemnation and directed against one who is trying to teach him the truths of the regeneration. And this is the secret of the antagonism of the people against Jesus and his disciples, in their efforts to give the people the truths of the regeneration that they might attain to immortal life.

For the neophyte to overcome these attacks of the enemy it becomes necessary for him to learn to control his brain, and, as well, to control the impulses and emotions of the heart, and this necessitates his getting control of his heart. And here is the sad struggle. The neophyte sometimes finds that the feelings that are cast upon him, and the thoughts that are forced into his brain, are repeated over and over, and like the band of cattle before mentioned his mind begins to "mill" and he struggles on and on and gets nowhere.

The neophyte sometimes stays in this condition because he does not realize what he is doing nor how to escape the condition. The carnal mind sees clearly wherein he is wholly justified in his actions, tho he can but know,

if he will think, that he is acting directly contrary to the commands of the Master.

It is usually useless to attempt to reason with the neophyte while he is in this condition, for while his better nature knows that it is all a deception of the enemy, his carnal mind does not know; for while colored by the thought-projections of the enemy, the carnal mind is in a state of "enmity against God," and against all that is truly spiritual.

There is no way out of this struggle save to take control of the brain by sheer force of the will and prevent these thoughts from taking form in the brain. Mr. Butler so often admonished the neophyte to train himself to think in a clear, orderly manner, and, as an aid to this, to write his thoughts; and that implies to train himself to control his brain action, for this is very important. This is one of the uses of concentration, for by this means one learns to control his brain. Most persons believe they are thinking when thoughts flow easily thru the brain; but observation usually shows that in such cases an extraneous thought-current simply runs the brain as the wind runs the windmill.

It is useless for the neophyte to think that he can make any great attainment in the regeneration until he gets control of his brain, so that he can refuse thoughts when he will, and can formulate thoughts when he wills to do so. Likewise he can not hope to get control of himself until he can control his impulses and emotions, and largely his sensations as well. Few realize that the body is a vital machine by means of which one can lay hold of and control the forces of nature—but this can be perceived only as one gets control of his body. This was manifested when Jesus spoke to the wind and the waves on the sea of Galilee. It was not the empty word which nature—the wind and the waves—obeyed; it was the vital impulse

sent out by the Master's will that caused obedience. As Mr. Butler has taught us, not until we get control of our own bodies and the forces within us, can we hope to manifest the powers of the Spirit whereby we can control the forces of nature about us.



## The Leavened and the Unleavened Bread.

BY S. I.

IN both the Old and the New Testament we find instructions concerning the preparation and eating of "unleavened bread." This symbol teaches us the necessity of eliminating everything in us that causes corruption, dissolution or destruction, because this cleansing must be done before the higher stages of human life can be attained and established. In other words, to eat the "unleavened bread" is to use our intellectual abilities and knowledge *only* for the highest and in harmony with the Divine Purpose.

We should notice that the Israelites (Isra-el, Heb. *sara-el* = contention—god, i. e., one who is able to attain, Gen. xxxii. 28) were (and are) instructed to eat only unleavened bread for *seven* days (symbolizing the stages of perfection) when they left (or leave) *Egypt* (= darkness, ignorance, bondage), and were forbidden to have any kind of "leaven" within their borders. See Ex. xii. 15; xiii. 7. As the leaven or yeast causes fermentation, an artificial expansion, so does a *selfishly* controlled intellect cause the corruptive and destructive inclinations—pride,

greed, haughtiness, hate, anger and all of the lower animal passions—to arise, expand and take possession of the mind: but these must be eliminated or left behind, and their opposite altruistic qualities be controlling before perfect human conditions can be obtained or permanently established.

In Lev. vii. 12 we are told that the unleavened bread, cakes or wafers should be mixt with *oil*. The Ancients often used oil as a symbol for *peace* and harmony because of its pacifying quality, and also as a symbol of *wisdom* and *love*, because oil was often used to give light and heat. Thus, when *eating* this with *oil-prepared, unleavened bread* we absorb and utilize those altruistic qualities by which we are *enlightened*, permeated with *love*, and we secure that genuine *peace* which gives a perfect satisfaction.

Moses perpetuated this important lesson by instituting that symbolic *Passover*-festival, of which we still have a remnant in our "Easter" holidays, tho its deep significance has for centuries been lost to the churches.

Thus we see that unleavened food always symbolizes the *highest use* of human intelligence; but until we are ready and able to prepare and use this food, we must of course live on the "leavened loaves," that is, use our mental faculties as we think best, even if it be very imperfectly, as we struggle along, learning some needed lessons.

The Master spoke of the "bread of life" coming down from heaven, the divine influence infused into our intellect—making it "unleavened," giving the permanent or age-lasting *life*. . . .



## Letters

Victoria, B. C., Canada. Nov. 26, 1922

The Esoteric Fraternity,  
Applegate, Calif.

Dear Friends:

It is with pleasure I again renew my subscription to Bible Review, which I believe expires this month.

I can not help but remark about the wonderful and inspiring articles in Bible Review; they are surely of the greatest help to one's soul growth. I read them over and over and get so much from them, and they always fill me with such a love and happiness, I am always anxiously waiting for the Review when it is due.

Please find enclosed my usual subscription of \$5.00 for the year.

Lovingly and Fraternally,

M. O.

Farrel, Pa. Dec. 11, 1922.

Esoteric Publishing Co.,  
Applegate, Calif.

Dear Brothers and Sisters:

I am enclosing \$2.00 to pay my subscription to Bible Review, and \$1.00 for Mr. C——. . . . .

We still regard Bible Review as being in a class by itself, and we are glad to let you know of our appreciation of its high excellence.

We meet Thursday evenings to read and discuss its several lessons, and occasionally we have a visitor, to



whom we explain its teachings of the "Regeneration" as well as we are able; and frequently we are surprized at the ideas which come to us at such times. Of course, we feel that our heavenly Father is very near to us at such times, we can not ignore the source of inspiration. . . .

Trusting all is well with you, I am glad to say that all is well with us at present, and our hearts are thankful for the Father's love and guidance. May his love and presence be ever with you all.

Lovingly yours,

J. G. G——.



Verulam, Natal, So. Africa.

Dear Friends:

My conscience has pricked me lately for not writing to thank you for sending me the Bible Review so regularly, and for printing my verses in the same. It is a great consolation to me to feel they can be used.

I find so many of the truths you teach to be proved daily in my own case, and in the observations of others. The Bible Review I always send on to a friend in Rhodesia. She gives it out to neighbors to read also, so the copy is appreciated by more than myself. . . .

I am by nature rather selfish—I am so happy alone with my books, that I am apt to forget others. I am not oblivious, tho, of other planes, tho only dimly conscious of them. . . .

With love and every good wish to all, I am,

Yours sincerely, F. A. C——.



Woodhull, N. Y. Dec. 22. 1922.

Esoteric Publishing Co.,

Applegate, Calif.

Dear Friends in Christ:

I have received my first copy of the Bible Review and I am well pleased with the advanced thought. The Father of Light has been trying to bring me into these truths for a long while. I have had some wonderful experiences, and the Spirit has led me into a great deal of truth along the lines that are taught by you.

I am so thankful that at last I have found a place where I can get soul-food. I want to know more about you people and this splendid work. I have been in the ministry for about fourteen years. I was first ordained a Methodist, and then Pentecostal, but for several years I have been laboring in the regular Baptist Church. During these years I have been seeking deeper truths, and I believe that I have at last found something that really feeds my soul. I am striving to live the higher, overcoming Life. Anything that you can do for me along this line will be highly appreciated.

I purchased Solar Biology last winter. It is wonderful! I sent you an order the other day for books and am now sending another order. If there is anything you can send me that will help me to know myself any better, I will appreciate it and will remit for the same. Please send the following books, for which I enclose check: The Zodiacal Indicator, Revised Esoteric Vol. I, The Goal of Life or Science and Revelation, Evolution and Regeneration, The Purpose in the Creation of the World, and one Stoic Method.

S. J. S—.

## Unity of Effort

BY GEMINI-TAURUS

HERE has been a great deal said in our magazine in the past, especially in "The Esoteric" when it was published, about the gathering together in one place of those who are striving for the *ultimate attainment* of the regenerate life. And, at times, some of our correspondents have protested against the thought of the necessity of gathering together in one place, saying that, even tho scattered thruout the world, those who are living the regenerate life would be as fully united in spirit as if living together in one place, and that for the few to leave the world and gather to one place would be an act of selfishness on their part. Again, the thought is advanced that these people, scattered thruout the world, would act as the leaven mentioned in the parable, that "leavened the whole lump;" and therefore they would accomplish as much or more good while among the people. And there is truth in these claims. It is the measure of truth that prevents some minds from perceiving the other truths that modify them. The truth that is not taken into consideration by those who object to the thought of there being any virtue in the gathering together of those seeking the *fulness* of the regeneration is that which pertains to the value of unity of effort. The value of unity of effort in the attainment of spiritual consciousness can be fully perceived and understood only by those who have gained knowl-

edge by carefully watching and perceiving the effects of surrounding minds upon the consciousness.

Wherever there is a gathering together of a body of persons for any purpose, be it political, social, or religious, such as a church, lodge, or club, or any other gathering, there we see the acknowledgment of the fact that by coming together with one mind and one thought there can be accomplished that which can not be accomplished while scattered. And those who have carefully watched the effect upon their own mental and emotional states of the presence of opposing minds, and watched with equal care those effects while with those in harmony of thought with them, can perceive at least a measure of the value of unity of effort to attain and to maintain a spiritual consciousness. For it is only by careful observation in this particular that one can learn to what extent one is dependent upon the harmony of surrounding minds for one's ability to know, to be, and to do; in other words, to what extent surrounding minds affect the consciousness. We read that when Jesus came to his own home town that he could not do there many miracles because of the attitude of the minds of the people toward him; and if one with the power that Jesus manifested is so much affected by the attitude of mind of those surrounding him, how much more is the effect upon the ordinary mind?

We feel sure that there are those who will say just here that they who seek the regeneration must learn to become masters, and not be controlled by the mental and emotional states of other minds that are near. Yes, that is true, and as we said, it is the amount of truth in these arguments against the gathering together that prevents many from seeing the absolute necessity of it before the Body of the regenerate ones can fully attain the *ultimate* set before them. We wish it to be understood that we are not seeking to persuade persons to begin to gather to-

gether; for we do not know who should gather, nor when they should gather, nor where they should gather; for that is in the hands of "the Lord of the harvest," as Jesus intimated; but we wish simply to show that that gathering will sometime be a necessity and why.

In one of the Psalms we read these words, "Behold how good and how pleasant it is for brethren to dwell together in unity . . . . For there the LORD commandeth the blessing, even life forever more." So we see that, according to the Psalmist, the blessing of eternal life is to be attained by "brethren dwelling together in unity." We read also that "the last enemy to be destroyed is death." And these two statements show us that to overcome the "last enemy" and so to attain to eternal life in the flesh requires the united effort of the Body of the regenerate ones dwelling together and uniting their efforts to that end. The consciousness of approaching age is so strong in the minds of the mass of humanity, that we doubt the possibility of one, standing alone, to overcome it so far as to remain youthful much beyond the "allotted span;" for the current of the world-mind is so strong to induce like thoughts, and like consciousness, that few, very few, are able to hold themselves fully against it.

There is, however, another very important thought to be considered here. It is that only those who have gained enough self-control to hold continuously to the central purpose in that gathering, and thus maintain a unity of effort, can come together with benefit to themselves or to others. If there should gather to one place those who have not gained sufficient self-control to hold fast to the general purpose there will spring up among them opposing views and dissensions, and that will cause such mental and vital confusion that it would be better for them not to have come together. Few realize to what extent

they are the puppets of surrounding mental and vital impulses that are really extraneous to themselves.

Experience proves that when the effort is made to build in a body of persons the conditions of the Kingdom of God, enemies within their hearts, of which the Bible tells so much, will stir them up to such acts of folly and of unreasoning antagonism toward each other that unity of effort becomes difficult.

Therefore the vitally important thing for those who desire to work together for the accomplishing of the regeneration is to attain and maintain the right attitude of mind and heart; that being done then they can work together in such manner that all can perceive the value of unity of effort in the attaining of spiritual consciousness.



#### NOTICES.

WE are in need of a few more persons to assist with the work here. Men interested in these teachings and who are trying to live the regenerate life are desired. We especially need some help with painting and carpenter work, plumbing, cement and brick work; also help in wood cutting, hauling, etc. In addition we have work to be done in the printing-office and bindery; and, as well, general work inside and outside.

Communicate with the Esoteric Fraternity, giving date of birth, and stating qualifications for work. etc.



ADDRESS Mr. W. H. Baxter, 71 Gelderd Road, Leeds, England, for copies of "Education, True and False," "The Forgotten Law," "Practical Knowledge of Our Creator," "Practical Self-Improvement," and list of other pamphlets. These books may be obtained from Mr. Baxter, free of charge, by sending a money order for a sufficient amount to cover all postage.



Mr. T. Everett of Conneautville, Pa., would like to buy, rent or exchange Esoteric books.

Time of Cusp Transits.  
Washington, D. C., U. S. A. March, 1923.

| Body | Enters | On<br>day | h. | m.       |
|------|--------|-----------|----|----------|
| ☾    | ♊      | 2         | 3  | 33 a. m. |
| "    | ♈      | 4         | 3  | 53 a. m. |
| "    | ♉      | 6         | 4  | 9 a. m.  |
| "    | ♊      | 8         | 5  | 58 a. m. |
| "    | ♈      | 10        | 10 | 27 a. m. |
| "    | ♉      | 12        | 5  | 54 p. m. |
| "    | ♊      | 15        | 4  | 0 a. m.  |
| "    | ♈      | 17        | 3  | 58 p. m. |
| "    | ♉      | 20        | 4  | 52 a. m. |
| "    | ♊      | 22        | 5  | 25 p. m. |
| "    | ♈      | 25        | 3  | 57 a. m. |
| "    | ♉      | 27        | 11 | 4 a. m.  |
| "    | ♊      | 29        | 2  | 27 p. m. |
| "    | ♈      | 31        | 2  | 58 p. m. |

|   |   |    |    |          |
|---|---|----|----|----------|
| ☼ | ♈ | 21 | 10 | 21 a. m. |
| ♂ | ♉ | 5  | 3  | 52 a. m. |
| ♀ | ♊ | 15 | 2  | 22 a. m. |
| ♂ | ♈ | 10 | 9  | 0 a. m.  |
| " | ♉ | 20 | 0  | 33 p. m. |
| " | ♊ | 29 | 1  | 41 a. m. |

On March 1st.

|   |       |   |    |    |     |
|---|-------|---|----|----|-----|
| ♈ | is in | ♈ | 9° | 5' | 45" |
| ♉ | " "   | ♈ | 15 | 33 | 32  |
| ♊ | " "   | ♈ | 13 | 30 | 46  |

**Time of Cusp Transits**  
**Washington, D. C., U. S. A. April, 1923.**

| Body | Enters | On  |    |          |
|------|--------|-----|----|----------|
|      |        | day | h. | m.       |
| ☉    | ♈      | 2   | 2  | 18 p. m. |
| "    | ♉      | 4   | 2  | 27 p. m. |
| "    | ♊      | 6   | 5  | 12 p. m. |
| "    | ♋      | 8   | 11 | 42 p. m. |
| "    | ♌      | 11  | 9  | 43 a. m. |
| "    | ♍      | 13  | 10 | 1 p. m.  |
| "    | ♎      | 16  | 10 | 59 a. m. |
| "    | ♏      | 18  | 11 | 25 p. m. |
| "    | ♐      | 21  | 10 | 19 a. m. |
| "    | ♑      | 23  | 6  | 43 p. m. |
| "    | ♒      | 25  | 11 | 47 p. m. |
| "    | ♓      | 28  | 1  | 40 a. m. |
| "    | ♈      | 30  | 1  | 25 a. m. |

|   |   |    |    |          |
|---|---|----|----|----------|
| ☊ | ♈ | 20 | 9  | 58 p. m. |
| ♀ | ♏ | 3  | 1  | 56 p. m. |
| " | ♑ | 21 | 11 | 17 p. m. |
| ♄ | ♈ | 5  | 0  | 1 a. m.  |
| " | ♈ | 10 | 5  | 39 p. m. |
| " | ♉ | 15 | 6  | 19 p. m. |
| " | ♊ | 20 | 0  | 36 p. m. |
| " | ♋ | 25 | 11 | 8 a. m.  |

**On April 1st.**

|   |       |   |     |     |    |
|---|-------|---|-----|-----|----|
| ♂ | is in | ♉ | 14° | 17' | 0" |
| ♂ | " "   | ♊ | 11  | 27  | 47 |
| ♂ | " "   | ♋ | 16  | 34  | 33 |
| ♂ | " "   | ♌ | 13  | 50  | 42 |



# BIBLE REVIEW

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VOL. XVIII

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No. 7

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## Bible Review.

BY H. E. BUTLER

XXIV.

(Reprinted from "The Esoteric" of July, 1892)



WE deem it wise to begin now with the reading of the Revelation made to John while on Patmos.

There is much interest in the reading of the Old Testament Scriptures; and we are satisfied that they are not, as many believe, all fulfilled, but that we are now in the culmination of "all the law and the prophets"—that is, of all that the law symbolized, and concerning which the prophets prophesied. Altho we are told that they did not know "what, or what times" it was of which they spoke, that was because the understanding of these things was to be left until the time of their culmination.

The Revelation that was given to John the beloved disciple, was really a focalization of all the other Scriptures combined; and there is a definite period for its fulfilment. All that the Spirit has ever spoken thru the prophets has been given in symbols, but the Apocalyptic vision is the symbol of all symbolism. We are satisfied that no one has yet *read* this Revelation. Many have read the words,

and have applied meanings to those words to suit their own peculiar theories or ideas.

In the fulfilment of this book there is indicated two distinct periods. And we believe that the fulfilment of the first nineteen chapters will cover a space of only seven years, from the time of the actual beginning to the end. Then there is a period given as one thousand years which is to elapse before that which is accomplished during the seven years will culminate. We believe that we shall see abundant evidences that the fulfilment has already begun; therefore it is time that the book be read and its meanings understood. While there are probably but few who are able to grasp the scope of the meaning, even when put in the plainest possible language, yet there are those who will understand, and as time rolls on the number will increase.

Even the order of the book shows a most wonderful harmony with nature and the law of order operative therein. Seven is the number denoting perfection. Not metaphorically, but because there are Seven Creative Principles in all nature—no more, no less. And when that “seven” is comprehended in any one operation of natural law it must of necessity be absolutely perfect. Therefore seven and one are, in a way, synonyms; for there can be no one perfect thing unless the seven are embodied in it. Therefore seven is a unity (one-ity). Chapter i. is a unity involving all there is in the whole of Revelation. Chapter vii. is a culminating or perfecting point in the work; Chapter xiv. is another culminating point; Chapter xxi. denotes a still greater, and taken in connection with Chapter xxii., comprehends the final perfection of all things. In the numbers of these chapters are found the germs of what has been referred to in some of the ancient books as the science of numbers; which science has been virtually, but not entirely, lost, and which

must be revived in order to get a complete comprehension of this book.

We have said that one is a perfect number answering to seven. God is one, and all things emanate from him, and in one there is no foundation for increase; no numbers can be made out of one. When Adam was in Eden alone, according to the symbology there was no chance to multiply by generation; but when woman was made, or separated from him, and Adam and Eve became two, then increase began. When Jesus sent out his disciples to preach the Gospel, he complied with the law of increase, by sending them out two and two. These are indications of the use of numbers.

The second chapter of this book is composed wholly of the laws, and the results of applied methods of attainment—increase (beginning to multiply). Three is the Trinity of existence—the triune, three in one—for in the perfection of human life man must be three in one: a perfect body, a perfect soul (comprehending the mind), a perfect spirit. The three must equal each other; which fact gave rise to that most ancient symbol, the triangle.

Chapter iii. is composed of the three final overcomings (conquests) and brings man to the seventh and final attainment, which perfects the trinity of his being.

Chapter iv. brings us to the first multiple, and the Cause or Source of all being. We read that there were four rivers that went out of Eden.

Water is used all thru the Bible as a symbol of life, and God as the Fountain or Source. In this fourth chapter John sees the throne of God, "the four living ones" and the "twenty-four ancients." Herein the "four" symbolizes an array of executive power; as, for instance, the "four corners of the earth" frequently referred to in the Bible—North, South, East, West. The twelve signs of the Zodiac are divided into four trinities. This fourth

chapter represents twenty-four ancients (originators), or twelve pair; and thus "four" brings the crowning ultimate, or manifests the triune perfection as exprest in the last verse of this chapter, and gives it back to its author in the words, "Thou art worthy, O God, to receive GLORY and HONOR and POWER; for thou hast created all things, and for thy pleasure they ARE and WERE CREATED." Thus "four" comprises all creative energies and servants thereto, and is in itself the all-sufficient, significant of a perfect working-energy which accomplishes designs; therefore, is properly a symbol of sufficiency—success.

Chapter v. expresses the idea of finite weakness. The five animal senses, answering to the five serving signs of the Zodiac, are symbolized from the most ancient times by the five-pointed star, and are, as it were, the hands used by the spirit. It gives an account of the book or receptacle of knowledge, which is sealed (locked up) and which the five senses are incapable of opening, and which can not be opened except by the lamb (the animal body wholly subordinated to the Spirit); that is, none but those who have developed the five transcendent or spiritual senses can open the book, which by reference to Chapter x. appears as having been accomplished. Thus "five" expresses weakness, fallibility, servitude.

Chapter vi. contains the idea of unveiling, opening up possibilities, incarnate power to execute. Another of the most ancient symbols is the six-pointed star formed of two triangles. Two perfected triune natures, male and female, made one by the Spirit. This expresses masterly power which destroys evil, preparatory to the establishing of righteousness. Thus it is an expression of embodied power, purity, and unity or focalization.

Chapter vii. We have said that "7" comprehends all creative energy: and in this chapter is the account of the gathering of the ripe fruit of mature souls, bringing

them out from the fields in which they grew, and binding them together, "sealing" them, as it were, so that they are immortalized: thus "7" signifies immortality.

"Seven" also brings to light or into their sphere of use, the twelve. "Seven" being perfection, it must have five servants answering to the five senses, also to the seven vital signs of the Zodiac and the five serving signs (See Solar Biology). Thus the "seven" comprehends the perfection of the individual body and also the collectivity of the Grand Body of Humanity seen by Swedenborg; which is made up of the twelve kinds or spheres of use of the body of humanity, and is carried thruout the Scriptures as the twelve tribes of Israel, or the twelve prevailing princes (more on this subject in chapter xii.).

Chapter viii. represents a thing out of place, a superfluity, evil, or the animal nature in opposition to the spiritual. The angel explained this number to John in chapter xvii. 11, in these words: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Thus indicating that the beastly or animal powers which came forth out of the seven, being evil, must be destroyed; and therefore the closing of chapter viii. with these words: "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpets of the three angels, which are yet to sound!" Eight is two fours, which can not exist in harmony. God made "four" to produce creation: another 4 must represent inversion; and as the higher always condemns the lower, so the inverted four must be condemned and destroyed by the perfected 7.

Chapter ix.: "9" is a combination of 5 and 4, and embodies the organized efforts of inversion or animalism in deadly conflict with the Divine principles. Therefore "9" represents the unity of all that is evil and unclean.

Chapter x.: The number 10 represents perfection - God

only is perfect, and in a special manner it represents the God of Creation. It was originally written with a naught with a one in the center; and is exprest by the prophet in the words: "He sitteth in the circle of the heavens," thru whose power the book of knowledge is opened. Thus we come to that most ancient poetic saying,

"From 0 to 1 to 0 again,

The eternal 1 shall 0 restrain,"

thus expressing the perpetual and unlimited power of addition by creation from the one naught. The one naught (1, 0,) also represents the dual relation of God: the perfect masculine and perfect feminine, the two in one—the Divine Theos-Sophy. When man has grown into the likeness of his God he will represent in his own person the eternal One, and the woman of him will represent the eternal Naught. One (1) is a straight line indicating eternal progress: naught (0) is the creative energy and feminine principle which makes that eternal progress possible. The Spirit of God exprest this thought by Jeremiah the prophet when he said, "The Lord hath created a new thing in the earth. A woman shall compass [protect] a man." It expresses the idea of the "one" encompassed by the "naught;" which is the symbol of man becoming like God.

Chapter xi.: This represents two ones (1's), or unity in purity. The eleven disciples were faithful to the Lord; the twelfth was a traitor. Unity and purity, or eleven (11), signify the one (faithful) having power with God (10) and is consequently at war with the evil. Two in unity (11) means immortality, for tho they are slain, they rise again with greater power.

Chapter xii.: 12 embodies the 7 and 5, or all that is in nature. Therefore it, as a number, is both good and evil, and when both are perfected or have reached the divine ultimates in creation, then that which is created must be

ultimated—therefore the final great struggle between the woman that is to bring forth the man (the naught (0) that protects the one (1).), and the great red dragon of animal passion of a sensuous life, for supremacy. Thus “12” represents all there is in nature, both good and evil.

Chapter xiii.: Thirteen (13) represents that which is altogether evil. It appears with, or as being, 10 and 3, both of which in themselves are good; but it is in reality 12 and 1, thus expressing the unity of all that is, therefore (conglomerate) impurity; but as it embodies also all that is good, it has powers which appear like God-powers. In the possession of good, one who is evil is able to make that good most potent in its service of evil. Therefore “13” is a number expressing the most extreme deception and formative conditions of evil. While Jesus of Nazareth gathered around him the number 12, and he himself was the 13th, there were also 2 more with him as fully as were his twelve disciples. These were Mary and Lazarus, which made 15. We will explain this further in the 15th chapter.

Chapter xiv.: “14” is two sevens or two ultimates in unity. Thus this number brings us to the perfection of man and woman, two in one, in the virgin state upon the mount of attainment; which gives them power as gods to gather in all the good that the earth has produced. Thus “14” expresses the idea of combined order and dominion.

Chapter xv.: Here is a number comprehending the God number and also the serving numbers 10 and 5, or the God-man with the hands (or facilities) to execute and finish according to his will. Thus giving rise to the following words in the third verse: “And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works. Lord God Almighty; just and true are thy ways, thou King of saints.”

Chapter xvi.: "16" represents secrecy and power, or the hidden forces involved in the words, "divine justice." It combines 10 (Divinity) and 6, which is power to execute that justice, and is used here as a symbol of "Judgment and Justice." This was exprest by the Spirit thru the prophet Isaiah in chapter ix., 7th verse: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of YAHVEH of hosts shall perform this."

Chapter xvii.: "17" is like to the sound of the word itself. We make prominent the sound "seven," whereas it is intermixt with the suffix. It represents deception and hypocrisy, and a combination of all that is unclean; also animal sensuality, posing as divine.

Chapter xviii.: Here we come to the unity of the numbers 10 and 8, which is made up of two symbols. The 8th "goeth into perdition" by the power of the 10 (the good); thus it represents the combat between the good and evil (God and devil).

Chapter xix. represents triumph. The good and evil having been placed on equal grounds the good becomes triumphant over evil or adversity; therefore the ecstasy of triumph. But the number "19" in its general signification as it is known to-day, is a symbol of triumph, and also of the danger of falling; for always in ecstasy of rejoicing is there danger of falling.

Chapter xx.: "20" is a symbol of duration of time, succession of events. We might say, symbolically speaking, of the time past and passing, we are in 20, a period where the 2 is quietly doing the work of creation with 0, and where nothing can resist its onward progress. Thus it is also a symbol of quiet success.

Chapter xxi.: Here we are brought to the third 7: the



trinity of sevens, or perfection of the trinity.

Chapter.xxii.: Two 2's make 4, which combines all perfections and ultimations in spirit and matter, and ends the circle of creation from the four rivers that went out of Eden until the time when the four flowing streams of human life returned to it again.

This ends the numberings of the subject matter of the Apocalyptic vision as given in the arrangement of the book. Later on we may have occasion to carry this science of numbers out more perfectly, for it is used in the reading matter of this book from 1 to 1000.

(To be continued.)



## The Knowledge of God.

BY ENOCH PENN

VERY few weeks we read in the "*Literary Digest*" a long dissertation upon an argument among the church dignitaries about some article of their belief. Some prominent minister makes a public assertion concerning his belief, or his disbelief, of certain church dogma, and the arguments pro and con are published for the general edification. The important point that we wish to call attention to is not that there are differences of opinion, but there seems to be no one to whom they can refer who can say, "I know." Above every thing else the priest should have a knowledge of God and of the things of God. And more than this, the true priest has gained access to God and can

receive and give to the people to-day direct from God the things they need, even as did Moses to the Israelites. For the laws of God do not change. And as the prophets of old approached God and learned his will and gave to the people his words, so now can man do this if he will apply the same law.

The fact that when the eminent divines of the church differ strongly in opinion about certain church doctrines none of them claim outright, "I know," does credit to their honesty, but at the same time it opens wide a door to the question, "Why do they not know?" And as well it prompts the statements, "They should know. It is their duty to know." And the fact that the Lord Christ showed us how we may know positively the truths of his doctrine, saying, "He that willeth to do the will [God's will] shall know of the doctrine," causes us to ask in simple sadness: "Is it possible that the Christian ministry do not know because they do not will to do God's will?" The question is a fair one, and properly comes up here; for if they who will to do God's will SHALL know, and the Christian ministry do not know, then we are justified in asking the question, Why do they not know? "For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of YAHVEH of hosts."

While the translations of the Bible were necessarily a matter of deep scholarship and careful labor—tho human frailty has caused even that work to have its imperfections—yet in a general way, the understanding of the Bible is not a matter of great scholarship, or of a profound mind, but it is a matter of determination on the part of the reader to put into practise as the rules of his life the teachings found therein. "He that willeth to do the will SHALL KNOW"—this is the law. If one determines to take the teachings of the Bible as his rule of action, and

to follow those teachings faithfully, he will not read far before he will find a statement directing his actions that is so plain and so clear that a child can not misunderstand it. If then, he will take that one statement as a beginning, and honestly and carefully put it into practise, God will at once send to him an angel teacher, who will keep watch over him and bring to his mind—thoughts, perceptions and understandings, and even experiences, relative to this law; but he must do his part faithfully and sensibly with all care and honesty of effort. It matters not that he may be doing very wrong in some other particulars, he is complying with the law, for he wills to do the will of God, and for this reason his wrongdoing that is the result of his ignorance is largely, for the present, “winked at.” And he will find that while his honest, careful, persistent efforts are maintained, the angel of the Lord will continue to reflect upon his mind thoughts, perceptions, and understandings of other parts of the Bible; and these may come in such quick succession that he will have little or no time for anything else outside of his necessary daily duties than to ponder and analyze and arrange in orderly form in his mind the knowledge that is growing up within him.

But, alas! the Christian church has so covered up many of the vital truths of the Gospel of Christ with a coating of Theology and of Christian scholarship that these truths have become but dead forms. And the sad part of it all is that there are very few who are able to break away from the old ruts of thoughts and beliefs and unlearn the false and so to prepare the mind for the true. But in all these things the vital criterion, the vital touchstone is, “He that willeth to do the will SHALL know.”

We remember that the Lord Jesus taught the people publicly only in parables, and that is one of the reasons that much of his teachings seems to be beyond the grasp of the ordinary mind; and we believe that it is because

there is now on earth a great number of people who are able and willing to accept and follow the teachings of Jesus Christ, willing and able to put his teachings into practise in their daily lives, that Mr. Butler was sent to give the people the truths of the doctrine of Christ in language so plain, so completely devoid of parable and of symbolism, that all who have clear minds can take those teachings and, if they have the will to do so, can apply them and gain the results promised.

We made the statement that the priests of the people should be able to go to God to-day, and receive direct from God the things needed, the same as did the prophets of Israel. This is the law: "The pure in heart shall see God." To be "pure" one must be simply and honestly oneself, without any foreign admixture. We read: "Moses and Aaron among his priests, and Samuel among them that call upon his name; and they called upon YAHVEH, and he answered them. He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinances that he gave them. Thou answeredst them, O YAHVEH our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions" (Ps. xcix: 6-8). The "Inventions" were those things that they had added to themselves thru the education of years of experience and which were not truly a part of themselves; but their great redeeming feature was that "they kept his testimonies, and the ordinances that he gave them"—they willed to do his will.

As these three men could go to God and receive from God the words they needed, so to-day those who keep Gods testimonies and his ordinances, those who "will to do his will," when they purify themselves and keep the laws of the regeneration, after a while the eyes of the soul open, and they will begin, at first faintly, to see the light of the Spirit of God, the Presence of the all-pervad-

ing Spirit. In time that light will grow brighter, and now and again, much more frequently than the Christian people believe, if they believe it at all, there will appear in that light an angel of God who comes to encourage and strengthen by the knowledge and perception of his, or her, presence. At rarer intervals there will appear in that light a face of one so grand, so far beyond all human comprehension, the face of one of those who in the beginning said, "Let us make man, in OUR image, after OUR likeness;" one of those whom Jesus gave us to understand constitutes God the Father, and of whom Jesus is also one. And when the neophyte stands for the first time face to face with God he will probably receive a message for himself. When the soul has stood in simple childlikeness before God's face, and when Jesus comes and makes himself known to him, as he surely will in due time, then theologies and learned questions cease to have much interest for him; he smiles at the labored efforts of the great and learned minds to understand those things which he perceives they can not know as they are—he has seen God, he knows the truth, and henceforth his one desire is to find those who will permit him to tell them how to find God even as he has done.



"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, will also forget thy children."

"For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offering."

## The Redemption of the Body.

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

\*\*\*\*\*  
T HE Son of Man is not come to destroy men's lives but to save them." "I have come that they might have life and that they might have it more abundantly." It is strange how all thru the centuries the fact that the dear Lord has an interest in our bodies as well as our souls and spirits, has been overlooked. "The body," we are told, "is for the Lord, and the Lord for the body," and this is why it should be kept perfectly pure and holy as a vessel for his use, a vessel unto honor; and that every sin against the body, is a sin against the Holy Spirit, who dwells in it as His Sanctuary, and quickens it with the resurrection life of Jesus,\* which should always be manifested in our mortal bodies.† "He who raised up Christ from the dead will make alive even your death-doomed bodies." And the redemption of the body is referred to as the crown and summit of salvation in Rom. viii. 23. "We wait and long for open recognition as sons, thru the deliverance of our bodies. Many of us have not hitherto seen that perfect redemption must mean perfect soundness of spirit, soul and *body*, and that "the fountain of water springing up into everlasting life," and the consequent outflowing "rivers of living water," are in direct connection with the body.‡ And as the spiritual is the outer segment of the natural world, and the natural

\*Rom. viii. 11.

†1 Cor. iv. 11.

‡John vii. 27.

but a working model of the spiritual, it is instructive to learn that the natural water of life does circulate thru the lymphatic system, in vein-like canals, so small that they can not readily be seen with the human eye until injected with quicksilver. They remained unknown to anatomists long after the arteries and veins and the fine network of hair-like vessels or capillaries connecting them were thoroly well studied. Wherever the blood-vessels take blood there are also vessels of the lymphatic system bringing back to the heart the liquid exudation which escapes into the tissues from the finest blood-vessels."

In the spiritual man the spiritual life becomes inseparably connected with the natural. The very food he eats is holy, being sanctified by the word of God and prayer as he gives God thanks. In I Thess. v. 23, God links together spirit and soul and body in *one* salvation, thus: "*Perfectly sound may your spirit and soul and body be preserved: blameless in the presence of our Lord Jesus Christ;*" thus indicating that apart from this entire sanctification we can not be blameless. We do not glorify God in our bodies by having disease in them, as many seem to imagine, but by manifesting "perfect soundness" thru faith in the atoning work of our High Priest, for we are plainly told in Matt. viii. 17 that "Himself took our infirmities and bare our sicknesses," and that by his stripes we are healed, and "thru his bruises was healing granted to us."\* This is why he was crowned with thorns, and why "the plowers plowed upon [his] back and made deep their furrows" in that awful scourging, and why he would have died in Gethsemane from the awful disease of bloody sweat, had he not offered prayers and supplications to Him who was able to save him from death; and he was heard because of his godly fear."†

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\*Isa. liii. 5. Leeser.

†Heb. v. 7.

He was not saved, nor did he desire to be, from the death of the Cross, but, as he told his disciples, "My soul is crushed with anguish to the very point of death;" and this was the cup of which he said "My Father, if it is possible, let this cup pass away from me; nevertheless not as I will, but as Thou willest." And by what was he crushed? Leeser's translation of Isa. liii. 10, answers: "The Lord was pleased to *crush him thru disease.*" Thus the Word takes away from him the false imputation which has been laid upon him of having shunned the cross, when he had declared that the death was optional, saying: "No one taketh my life from me, but I lay it down of myself." And at the very last moment He said to Peter: "Do you suppose I can not entreat my Father, and he would *instantly* send to my help, more than twelve legions of angels"? In that case how are the Scriptures to be fulfilled? By this revelation the scornful reproach of the unbeliever is rolled away, and the threefold nature of our salvation—namely, spiritual, psychical, and physical—is made the more abundantly evident. If, therefore, we have learned to claim thru Jesus, salvation from all sin, now let us claim on the same ground, salvation from all sickness, and perfect soundness of spirit, soul, and body. "Faithful is He that calleth you, who will also do it." (Thess. v. 24).



"AND ye shall serve YAHVEH your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee" (Ex. xxiii. 25).

"And YAHVEH will take away from thee all sickness, and will put none of the evil diseases of Egypt which thou knowest upon thee; but will lay them upon all them that hate thee" (Deut. vii. 15).



# The Completeness of Christianity.

BY NATHAN DAVIS

"AND ye are complete in him who is the head of all principality and power."

THE completeness of Christianity consists in a reciprocal completeness alternating between the Savior and the saved. The saved one must have received of the fulness of the Savior, grace for grace—an equality of graces. The saved one must have fulfilled the law as Jesus did by attaining to the incorruptible love which is refined as by fire from all lust and wantonness. Such a one is free from all condemnation and all penalties are remitted. The Law of Spirit-life has emancipated the saved one from the law of sin, sickness and death, and redemption of this mortal body is achieved.

Incorruptible love is the fulfilling of the law, and is achieved by following Christ in the regeneration, step by step. He is the "plumb line" by which the saved one is tested and tried. "The Narrow Way of Attainment" leads directly to the straight gate of entrance into the sovereignty of the Lord and Savior Jesus Christ.

The race had been in bondage under the rudiments of the sovereignty of the god of generation, the regent of the Most High, who ruled in conformity with physical law as it emanated from the opaque worlds, all shining by borrowed light; for he being the god of generation, had separated the sexes—that creation might be carried on by physical generation—an act for which he repented

on account of the results, which he had not anticipated; for it plunged the race into abject bondage to corruption, throwing wide open the gates of lust and wantonness. It will be many long centuries yet before the laws of evolution have lifted the opaque worlds with their iniquitous inhabitants into the light of eternal day, where the Son of the Most High, who is commissioned by his Father to demonstrate the possibilities of infinite redeeming grace to these subjects of the god of generation.

#### CONDITIONS OF DISCIPLESHIP.

"Except a man forsake all that he hath, he can not be my disciple." "The children of this world marry, and are given in marriage; but they who are accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." "That which is born of the flesh is flesh," and belongs strictly to this physical world, and when Jesus stands at the door and knocks, they *can not* hear his voice, and *can not* open the door, neither God nor his Christ can enter this uncleansed temple. He that would have the Holy Trinity abide within must first cleanse the temple by the washing of regeneration and the renewing of the Holy Spirit. If lust and wantonness be regarded in the heart, God can not be a controlling power over such a one. Some one says, "Is not God all-powerful?" Yes, but he will not destroy the free will of any man, the will is supreme. It is the law and it is immutable; "but be not deceived; God is not mocked, Whatsoever a man sows, that shall he also reap."

The sovereignty of the god of generation is but the kindergarten, or rudimental school of this present evil world. The law is exoteric and carnal, and justifies no one; but they who hunger and thirst for the righteous-

ness of the higher realm where the Son of the Most High rules, are favored with the guidance of the Holy Spirit in the exoteric sense until the quickening experience is reached, when the Holy Spirit becomes an indwelling monitor, or esoteric guide, and the law of the Most High is deeply wrought into the heart or inner consciousness, so that one of one's own volition will obey its every behest.

Natural generation ends when and where regeneration begins. "He that is not for me is against me." And no victim of the vampire who visits one in sleep, and violates his or her chastity, can pass out of death into life until he, or she, gets the moon underfoot and is clothed with the sun.

It is by a perfect conserving of the reproductive substance that the Christ is formed in the flesh and man becomes a living, walking Christ, transformed and conformed to the express image of the Elder Brother. Then you can say as Paul did, "From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus."

The entire physical body is renewed in seven years, some cells in much less time. And seven years is believed to be the normal period of gestation for the Christ-child, tho this period varies to meet certain conditions, as some people have much more to overcome than others, and would naturally require a longer time to gain the mastery, and the accompanying crown of eternal life. It requires much wisdom to strive lawfully. A man can not be crowned with eternal life except he strive lawfully.

When Jesus was baptized in the river Jordan, he was evidently quickened in the Spirit by the descent of the Holy Ghost upon him in a bodily shape like a dove. In the natural life the quickening occurs in the middle of

the period of gestation and by the law of analogy we conclude that Jesus was quickened in the Spirit in the middle of the period of gestation, and by the record it was three and one half years from the quickening until he was perfected as recorded in John xii. 31, 32. This makes it clear that the period of gestation is seven years, tho it evidently varies with different individuals, as the period in the natural life varies with from seven to eleven months, as influenced by environments. The physical body is a product of natural generation, and the Psalmist David testified that he was shapen in iniquity and in sin did his mother conceive him. By one man sin entered into the world, and death by sin; so the penalty of death was past upon all men, for that by natural generation the sinful nature is transmitted to all, for all men have come into being by natural generation.

There was an epoch when several relics of a sinless and deathless race traversed the avenues of this mundane sphere, one of whom was called Melchizedek; and it is witnessed that these relics still live; and Jesus Christ having gained the mastery over the prince of this world, is accounted the victor over death, hell and the grave, and has established a principle of regeneration, by virtue of which all men may be lifted up from the earth earthy realm, to a regency where sin, sickness and death are unknown. All Esoteric students who have attained to a knowledge of the Truth as it is in Christ Jesus, together with the wisdom to make a discreet use of that knowledge, have in their power the keys of the Kingdom of Heaven, by which they may effect an entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ, *here and now*.

Full salvation signifies the redemption of this physical body from the bondage of corruption when the whole man is sinless, sickless and deathless. Many have be-

come so indifferent that they do not regard this physical body as of any consequence, and that it is hardly worth saving. And this attitude of mind is fatal to any rational progress in artificial evolution. Some are ready to lift their hands in holy horror at the expression of "artificial evolution," calling it Self-Righteousness; but the great Apostle who was next to the Christ in efficiency as a soul-saver, commanded, "Work out your own salvation with fear and trembling." If you will do this you will be quite an "artificial evolutionist," and God will be pleased with your efforts. It is not necessary that you fall into creedal bondage to error, for it is very easy to *know* the *truth*, and the *truth* will make you *free*. There is no better ideal in all the world than the precepts and example of Jesus the Christ. He is the "plumb line" which the Lord hath set in the midst of his people as a standard by which they may judge themselves. This is following the Christ in the regeneration. . . . The Divine Alchemist will illuminate your understanding so that you will understand just how to transmute your physical being. For the time is now come that Judgment must begin at the house of God. Know ye not that your body is this house and must be judged after the following manner: when you have fully decided to enter the lists to strive for the mastery, you must decide to take absolute control of your physical being, even if you have to take a forty day fast as Jesus did. You must be a *self-controller* in the absolute sense. You must not yield your members as instruments to gratify sexual passion; but these same members are essential instruments in successfully living the regenerate life; but the seed can no longer be sown to the flesh, the wasting of your reproductive substance in riotous living must be brought to a close, and when your seed remaineth in you without waste or other destructive or vicious habits—there are

many vicious habits of which any good chemist can tell you, that will de-spiritualize the seed and make it unfruitful—until you are thoroly established in Christ, then you may account that your period of gestation of the Spirit is begun. But be not deceived: the god of generation is sending out a strong delusion (as I have heard many testify) that five minutes is sufficient time to go forward to the anxious seat and get full Salvation. But there is no contradiction between science and God's Word; science declares that it takes seven years to effect a perfect renewal of the physical body in all its parts, and the Scriptures concur in this declaration. During this seven-year period ye are growing up out of the carnal into the spiritual; the Christ-child is in embryo, and when you have come to the mid-way quickening, the heavens will be opened co-ordinately with your spiritual unfoldment. Likewise your health conditions will improve until you have fully accomplished the mastery. And when you have past the crisis of Judgment, if you are accounted worthy to obtain that world and the resurrection life, you will be past out of death into life and adopted into God's family; then you will realize that all things are made new—and this is the completeness of Christianity. I have left very much elaboration for the devout student.

“And the Word was made flesh, and dwelt among us, full of grace and truth” that we might learn the way of redemption of the physical body from the bondage of corruption.



## Hope.

BY JOHN

When circumstances seem against you,  
And your heart is full of doubt;  
That's the time to count your blessings  
And put the enemy to rout.

Refuse to ponder o'er the past,  
Look not on your past misdeeds;  
They may look dark and very vast,  
But that is where the enemy feeds.

Any weakling can be radiant  
When all is bright and fair;  
But the man or woman who can chant  
In trials is quite rare.

Are God's hands growing shorter  
As the ages past us roll?  
It looks so by the way we the  
Number of our burdens toll.

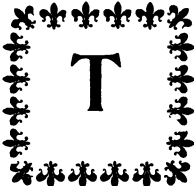
So let us be more trustful  
And live on in his great love;  
He knows what we have need of,  
For he watches from above.

He's your life, and strength and wisdom,  
Your wants he longs to fill;  
You ask your part! It's this  
"YOU must WILL to do HIS WILL."

## Words of Comfort.

BY JOHN.

"THESE things have I spoken unto you that ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world."

HESE words of our text, spoken by the Master, are among the most comforting and hope-inspiring found in the Bible. They are meant for men and women of character and will. They do not belittle our trials and temptations, but they strengthen us and fill us with determination. The fact that Jesus the Christ overcame the world—"The Word was made flesh" and "was tempted in all points like as we are"—gives us cheer indeed, giving us the hope that we also may overcome the world, even as he did.

What if we do feel burdened, yes, even faint at times? Jesus was wearied and sat down at Jacob's well. And it may have been because Jesus was overcome by faintness that the soldiers compelled Simon the Cyrenian to bear the cross. Think of the privilege of following in the footsteps of such a leader, hearing the words, "I have overcome the world." How often in our darkest hours we have felt fearful, as the evil forces have tried to assail us, as the mighty ocean assails the rocks on the shore, tearing away everything that is movable. But, thank God, we have anchored our souls, spirits and bodies to Jesus the Christ and can not be shaken.

Often, even in our dreams, we are troubled by thoughts or creatures seeking to devour us, and when we say, "In Jesus' name," they quickly flee, or cease to annoy.

Where or what would we be to-day if it were not for



the hearing or the reading of the story of Jesus? No character in all history stands out so grand and yet so meek and lowly as his. Think of him, being one with the Father—controlling the wind, the sea, and the earth—yet for the joy that was set before him, he endured the cross, despised the shame, that he might show us the love of the Father. No wonder he groaned in spirit and was troubled because of their unbelief. We read where he wept, which shows that he felt for mankind as no priest felt before him. He declared plainly that he was the good shepherd (not a hireling) and he gave his life for the sheep. So we gladly decline the so-called pleasures of this world, seeing the joys set before us when we gather together as sons and daughters of God.

Another beautiful promise is, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." If we have burdens that are heavy, they are not burdens that Jesus has placed upon us; but they are from the world. And as we walk in the light of his words, following him in the regeneration, our burdens become light.

Oh! if we could be more childlike and take him at his word, and examine ourselves daily, and see if we are acting towards our Creator as we would have our creatures act toward us, we would earnestly try to change our lives. Tho we fail many times, God's love never changes—it is "the same yesterday, to-day and forever"—he is our life and strength, and "in him we live, move and have our being." He is so near that he knows every thought. So it behooves us to be perfect even as our heavenly Father is perfect.

It is not as tho we were passing thru a strange and hostile country since Jesus has shown us the way, and has assured us "I have overcome the world."

# The Seven Creative Principles


## Part VII.

BY H. E. BUTLER

(Reprinted from "The Esoteric" of Jan., 1897.)

NOTE.—This series of articles is not the same as the book, "The Seven Creative Principles," by H. E. Butler, but is a separate and distinct series of articles on the same subject.

### FERMENTATION, THE FIFTH OF THE SEVEN CREATIVE PRINCIPLES.

 **I** N our first lectures upon the Seven Creative Principles, in treating the fifth principle we held firmly to the Bible position that all things were produced by mind, and that, therefore, all material substances must, in themselves, be elements derived from the Creative Mind. Still further adhering to the Bible doctrine that we are made in the divine image, we have drawn the inevitable conclusion that, in the varied qualities of our mind are found all, or at least many, of the qualities of our Creator's mind from which we have derived all that we are.

If, then, God by thought produced all form as it exists upon the earth with its various qualities, man, being made in his image, must necessarily be creating in his own little world—his body—dominated by his mind, not only images, but chemical qualities according to the habit of that incarnate mind. This suggests to us, that, if we can control the thought processes in ourselves, we may create a body and endow it with whatever qualities we

may desire. At this point the thinker should pause and consider, carrying this idea out into its wonderful ramifications. Volumes might be written with this thought as a starting point, were the world ready to receive a truth so pregnant with the conditions and powers of the new and higher order.

Thruout the infinite eternity mind lives, has lived, and will live, and has molded organisms according to the ideal of the thinker; and as these ideals are ever changing, the elements that have already been builded into the body are rejected by the master-builder, the soul, and Fermentation, the old and tried servant, steps in, decomposes the rejected particles and carries them away. Other functions and faculties of the thinker, being obedient to the ideals, have other materials ready to put in place of those which have been discarded. An interruption in this process would never occur did not ideals change without the governing principles of knowledge, wisdom, and understanding—change for no purpose, sometimes downward and sometimes upward in the scale of evolutionary unfoldment. Envy and hate of a brother, who is made of elements like to ourselves, may cause repulsion of and death to the component particles of our own organism.

If time and space permitted, we might give a long list of evils, each of which is so because it is destructive to the ideal builder. For instance, the man who looks upon a woman to lust after her, the Nazarene says, has "committed adultery with her already in his heart;" that is, he has yielded up a portion of his life to the creative principle (generation) which, nine times out of ten, will be demanded and taken from him while he sleeps, and the ideal builder is thus robbed of the very materials with which to work. When this is often repeated, with all its attendant evils, that builder succumbs to the power of his own servant, Fermentation, and the structure that

he has reared is torn down and its essences given back to Elohim, the god of generation, who, in the use of them, will be wiser than he.

But if man begins to build a structure in wisdom and understanding, so that he keeps out the hordes of destroying evils, and continues to build from his own highest ideals, storing the pure gold of regenerate life for his own use in the building, although he may be daily getting new life causing him to release the ideal of yesterday for the jewel of to-day, yet Fermentation, the slave of the master, but the master of the ignorant, will ever be at hand to remove the rejected debris; but, as long as wisdom guides, he will never venture to touch one particle of the true structure. If, however, we give him more material to dispose of than we have life-power within us to control, he immediately recognizes it and asserts his right of dominion over us.

In his legitimate sphere Fermentation becomes a principle of Honor; for it is his office and function to purify and thus elevate all the qualities of being to their true normal standard. While Fermentation is a devil, he is so only to the weak, wayward and erring ones; and is so to them because he is a higher principle, and, therefore, always condemns the lower. His delight is in the creation of all things new, he hates and destroys all things useless; and in the age of his dominance, use will become the great factor in carrying out the words of the angel to John: "Behold, I make all things new."

We showed in the sixth article on this subject that the people of the fourth age, from which the world is now passing, hated and feared the Father-principle, and loved and revered that of the Mother; but when the mind of the race awakens from its long, sluggish sleep to behold the glories of the Everlasting Father, they will love him as the Fountain of all knowlegde, of all wisdom, and of

paternal love, and, therefore, the Preserver of their being. During the period of that age, if not of all ages to come, all old things shall pass away, and, behold, we shall make all things new; for as men love the attributes of the Eternal Father, they will draw in, inspire, feed upon, the very life-substance of his all-knowing.

As man and woman will then work together in the perfect harmony of the heavens, he will gather and she will build into form and substantiate in solid matter; and as mind never rests, its course will be on, on, forever on, gathering new and more wonderful thoughts and ideals; and as these ideals will be constantly condemning, rejecting, Fermentation will constantly expunge from the very structure of their being the old and the useless. Can we imagine the joy and glory, and the transcendent honor due that age when all things are ever new and refreshing to the soul and body, as cooling streams from the living spring?

The greatest delight of the true man will be in knowing, and in beautifying and elevating and harmonizing all things and bringing them into perfect order—not the order which we have known, which has sprung from the fever of a distorted brain, but that which will flow from a brain cooled and always refreshed by the living fountains which proceed from the Everlasting Father: “And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb.” (Rev. xxii. 1.) The joy, the exquisite rapture and satisfaction in the office and function of woman’s nature in this age!—dare we mention it? No: for it could neither be understood nor expressed: true it is that “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him.”

Although we have been treating Fermentation as tho

it were an adverse influence, it is but the product, the result, of the two primates, Force and Discrimination.

The Force is of the higher and purer life-element, and Discrimination the selection of the best and rejection of the unfit—that which is not useful.

Let us look for a moment into the relation and workings of Discrimination and Force, the result of which is, as we have said, Fermentation. Discrimination is an attribute of the mind. Virgo is a feminine sign, and Discrimination is a feminine quality. Mythology says that Virgo was the last of the gods to leave the earth; that is, the Virgo principle, pure and godlike, was the last in its manifestation in the human organism, for before reason and intellectuality took the throne, intuition led and controlled the race. As materialistic reason gained power, Virgo (intuition), the guide, has to a very great extent left the earth—she *has* virtually gone; for the masses regard her office as a relic of a past age of superstition, and as she has been coerced and her function in the human organism perverted, she has become the conservator of the old and perverted conditions.

But Virgo, in order to maintain her existence, must still act out her nature in the race as a whole, otherwise man would become extinct; and as we are now finishing a cycle, passing from one age into another, she, like Lucifer, having been cast out of heaven, as it were—into the senses—has returned to the pure fountain and source of being, the life-element that animates the organism.

Therefore she is found united with this life-element, Force; and in the struggle of the two for manifestation, she is continually condemning the old, and by virtue of Force, which she now possesses as a body, she is found in the inner life of the race, causing it to perceive and choose the highest and best, which is the life and mind of God, and in her purity she hates everything that is on a

lower plane. As she is not found in her normal condition in the individual, but appears as a primate in the body of the race only, therefore the race has already entered the great struggle which is Fermentation.

We thus see the fulfilment of the symbolism exprest in the birth of Jacob and Esau. As the two children struggled in the womb of the mother, so these two principles, struggling for supremacy in the womb of the planet, will enevitably produce in the body of humanity the result that is always produced by Fermentation in organized matter; for, as we have shown in "The Seven Creative Principles," Fermentation is the act of tearing down and sending back to their legitimate sources the component elements of a body. As the body of humanity contains the word of God that liveth and abideth forever, the substance of that word will be preserved by organizing to itself, out of the decaying elements of the old, a body after the pattern and quality of the highest ideal active in the race; and all other elements belonging to humanity will return each to its own. Then Fermentation, the child of Discrimination and Force, will be ultimated in the unity of Power and Riches, producing the unparalleled ultimate, Honor, a condition worthy of and which will obtain the respect not only of man, but of God.

In our lecture on Fermentation, published in "The Seven Creative Principles," we tried to make the fact clear, that in every added principle of the seven, all the preceding ones are present and active, but that the last, being the highest, is the controlling one. Were it possible to separate Fermentation from the others, it could in itself build nothing; but it can only exist after Force, Discrimination, Order, and Cohesion have fulfilled their office. We also endeavored to present the fact, so well known in chemistry, that wherever Fermentation is active, there

are always manifested new forms of organic life.

In the higher order there will always be elements of the individual body which are rejected because of growing ideals, and because of the ever onward progress of knowledge, demanding manifestation; but in the present disordered and diseased state of the race, mentally and physically, it becomes as naturally inevitable that the age of Fermentation should be ushered in to take possession of the body of humanity as that the blood of the grape ferments when exposed to the warmth of the sun.

As in the decomposition of matter the pure and more perfect elements are gathered together and organized into a new structure of existence, while the cruder elements are sent back to earth, so will it be with humanity at the entering of the fifth principle, Fermentation. The mass of the people will perish and pass away as corrupt and fermenting; and all that is in harmony with, or in the order of that living Word (Logos, John i. 1), the object of creation, will be organized into a Body. Eighteen hundred years ago the spirit of the Christ prophetically said, "A body hast thou prepared for me."

All the prophets who prophesied concerning the entrance of this age of Divine Honor refer to the great destruction which at that period will take place in human life. Isaiah (xxiv. 3) said of it, "The land shall be utterly emptied, and utterly spoiled: for YAHVEH hath spoken this word." If the Bible student chooses to take his concordance and look up the Bible teachings upon this subject, he will find it one of the most prominent in all the prophecies all the way down to John's vision on Patmos, where the angel, referring to the methods by which the masses will perish, says, "And shouldest destroy them which corrupt the earth."

In this great era of Fermentation that is upon us, every particle will be most economically saved: the earth will



go to the earth elements where it will begin to bring forth on its plane; the animalized thought and qualities will go to the animal world to bring forth on its plane; and the organized souls will pass into the soul realm preparatory to reincarnation, by which they will pursue their upward trend. But those men and women whose souls are sufficiently mature to enable them to open up to the mind and love elements of Divinity, and to dedicate their lives to him, will, by their own will and by the will of God inspired and become manifest in them, bring body, mind, and soul into a perfect health condition (divine order).

To them Fermentation is but a valuable servant to free their bodies and minds from all the perversions of the old age and order of existence. It will cleanse and purify them, so that they may be worthy molecules, members of that divine Body, the Body of the Christ that has already begun to prepare itself to become the bride, the Lamb's wife, the temple of God, "in whom all the building fitly framed together groweth unto a holy temple in the Lord" (Eph. ii. 21).

And of this Holy Temple that is to be builded, the prophet Ezekiel (xxxiii. 7) said, "Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name, shall the house of Israel no more defile." When this time is reached, and this Body is prepared and YAHVEH the God of the universe has come into dwell there forever, the ultimate of Fermentation—Honor—will have its perfect manifestation; for it will be honored not alone by kings and potentates of earth, but by God himself.

(To be continued.)



## From the Human to the Divine.

BY H. E. BUTLER.

(Reprinted from "The Esoteric" of April, 1899)



MAN, as a race, is part and parcel of the planet from which he grew. Creation is one, and those who will open their eyes and look around them will see that God did not create the world in six days, then stand still and do no more, but that it was created in six periods, and that in the seventh he rested, or, more correctly, will rest. That these creative periods have not expired is fully demonstrated by the fact that creation is still rapidly progressing in the grass, in the animals, vegetation, in the earth, and in the waters; and that the object for which all things were created is to make man in their image and like them. The Apostle Paul, seemingly under the influence of the Holy Spirit, said, "The whole creation groaneth and travaileth in pain together until now" (Rom. viii. 22). Yes, the whole creation is working for a definite object; and that object Paul announced to be the redemption of our bodies from the curse of sin, labor, sorrow, and death. As we look into nature we see that it is the unfit that perish and pass away; and the human family will remain under this ban until they learn the law of their being, the Source and Cause of their existence, and live in perfect harmony with It. Then growth and development will supercede sin, sorrow, decay, and death.

The whole creation is working together with but one object in view; which is to produce man, a highly devel-

oped race. It is, then, apparent that man is, so to speak, the quintessence of the whole universe. All the creative forces are working in and thru his body, as well as in the rest of the earth. The Creative Word that in the beginning was sent forth to form a world and people it with a Body of men and women who would have sufficient development of mind, and spiritual power to possess it and control it as its God, may, for clearness of understanding, be personified as the God of Creation, the Elohim, whom, in symbolic expression, Jacob wrestled with and conquered. They are the *Spiritus Mundi*. All those who are living in the senses and in generation are absolutely under the dominion of this God of Creation; they think as the creative forces think thru them, and act as their organisms are caused to act.

The old adage that "everything must act out its nature," is a true one: by virtue of organic form, and the quality of the substance of which the form is made, the same spirit acting upon and thru it is modified and finds expression according to the nature of the structure; and the quality and form of the structure is always the quality and form, the expression, of the thought, sensation and action of the individual or thing. Let it be plant, fish, animal, or man, all are acted upon, and so caused to act, to think, to feel, and to be what they are, by the same Creative Mind. As St. Paul said (I Cor, xii. 4-11), "There are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there diversities of operations; but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gift of healing, by the same Spirit; to another the working of

miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will"—these all work by or from the influence of the SELFSAME SPIRIT; and the *Spiritus Mundi*, or God of Creation, is indeed the servant of the Holy Spirit, YAHVEH, the God of the universe, and is serving his will in carrying forward the work of creation.

Man will continue to be under the domination of the *Spiritus Mundi* until that spirit has developed at least one man of the race to a point enabling him (or her) to understand the laws that produced him, and also to understand that the Creative Mind no longer has power to dominate and subvert his intelligence; or, in other words, until he, thru a knowledge of his having developed above the influence of the *Spiritus Mundi*, refuses to be further controlled by its mind-currents. Then the interior or spiritual nature of the individual or individuals will begin to respond to the action of the Holy Spirit, the Spirit of Him who sent forth the Word of creation, the Spirit of Him to whom the god of creation is a servant. When the spiritual nature is thus awakened by the recognition of the Holy Spirit, the first breath of prayer springs forth from within and takes form in the words, "Our Father which art in heaven, hallowed be thy name," sacred to me is thy holy will. From this point of his existence the Holy Spirit will begin to illuminate his intelligence with his mind and will, causing him to see that, in order to have eternal life, he must cease the work of generation, that he must separate himself from creative methods. It will then become apparent to such minds that the chief factor of creation is generation, the production of one's kind.

And here begins the effort to live the regenerate life and to overcome the influence of the *Spiritus Mundi* by the initial step of stopping all waste of seed. With the

majority of persons this will be a difficult task, because of the psychological influence habitually dominating the intelligence and causing involuntary losses. The strong and persistent effort to prevent the loss of the vital fluids, begins the work of developing the will-power to do and to be that which one wills to be, and he wills to be that which the Holy Spirit causes him to will.

The Holy Spirit within the individual is as yet an unborn infant in a body dominated by the god of generation. In time that infant soul is born and grows, develops in power and strength of both mind and form (form by virtue of correct knowledge), until it is able to bind the strong man, the strong physical, animal nature. It will then "spoil his goods" by destroying all that the natural man accounts good by reason of their being a source of pleasure or profit to himself.

But the newly awakened soul in the man must reach out thru the spirit of loving devotion to its Heavenly Father, the Holy Spirit, in order that it may gather light, knowledge, and power to be appropriated to the strengthening and developing of the life-substance produced by the body. In this appears the first effort of the Infinite Child—the son of God, who was conceived by the Holy Ghost—to take "the kingdom and the dominion under the whole heaven."

This child is yet too young, too undeveloped, to rise in his divine sonship and take the rod of dominion out of the hand of Elohim, the God of Creation, and begin his rule over the earth; he must, therefore, confine his entire effort to the physical body of earth in which he finds himself. However, he is instructed by the wisdom of his Father as to how he is to begin in order to insure success. Consequently, his first effort is to control the life generated in the body by entering into it, and making it, as it were, his house, thus creating in the very texture

of his physical organism a hatred of the old passions, appetites, and desires; repelling the old vitiated elements of the body, and replacing them with the new life continually being generated in it; constantly imbuing this new life with thought-qualities harmonious with the mind of the Holy Spirit. And so, like Jacob, he supplants Esau, the animal man; for, little by little, he causes a repulsion in the physical mind to evils heretofore thought to be good. Little by little he rebuilds the body until the strong man is bound, hand and foot, and no longer has power to act. By this time the holy child has gained strength of mind and power of will to say to the *Spiritus Mundi*, "You no longer have right in this body; it is mine and I am the son of God, conceived by the Holy Ghost and born of the virgin life. I have a right to the dominion."

During this process, which is purely a vital one, the intelligence, in order to facilitate the work, must be kept thoroughly alive to the requisite knowledge and methods. By a supreme effort of the intelligence the mind is kept in touch and in harmony with the son of God within. This can be done only by strictly adhering to the principles of the highest morality, and a persistent endeavor to keep the mind clean and pure, banishing all impure and merely worldly thoughts and ideas—in short, by a truly righteous life, not only in deed, but in thought, feeling and emotion.

This course of life must be continuous. At first it will demand great effort, and at times it will be impossible, because it must be remembered, the body, the physical mind, all the sympathies, loves, appetites, and passions, are one with the creative laws, the *Spiritus Mundi*, and the work now before the aspirant, guided by the holy child Jesus within, is not to destroy the creative forces or laws, but rather to subjugate them and cause them to serve his will: he knows that the physical structure and material of which it is composed are the digest of the

whole. Consequently, as he gains control of any one of the seven creative principles within the body, he has control of that principle in its sphere of action thruout the world. Here the individual sees that he has met an overwhelming power, but, if fearless and determined to go forward, he will find that there is a host of heavenly ones, who "have overcome the world," at his right hand to assist him.

And now comes the necessity—and it is in divine order that it should be so—that the aspirant separate himself or herself from the world, and that he physically unite with the people who have also come out from the world and who are working on similar lines. If, however, he is actuated by any considerations of a worldly nature, if, from the standpoint of the old age and order of creation, he or she is bound by any love, sympathy or desire, his progress will cease. But if he follows the leadings of the Spirit and unites with the body that is laboring in the direction of his own endeavors, he will find that "in unity there is strength." He will then go on quietly and gradually conquering, one after another, the seven creative principles. From him and from the Body there will be a reaction affecting the whole world, and which, in the Revelation to John on the Island of Patmos, was denominated by the angel the seven vials and also the seven trumpets. (Read and learn what is going on in the world and which will continue until that prophecy is fulfilled.)

This method of taking the dominion is the method ordained from the foundation of the world. Those who thus seek the mastery need not study methods of magic by which wonderful manifestations may be produced, and probably are produced—to some extent by the Hindus and the Chinese, and which were more fully known to the ancient Egyptians. No, recourse to all such methods is what the great Master and Prototype denounced as

"climbing up some other way." Alas! the way is so narrow and the mountain top so very high, that only the brave, the strong, and the wise can reach its summit.

Have you entered this way, my reader? Are you willing to sacrifice everything, even your physical existence, for the sake of obtaining the goal? If not, then cease your effort and return to your former allegiance to the god of generation—serve him there, faithfully and honestly. If you do this, you will be called a good citizen, and may reach high honors among your fellow men. But if these things have no attraction for you, if your will and desire are to walk that narrow way, then give up generation and all that belongs to it, surrender your life to God the Father, subordinate the body to his laws and principles, and go forward fearlessly, confiding all to Him who produced you. If you are faithful you will become a savior who will save God's people from sin and death, and all their consequent evils; your body will become God's house; your resting-place his throne, and your associates the holy angels and just men made perfect, in heaven and in the body on earth. Your will will be God's will, your word his word; and all nature—the physical elements and all animal life upon the planet—will yield gladsome obedience to your every wish. Who among the readers of these pages is truly praying, "Let thy kingdom come. Thy will be done in earth, as it is in heaven." Peace be with you.





## “How Old Art Thou?”

BY ANNIE AMELIA MAYO

SOMETIME ago a friend long in the Esoteric thought wrote me: “I find since I have past the sixty mark in my pilgrimage that I can not accomplish what I could before. I soon become weary and tired.” Then I pondered: “No, of course you can not, for the world has thrown you that thought gratuitously (The whole world is self-hypnotized with it.), and you have accepted it and held it in mind, not only have you held it, but you have written it, thereby making it thoroly your own.”

Any thought that we voice, or express with the pen, becomes more thoroly our own than if we did not mention it. It becomes objectified as it were.

People are beginning to realize that autosuggestion is a fact. The whole world—with but few exceptions—believes without a doubt that the age of the body limits the usefulness of a man or a woman. If you do not believe this statement and you have past the sixty mark, apply for a position along the line of your calling, no matter whether it be physical work or mental work, and the first question that you will be confronted with is: not, “What are your qualifications?” not, “What are your experiences?” not, “What have been your achievements in your former position?” but, “How old art thou?” When you have answered, you will be politely told that you have past the “age limit.”

Not only are new comers applying for positions treated in this way, but this same thought is held over those who have been faithful servants of their employers for years. The employees know that when they reach a certain age limit that their services will be required no longer.

A. Epstein, formerly director Pennsylvania Old Age Pension Commission, says: "The chief cause of poverty in old age is the fact that workers in modern industries can not remain at their regular work beyond a certain age. As in the case of the machine, there comes a time when the worker whose powers are slackening must, for the good of the industry, be ruthlessly scrapped."

Is it possible to hold to youth and vigor immersed in thoughts of this kind?—thoughts not only held but put into execution. No matter how efficient one may be when he reaches the age limit—not fixt by God, but by man—he must pass out. He is relegated to the scrap heap, with all the other worn out machinery.

Suppose a man of Gladstone's or Edison's ability asked for a position in his line of work. They would be barred out of employment because they had past the "age limit." But you say, "Oh, they are exceptional men!" They certainly are, to be able to thrust out the thought that they have past the age of usefulness in opposition to all the world.

I knew a woman who had a beautiful head of white hair, "white like wool;" she moved away to secure a responsible position, a position that she was well qualified to fill. When she returned on a visit her hair was as black as a raven.

Her intimate friends remonstrated, "Oh, why did you dye your hair? It was much more beautiful the way it was."

She replied, "I simply had to have work and I knew that I could not get it with my gray hair. So I dyed it

and took off twenty years of my age, and secured the position."

She was the same woman, with the same qualifications—plus hair dye.

If a Moses were on earth to-day he would be considered too old to lead a rebellious people into the Promised Land. Think of it, one hundred and twenty years old!—twice the age limit. But God did not think him too old. Neither did the people, for at that time they knew nothing about an "age limit." They venerated those who had lived long enough to gain knowledge and wisdom.

There is a wide difference between senility and maturity; "Moses' eyes waxed not dim, and his natural force was not abated." The eyes are the windows of the soul, and if there are no thoughts to look thru those windows then they become dim. It matters not whether the man be twenty or one hundred and twenty. No man or woman is old so long as the mind is active, so long as the mind can grasp a new thought; and no person can gain this power over his mind unless he live the regenerate life.

Those who live the regenerate life are more impressionable than those who do not; and these will have to work the harder to keep out the world thought of age.

Our progenitors were old, so very old, that our maternal ancestor, Sarah, laughed at the idea of a woman of her age being called to be the mother of a great nation. But God knew what his own laws required in order to produce a great people—maturity of thought, and purity of thought.

If one retires from business and gives up work, saying: "I am too old to work," then he is too old, for "thoughts are things;" he will decrease in mental and physical vigor. I believe that those living the regenerate life, who allow themselves to give up will grow old faster than those who are living in generation, because those

living in the regeneration have more powerful thoughts, and these will react upon them with greater force.

The mind has built the body. The body is crystallized thought. If we could find the thoughts that produce age then we should have the key to the problem. Any thought that dwarfs the mind, dwarfs and shrivels the body. In "Practical Methods to Insure Success," we read: "The habit of condemning a thing about which we know nothing, dwarfs the mind and stultifies the intellect."

Luther Burbank thru close observation in quite a different field, expresses something of the same thought:

"We must learn that any person who will not accept what he knows to be truth, for the very love of truth alone, is very definitely undermining his mental integrity. It will be observed that the mind of such a person gradually stops growing, for being constantly hedged in and cropped here and there, it soon learns to respect artificial fences more than freedom for growth. You have not been a very close observer of such men if you have not seen them shrivel, become commonplace, mean, without influence, without friends, and the enthusiasm of youth and growth like a tree covered with fungus, the foliage diseased, and the life gone out of the heart with dry rot and indelibly marked for destruction—dead, but not yet handed over to the undertaker."

It is remarkable how many religious cults are now teaching and looking for immortality in the body. Even physical scientists are delving into the subject. We quote from the "*Literary Digest*" (Feb. 17):

"DO CELLS LIVE FOREVER?—Cells isolated over ten years ago from the heart of an unhatched chick are still growing with undiminished vigor, and their bulk would have exceeded that of the sun had all the resulting cells been allowed to grow and reproduce. This would indicate, says Science Service's *Daily Science News Bulletin*

(Washington), that the unit of life—the cell—is immortal when it lives in an environment where proper conditions of food supply and temperature are maintained and one in which its waste products are removed. We are told:

Dr. A. H. Ebeling of the Rockefeller Institute for Medical Research reports that these cells which have been kept on artificial food still reproduce a new cell exactly like themselves every forty-eight hours just as the original cell has done 1,825 times before, even tho the life of the chicken is of much shorter duration than that length of time. With men the problem of immortality is far more complex, for here we find many millions of cells which require a variety of conditions for a favorable environment. If we may apply this discovery to man, it would be expected that any one of these millions of cells would be immortal if left to itself under proper conditions. Prof. Raymond Pearl of Johns Hopkins University believes this to be the case and that man's mortality is caused by the inability of the cells to adjust themselves to their neighbors."

Prof. Pearl's belief that man's mortality is caused by the inability of the cells to adjust themselves to their neighbors, we think has much truth in it. As in the microcosm so in the macrocosm. It has not been long since the "Kulture" of Europe were springing at one another's throats. How are they adjusting themselves to their neighbors now? Why can not they adjust themselves? Because they are following the Mosaic law, "An eye for an eye, and a tooth for a tooth." If they could live under the new law, "A new law I give unto you, that ye love one another," then there would be no inability of the cells (nations) to adjust themselves to their neighbors.

Can any nation that is living in generation live under the new law. We think not. There is only one cause

for war, and that is generation. So long as generation exists war will exist. That spirit that is ever on the alert to watch and guard the possessions of her offspring, will see to it that they are guarded. But there will be a time according to Revelation that there will be no more *sea*—no more generation. Blessed thought! Then wars will cease, and those nations can live under the “new commandment.” When these things come to pass there will be no inability of the microcosmic cells of the body to adjust themselves to their neighbors. There will be no warring against the law of mind bringing it into captivity under the law of sin, with its resultant, withering age. “How old art thou?” Then a child will answer, “I am a hundred years old.”

“Is it possible in the present condition of the world to attain immortality of the body?” is often asked. Or, If we had it, would we cry out as did Cheron of old? “Why should I live forever in this agony? Who will take my immortality that I may die?” Then Prometheus, the good Titan, answered: “I will take your immortality and live forever, that I may help poor mortal men.” What a beautiful spirit. Prometheus took not immortality for himself, but in order to help poor *mortal* men. It may be that this is the only way any one will attain immortality at this present time—to minister unto others.

The one who came not to be ministered unto but to minister and who impregnated his body with immortal thoughts, said, “For whosoever would save his life shall lose it: but whosoever shall lose his life for my sake, the same shall save it.”

Those that strive for immortality of the body will learn many things; tho they may never attain it they will be much farther on the road. “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).

Time of Cusp Transits.  
Washington, D. C., U. S. A. May, 1923.

| Body | Enters | On<br>day | h. | m.       |
|------|--------|-----------|----|----------|
| ☉    | ♈      | 2         | 0  | 52 a. m. |
| "    | ♉      | 4         | 2  | 8 a. m.  |
| "    | ♊      | 6         | 6  | 57 a. m. |
| "    | ♋      | 8         | 3  | 59 p. m. |
| "    | ♌      | 11        | 4  | 5 a. m.  |
| "    | ♍      | 13        | 5  | 5 p. m.  |
| "    | ♎      | 16        | 5  | 19 a. m. |
| "    | ♏      | 18        | 3  | 55 p. m. |
| "    | ♐      | 21        | 0  | 32 a. m. |
| "    | ♑      | 23        | 6  | 46 a. m. |
| "    | ♒      | 25        | 10 | 16 a. m. |
| "    | ♓      | 27        | 11 | 26 a. m. |
| "    | ♈      | 29        | 11 | 30 a. m. |
| "    | ♉      | 31        | 0  | 20 p. m. |
| ☽    | ♎      | 21        | 9  | 37 p. m. |
| ♂    | ♉      | 2         | 3  | 4 p. m.  |
| ♀    | ♑      | 10        | 10 | 17 p. m. |
| "    | ♒      | 29        | 8  | 52 p. m. |
| ♂    | ♋      | 1         | 1  | 24 a. m. |
| "    | ♌      | 7         | 8  | 29 p. m. |
| "    | ♍      | 16        | 7  | 53 a. m. |
| "    | ♎      | 26        | 11 | 23 a. m. |

On May 1st.

|   |       |   |     |     |     |
|---|-------|---|-----|-----|-----|
| ☿ | is in | ♏ | 13' | 45' | 29' |
| ♂ | " "   | ♌ | 17  | 33  | 30  |
| ♂ | " "   | ♑ | 14  | 10  | 10  |

**Time of Cusp Transits**  
**Washington, D. C., U. S. A. June, 1923.**

| Body | Enters | On  | h. | m.       |
|------|--------|-----|----|----------|
|      |        | day |    |          |
| ☾    | ☾      | 2   | 3  | 57 p. m. |
| "    | ♊      | 4   | 11 | 36 p. m. |
| "    | ♋      | 7   | 10 | 55 a. m. |
| "    | ♌      | 9   | 11 | 48 p. m. |
| "    | ♍      | 12  | 0  | 2 a. m.  |
| "    | ♎      | 15  | 10 | 1 p. m.  |
| "    | ♏      | 17  | 6  | 4 a. m.  |
| "    | ♐      | 19  | 0  | 14 p. m. |
| "    | ♑      | 21  | 4  | 36 p. m. |
| "    | ♒      | 23  | 7  | 13 p. m. |
| "    | ♓      | 25  | 8  | 39 p. m. |
| "    | ♈      | 27  | 10 | 12 p. m. |
| "    | ☾      | 30  | 1  | 37 a. m. |

|   |   |    |    |          |
|---|---|----|----|----------|
| ☊ | ☊ | 22 | 5  | 55 a. m. |
| ♀ | ♎ | 17 | 3  | 22 p. m. |
| ♁ | ♏ | 6  | 8  | 9 a. m.  |
| " | ♏ | 16 | 11 | 43 a. m. |
| " | ♐ | 26 | 0  | 56 a. m. |

**On June 1st.**

|   |       |   |     |     |    |
|---|-------|---|-----|-----|----|
| ♂ | is in | ♈ | 14° | 13' | 2" |
| ♂ | " "   | ♉ | 16  | 4   | 36 |
| ♂ | " "   | ♊ | 18  | 37  | 16 |
| ♂ | " "   | ♋ | 14  | 29  | 56 |



# BIBLE REVIEW

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## The Seven Creative Principles

Part VIII.

BY H. E. BUTLER

(Reprinted from "The Esoteric" of Feb., 1897.)

NOTE.—This series of articles is not the same as the book, "The Seven Creative Principles," by H. E. Butler, but is a separate and distinct series of articles on the same subject.

### TRANSMUTATION,

#### THE SIXTH OF THE SEVEN CREATIVE PRINCIPLES.

TRANSMUTATION is brought about by the six primary principles being so combined as to produce what has been denominated "spontaneous combustion"—fire. Fire, as the great decomposer of material substances, belongs to the realm of matter, on the borderline between the material and that which has been known as the immaterial or ethereal substances.

The planet earth may be called a great living organism, in that everything that goes to make up the component parts of man's life in the elements—earth, air, and water—and everything that is in them, is in man's life. We read in the Scriptures that God is a consuming fire, and we answer that fire is the life of the planet. We have

seen in former lectures on the Seven Creative Principles, that, by the agency of fire, the grosser elements are transmuted to those of finer substance, called life; therefore life itself is primarily drawn from the materials of earth.

In this sixth principle resides the hope of the race for reaching God-likeness; for God never changes, and his purpose was declared when he made the earth, which purpose was to make man like himself and to give man the dominion, the control over the earth. But how to obtain this control was to be found in the experience of the man created from the germinal conditions of the earth. Herein lies the meaning of the words of the Nazarene: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (John v. 19). Again it is written, "Now are we the sons of God."

This makes manifest what the promised dominion is, and how we are to obtain it; for when man has developed, mentally and spiritually, to where he is able to see what the Father is doing in creation, and how he is carrying forward the work, then will he be enabled to apply in his own life and habits the laws and methods of the Father, as a means by which to refine his constitution, elevate his mental capacity, and make conditions within himself to become in deed and in truth the Temple, the House of God, the Son of God. The son is then able to turn his attention to the Father's creative energies with which he has produced in the earth, and to contemplate "the seven Spirits of God sent forth into all the earth," or the Seven Creative Principles by which God is creating, producing, in his own likeness and image. This study of the Father's creative energies is the work we are doing in "The Seven Creative Principles," and we know that all that the Father is doing in creation

is also possible for his sons to do.

But, alas! ignorance and perversion have such perfect control of the earth that the majority of the teachers of the people, if not teaching, are living the life of perversion, which is causing the transmutative fires to consume the inhabitants of the world. These fires have their manifestation chiefly in the sex principle, by means of which "living souls" are produced. While, to the man whose nature is distorted, the perversion of this principle appears as the gratification of the senses, it is really the destruction of all sense-consciousness.

Because of this perversion the mass of the human family are at the present time incapable of hearing and understanding the simplest exposition of divine law. Over and over again the word comes to us, and has done so for years, "'THE ESOTERIC' is too deep for us, we can not understand it." And when the man or the woman whose intellect is truly awakened attempts to give expression to thought, the majority of listeners manifest interest at first, but their eyes soon grow heavy, their sense-consciousness leaves them, and it becomes as if one were speaking to the dead, because of the action of their life being checked, turned into channels of waste and destruction at the fountain-head of Transmutation, so that the seventh and ultimate principle of God's creative energies does not obtain in them.

Neither do they serve the object of their creation in any of its functions, for children are not generated by them; on the contrary, the whole atmosphere of our planet is filled with malignant germs, producing all manner of disease in the mind and body of the human family, and all kinds of larval worms and insects, which destroy the fruits of the earth. No wonder the angel in the Revelation said to John that he would "destroy them which corrupt [destroy] the earth." It is very hard for the

pure minded to believe to what extent the human family have fallen—from the sons and daughters of kings and queens, down to the merest peasant. The newspapers print accounts of just enough of debauchery in “high life” to popularize those debasing practises in the minds of the middle classes.

Herein is seen that the greatest good that God has vouchsafed to the race is being used by selfish, sensual men and women to produce the greatest evil; for that portion of the organic structure of the race which God meets in his loving fire, intended to produce a race of men and women possessing his high and holy attributes, is used as a means not only of self-destruction, but for the destruction of all that is pure and good upon the planet.

But enough has been said of this dark picture: let us turn our attention to what God will accomplish. As it was in the days of Sodom, so, said Jesus, will it be in the day of the Son of man. Out of all the inhabitants of that degraded city, God found and saved three souls; and the angel said in the Revelation that, in this age he would gather, out of the hundreds of millions of the inhabitants of the earth, a hundred and forty-four thousand who would live in harmony with his law. He showed John this great company and said to him, “These are virgins [pure ones].” It is to these we write, for we know that others are incapable of hearing, understanding, and utilizing these things.

In order to make our thought plain we must refer once more to Solar Biology, notwithstanding we know that at this reference we meet the ignorance and the consequent prejudice of many very good people. We also know that this science was given to the world by the Spirit of God; for without it it would be impossible to understand the commonest experiences of our lives. When one turns

one's attention to spiritual things and lives the regenerate life, one soon realizes that the movements of the heavenly bodies govern creation and the work of Transmutation in one's own organism, as well as in the world.

Regeneration means Transmutation, in which the grosser elements are transmuted to the substances and potencies of life, the fountain and source of all sensation, thought, and, consequently, of all consciousness, from that of the material world to the highest spiritual realization. It was not merely a figure of speech when God, by his prophets and in his various revelations, called his people his wife; for in and thru the normal action of the body of every man and woman God is generating (regenerating) his own son, the spiritual soul.

It is a patent fact, well known to every one living this life, that every time the moon comes into the sign in which the earth was at the time of birth, new and added life comes into the organism from the astral world, and uses the seed generated by the body as the vessel to contain it. (Remember here that we are speaking of what God is doing in the organism of every man and every woman, altho that person may be thousands of miles from every other man and woman upon the planet.) This new life received by the individual kindles the fires of Transmutation (called "sex-passion"), which continue to burn until they have transmuted the material substance, in which they have taken up their abode, into a pure crystal water ("the river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb"). When this transmutation has been accomplished, thru the activity of the brain and the activity of the soul and mind, the transmuted substance is carried up into the system, and finally finds its way into the nerve structure.

But Transmutation does not stop here: at this point the fires of life within the individual become so intense that

they burn with "a violet flame," transmuting even this pure crystal water into an invisible substance so refined and etherealized that, entering into the sense-consciousness of the individual, it causes him, with all his sense-faculties, to see, feel, and know Spirit, and the aspiring soul cries "Abba, Father." Here all the consciousness within the individual awakens to the knowledge of God, his laws, his methods, with all his love, his wisdom, glory, and grandeur.

This, then, is the manifestation of God's law of Transmutation when it is brought about solely by the operation of the Spirit of God; and man has nothing to do with the matter except to render soul and body, with all their loves, hopes, and aspirations, as willing, passive instruments in the hands of God. From the beginning God has done a perfect work, which will produce perfect and immortal fruit if man will but cease his doing, which leads to death.

At this point it will be well for those who are studying "THE ESOTERIC" to turn to the October number, page 164, Vol. X. In that article they will find an exposition of the allied order of God's method of evolutionary growth in the creation of man in his likeness. The fires that burn upon our hearth are identical with and governed by the same laws as the fires that burn in our body; but, as will be seen by the law expressed in the article referred to, those fires that burn within us are of a much higher order than the fires that burn in the earth itself. Being the same, the fact is demonstrated to us as an inevitable result that as soon as man has finished this cycle of his evolutionary development and has entered upon the higher, the entire earth will undergo a similar change.

Added light is thus furnished upon what was said in the reading of the Apocalyptic vision; namely, thru the activity of the principle of Discrimination, the refined

and spiritual qualities of the race will be taken from those who love the world and the things of the world more than God and his laws, and will be given to those who come into divine order, and they of the old order will be destroyed. In the economy of nature nothing is lost, and this destruction of the unfit by fire, the work of the finishing of a cycle, simply takes down and distributes, each to its own, all the elements which have been gathered and organized in the former age. It appears, therefore, from man's standpoint, that the end of a cycle, or age, is one of great disaster, but it is so only to the unfit structure.

Could you, with the spiritual eye of an angel, look into the organism of a regenerate man or woman, you would see there the same great changes and destruction of the unfit every cycle of the moon, and a greater and more general conflagration every cycle of the earth, beginning with Christmas day. These are two cycles within the limit of the experience of every one who is able to summon the will to live the regenerate life. God's law that deals with man is the same that works in and deals with everything in the universe: there are no exceptions made for the person of any man, but wherever and whenever a man (or a woman) is able to perceive these divine laws and methods, and to put his body and mind in harmony with them, he will inevitably obtain the results.

But the question always asked, as soon as these thoughts are presented, is: "Why have not these things been known and these conditions obtained in the past?" Jesus, when he was here nearly nineteen hundred years ago, answered this question by a quotation from Isaiah (vi. 9-12): "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and

hear with their ears, and understand with their heart and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land."

Here the declaration is unmistakably made, that God will shut their eyes that they shall not see, and their ears that they shall not hear, and that this will continue until this time of disorganization by the higher fires of Transmutation shall be well under way—and they are now only just beginning. If we review the record of events for the past year, the commotion of the elements as well as that of nations, plainly points to the beginning of this great change.

Many argue that from the time of the ancients these great methods and laws have been known to the mystics. We admit that many of these laws have been known, and thru them magical powers have been obtained by secret organizations; and we once thought that these ancient mystics possess the knowledge we seek, but experience has proved to us that they did not. All the knowledge they had was included in methods by which the body was subordinated to the will and mental conditions of the individual; and thru this, they made subservient many of the forces of nature. But this was only building within the individual an ego strong enough to command a few of those creative energies which were immediately within the scope of his own ability. The knowledge that is now coming forth from God is as much greater, more comprehensive and all-powerful as the race is higher in its development and capacity of reception.

While we are correct when we say that we are now entering the age of Fermentation, yet it is the end of a



cycle and the beginning of another, in which not one but all of the Seven Creative Principles will be brought into renewed activity and will be caused to bring forth on a higher plane. So that what we have said in regard to Transmutation will obtain during the passage from the age of Cohesion to that of Fermentation, and what we may hereafter say of Sensation will also just as fully apply to what is about to take place in the present transit; for as surely as Transmutation, together with the other six Spirits, is active in the earth and in all that lives upon it, so surely the great transit can not take place in one without doing so in all.

If we are allowed to speculate a little here from the standpoint of reason, we may say that we believe that the thousand years referred to in Revelation, after the gathering of the first ripe fruit of the earth, will bring us to a culmination of several cycles in one. While it will not be the great culmination that will dematerialize the inhabitants of the earth, yet it will lift man upon a plane of existence transcendently above our present imagination.

The present practical thought, however, is that each of us should bring our body and mind into harmony with divine law, which is ever-perfect, that thereby we may be partakers of the glorious ultimate which God has intended for all his creatures.

(To be concluded.)



# The Seven Creative Principles

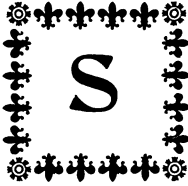
## Part IX.

BY H. E. BUTLER

(Reprinted from "The Esoteric" of March, 1897.)

### SENSATION,

#### THE SEVENTH OF THE SEVEN CREATIVE PRINCIPLES.

 **S**ENSATION is the first phase of consciousness, the root and cause of thought; and, inversely, thought is the cause of sensation—without it there could be no sense. Herein is manifest the unquestionable fact of a Causing Mind, not only producing, but controlling and guiding the action of everything that lives, from the earthworm upward. Therefore, instead of killing out and destroying Sensation, the Esoteric student increases it, refines its qualities, and greatly intensifies its nature; so that he is able not only to sense things of the material world, but also to sense the spirit-world.

The office of the brain organs (or the mind organs generally, for mind elements are not confined to the brain, but are present in every spot of grey matter thruout the body) is to put into form that which the senses have touched, so that, in turn, they may perceive, and the united consciousness may recognize and may ally to its normal place in the universe, every quality so handled. Thus the image of God is manifested; for whatever enters into the senses, enters into the life and forms a part of its qualities, and by the brain element that life is formed

into the legitimate image of its own particular quality. This is done by the same creative law (considered under the principle of Order) which causes all things in nature to take their respective forms; as, for instance, in the growth of vegetation.

When a quality or thing is thus sensed and formed, it may be sent out as a word; therefore every word that is expressed is the subtle substance of the life of the individual, and must, of necessity, enter into and affect the work of creation as it is in progress in the world. Because of this the earth, the waters, and the very atmosphere have become so vitiated by the perverse imaginations of the human mind, that, before divine order can be established, it is necessary that the fountains of this poisonous influence—perverted man—be destroyed, and that the earth and atmosphere be purified by storm, flood, and fire. The senses of the race will be purified as the mental tendencies become so; and these tendencies can, in turn, be cleansed only by unity with the fountain that is pure; namely, God the First Cause. Therefore the necessity of devotion—self-abandonment, surrender, and unity with the mind and will of the Creator.

It is because of this that the spirit of devotion affects the senses directly, in that it lays hold of and unites itself with, draws in and infills itself from, the qualities of Divinity. Hence the importance of the mind and senses having been first divorced from the creative act of generation; otherwise, the mind will be so qualitated by that principle as to discriminate against the chief attribute of Divinity—knowledge, understanding, and wisdom—and will lay hold upon the spirit of creative love, which will set on fire the lower passions of the individual. God will then become in him a consuming fire; for it matters not what may kindle the fires of passion in the man, those fires devour the flesh, the senses, gov-

erned by nature's mind, making an extra demand for food for the preservation of the body.

In the generative act the highest transmuted qualities of the body are first thrown off, in order that evolution may have its influence in producing offspring of a higher order; therefore the more active in generation the creative energies within the individual, the more completely are the sensing elements thrown off, the more rapidly are the senses destroyed, and thus the lower the individual descends. Talking to such persons of laws and principles, and of that which belongs to the spiritual world, is like talking Chinese to an Englishman: all power of thought and consciousness has been extracted from the body, and the individual simply possesses those abilities which belong to the habit of the animal man. This class have no knowledge of enjoyment, they have merely an ideal of its pursuit.

To such persons the spirit of devotion becomes a fanaticism: to some, an insane raving; to others, an idle dream. In either case the body and soul are plunged deep into the river of generation; and, rushed on by the ideal of sense pleasures, they are whirled down the stream of life until they are lost in the great ocean whence they came. Thus following the impulse of the senses is the most effectual and speedy way of destroying them. The Hindu and the so-called Theosophist are, then, as they claim, really following the right road to the destruction of the sense body; but with it they destroy what God has accomplished in the work of creation and evolution.

As the perfection of the senses, and their harmonization with the laws of nature, of mind, and of spirit, enables the individual to see all things from the purely natural standpoint, or, in other words, as they really are, so the inclination of the senses dominated by passion tends to perversion and distortion—a distortion from which pro-

ceed the most horrible imaginations. The Hindu picture of Nirvana is familiar to many—that of a gigantic head and face of most horrible proportions, and men and women, in a constant stream, flying thru space and into that mouth with the great jagged teeth, where they are being devoured by this monster image of their god. In order that the picture may be more completely in keeping with the terribly distorted imagination from which it sprang, the victims of this image are sticking in its teeth, as if some great animal were gorging itself on human flesh. Compare this distorted imagery with the beautiful pictures drawn by the Spirit thru the Hebrew prophets and seers.

The telegraphic wires of sensation form the nervous system; and between every joint, and between every sense function, there is a spot of grey matter whose office it is to sense and define the sensations brought to it by the nervous system. By the regenerate method of refining the qualities of life and intensifying the sensibilities, the mind is enabled to refuse the evil, or the lower sensations, and to focalize or polarize all the sensibilities upon the cause-world, and, thru the spirit of devotion, upon God, who fills all space with his presence, his mind, and thought element.

By ignoring the gratification of mere physical sensation, by eradicating from the system, thru diet and the habits of life, every irritant, stimulant, or exciting condition, and by keeping the mind all-centralized upon God the Spirit, man will be enabled to make his body and brain organs a sensorium exclusively for the use of God, who will, when proper conditions are thus established, so infill the individual that all his powers, mental consciousness—including his chief attribute, love—will possess the man, while, at the same time, his own volition will possess Divinity. It was this condition which caused the words

of Jesus: "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works" (John xiv. 10).

Sensation is the source of all enjoyment, from the lowest phase of animal existence to the highest angel. In all phases of animal life Sensation is simply of the body, and is produced by the action of the life forces upon the nerve structure. The animal world, being governed by the creative mind of the Solar realm, implicitly obeys those laws which cause it to carry out the objects for which it was created: but the mind which has developed in man pursues pleasure by every device that will produce sensation; and every sensation produced is an exhaustion of the life, and a reduction of the ability of the individual to produce another or other sensations.

Thus, at the present time, men are using every means open to the inventive mind to produce new sensations; and in this constant effort they are irritating the life centers and wasting the finer substances of their being, so that, in most cases, sensational enjoyment has become the merest nightmare, oftener producing pain than pleasure. Happiness pursued thru the senses is an ideal which men imagine almost within their grasp, but with each step they take it recedes, and in place of pleasure they find sorrow, pain and death. The way to obtain happiness by means of the senses is the way of economy: it can be gained only by the restraint of sense-pleasures, and by conservation in every department of one's life.

The object of all divine revelation was to give men to understand the methods of living which would bring to them the greatest possible increase of life. Jesus said, "I am come that they might have life, and that they might have it more abundantly." Divine revelation also gives methods of thought and action which will so refine,

intensify, and perfect the qualities of that life as to give to man the enjoyment that comes from being able to sense, know, understand, and fully realize the qualities of the life currents from which angels and archangels live, know, and are conscious.

All nature is a commentary on the revelation of the methods by which these things are obtained. Jesus in his teachings constantly referred to this commentary. Even when he quoted from Scripture, he would immediately refer to nature for evidence of its truth and utility.

Turning our attention to nature and examining the use of the senses, we find that from them we have learned all that we know. So patent is this that scientists claim there is no other means of obtaining knowledge. This is true, but we take issue with them when they limit the capacity of the senses to the five physical or animal abilities as they are known in generation.

In the physical world those animals which depend largely upon the sense of smell have that sense developed to a marvelous extent. In like manner those which most use the sense of hearing are able to distinguish sounds altogether inaudible to man. The eye of the eagle seems to have the power of a telescope. We know that these things are so because of the constant use of those particular senses. Now, the senses are used, and can be used, only by the mind; for the mind can be put into a state that will destroy the use of every sense, or it may be in a condition that will make every sense intensely alive and active. The mental attitude of the wild deer and of other animals keeps the sense of smell intensely alive. This being done, generation after generation, the olfactory nerves gain immense power, so that, when the wind is in the right direction, the animal can detect the approach of the hunter when he is hundreds of yards away.

All these things suggest practical methods by which

the regenerate man or woman may develop the senses to a point far beyond that demanded by their ordinary uses. It is known, of course, that, in some instances, those living the life of generation possess some marvelous powers in the way of mind reading, and in sensing and knowing the mental habits and condition of one who has worn a certain garment or lived in a certain room—in short, all the truth and vitality which Spiritualism possesses is found in the evolutionary development of the race to a point where the five senses transcend those of the ordinary man or woman.

Those who are living the regenerate life and following the methods taught in THE ESOTERIC are awakening to the fact that their senses are becoming more acute, and that they are able to see, hear, taste, and smell things which were before beyond the touch of their cognizance. If, then, we learn a lesson from the animal world, we will turn our thought-consciousness in the direction of these senses, watch them, and keep them thoroly alive and in constant use; for use is the only method by which man becomes expert in any department of life.

In the realm of mind and of spirit every sense is brought to so greatly transcend those known in the physical consciousness, that those who are dealing with the rudimentary principles of soul and spiritual science speak of the sixth and even of the seventh sense; but in reality there is no such thing, unless, perchance, it be the sense by which the soul knows the thoughts of another. When we consider the senses in the light of facts presented by nature, there is really but one sense; altho the body has five methods or organs by which consciousness is obtained of different elements. In the spirit realm all sense is centralized in the one faculty or capacity of knowing. This capacity may be called male and female in its manifestation; and, as such, we would term it knowing and



enjoying.

The most important of all the sensibilities which are to be developed by the Esoteric student is that by which he senses and defines mind-qualities; for so far as an individual is able to sense the qualities of the minds around him, just so far, by a perfect surrender of self to God, and by a centralization of all his loves and desires upon the mind and will of the Infinite, will he be enabled to become conscious of the mental and life atmosphere of the Everlasting Father. The toys of earth and the mere sense pleasures thereof will sink into utter insignificance, and he will become aware that the greatest pleasure he has enjoyed in the sensual world would now be pain to him.

As he is enabled to increase his capacity to sense and know the things of the cause world, all his realization of pleasure will be ultimated in the realm of love, knowledge, wisdom, and understanding; and power will be the result—a thing of use, and necessary to that condition. It will, therefore, be limited only by the needs of the occasion, and must never be sought for any other purpose or as an end in itself; otherwise, the individual will become positive to the very mind and life currents that he is seeking, and thus will be incapable of sensing and knowing them.

By developed and refined sensibilities, and by the ability to rise into and live in the consciousness of the cause world, all the faculties, desires and sensibilities will be brought into perfect harmony with the mind and will of God, and, consequently, with the object for which all things were created. Seeing and knowing from this higher standpoint of existence, the greatest pleasure of the neophyte will be in becoming a coworker with God and his holy angels in carrying into ultimates those loving designs of his Maker and Everlasting Father, the

Father of all living.

We think the presentation of the above thought makes it obvious that the way of true attainment is in seeking God with all the heart, and, at the same time, in applying God's laws, which are the laws of his own nature, making of them methods by which to increase all the capacities of our being; and then comes the requisite work of using every added power as a means by which to come into yet more perfect harmony with, cognizance of, the mind and will of God. Of course all this presupposes that the decision to take control of every perverted appetite, passion, and desire has become absolute in the mind of the individual, and that he is able to hold them subject to the highest knowledge at his command.

We make the statement that this decision must come first, as if it were but a small thing; and it is really so to one who has reached that Sabbath of eternal rest in harmony with the Divine will and mind. Yet there are many who are incapable of uniting their will with the Will of the universe, and, consequently, they will struggle and fall, over and over, year after year, sometimes for many years before they are able to command their own bodies. But could they realize that the Creator made ample provision when he covenanted with Israel from Sinai, so that man, thru believing his promise conveyed in the great name YAHVEH, and accepting and relying upon him as their strength (their God) in all things, confiding in it as they confide in their own physical power, they would be enabled to use that strength as their own. As his power is limitless, having produced all there is of individual existence, therefore, by and thru the power exprest by that name, they will be enabled to bring into obedience every faculty, sensibility, and passion as fast and to whatever degree they believe and trust in that name.

Because of this the sacred philosopher said, "The name YAHVEH is a strong tower: the righteous runneth into it, and is safe" (Prov. xviii. 10). The term "righteous" is used, because, as the will of the individual is the conclusion, the ultimate, of all the mental consciousness, so it is the ultimate of the purpose, the order, of the mind of YAHVEH. Therefore no man can receive of the powers of that Will until his own will has become immovably fixt to live in perfect harmony with divine law, a life of righteousness—righteous in view of the purpose and consequent tendencies of all the laws of nature, physical and spiritual. When man has thus entered into God, with all his sensibilities, the body will become as docile as a lamb, and the son of God will awaken to consciousness within the individual, will take the throne of dominion according to the Divine Purpose. Peace be with you.

(The end.)



## Accusation

BY PHEBE HART

**I**N the effort to live the regenerate life we find it necessary to watch ourselves carefully in order to obtain a clear perception of our shortcomings and to perceive wherein we fall short of that perfection shown us by the teachings of the Master. There is one way in which we may be helped by others in our efforts to gain that knowledge; it is from those who tell us our faults to our face. Among such are those who are really friends, who speak of a fault not to wound, but believing that if we could see the matter from their viewpoint we would see the desirability of a

certain change in our actions. Again, among them are enemies who in telling us of a fault seek only to shame and pain us. When a friend seeks to show us a fault, certainly we should try to consider the matter carefully to perceive if possible the case in an unbiased light. Equally, when an enemy seeks to shame and wound us, if we are strong enough, we should consider carefully how much truth there may be in the accusation made against us. This is not because we should seek to conform our lives to the standards that others set for us, but because we seek perfection of life for ourselves.

A difficulty to be considered here is that there are some who are inclined already to discredit and blame themselves too much, and especially for that class of minds the other side of the question should have careful consideration. And here we are brought to consider three things: First, when we manifest a disposition to listen to the admonitions of others, there usually springs up a tendency on their part to persist in repeated admonitions along the line of their own peculiar weakness. Second, if we condemn ourselves unjustly and accept that condemnation, we stand condemned before the Spirit. Third, there is a spirit of evil that seeks always to impel the person willing to accept his faults to go to the extreme of self-condemnation. These things become a matter of danger to the one who honestly seeks to do right and to be right in all things, especially the one who is willing to receive admonition, or to have others point out one's faults or failings. These things show the necessity of a careful discrimination and an honesty which not only admits a fault, but an honesty that refuses to acknowledge a fault where there is no fault. And this refusal to admit a fault where there is none will at times awaken in others bitter accusation and condemnation.

To be willing to accept the admonitions of others that

we may benefit by their viewpoint regarding ourselves, and at the same time to be able honestly to discriminate and accept the true and reject the false accusation, requires the most careful watching, and the most careful heart-searchings. And we do not doubt that among the things in the mind of the Master when he said, "What I say unto one, I say unto all, Watch," was this thing of watching while we willingly accept the judgment of others against us wherein we can perceive it just, but also of refusing to allow ourselves to accept condemnation when we have done nothing for which we should condemn ourselves.



## The Christ.

BY ENOCH PENN

WHEN we read the term or name "Christ" in the Bible, we perceive that it is used in certain places in such a manner that it can not always be considered as being applied to the man Jesus. We may refer here to the statement made by Paul to the Corinthians, "My little children, of whom I travail in birth again until Christ be formed in you." We perceive that since the person of Jesus could not take form in them, the term "Christ" used here must refer to something else other than the person of Jesus. The term "Christ" taken abstractly means simply "anointed one." An anointed one, or a Christ, in Bible times, was one who had been anointed with oil at the command of God, and indicated that that one was called of God to perform a certain work, usually as prophet, priest, or king. The oil symbolized the inflowing power which was the means

given of God to enable the anointed one to accomplish the work designed.

We do not read that Jesus was at any time anointed with oil for his mission, but we read that at the time of his baptism by John the Spirit of God descended upon and abode with him. As the anointing oil was in itself only a symbol of that Holy Spirit given to enable the anointed one to perform the work designed, we perceive that anointing with oil had no value in itself, except to indicate to the person anointed and to the people that the anointed one was truly sent of God. Jesus was baptized with the Holy Spirit at the time of his baptism by John, and the thought of the followers of Jesus being baptized by the same Spirit is commonly mentioned in the Bible, but the means or the method of that baptism are not clearly given.

Jesus referred to God as his Father, and his one great claim was that he was A son of God. He was not at any time in the first three gospels called THE son of God, but always spoke of himself as and was called A son of God. This is in strict harmony with the idea exprest in the statement that as the captain of our salvation he would lead MANY sons to glory, in that many others beside Jesus were to become sons of God. The son of God is called a Christ, an anointed one, because he is one who has been anointed of God, and it is being anointed, or christened, of God that makes a man a son of God. That the anointing of God is to take form in the followers of Jesus and form the Christ in them we perceive by the expression of St. Paul that we have quoted: "My little children of whom I travail in spirit until Christ be formed in you." And this was the chrism, or anointing oil that was referred to by St. John in the words, "But the anointing which ye received of him abideth in you" (John ii. 27).

From these statements we begin to perceive that to

have Christ take form in us is the ultimate that Paul held in mind regarding the followers of Jesus. And as we read that Christ is a son of God, then the thought that one may become a Christ is the same as the thought that one may become a son of God. And the statement made by John that "The anointing which ye received of him abideth in you," brings us to the thought that the anointing process is the giving to one of the Spirit of God which, if he is strong enough to retain it, remaining in man makes of him a son of God, in that it builds in him that "Godlikeness" exprest concerning man at the creation. Up to this point we have these thoughts: First, that "Christ" is a title of a condition which was attained by Jesus and which may be attained by his followers, so that they also may have the right to be called "Christ." Second, to become a Christ implies the receiving from God of a substance, an anointing substance. Third, this substance can escape from the body and be lost; only the "strong" can retain it. Fourth, one who becomes anointed with this substance, and retains it in his body, becomes by this means a son of God.

It is very evident that if we would understand the material process whereby we may become anointed of God, and so become sons of God, we must know what is that anointing substance of which John said to certain strong ones, "The word of God abideth in you." John wrote, "He that is born of God doth not miss the mark, for his seed remaineth in him, and he can not miss the mark, because he is born of God. In this the children of God are manifest, and the children of the devil" (I John iii. 9). Here we have the plain declaration that the son of God does not lose his seed, that one who loses his seed is not a son of God; and the words of John, "The anointing which ye have received of him abideth in you" show that the Spirit of God that is given to man to cause the Christ

to take form in him to make him a son of God, enters into the seed, and the Spirit which is in the seed is retained if the seed, which is the vessel to hold the Spirit, is retained. The seed being the vessel that receives the Spirit of God that is given to man to cause him to grow into God's likeness, if the seed is lost then there is lost as well the Spirit-life that is in it.

As to the material and scientific method whereby the life from God enters into man, and builds or forms in him the Christ, thus causing him to become a son of God, we must turn to Solar Biology for an explanation. We will begin by making an assertion that we have not the space to prove, and so must be content with the simple statement: it is that the heavenly bodies, the sun, planets and the moon, are the brain organs of the Infinite Mind, and the motions of these heavenly bodies are the action of that Mind forming thoughts, carrying on the work of creation, creating man in his likeness. And the material part of the process of creating man in his likeness is as follows: When the moon enters the sign the earth was in at the time of birth there is formed in one a psychic germ, and that psychic germ enters the seed, which is a vessel to hold it. The life from God in this germ is of greater intensity than that already in the body and for this reason it is not usually controlled, but escapes and is lost. Only the "strong" ones retain it; as John wrote, "I write unto you young men because ye are strong, and the word of God [that is in the seed] abideth in you, and you have overcome the wicked one [in his efforts to cause you to lose the seed]." This life received when the moon enters the sign the earth was in at the time of birth containing a clearly defined impulse toward Godlikeness, is called a "Word" of God, because it is a portion of God's life and mind formed into the thought "a Godlike man," and it was because Jesus was the embodiment of these



words that John calls him "the Word." This Divine life and Mind that is in the psychic germ, being the impulse from God impelling man toward Godlikeness and eternal life, is called the "word of God," ("let the word of God abide in you richly") the "word of life," etc. And this is "the mystery that has been hid from ages and generations, Christ [formed] in you, the hope of glory."



## Egotism.

BY ANNIE AMELIA MAYO

❀❀❀❀❀❀❀ **T**❀❀❀❀❀❀❀ HERE is nothing that will make the Holy Spirit depart from one more quickly than egotism.

Nebuchadnezzar said, "Is not this great Babylon, that I have built . . . for the honor of my majesty? While the words were in the king's mouth there fell a voice from heaven saying; O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field . . . until thou know that the Most High ruleth the kingdom of men, and giveth it to whomsoever he will" (Daniel iv. 30. 31).

When we read of the turmoil in the nations to-day, each thinking that it is adjusting matters according to its own volition, we face the fact that the same God that spoke to Nebuchadnezzar is still saying, "The Most High ruleth the kingdom of men and giveth it to whomsoever he will."

Nebuchadnezzar had forgotten that God had given him

the power to build mighty Babylon. He said, "Look at me! See what a great man I am! See what a rich city I have built!" How different from the Christ spirit, "The Father that dwelleth in me, he doeth the works."

Too much egotism often unfits us for our daily tasks, for when we think that we know it all—that we are so wise we can not learn any more—by our volition we have shut the door whereby we may gain further knowledge, be it secular knowledge or spiritual wisdom.

If one goes to a teacher to learn anything, by the mere act of one's presenting oneself to the teacher one says, "You have some knowledge that I wish to have."

If a person presents himself to the teacher in the attitude of mind that he knows much himself, that the teacher has little that he can give him, tho that teacher be a fountain of wisdom, there is little that he will be able to impart to his pupil. The Scribes and Pharisees came to Christ in this all-knowing attitude, and he plainly told them that publicans and harlots would get into the kingdom before they would. Why? Because the publicans and harlots came with their hearts open to know the truth.

When our great teacher left the earth he promised to send something to take his place—the Holy Spirit.

Just what kind of a teacher the Holy Spirit is is hard to put on paper; but we have the words of the one who sent it, "I will pray the Father, and he will send you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth in you." He said that this Holy Spirit would guide us into all truth. What more could we desire than to be led into all truth? Yet he said many more things about it. He said that it would reprove us of sin, that it would be our Counselor, Guide, Comforter.

He who has begun to walk the Narrow Way needs none to tell him how often he needs a wise Counselor to direct him over the pitfalls, how often he needs a Comforter when dire trials assail him; or how often he needs a Guide to say, "This is the way, walk ye in it."

The Christ warned us not to grieve the Holy Spirit. We know that if we have an earthly friend who is sensitive, we have to be careful lest we wound him, or grieve him. The Holy Spirit is more sensitive than any earthly friend and we must be much more careful lest we grieve it.

The neophyte is not long on the path until he discovers that he can not do things that he was accustomed to do before entering the path without grieving the Holy Spirit. Now he must carefully guard his thoughts.

Now he must recognize that all his power—all the good that he is able to do others, all the good that he receives himself, yea more, all the evil that comes to him comes from one source. For we know that our Teacher will not permit any evil to come to us that is not for our correction, for our reproof.

It is marvelous to what depths egotism and self-praise will lead one. Nebuchadnezzar lost his mind, and ate grass with the cattle of the field, thru his egotism. When the neophyte begins his new life, he feels a new power within him, then is he in danger unless he recognizes where this power comes from, and exclaims, "See, What hath God wrought!" and not, "See, what I have done!"

As soon as Nebuchadnezzar lifted up his eyes unto heaven his understanding returned unto him, and he recognized his fault for he said, "Those who walk in pride, he is able to abase." And he began to praise and thank God for all his goodness.

"Thou, O YAHVEH, hast wrought all our works in us!"

## Briefs

BY S. E. MARTIN.

REST.—JESUS said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your soul. For my yoke is easy, and my burden is light." These beautiful words of our Master are an invitation to all that are tired of the old conditions—sin, sickness, sorrow, and death—the fruits of generation. He was not addressing those who are happy and contented with the family circle, and other worldly possessions. No, his words were to the weary toiler. No one living under the law of sin and death—generation—knows what real rest is. Paul's words are plain on this subject: "For we which have believed, do enter into rest" (Heb. iv. 3). The commandment in Ex. xx. 8, is to hallow this rest. "Remember the Sabbath day to keep it holy"—not man's Sabbath—one day out of seven, but God's Sabbath, which is the regenerative state—day—time—of rest from generation.

The soul of man is very fitly symbolized by the mariner, who being worn and tired from repeated voyages and having well earned his rest, is full of rejoicing when he can cast anchor in the placid waters of a well protected harbor. As Noah's dove sailed over the waters and found no rest, so the soul will find no rest so long as the physical body is tost by the waters of generation. "Come unto me, all ye that labor and are heavy laden; and I will give you rest."

REGENERATION.—“AND Jesus said unto them, Verily, I say unto you, That ye which have followed me in the regeneration, when the son of man shall sit on the throne of his glory ye shall sit upon twelve thrones, judging the twelve tribes of Israel” (Matt. xix. 28).

Conservation of the life forces bears the same relation to the regeneration that a foundation does to a house. We build a firm foundation by conserving all the life forces. Then when the winds of adversity blow; and the storms of life come, our house stands. In ancient days, this law of God was so well known that men lived to a good old age before they would take a wife and part with the seed. The commandment to them was “multiply and replenish the earth,” since the earth had to be populated. But Christ came and established a new order of life. So we who follow Christ in the regeneration crucify the mind of the flesh, and are buried with him in baptism—in the waters of regeneration—then we are resurrected, “Born again,” and walk with him in newness of life.



ADULTERY.—They who turned away from the true God to worship idols the Bible calls adulterers. Because the quality of life drawn in, inspired, by that act of worship was such that it adulterated the life they already had with a lower quality. For we can not desire a thing but the quality of that thing, or the quality we imagine it possesses, is thereby drawn to us and is absorbed by us. It was for this reason that Jesus said, “No man, having put his hand to the plough, and LOOKING BACK, is fit for the kingdom of God.” The “looking back” implies that the desires of the heart turn and hold the attention, and thereby cause the life qualities of the thing, or things, desired to enter into and become a part of the individual life

of the person. For this reason also, it was written, "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 if we love the world, we become filled with the spirit of the world. —GEMINI-TAURUS.



## Editorial

**I** T will surprise many of our subscribers to learn that we are discontinuing the publishing of BIBLE REVIEW with this number. We are sorry to do this because of the many who have written us that they are benefited by BIBLE REVIEW, but we have carefully considered the matter and believe that on the whole it will be for the best as we wish to use more of our time in other avenues of effort. We are sorry to lose the familiar touch with many of our subscribers from whom we regularly receive friendly and encouraging letters, but hope to hear from any of the friends of this work, new or old, when they feel imprest to write us.

Those who have unexpired subscriptions may take out the amount yet due them in books, or may have the money refunded, as they prefer. As our paper bound books are suitable for handing out to those who may become interested in the thought, we will allow our subscribers who wish to use their remaining paid subscriptions in this way, any of our paper bound books at 25 cents a copy; and we suggest that this might be used as an opportunity for spreading the truths. We wish to thank our subscribers for the interest they have shown, and to say that we trust they will keep active in their efforts to spread the truths they have received to others.

Time of Cusp Transits.  
Washington, D. C., U. S. A. July, 1923.

| Body | Enters | On<br>day | h. | m.       |
|------|--------|-----------|----|----------|
| ☾    | ☾      | 2         | 8  | 20 a. m. |
| "    | ♊      | 4         | 6  | 43 p. m. |
| "    | ♋      | 7         | 7  | 17 a. m. |
| "    | ♌      | 9         | 7  | 29 p. m. |
| "    | ♍      | 12        | 5  | 25 a. m. |
| "    | ♎      | 14        | 0  | 45 p. m. |
| "    | ♏      | 16        | 6  | 2 p. m.  |
| "    | ♐      | 18        | 9  | 57 p. m. |
| "    | ♑      | 21        | 1  | 0 a. m.  |
| "    | ♒      | 23        | 3  | 35 a. m. |
| "    | ♓      | 25        | 6  | 25 a. m. |
| "    | ♈      | 27        | 10 | 35 a. m. |
| "    | ☾      | 29        | 5  | 16 p. m. |
| ☼    | ♏      | 23        | 4  | 3 p. m.  |
| ♂    | ♈      | 5         | 1  | 5 p. m.  |
| ♀    | ♒      | 6         | 8  | 37 a. m. |
| "    | ♓      | 23        | 7  | 36 p. m. |
| ♂    | ♐      | 1         | 11 | 17 p. m. |
| "    | ♑      | 7         | 4  | 56 p. m. |
| "    | ♒      | 12        | 5  | 32 p. m. |
| "    | ♓      | 17        | 11 | 54 a. m. |
| "    | ♈      | 22        | 10 | 22 a. m. |
| "    | ☾      | 28        | 0  | 34 a. m. |

On July 1st.

|   |       |   |     |     |     |
|---|-------|---|-----|-----|-----|
| ♈ | is in | ♋ | 18° | 26' | 19" |
| ♉ | " "   | ♌ | 19  | 33  | 0   |
| ♊ | " "   | ♍ | 14  | 49  | 14  |

| Time of Cusp Transits                   |        |     |     |          |     |
|-----------------------------------------|--------|-----|-----|----------|-----|
| Washington, D. C., U. S. A. Aug., 1923. |        |     |     |          |     |
| Body                                    | Enters | On  |     |          |     |
|                                         |        | day | h.  | m.       |     |
| ☾                                       | ♈      | 1   | 3   | 4 a. m.  |     |
| "                                       | ♉      | 3   | 3   | 14 p. m. |     |
| "                                       | ♊      | 6   | 3   | 39 a. m. |     |
| "                                       | ♋      | 8   | 1   | 59 p. m. |     |
| "                                       | ♌      | 10  | 9   | 11 p. m. |     |
| "                                       | ♍      | 13  | 1   | 35 a. m. |     |
| "                                       | ♎      | 15  | 4   | 19 a. m. |     |
| "                                       | ♏      | 17  | 6   | 30 a. m. |     |
| "                                       | ♐      | 19  | 9   | 4 a. m.  |     |
| "                                       | ♑      | 21  | 0   | 42 p. m. |     |
| "                                       | ♒      | 23  | 5   | 55 p. m. |     |
| "                                       | ♓      | 26  | 1   | 18 a. m. |     |
| "                                       | ♈      | 28  | 11  | 7 a. m.  |     |
| "                                       | ♉      | 30  | 11  | 4 p. m.  |     |
| ☼                                       | ♍      | 23  | 11  | 44 p. m. |     |
| ♀                                       | ♎      | 12  | 11  | 34 a. m. |     |
| "                                       | ♏      | 30  | 10  | 42 a. m. |     |
| ♂                                       | ♈      | 3   | 7   | 35 p. m. |     |
| "                                       | ♉      | 12  | 7   | 7 a. m.  |     |
| "                                       | ♊      | 22  | 10  | 35 a. m. |     |
| On Aug. 1st.                            |        |     |     |          |     |
| ♂                                       | is in  | ☿   | 11° | 58'      | 53" |
| ♂                                       | " "    | ♈   | 20  | 49       | 30  |
| ♂                                       | " "    | ♉   | 20  | 49       | 15  |
| ♂                                       | " "    | ♊   | 15  | 9        | 10  |