

BIBLE REVIEW.

VOL. I.

VOL. XV OF THE ESOTERIC SERIES.

FROM
OCTOBER 1902,
TO
SEPTEMBER 1903.

THE ESOTERIC FRATERNITY,
APPLEGATE, CALIFORNIA.

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BIBLE REVIEW.

Vol. 1.

OCTOBER 1902.

No. 1.

THE OBJECT AND THOUGHT OF THIS MAGAZINE.

In calling this Magazine "Bible Review," it suggests the thought that its purpose is to take a general, orderly, view of the real object and order of the Bible. In doing so we find that there are two general subjects, beginning with the first of Genesis, and continuing throughout the Scriptures to the last chapter of Revelation.

First in order is the object of creation; and an object implies methods employed, and in a line of sequence: the second subject of equally great prominence and importance is that of life, immortal or continued life.

The object in creation can be stated in a few words, and is given in the twenty-sixth verse of the first chapter of Genesis.

The method of creation is as elaborate as the combined teachings of the Scriptures; in fact the methods and the second thought, that of life, are so interblended that they are virtually one, and without a correct understanding of the object in creation, no understanding can ever be obtained of either the method of carrying out that object or that of life; therefore, you who become students of this magazine must bear in mind that although it will be issued monthly, it will not be like the ordin.

ary serial, as a back number has lost its value, like a daily newspaper, but it will be like a book published in serial form, and for a complete understanding of the subject which will be treated on, it will be necessary for each to have every part from the beginning, and it should be read beginning with the first number. It will be a plan worked out in order and sequence like the building of a house, beginning with the foundation and building upward to the roof; and as each individual must be the builder of his own mental structure, each person must, therefore, have a correct understanding of the object together with the plans and specifications. This you cannot have from the reading of this magazine, unless you begin with the first number and follow the subject carefully through each successive issue.

As it is difficult for the mind unaccustomed to thinking on these lines to follow so vast a subject; a subject which comprehends fundamentals of this planet, if not the entire universe; it is necessary, therefore, to briefly state the ultimate at the beginning, that you may always have before the mind the direction toward which the thought tends, and the central idea in all that which will hereinafter follow.

The object then, being first, was stated by the Spirit in the verse previously referred to, namely; "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." This statement is comprehensive and clear once the mind grasps the thought, namely, to make man in his image. God's image is not composed of hands, feet, eyes, ears and all the organs of the human body, for as you will readily see, when you think this matter over, every organ implies use; that is to say, we have feet and lower limbs because we have physical bodies and are bound to a physical world,

and have need of them for locomotion. We have arms and hands because we need to handle and make use of the material substance of earth to feed and care for the body. We have a digestive system because it is absolutely necessary for us to draw our sustenance from the materials of the world. We have eyes and ears and the five senses because they all are absolutely essential to us in our relation to the material world. Remove from us that absolute necessity so that we should wholly cease to use these functions, they would be destroyed.

It is well known to the students of nature, that the organs of the body must be used in order to keep them in perfect health and strength, and it is also known that where circumstances are such that certain organs are little used, they become small and appear undeveloped. In this fact lies the key to the knowledge of the naturalist in his study of prehistoric creation.

After you have carefully thought on this subject, having laid aside all the vague, mythical imaginings, and thought upon the subject from the standpoint of solid, practical reason, then your mind will naturally conclude, that: if God is spirit and immortal and is, therefore, not dependent upon any of the instrumentalities by which man supports his existence, then He surely does not need these organs; for, if He does not walk upon the earth He does not need legs; if He does not handle material things He does not need hands, and if He does not eat to live, He does not need a digestive system; and so on with all that composes the human form.

Here again we ask you, without further elaboration, to think about this subject deeply; not merely for an hour, a day, a month or a year, but to carry it with you continually and compare it with all the knowledge that is known in the world, and test it with your highest reason, and let it become a part of your real self.

We assume that the question will then arise : in what form should we expect to find God?

After properly considering this thought in all its ramifications, we would be forced to conclude that if form exists in the first Cause, Deity, it must be only the form of mind ; but has mind a form? This brings us to the consideration of function.

Man's head is the form of thought. It contains the organs with which man thinks. The head of each and every man differs in form from every other man. There is the long, the square, the round, the high, and the low head ; each formed according to the dominance of certain mental tendencies. But here let us inquire carefully as to what form mind would have if it was independent of the organs of the physical body.

Judging from the standpoint of our five senses, we can imagine only two forms which it could assume, the round or the square, or parts thereof, as we are cognizant of only two lines, the straight and the curved. From this we have to conclude that God is in either of these two forms or in both, but if we leave the realm of the five senses and go deeper into the manifest cause which is found in the phenomena of your own physical structure, we may come to the conclusion that God is formless yet assuming all form or manifesting through all forms.

What form has the thought that is sent through the nervous system to your hand, that causes the hand to obey the mind so perfectly? How do we think? How do we use our hands? We simply think, and the energy follows the thought, and the hand, the physical instrument, moves in accordance with thought ; so it is with every movement of the physical structure, there is an interior power that goes forth with every thought that relates to action, and that thought causes the body to move, calls into play every organ, and as we have seen before, is the builder of every organ.

Is that which produced form necessarily a form itself? Let

us turn again to the study of man. We find two attributes in mind ; one, that which makes the individual conscious, is the power to think, to form thought ; the other is the potentiality by which that thought is conducted, carried forth and causes action and makes objective an ideal. This being true, it follows that it is not necessary, and in fact it would be an impediment for the cause to be confined and limited to a certain form ; and man's unlimited capacity is in his power to form thought and in the will, which is the power that sends it forth or goes forth to move the muscles by which the thought is externalized, manifested.

When we have comprehended the above thought, we will inevitably come to the conclusion that the image and likeness of God in which man was made cannot be that of form, but on the contrary must be in potentiality and consciousness, or the capacity to form thought and to cause that thought to manifest. Then, when we are told that the purpose of God was to make man in His image, we realize that it referred to mental qualities and causative powers. This is indicated by the context, for it is stated ; "Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth."

Now, do not leave the thought we are engaged in : our minds have absolute dominion over our bodies ; over every part, particle and function : remove from the body the mind and will, and it is dead, and the active energies in creation will at once begin to tear it down and scatter its parts back to their primary elements. So then we must conclude, without further elaboration, for the subject is infinite, that the image of God in man is in his capacity to form thought out of the Infinite substance of deific mind element, to imbue it with his will, to send it forth into all nature and to cause all things to which it is sent to respond in perfect obedience to the mandate, the same as each

and every organ of the physical body is obedient to and responds to every mandate of thought and will.

Next, as to the likeness of God ; the sculptor takes the marble and holds in mind the image he wishes to form, and cuts away the externals, leaving only those parts that will express the external form of the organs of the image he is forming, even to the fine lines on the face, the curves of the eyes, and in so far as he follows out and is true to every minutia that constitutes the physical expression has he carved out its image. Again the photographer may take a picture, or an artist may depict the human form upon his canvas, but although both may be correct representations of the original yet they are but the image and not the likeness. It does not contain the feelings, the mind powers, the capacity of the intellect to form thought and to send it into the body by the will and to cause expression of that thought therein. So the likeness referred to is not in the mere ability to cause expression, but it is in the qualities that we call good and evil. We say of a neighbor, he is a good man, loving, kind, generous and noble : of another, he is a bad man, weak, vicious, unreliable, etc. We say of the children of these men, they are like their fathers, or they are like their mothers, but do they look like them ? We may say no, they do not look like them, but they are like them ; that is to say, they have not the image but they have the likeness ; thus there is clearly and distinctly made in these words under consideration the difference between the image and the likeness of God.

The likeness of God is expressed in varied forms in the Scriptures, chiefly by the words, "God is love;" and again by the name that God gave as His name to Moses, which is translated in our Scriptures as Lord and God, or in the Hebrew language it is the letters Yod, Hea, Van, Hea, which means the will, or in other words, the power ; the explanation is found

in the word commonly translated as Lord, which is Elahadi, the All-Powerful; and as these are revealed to the world as the two chief attributes of God, then the likeness of God in man will be found in the fact of his possessing these two attributes of Divinity. And thus, you see, when man is brought upon the planet he is made in the image and like God, for he will have dominion, according to the declared purpose, over all the planet earth, to the same extent that highly cultured men or women have dominion over their physical organisms.

THE BIBLE—WHAT IS IT?

In answering the question, what is the Bible? we necessarily run against many prejudices and misconceptions on the part of the people, because of the ignorance that has existed for centuries on the subject of inspiration.

Inspiration may be partial, that is, partly knowledge given by the Spirit and partly knowledge gained by experience. Again, there is a law governing inspiration, the same as governs mind in all phases of our existence, and that law causes the individual to inspire and formulate thought in accordance with previous beliefs. It is because of this that the Christian world has recognized the fact that it is necessary, in order to come in harmony with the Spirit of God, for the mind to be a blank, and that all preconceived ideas must be laid aside. This, however, has played but a small part in the inspiration of the Scriptures. Another law, however, is active, and that is in the order of creation: the Spirit of the Highest governs the race more perfectly than is known; all men think, speak, and act wiser than they know, for God never has left the world to itself, but has always wielded a controlling influence over it; and in the formation of the Scriptures there is unquestionable evidence from its beginning to its end, that there was a special

purpose and destiny governing all its expression of thought, so that even the history is, to a very great extent, also an inspiration and a revelation, as it points directly to the accomplishment of the object in the mind of the Creator in the creation of the world and man upon it.

When we say, a portion of the Bible is history, it must be understood that it is a history given under the guiding and controlling power of the Spirit of Him who has formed and controls all things; hence it is more than ordinary history; and so it is with all parts of the Scriptures. But in order that we may have a correct understanding of them, it is necessary to bear in mind that we must accept all parts of the Bible as being just what they are claimed to be, nothing more and nothing less.

One of the great errors of the present day is the extremes of human thought concerning the Scriptures. There is one class who emphatically declare that every word in the Bible is the word of God; meaning, that as God is infallible and all-knowing, He has directly caused every expression in the Scriptures, and therefore the Bible is absolute and infallible. In other words, they hold God directly responsible for every word within the covers of the Bible. This is a radical error. Another most radical error, which is probably doing more harm than the former, and which characterizes the thought of the scholars in the churches, is, that the Old Testament Scriptures relate entirely to the Israelites, and that they are now obsolete and of no practical value to us, beyond what morals we may be able to draw from them. The facts really are, that the whole Scriptures from Genesis to Revelation, are essential to the understanding of the purpose of God and His method of carrying out that purpose; and the prophecies are almost exclusively relative to the ultimatum of that purpose, and where they are fulfilled, as Jesus admitted they were in certain parts; they

were not fully filled, for the complete fulfillment has never been accomplished; and when the mind of the student can fully grasp the purpose of God as set forth in the pamphlet that is a natural precedent to this magazine, entitled, "The Purpose in the Creation of the World," then will the truths and vitality of the Scriptures be seen in an entirely new light.

The book of Genesis is not only a history, but a symbolical history. The books of Exodus to Esther, inclusive, are histories. Psalms, of course, is a book of songs written by various authors and ascribed to David, and a few of them were probably written by him. Proverbs is what the name implies. Ecclesiastes and the Song of Solomon are both allegories. Isaiah and Jeremiah are prophecies concerning a people which then lived, and pointed to a few events which took place in their history; but the main body of the prophecies pointed ahead to the time of their redemption. Lamentations is intended to picture the result of evil doing. The balance of the prophets, with the exception of Jonah, which is undoubtedly an allegory, all point to the time of Israel's redemption, and really have but little bearing on the nation which existed at the time of the prophets.

The first four books of the New Testament; Matthew, Mark, Luke, and John, are records made from the memory of those who lived contemporary with the Christ, and were indeed his disciples. The balance of the New Testament, with the exception of Revelation, are the writings of the early preachers of the Gospel of Christ. The book of Revelation is what it claims to be: "The Revelation of Jesus Christ, which God gave unto him (Jesus) to show unto his servants things which must shortly come to pass; and he sent and signified it (set forth in symbols) by his angel unto his servant John." It must, therefore, necessarily be the book of most vital importance of all the books of the New Testament, but its importance is

wholly for the time of the closing period of the Christian dispensation, or the period of the harvest of the world.

What is the Bible designed to set forth? in other words, what is the dominant thought and object of the Scriptures?

First and chief in importance is the purpose or object of the creation of the world and peopling it with intelligences.

This comprehends within itself everything directly and indirectly in the Scriptures, from the first chapter of Genesis to the last chapter of Revelation. Second, is the method of carrying out that object.

A BIRD'S-EYE VIEW

OF THE

ABOVE NAMED OBJECT AND METHOD.

In the first chapter of Genesis, and in the Apostles' writings, we read that the world was created by the word of God; a spoken word; a word imbued with the inherent power to cause to be, to bring forth, to do and accomplish.

The thing to be accomplished was first brought to light in the account of Adam and Eve in the garden of Eden, and the account of their sinning and being driven out from the presence of the Lord, and from access to the tree of life.

This thought is interwoven like a golden thread throughout the entire Scriptures, and brought to light in all its glory and power in Revelation; chapters, seven, fourteen, twenty-one and twenty-two; and as if to bring out the benediction and completion of the circle which man has travelled during the six-thousand years, more or less, the last chapter of Revelation, and almost the last verse, says; "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Thus, you see, the Bible begins with the production of the world; the placing of man in the garden of Eden; his disobedience; his

being driven out from the garden, and from access to the tree of life, the consequence of which was continued death, and ends with his return to Eden, his right to the tree of life, which implies the end of death because of sin, and which is called, throughout Christ's and the Apostles' teachings, the redemption. This suggests an idea of the object.

The method for accomplishing this object, was, first, the evolutionary development of the conscious intelligence of the race, for all real, conscious, intelligence is spiritual; all other or merely materialistic intelligence, arising in the brain independent of spirit, is only like the the working of a machine under the influence of a power, causing it to express itself in harmony with the minutia of its formation. Thus man and the animals are under the control of what is called instinct in animals, and intuition in man, which is only the intelligence produced in them by the active agency or power of the mundane, or the creative word spoken, referred to in the first chapter of Genesis. The difference between instinct and intuition, is, that, instinct works without the conscious intelligence of the actor, while intuition is instinct working through the brain, and is called intelligence.

The method, then, by which God has been creating His sons is now recognized in the scientific world as evolution, which includes the law of heredity, which is well understood by agriculturists in the selection of their seed, and by stock-raisers in raising stock; it was also recognized by Jacob, as is shown in the account of his service to Laban, when he peeled rods and placed them in the watering troughs of the cattle. It was recognized by the Prophet when he, by the word of God, used the simile of taking the top-most branch, as stated in Ezekiel xvii, 22: "Thus saith the Lord God; I will also take of the highest branch of the high cedar and will set it; I will crop off from the top of his young twigs a tender one, and will

plant it upon a high mountain and eminent." See also Isaiah v, 2; Jeremiah ii, 21, and Ezekiel xvii, 4, in which you will observe the words, choicest, highest, and top.

The method employed has been to ever keep before the mind of His people, the manifestation of His great power and goodness, so as to continually keep in the producing inhabitants an active love and veneration for God, that spirituality might grow and increase in their children.

The chief law of evolution is expressed in struggle, fear of pain, desire for pleasure, pride of person and love of excellence; all these have been most potent factors in developing capacity to know and to understand, or in the language of the Scriptures, to develop the image of God.

When we come to the New Testament, we are told that the Lord, Jesus the Christ, was the word of God, the expression and living embodiment of the word of God in Genesis i, 26: "Let us make man in our image, after our likeness: and let them have dominion." He was the first mature expression of that creative word, and was, therefore, the pattern man, and the prophecy of the race of men that are to possess the earth; and he said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Again, "Except a man be born again (or begotten from above), he cannot see the kingdom of God." Thus he expressed the fact that he, being the first ripe seed of the word of God, above mentioned, must be planted again in the earth, or in the heart of the human family, and he must grow there, generation after generation, until the seed brings forth a harvest of one-hundred and forty-four-thousand souls, like the parent seed.

Every reader of this Journal should read the pamphlet, previously referred to, which we have published, entitled, "The Purpose In the Creation of the World," wherein we have elaborated this subject which is so imperatively essential to a correct understanding of the Scriptures, and also of this Journal.

THE SECRET OF THE CHRIST LIFE.

There are two conditions which are necessary to be established within the individual before he can form the intimate relationship expressed by our Lord, the Christ, as oneness with the Father.

First, is a knowledge of the true nature of God, for we cannot intelligently worship that of which the soul does not feel itself to be an actual part: this is the negative expression of the law.

Second, a great soul-craving to partake of that nature, in order to express it: which is the positive expression of the law.

Our dear old pastor used to say, "God is all-present and all-knowing." And while we would not hesitate to admit it, yet, with all His nearness, He seemed so far off; and we believe that even now this is the great seeming gulf between God and His people.

Dear reader, if you could feel the power of God's love within you, His peace and power so great and far reaching that it seemed to put you in touch with every person, every living thing in the world: that gave you such a dominion over and oneness with all things, that you possessed all, loved all, enjoyed all, to the degree that, possessing all, you wished for nothing, the essence of all things being within you, would you be willing to establish the requisite for such a state? Then, do not defer that which the race has grown to believe can come only after death, but prepare now for the blessed life, which has its inception for whomsoever *will*. For, truly, "God is not the God of the dead, but of the living."

When Jesus came, he made a statement which showed the world to be divided into two general classes: he said, "I came not to call the righteous, but sinners to repentance." He evidently did not mean that there were those already righteous enough: he meant the self-righteous, satisfied ones, of whom he said, "woe unto you Scribes and Pharisees, hypocrites," etc. He came to those who, however blessed they might be with health of body and brightness of mind, knew they were insufficient and wanting, for he knew this to be the great requisite for entrance into the Kingdom of Heaven. The fact that they were sinful was not the question, just so the repentance was earnest and complete. He expressed the importance of this when he said, "the publicans and the harlots go into the kingdom of God before you," therefore, said he, "Learn of me, for I am meek and lowly in heart." The proud, the business intriguers, and all who live by them, the purely intellectual, and all who dwell in the spirit of mental dominancy, competition and combat — these worship brain power.

It is readily perceived by us all, that this very class are the ones from which, seemingly, all enterprise, enlightenment and world growth springs. It is, therefore, only natural that such a people should be independent and leading, and be "looked-up-to" by the masses of less fortunate (?) ones. But each of such, in turn, must come out of that mental exclusiveness, and tread the wine-press alone, in poorness (emptiness) of spirit; which does not mean a loss of mental power, but the reverse, the realization of what has hitherto been the mystery of the Master's promise, "He that loseth his life for my sake, shall find it." On a circular race-track, two bicyclists might be riding so close together, that a spectator just entering, would not know which was the foremost, in point of progress made, while, in truth, the one a little behind might be an entire circle in advance. So in human progress, those whom you may behold in the ap-

parent ascendancy, may have to come down and around, and in the great cycle stretch gather the required experience.

Many are now taking what appears to be a great step in advance. Out of some of these will doubtless come the class of magic-workers, of whom the Christ in Revelation speaks, "inso-much that if it were possible they shall deceive the very elect."

Let us first reverently renounce the palm as the Master did, when led in temptation up this high mountain, for unless Yah-veh build the house all is vain.

In every department of life — Senate, Forum; in all branches of business, down to the little affairs of home life: all excellence therein, on the part of each, is a matter purely of thought. He that accomplishes most, does best, is he that thinks best, plans well. She that attains success, whether in music, art education, or in obtaining in any manner the greatest degree of responsive appreciation, is the one who is careful, painstaking and considerate. All such achievement is measured by a quality of thought, and the greater the degree of expression of this thought in any direction, the greater is that one's eminence in the eyes of one or all. And so, a great premium has been set by the world upon mental supremacy, to the extent that, notwithstanding the most reasonable and religiously disposed of such people will magnanimously (?) admit that God does all, yet not knowing in what way, they actually do not believe it, except in a vague, thoughtless sort of way; in fact they are led to practice just the contrary. And herein is the great error of humanity, the righting of which is the first important step toward God, and the only way in which the race can ever hope to know and embody the real, interior truth in the great commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." These words contain worlds of meaning, and no wonder humanity has deferred the task (?)

for a time beyond the grave, for, *task* it is for all who hold to the great world error, viz. *that the individual brain is an evolver of thought*, for as long as this belief is held, the individual will always rely, as he regards it, upon himself, which only means that he fails to know from whence comes his thought and life; and, therefore, although he may admit God's omnipotence, he will not know how he lives from God; hence, his life is soon cut off by his own error and consequent limitation. On the other hand, for you who can receive the truth, the "Great Commandment" becomes a normal, perpetual state which gives you the Kingdom of Heaven.

Let us consider how God builds the house and not we ourselves. "God is Spirit; and they that worship Him must worship Him in spirit and in truth."

All things were and are created from a substance. As we know it, it is thought. This substance permeates all things, and emanates from the throne of God. It was sent forth, as related in the Gospel of St. John; "In the beginning was the Word, and the Word was with God, and the Word was God."

This creative word went forth as a thought form, and has become manifest in all nature; but the most important side of the great truth, the vital immortal side, as far as each individual is concerned, is not recognized, viz., that, that thought manifested not only through all nature, but continually manifests in varied forms and quality through each and every person. Herein lies the one salient distinctive difference, so seemingly small, and yet properly regarded, opens the individual soul to the knowledge and power and love of the All-Pervasive, Eternal Principle of Life — God. Improperly regarded, it constitutes the great gulf which separates the all-sufficient, perpetual life of God, from the self-sufficient, poor, little handful of stagnant existence upon which the purely intellectual are trying to build an immortal existence.

Let us briefly consider the difference, leaving it to each to work upon and elaborate in all its wondrous truth; for wonderful, truly, are the revelations which will illuminate the mind held in loving appeal by a pure, earnest, searching heart.

The human brain is commonly regarded as a generator of thought; therefore, whatever one accomplishes, he considers to be a matter of inherent merit or demerit, as the case may be: an evidence of more or less thinking and executive ability, born within. When he accomplishes something that gains recognition from his fellows, they exclaim, "Ecce homo!", while the principle active through him, solely by which he lives and moves and thinks, is rarely, if ever, acknowledged, much less understood. Thus it is that we have been a race of man-worshippers, instead of God-worshippers. Let us view life, with all its varied manifestation, in its true light, that we may perceive its universal relatedness, and its sacred origin and principle.

It is conceded that the air we breathe is absolutely essential, and that it must be inhaled, but few have considered that, *thought also is inhaled*; but, *inspired*, conveys the idea better, for we always associate some special gift, such as that by which the prophets wrote, with such a word. But just as truly as they were inspired, are we all inspired. We are just as truly dependent upon thought substance for existence, as for the air we breathe; and it is as equally external to us as the air. We are as empty of thought and the power to evolve it, as we are empty of air. Every act, every expressed thought is inbreathed, inspired; not necessarily through the physical breath, as we know it, yet, are we just as truly dependent upon the inspiration of thought, as we are upon the respiration of air. Therefore, we know that every virtue, every vice and passion, each and every peculiarity that makes up the character of all men, comes from the one immeasurable substance and

source. And, as chemists will some day learn that there is only one element, so also will the great mystery of being, burst in pristine splendor upon the consciousness of each, as he and she comes to understand why it is that, "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Be humble before God, if you know the source of your thought and being, and reach out in suppliant appeal for His love and strength. Within you is nothing. Without, is the immensity of universal, immortal love and life. Remember, every word, every passing whim, every fit of melancholy, every moment of real joy — these things are not you; they are the result of substance, i. e. thought, which comes to you from without — by your own bidding. Your normal state is not measured nor maintained, as is commonly supposed, by some fixed function of thought-generation within you. The thought ramifies into the minutest details of life, and its pursuance will open to the understanding of each earnest one the wisdom embodied in the writings of the Prophets and the Christ, and the mysteries of life and death. You will perceive that, although your life is in your own hands, so to speak, yet it is not of your making, *but of your receiving*. All that you can be already is, and all that is necessary is to establish the conditions for it to flow in. The first requisite is poorness in spirit, true humility. This does not mean self-abasement to men, but it does mean a perfect dependence and reliance upon the Spirit of God, a condition of habitual receptivity, which is the normal state of the spiritual man.

Life is as transient as the grass, until we intelligently, lovingly and reverently seek oneness with the fountain of that life, then it becomes pure and perpetual. Here, then, is the ultimate of thought control; not as is fancied, to disentangle and command in orderly sequence a maze of otherwise hap-

hazard and conflicting thought, evolved, as it is supposed, in the human brain, but just to tap the fountain in the true, reverent, devotional Spirit of Sonship, knowing that in the proportion that you want, and the holiness of that want, will be the measure of that thought, and its exclusiveness. We cannot think of anything, except by the fact that we give it entrance. Seek the good; this is thought control. In the measure and in the direction that we seek, do we exclude all else but the thing sought.

The law of life is the perfect adjustment of the negative and the positive. We should be positive only to give and and love. If the positive of the law is applied in any other way, it is destructive and demoralizing, and this also affects the operation of the negative side of the law, for they are interactive and interdependent. The negative cannot operate unless the positive operates, and in like proportion, and vice versa. When one gathers to himself, he does so by virtue of the negative. If he does not in turn give out in like degree, he is full,—but of what? It becomes self-righteousness and uncleanness, and he loses, as well, all knowledge of the source from which the little he has did come, and all capacity for more. Therefore, he will continue to die, for the negative which would place him in oneness with the source of his being cannot operate without a like activity of the positive, and thus is severed from Him. Pure, perpetual life is continuous motion, and comes of a happy adjustment of these two poles of the law. The office of the negative is perpetuation through receptivity. They are most negative who are in touch with the source of being, which is impossible without humility of spirit. They are most humble and empty who give; therefore, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

THE PLACE OF HIS THRONE.

REVELATION.

CHAPTER IV.

6. And before the throne there was a sea of glass like unto crystal ; and in the midst of the throne, and around about the throne were four beasts full of eyes before and behind.

7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8. And the four beasts had each of them six wings about him ; and they were full of eyes within : and they rest not day and night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9. And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth forever and ever,

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory and honor and power : for thou hast created all things, and for thy pleasure they are and were created.

In this marvelous vision, which God gave unto His son Jesus to show unto his servant John, things which must shortly come to pass, and which he sent and signified, set forth in symbols, John saw the throne of God, and he said, "Before the throne there was a sea of glass like unto crystal ;" implying that there was an impenetrable substance before the throne that nothing could penetrate but light.

Light always means knowledge, understanding or the spirit of wisdom. The Light of the mind is in its knowing. The difference between day and night with us is, in the night there is no light, and we cannot see what is around us ; in the day-time it is light, and we behold and know the things around us by the sense of sight, by their images which express the inherent qualities.

The angel in giving this revelation to John, said, that around about the throne were four beasts, according to our version, but this is an erroneous translation; in the emphatic rendering it is, four living ones. Now remember, the words are, "and around about the throne were four living ones;" that is to say, the words imply that the four beasts were in the square of the circle. This calls to our mind the words of the Spirit to the prophet Ezekiel in the seventh verse of the forty-third chapter, where he 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."

This wonderful picture must inevitably remain a mystery to the human mind, until God by His revelation, opens up to our minds little by little as we are able to receive it, the great purpose, plan, method and imagery of His creative work. This has been done with your fellow servant, who many years since consecrated his life without reserve to God, and in that consecration it has pleased the Lord to reveal many of His wondrous things, which we feel we are now prepared to give you who are prepared to receive.

You who have the desire above all others to know the truth that the truth may make you free from the law of sin and death, will not fear to read, think and investigate, but those of you who have no confidence in God, yet think you are the children of God, but are not because you lack faith in Him, will not read, and perhaps it is as well that you do not.

Now that you may understand this wonderful picture, its import and bearing upon your life and upon the immediate future, it is necessary that we turn back to the thoughts expressed in the first part of this Journal. Remember that the stated purpose of God was to create man in His likeness and to give them dominion over all things in the world, or in the language of the apostle: "The Spirit itself beareth witness with

our spirit that we are the children of God ; and if children, then heirs, heirs of God, and joint heirs with Christ." Christ being the first ripe fruit of the creative word that was sent into space to create a world and bring forth a race of people that should be in His image and likeness ; it was in his province to come and reveal to those that had "ears to hear" the things that are to take place in their redemption in the hereafter.

Please take into consideration that all the centuries that have passed have been a space of time in which creation has been going on in the world, and about the time it has taken for God, through the laws of nature, to develop man, who is able to become like Him and able to receive the dominion.

Now we might in this connection turn our attention to the multitude of prophecies spoken by holy men of old, who spake as they were moved by the Holy Ghost, not knowing what or what times it was of which they spoke, but we have not the time nor space to cover the immensity of the subject concerning the prophecies of the ultimate or fulfilment of God's covenant with His people Israel ; we will only state that God's covenant with His people, Israel, is declared to be sure and un-failing, and so it is : and second, that His Israel, the literal sons of Abraham, Isaac and Jacob, are not inevitably lost, but that the Spirit of God followed them from their own land as they were dispersed among nations and gently led and brought them into the north of Europe where they first appeared as bare-legged Teutons and Celts ; from thence they peopled England, one-half of Ireland and Germany ; from whose peoples came a great majority of the population of the United States, and scattered among all these in after years was the tribe of Judah and Levi and half the tribe of Manasseh so that these words in the English language are spoken in a special way to the sons of Israel.

When the prophet said : "Go and proclaim these words to

ward the north, and say, return thou back-sliding Israel," and when Jesus said, "And other sheep I have, which are not of this fold (the Jews): them also I must bring," they referred to the fact that God's purpose was never thwarted, but that His Holy Spirit has ever been with His chosen people, and is still with them, and they still stand before the world as the greatest and mightiest nation of the earth.

All the prophecies, including the last and greatest of all, Revelation, point to the time of restoration, or rather the bringing in of God's kingdom.

All through the Scriptures there is kept before our mental vision the temple of Jerusalem. Now, in the temple of Jerusalem there was a hollow square of building outside a hollow square of buildings, and inside these two inclosures was the temple proper, or the house of God, as it was called. In this inner temple, as one approached from the east was first the Holy Place, where were the twelve golden candlesticks and the twelve tables of show bread; beyond this was the second veil, within which was the holiest of all, a cubical room in the center of which stood the Ark of the Covenant resting upon a golden chariot before which was the image of an ass in gold. Upon the cover of the Ark were two images made of beaten gold, which were called the cherubim or keepers, underneath whose feet was the holy covenant that God made with Israel. On either side of this chariot were two images of cherubim whose wings met over the Ark and over the cherubim that were upon the cover of the Ark. In the midst of these cherubim dwells the Shechinah, the visible presence of God. This gave rise to the exultant expression, "Thou that dwellest between the cherubim, shine forth."

This temple that was built of stone and wood in Jerusalem, covered with gold and brass and decorated with precious stones, into which the children of Israel were commanded to enter and

offer sacrifices and to worship their God, was only a symbol of conditions into which God's Israel will enter when His kingdom has come and has been formulated in the order designed by the great Master-BUILDER, the Creator of all. Of this the apostle Peter said, "Ye also as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." Paul, in I Corinthians, xii, 12, says, "For as the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ." From Genesis to Revelation there is one constant symbolism of the temple of God, using the figure of the one built in Jerusalem, and also of the body of Christ, which is another symbol made up of many members builded together for the pattern of the heavens.

This brings us to where we must consider the pattern of the heavens.

When Jacob's twelve sons were born they were named after the qualities inherent in the twelve signs of the zodiac.

In the early part of our consecration to the Father, the Spirit revealed to us a system that we have since put in print and called Solar Biology, which brings to light the order of the heavens, and the expression of that order in the life and character of the human family. This system was evidently known to the most ancient people and even to Jacob, as there are evidences of the knowledge in the Cabala, and without some knowledge of this system or order of the heavens, the symbolism of the Apocrypha can never be understood, but with it you have a lamp to light your pathway through the mist (mystery) of revelation.

The signs of the zodiac are twelve in number, and their dominant characteristics are expressed in the names of the twelve sons of Jacob or twelve tribes of Israel.

Without elaborating here, as space does not permit and the

mind would tire, we will simply say, that in the vision previously quoted, John saw the four living ones or sons of light, immortal ones, and in the midst of them the throne of God, the same as was imaged forth in the Holy of Holies in the temple of God. A similar vision was given to Isaiah and related in the sixth chapter of his book, and also to Ezekiel in the first and tenth chapters.

When the kingdom of heaven comes on earth, and as we have said, the time will arrive when the people have arrived that are able to understand these great truths and to live in harmony with the Divine purpose: it will come in the living stones, in men and women in the earthly body, here on earth; for, as the angel said to John, "They shall be priests and kings unto God, and shall reign on the earth," not in heaven or in some other world, but they are to reign on the earth.

The first manifestation of this kingdom of God was given in the first chapter of Revelation, where the glorified image of man appeared "whose voice was as the sound of many waters," as the "voice of a great multitude," as "the voice of God when He speaketh."

Now, if these things are to come to pass in the material lives and bodies of the sons of God, and they are to become living stones builded together in God's temple, then there must be law and order in their manifestation. Again, if they are living men and women out of which the temple of God is to be constructed on earth, then these four immortal ones, or sons of life are to be designated, to be known, and to be the first manifested.

In their manifestation in the above quotation, the first of these was like unto a lion, or, in other words was symbolized by the lion, meaning the sign Leo. Leo is the interior of the maternal trinity. The second of these, he says, was like a calf, the bullock, the symbol of Taurus. The third living

one had the face or phase, the characteristic of a man, the sign Aquarius; and the fourth living one was like a flying eagle, or the symbol of the sign Scorpio. These are the four interiors, or so to speak, the four hearts of the four branches or distinct qualities of the human family. Certain physiologists have named them as the mental, motor, vital and lymphatic temperaments, because the scientific student discovers that which is, but the spirit of revelation reveals what it is and why it is. In these symbols revelation and science meet, but science, ignorant of revelation, had to form names of its own, but revelation maintains its order and symbols, which are the symbols of creation.

We may then expect that in the first manifestation of the kingdom of God among men, there will be brought to perfection a man and woman who will be man-woman and woman-man; two in one, as Jesus said, in the beginning God made them male and female, and said these two are no more twain, but one flesh as well as mind and spirit.

In the gospel according to the Egyptian we are told that when Salome asked Jesus when his kingdom would come, he answered her and said, when two should be one, and that which is without as that which is within; the male with the female, neither male nor female; thus revealing to us that the time when his kingdom would come was marked by the fact of its coming, or, in other words, by the fact that the first two become one in God, therefore, no longer two but one, thus fulfilling the words of the prophet when he said, "Thy maker is thy husband." This lays the foundation "for the marriage of the lamb, (when) his wife has made herself ready."

The first manifestation of the two becoming one, we are told is Leo; the second Taurus; the third Aquarius, and the fourth, Scorpio. When these four have come together, then will be fulfilled the word of God by the prophet Isaiah, sixty-sixth

chapter, seventh and eighth verses, especially where he said : "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." The Spirit here sets forth the fact that when this foundation is laid, by the manifestation of the four living ones and the throne of God in the midst, then there will be a gathering together of His elect from the four quarters of the earth, so suddenly, so spontaneously, that it will give reason for men to say as did the Spirit, "Who hath heard such a thing? who hath seen such things?" A whole nation born in a day! A marvel, the like of which has never before occurred.

Now, of what use is all this? Of vast importance, my dear children, for we tell you the time is upon us and will not delay, and what have you to do? All that remains for you to do is to consecrate your lives unto God without reserve, and remember the words: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." First in matter of time? No, not that alone, but make it the one, central, object of your life, all others subordinate thereto, to seek the kingdom of God and His righteousness. "Be ye perfect even as your Father which is in heaven is perfect." Sacrifice if needs be, everything that you may be perfect, even as He is perfect, then will you receive a consciousness of your guidance of God, and the Holy Spirit will be sent to you to lead and guide you in all that you do.

All you who thus consecrate your lives to God and are absolutely obedient to the known guidance of His Spirit, will in the near future, hear the call of the Lord, voiced by the prophet, when he said, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." When you

are thus under the guiding influence of the Spirit of the Highest and the consciousness abides in the soul that you are indeed the Lord's then fear nothing, only obey, and when the voice calls, you will be ready to respond as did the prophet, when he said, "Here am I; send me." Then will you become part of the first ripe fruit of the earth; partakers of the first manifestation of God's kingdom in earth.

Peace be with you.

CORRESPONDENCE.

Macedon, N. Y., Aug. 11, 1902.

The Esoteric Fraternity,

Dear Friends: — Your two letters of August 6th received this morning, and I hasten to write my feeling of interest in the new phase of the Esoteric work which I have watched for with great expectations.

My work in the Christian ministry has been and is largely that of drawing the several churches of the village wherein I am located, into a harmonious and united relation with each other, and if possible to break down the bigotry and narrowness of denominationalism; leading them to see and know the Christ that lives for the unfolding of every longing soul.

Thus far in my work, in the directions above named, I have found my efforts crowned with victory, far greater than I had hoped for.

In two villages where I have been, including the one in which I am now located, churches that had nothing to do with each other are now working together, and remark with surprise, "How much more powerful is the spiritual life of our people since this feeling of union has been established."

This, dear western friends, is largely due to the work of the

Esoteric teaching which I received from your magazine, from Bro. Butler's kind letters of advice and encouragement, and from a general study and thought of the deeper spiritual meaning of life.

Other training for my work I did not have, aside from a good education in the common branches of study.

You wrote me August 6th; it was as I was entering my thirtieth year. August 6th 1872, at eleven in the morning, I first saw the light in this sphere of my existence.

I shall be glad of the "Everlasting Covenant": I read it a long time ago in "The Esoteric." It is indeed a work to bring before the people at this time. I can see in my work a mighty sweep toward a more perfect spiritual life; a longing for a positive knowledge of things eternal.

I shall look with the greatest of interest for "Bible Review."

Permit me to thank you for the "Practical Methods," as it has come to me in its new dress. It is a beauty, and I shall prize it, not only because it is a gift from you, but because of what its contents has done for me and enabled me to do for others.

Yes, there is a feeling of fellowship between us. I often have a heavy feeling of lonely sadness for which I can ill account, but I know there are many who are working in the great field of spiritualities, and somehow as I get away by myself I feel that I am not alone, for the Father is near; so when I go into my pulpit on Sunday or am called to speak in the house of death, a mighty strength and a positive assurance of truth and an unseen power to proclaim that truth comes to me, and I go away from that service feeling stronger, seeing, hearing and feeling more of God in all and through all of the things of life.

I can see and somehow feel even in the sad and tragic scenes about me, the hand of God leading His children nearer the

door that they must open, when, lo, the light of truth shall shine in upon them, then shall they see clearly "and know even as they also are known,"

Yours fraternally,

(Rev.) Harry Wright.

Long Island, September 4, 1902.

Our dearest Friend:— * * * When I got your letter with the announcement of changing the name and contents of the magazine, in some way I had the most lovely feeling come over me, as if the greatest luck had struck me; I felt such a joyful contentment, such perfect happiness, and I took that to be the life and future of the new magazine, and I beg you to accept these ten dollars for its birthday. I have no doubt but that it will have the greatest success.

Before I end this letter, dear friend, do not let me forget to give you our thanks and our blessings for all you have done for us, for all the good thoughts you have sent us. Many a time I have felt them. All we are now and all we have reached is through you, and what can we do for you in return? Nothing but love you and ask the Father to reward you and bless you. For that we pray very often.

Good bye. God's Blessing for you and yours and your work.

E. R.

Aug. 24, 1902.

H. E. Butler,

My very kind Friend and Brother:— Your note was promptly received, and I thank you for all your kindness, but after much consideration I have decided not to trouble you about the matter I mentioned, as I have again been reading the "Woman's Circular," written by yourself, and it answered my

questions very satisfactorily indeed. But as I have your kind permission to trouble you somewhat with my correspondence, I would like to ask you one or two questions about other things.

First, can you explain to me the part of the "Lord's Prayer," where it says, "Lead us not into temptation." I have been puzzled by that sentence ever since childhood, and have always wanted to say instead, let us not yield to temptation, as it does not seem as if a loving Father would lead His children into temptation. I have never seen anyone who could or, at least, did explain that sentence in a satisfactory manner. Believe me, I speak with all reverence for the sacred words.

I am a sincere and earnest Bible student, and wish to be an equally sincere and thorough Esoteric student.

Will you tell me if it is against their rules to attend theatres? And lastly, would it be folly for me to take up the study of "Solar Biology" at my age, — fifty five — it is such a delightful and absorbing theme for me.

Yours with sincere sisterly affection,

S. L.

Ans. — In answer to your question concerning the words of the "Lord's prayer," "Lead us not into temptation," the human mind has a narrow conception of the methods by which God leads the individual. God, by His Spirit, illuminates the intelligence of the soul or inner consciousness and allows it perfect freedom to act from itself.

When the mind or consciousness is thus illuminated by the Spirit of God, it stimulates to action all the qualities within the individual, and the evils that are resident there are also brought into activity as well as the higher spiritual. Thus illumination leads forward toward higher ultimates, greater knowledge of God, His purpose and laws, and our duties and necessary method of life; but at the same time it stimulates other qualities, in the individual, which lead into temptation.

Now, when we pray, "Lead us not into temptation," it is to say, give us power to resist all evil. It also centralizes our minds in watchfulness against temptation, because, as the Apostle so well said,

"Let him that thinketh he standeth take heed lest he fall;" for if there is any time in our experience that we feel that we are standing firm, it is when we feel the leading of the Spirit, then we feel strong and capable of accomplishing according to the purpose of God, and the Apostle admonishes us to beware of temptation, by the words, "let him take heed lest he fall." This is necessarily true, because when we are illuminated by the Spirit and feel its leading, then we are stronger than at other times and are better able to meet and conquer temptations of evil.

In regard to attending theatres: for my part I do not consider attending theatres any more evil than attending social gatherings of any kind, where the mind is distracted away from the concentrated spiritual thought. I know this, however, that the spirit of the theatre is the spirit of the inverse order of life, or the spirit of generation; even the music is carefully studied to make it appeal to the senses and sensual qualities of the human organism; for, as that quality governs the masses, such music attracts and pleases them, but to us who are striving to overcome the senses and generation in all its phases, it becomes disagreeable and unprofitable.

We do not speak against the theatre particularly, any more than we do against all thought and association that leads our minds away from the great, central object of our lives. When the Lord's Christ said, "Be ye perfect, even as your Father who is in heaven is perfect," he expressed something that requires all our thought and effort in order to carry it out or accomplish such a grand result.

In regard to your question as to whether it would be folly at your age to take up the study of "Solar Biology", we would emphatically say, no; all persons are inclined to study human nature; it is an instinctive as well as a strong mental inclination, and a study that all should pursue, in order to qualify them in all branches of life's service.

Solar Biology is put up in a form so simple that any one can master it in a few days of careful study, at least sufficiently to make it of vast importance to them; but I would say to you as I have to others: read the book and learn the qualities of the twelve divisions of the zodiac and then study the people you know who come under these divisions, by the light thus received. Then study the polarities and positions of the planets as expressed in those people with whom you

come in contact, and you will find that "Solar Biology" will open to you, without much trouble or study, a new world of human existence that will prove very important to you. [Ed.]

St. Louis, Mo., Aug. 14, 1902.

Dear Mr. Butler:—Your letter and enclosure came safely to me.

Now, when I sit down to endeavor to express my gratitude to you, I feel dumb. I think you will never know what you have done for me, for, as yet, I know it myself only dimly, yet, I am fully conscious that light has come to me.

One sentence you wrote repeats itself constantly to me:—"You know less of real, Divine Love than anything else." Oh, this is so true! I know it to be true. Some things you said are not comprehensible to me now as I feel they will be to me in time, for it is to Time, that so-kind friend, I look for help and teaching now. You have placed a lamp within my hand, a lamp I was sadly without before, and with its light I mean to try to thread patiently the inner recesses of my nature that I may bring all into harmony with God's purpose for me.

Mr. Butler, please accept the expression of my heart's deep gratitude. I knew that your spiritual wisdom would speak truth to me, and therefore your words have come with extreme force of conviction to me. If you never helped another human being, yet, what you have done for me would, I think, be priceless in God's sight.

I am, very gratefully yours,

I. C. E.

Gas City, Ind., Sept. 3, 1902.

The Esoteric Fraternity,

Dear Sirs:—Please find \$1. 50 enclosed for "Bible Review."

I feel much impressed with the change of the title of your magazine.

I am living the regenerate life, but so far I have not been able to control my sleeping periods fully; but I feel this is a work of time. I am doing the best I can so far. My physical health is good, and I have been a physical wreck, but thanks to your Journal and other works, I am able to understand in part what the law is, and to some extent to abide by it.

If there is any way you can help me, I desire to know, and shall be glad of any hint or information that may lead to fully overcoming the faults of the past.

I thank the Father of all good, for ever coming in touch with the Esoteric teachings, and as nearly as I may judge it is the only teaching that shows us what the true teaching of the Christ is.

May God bless you, is the prayer of yours sincerely,

J. G. G.

Aug. 27, 1902.

My dear Friends:—Your favor of Aug. 17th is at hand, and although not calling for a reply, I wish to mention some things omitted in my last letter, which was hastily written.

In a recent number of the Journal, attention was called to the fact that of the various New Thought publications, none have presented any really new ideas beyond those which appeared in "The Esoteric" and "The Occult and Biological Journal." I have many times had the full realization of this truth when recognizing an idea presented in a new dress, but easily traced back to the same starting point, "The Esoteric".

If from my limited sphere of action I can judge correctly, the thoughts therein advanced, are now influencing the clergy to preach and teach the truths they have accepted.

First, the word, then the interpretation. If, as the enclosed clipping asserts, the Bible is to be more extensively studied than

ever before, "Bible Review will be welcomed by students as the interpretation of the word.

Fraternally,

H. C. C.

We append the clipping enclosed with the above letter, as it may be of interest to our subscribers. (Ed.)

"TREMENDOUS CIRCULATION OF THE BIBLE."

"Never in the history of the world were so many Bibles being printed and circulated as now. In this age of Soul and Heart in all parts of the world people are buying Bibles. The sale of Bibles to individuals is growing at a marvelous rate. Of course many are given away to the poor who cannot afford to buy them and in missionary work in foreign countries. No criticism or belittling attacks on this Divine Book can in any way hurt it. It is read more now than ever before. Every fresh attack on this Holy Book increases its circulation wonderfully. It is the Book of the World and will continue to remain so. It is the Word of God."

San Jose, Cal. Sept. 14, 1902.

The Esoteric Fraternity,

Dear Brothers and Sisters:—When I read the title of the new magazine to be issued in October, "Bible Review," I was delighted. "The Occult and Biological Journal" was a white winged messenger, but this new name, "Bible Review," is the spirit that shall permeate, made manifest by the faithful. When I read I lifted my eyes and my heart and said, Thank God,—for I felt the mighty work before you; the power back of you and the good you will do; and my prayer is, God help them all to be faithful in the face of all opposition or desire to the highest within them.

I am sincerely, your comrade in the cause,

A. E. S.

BOOK REVIEWS.

SEX, OR PAIR OF OPPOSITES, by Sarah Thacker, S. D. 130 pages. Price 25 cents. Printed at the Logos Office, Applegate, Cal.

This booklet is very neatly gotten up, and contains some very valuable thought. It is undoubtedly intended to take the place of "Practical Methods to Insure Success," published by our Fraternity, and covers the ground of the regenerate thought, methods of control and overcoming. It is a book that we can sincerely recommend to students, and those who have read "Practical Methods" will find a special interest and profit in reading it.

TELEPATHY AND THOUGHT TRANSFERENCE, by Prof. S. A. Weltmer. 200 pages. Address, Weltmer School of Healing, Nevada, Mo.

The name of the author of this little book is recommendation enough to all who are acquainted with his writings and his magazines. As we have not space to review the work, we will simply say that Prof. Weltmer is a Psychic, and therefore he can speak largely from experience. As his writings are mainly intuitive or inspirational, the subject matter of the book is one of which he is undoubtedly well qualified to speak. The work is divided into small chapters, so that it can be easily comprehended, and we welcome it as an accessory to the literature of the incoming age.

THE MORNING OF THE NEW AGE, OR THE ADVENT OF THE CHRIST AND HIS KINGDOM, by Peter Davidson. 118 pages. Price \$1. 00. Published by the author, at Loudsville, White Co., Ga.

Mr. Davidson is the editor of "The Morning Star," which is a magazine that has been before the world for a number of years. His doctrines and teachings are purely Christian, from his standpoint of accepting the Christ as the Messiah of the age that has been; and as he is a man who is thoroughly devoted to the cause, the work will be one of interest to all students of the Bible. We give the following from the preface. "In this little volume it will be seen that we verily and reverently believe that the Gospel contains the superior Philosophy which includes all the necessary instructions for man's salvation—a revealed knowledge proceeding from God—but man has lost faith in it, and has not as yet acquired the knowledge requisite for perfectly comprehending it, therefore the work of the Coming King is to explain the divine mysteries embraced in the Gospel, and to establish the Kingdom of Heaven upon this earth of ours." Whether we agree with all his ideas or not is not a matter of consequence here, for the time has come when men begin to realize that they are able to read and judge for themselves, for we are glad to

say that the Spirit of Truth from God is filling the souls of many individuals, and where this Spirit of Truth abides, the ability to discriminate between truth and error is all sufficient. Not that we wish to convey the idea that there is any error in this book, but rather that there is so much important truth, that we recommend it to our readers.

CONCENTRATION AND THE ACQUIREMENT OF PERSONAL MAGNETISM, with illustrations, by O. Hashu Hara 97 pages. Price \$1.00 if purchased from The Psychic Review Co., 239 Superior St., Toledo, Ohio, or 2s. 6d. if purchased from E. Marsh-Stiles, St. Stephen's Mansion, Westminster, London, England,

The contents of this little book is divided into eleven lessons, and contains considerable in the way of thought and study on the power and influence of the mind, giving careful instructions in conserving the vital energies through the government of the mind by the will. It is a book which is destined to be of great service to many people.

THE NEW BOOK, GREATEST REVELATION OF THE AGE, written and compiled by Levi Wilson Platt. Address the author, P. O. box No. 363, Denver, Colo.

This book is about fourteen in. long and nine in. wide: its arrangement is certainly unique. The author is a Bible student, and in setting forth his ideas he starts out by saying: "The author is not a member of any organized church. I was born and raised an Episcopal Methodist; was a member of the church more than thirty years. Seven years ago I withdrew from the church on account of in-harmony induced by my liberal views in regard to the ultimate salvation of all mankind from sin." He seems to think that he has the truth and the whole of it; but that it is a book that will suggest thought to its readers there is no doubt, and that there are many truths in it, there is no doubt; but that he falls far short of having it all, there is also no doubt, but no one can read a book grown out of the earnest investigation of its author, without obtaining important suggestions.

EDITORIAL.

Truth, pure and simple, is always plain and easily understood. The reason the Bible has been a book of mystery in the past is, that the human mind is so imaginative and superstitious, that it looks away off into unknown space for that which is immediately around it. The revulsion from that position has caused the theologian to go to the other extreme, and now materialism is taking the place of true Christianity in the churches to a great extent.

It will be the endeavor of this Journal to make plain the foundation that is already clearly laid in the Scriptures, and to remove, as far as possible, the mythical ideas that have been thrown around the great truths in the Bible.

In doing this it will be necessary for us to repeat the foundation principles in various forms, until there is no misunderstanding of them; for we know from experience in our own life and the lives of others, that as soon as the basic principles, which might be called the purpose of God in the creation of the world, and the methods for carrying out that purpose, all of which are clearly revealed in the Bible, are correctly understood, then the Bible will be a new book to all those that understand these underlying principles, and all that has been vague and misunderstood will become plain and simple truth. Truth is vital, and as soon as a person reads carefully and thoughtfully the statement of the object and method of creation, he can never lose it and can never read the Bible afterwards without discerning therein the truths enunciated in the purpose. Because of this we have published a pamphlet of twenty-nine pages, wherein this statement is carefully set forth. This

pamphlet will be sent to all *new* subscribers. The subscribers of "The Occult and Biological Journal" already have the statement published in this pamphlet, but those of the old subscribers who wish to have it in pamphlet form may have it by sending twenty-five cents to the Fraternity.

In sending sample copies, we shall endeavor to send the first number, because in it are laid the foundation principles upon which the whole volume will be conducted, and it is necessary for all subscribers to begin with the first number, for it is more like a book than a serial, and unless you have the first number you will fail to understand that which follows. Again, "Bible Review," is more like a book in that back numbers will always be just as new and fresh to those who have not read them, as the current number, and in that event, of much more importance to them.

There are many who have been, as they think, in the "New Thought," and have been investigating this, that and the other ideal in the world, until they think they can grasp all there is in a man's thought, by glancing over, perhaps but one article; but such persons will be greatly mistaken if they think they can grasp all there is in the thought fountains of "Bible Review," for it should be borne in mind that it is not a hobby, a one idea, but that it comprehends all there is in religion and science, and it is, therefore, a work to be studied and lived for years, and even then it will not be wholly comprehended by the keenest and best minds. We believe and know the time for inspiration, if it did pass with the apostles, has returned again in our day, and this Journal will be the organ for the expression of inspired thought from the same source that the Prophets and Apostles received their inspiration, and we ask our friends not to attempt to classify us with this, that or the other organization in the world, for we stand alone in God;

alone with all who have let go of every organized body and are looking to the fountain of all knowledge, the source of all energy, for guidance and instruction.

We hope that the friends who become interested in this magazine will bear in mind that the first numbers will be engaged, principally, in clearing away the debris, and laying a foundation that will enable the reader to understand the higher inspirations that will be contained in the coming numbers, therefore, if you do not find the vitality, the apparent power of inspiration from on high, in the first numbers, it is because you will know they contain more from memory, material from a long life of study and putting in order Divine Truth, than of new revelation; but we cannot foretell what will be contained in the later numbers, for we can see clearly now that the time has come, at least is near at hand, when the Holy Spirit will give to the world new and added revelations; revelations that will be necessary to lay the foundation of the religion of the New Age. While we say new revelation, bear in mind the words of the apostle where he said; "Other foundation can no man lay than that is laid, which is Jesus Christ." Therefore, however new and startling the revelations may seem, they will be based on underlying principles that have already been established, for Divine Truth is like its author, God, — immortal.

We feel that it is hardly necessary to ask those who become interested in this Journal to try to interest others and bring it to their attention.

BIBLE REVIEW.

Vol. I.

NOVEMBER, 1902.

No. 2.

"GOD IS LOVE."

The statement, "God is Love," has stood for centuries, and probably, has been but little understood. The word, God, means power. The Hebrew form El or Elshadi, is power or almighty power.

When we look at the world of humanity and see how it is driven by that determined, hard, positive, will-force, the mind is apt to question,—how does love rule all this force of human will and energy? Our acquaintance with the strongest men of our land, if but a surface one, will lead us to think that they who are standing at the head of human thought and national action, are men who are almost invulnerable to everything but the conclusions of their own reason, and yet we cannot but conclude, if we study the Scriptures, from the statements there, that God rules the universe, and that man is but a tool in His hands; but when we go down deeper into the nature of those who are strongest, we find another side to their nature that is just as weak in proportion as the other is strong. That weakness is usually the love side of their nature. It does not always follow that it is the love of home, wife or children, although it usually shows itself there, especially to the wife. Love is the vital current of the universe.

Here, we enter a realm that heretofore has been, so far as history goes, entirely unexplored. True, there is a realm of thought and mind that ancient mystics called the astral realm. How much they knew of it we are not prepared to discuss, but one thing we know from experience, that the one who devotes his life the most faithfully to God, seeking nothing for himself, but to know and do the will of the Father, will rapidly develop the spirit of love within himself; for there is no devotion worthy of the name unless it is prompted by love: therefore, the words, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength and with all thy mind;" and the soul that does thus enter into the spirit of love toward God, will, under certain conditions, open out into a consciousness that there is a world interior to this one, entirely nameless, and if we attempt to find words to convey the thoughts of this world to another, we will find it almost impossible, and the nearest approach we can make towards giving an idea of it is, that when our consciousness enters that world, the whole universe appears like a perfect crystal, and here and there in that limitless sphere there are groups — it would be unfair to call them men and women, yet they have the forms of men and women, — but as soon as the thought, so to speak, looks at them, it touches their sphere, and the individual then becomes conscious of, first, a wonderful love and purity and tenderness, and attributes unnamable, along with a mind that without effort of thought knows without limit. Here words fail me; but let us return to our subject.

In this wonder world where there is nothing of this hard, anxious, worrisome condition that exists among men, there is something that is able to rule the human family. This Divine Love that permeates the whole universe like a luminous sphere, lays hold upon the weak side of the strongest of the human family, and through the life currents molds their thought action

and causes them to desire to do, at times from what they think to be their reason, at other times from an impulse purely philanthropic, yet, to the world, it appears selfish to do things that change circumstances and the direction of legislative bodies, business heads and great financial interests. The reason while potent becomes impotent at times, and the Spirit of Love thus molds and gives direction to the affairs of human life. Thus it appears that God has so ordained, that in proportion as man is strong in the power of mind, will, energy and perseverance, to the same degree is he weak on the other side or interior qualities of his nature, so that the Spirit of Love can enter more readily and guide and control the strongest man than it does the weakest man. But this subject is not one that can be extensively explained, while it may be discerned; but it will suggest the thought to the individual to look within, to the weak side, the tenderest side of his nature, and perceive that there is a power at work there, beyond human comprehension which actually governs the affairs of human life.

Yes, "God is Love;" and the stronger the love nature, the purer its qualities, and the more fully it is satisfied, the greater the power possessed by the individual. Now, when we say love, we mean just what the Spirit means when It says love, we do not mean lust or animal desire for the opposite sex, we mean that high and holy attribute that only the few among the children of men know anything about. It is from this fact that the most cultured and refined express most fully that careful, tender, thoughtful love quality. Therefore, as men and women take up the methods that have heretofore been taught in our public work, for refining, purifying and elevating all the qualities of the body and mind, they grow into Divine likeness by growing in love, kindness, sympathy and purity of life, so that the time is rapidly approaching us when the spirit of love must

produce in the world a new order of business relations, national interests and social life. It is love only that can bring to earth the kingdom of God.

Now, a word in regard to the kingdom. A king is a ruler over many, and the dome is his sphere of dominion. Thus the kingdom of God will become a dominant ruling power over the life and thought of the human family. No wonder that that loving, devout soul the Christ of Nazareth taught us to pray, "Thy kingdom come, thy will be done on earth as it is in heaven;" for when it is done on earth in the same way as it is now done in the heavens, then will all the affairs of life be ruled by the spirit of love, purity and righteousness and those unnamable attributes that exist in the heavens. Let us, then, pray earnestly, Our Father who art in heaven, let Thy kingdom come that thy will may be done on earth as it is in heaven.

TRUST.

Many times in life when it is necessary to have money in order to accomplish certain things, the question to be solved at once, is, should I, personally, try to raise the money by the ordinary methods, such as borrowing or hiring it? or should I wait until the Lord is ready to bring it Himself? In fact, should I tell the Lord my God all about it, and then wait for Him to bring it from I know not where, just as a faithful wife would tell her husband, who had untold wealth, that she needed fifty dollars, and then wait patiently for him to bring it to her; she not knowing nor caring whether he got the money from his bank, his safe, his cash drawer or his vest pocket, but simply knowing that because of the very fact that she wanted and required it, he would see that she got it. Of course, he might not send nor bring the money to her the very day that

she wanted it, but it surely would come by the time she needed it.

We can *want* things a long time before we really *need* them ; but the very moment that the need has fully arrived, the supply is always ready for us. There is a wonderful difference between our absolute needs and what we think we need. The more we want or desire anything, the easier it is to make ourselves believe that it is needed, and that it is absolutely necessary that we should have it, and it is utterly impossible for us to get along any longer without it. How many times we think all of this, and then live to see the day when we thank the Lord that we did not get what we were so confident that we needed.

Not until we learn to control our wants and desires until they wholly conform to our needs, will our sphere of usefulness broaden and increase, and all of our absolute needs enlarge accordingly, until the supply of our needs will be infinitely greater than our wants ever could have been.

We must get out of the personal or selfish wants into the universal or unselfish needs, before our real permanent work can begin. So long as we insist that our personal desires must be gratified in order that we may do some universal good, or great good to others, we are deceiving ourselves and working backward.

We often hear the remark, "O, how I wish I had a lot of money, I could do so much good with it in the world," or "My prayer is that I may do well, so I can help others." How little we recognize or think of the fact that the Lord takes care of His own ; that He is the General Overseer who has His eye constantly on every one of His children : He is marshalling them all in line, and He intends that each one shall know that He is the Lord and Master. He intends that each shall know that he talks directly to every one, and that if they will

but listen to His voice they will hear it saying; "This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left." He intends that each "shall know Him from the least unto the greatest:" hence, we have no right to interfere with His plan, even in desire. We have only to learn that "every purpose of His shall and must be performed."

If we cannot do great good without money, we would do much less if we had it. It is not the amount of money that we spend or give away that characterizes the good that we do, but it is the life that we live, it is the influence we exercise over others, the example that we set, which constitutes the good we do in the world. We must not expect people to do as we say, but we must expect them to do as we do.

Back of every expressed desire for wealth to help others, is the vain-glory and selfish motive to get it for ourselves. Then we should be honest about it. We should remember always, that when the Lord desires to appoint us as guardians for His children, and He sees that we are competent to fill the position, and that we are honest with ourselves, as He requires us to be, He will then see that we have the necessary means to carry out His plans. Let us wait then, until we are prepared for the responsibility before we desire to do that which He knows we are incapable of doing, remembering that the Lord does not always value us at our own estimation, but at our true worth.

"It is not every one that saith Lord, Lord, * * * but he that doeth" His will.

Densie Herenden.

"DUST THOU ART."

GENESIS.

CHAPTER III,

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

This verse in connection with the purpose of God, the plan of salvation, or the redemption of His people, is one of the most important verses in the Bible; upon its foundation as the underlying principle in theology, has rested the preaching of the Gospel of Christ, and strange it is, when we look at it calmly in the light of the purpose of God, and His methods of carrying out that purpose, that there has crept in so much error and such a total misconception of the true import of this verse. We believe, however, it has been like many other things in the Scriptures, veiled from the mind that is active in generation, and was intended to be kept veiled, until the time was ripe for the regeneration, for the ushering in of immortality and the fulness of the redemption.

Now, let us read it over again: God said to man, "Dust thou art and unto dust shalt thou return." To what was he speaking? To what did he say "dust thou art?" To the physical body, of course, not to the soul; not to the immortal part of man, for surely that is not dust. Therefore, it follows that when Paul said, "As in Adam all die, even so in Christ shall all be made alive," he was preaching that which Christ brought to light in his Gospel, namely, the redemption of that which was lost in Eden, which loss is expressed by the words, "dust thou art and unto dust shalt thou return," which leaves no

possible chance for misunderstanding that the death of the physical body, had, as the Apostle said, come upon all men in that all had sinned.

Now, you see, there is not the slightest ground to base the theological conclusion upon, that the death which takes place because of sin was the death of the soul, or was a spiritual death of a consciousness of spirit, or that it was death in the sense of being cast out from the presence of God and having to endure eternal or any other kind of torment; for do not allow your mind to be further deceived; keep in mind the words "dust thou art," and that this was the ultimate penalty; the rest of it, because of the sin in Eden, was stated from the thirteenth to the eighteenth verses of this chapter, and essentially in the seventeenth and eighteenth verses where God said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." Then comes the verse we are considering: in it is clearly and unmistakably set forth that the whole penalty of sin was purely of a physical nature. We might say, which is true, that there is no physical result without its being preceded by a mental state; but we must bear in mind that if the soul is the thinking part of man, that it is not dust and therefore cannot return to dust or be disintegrated and die.

The great trouble with theology has ever been a lack of understanding of the purpose and plan, or even recognizing that there was a plan, in the mind of God in the creation of the world, and that has thrown the mind into confusion, and in its efforts to adjust the Scriptures to its intelligence it has had to do violence to the correct definition of words, as well as to the ideas embodied in sentences; even the words of Jesus have been translated into entirely different meanings from what would be understood in the same words in a newspaper or a

book of history. When Jesus said that whoever believed in him would not perish but would have eternal life, he referred to the body, but the theologians say he referred to the soul. Ask them: do you think the soul dies? and they will answer, it dies a spiritual death. Is there any spiritual death? Think of it; how preposterous it is to talk about an immortal thing dying, or there being any kind of death connected with an immortal existence.

There is but one legitimate meaning to the word death, and that is the meaning that has been before our eyes since the beginning of the world. We see animals die; men kill them, cause them to die: we see men die; we know what the word means without a mistake, yet, in a vague, mysterious way we have tried for centuries to transform the plainest and simplest language of the Scriptures into some vaguery, some incongruous idea. When Jesus said, according to the Gospel of John, "This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever," he brought to light an unmistakable fact, that he referred unquestionably to the life and death or continuity and dissolution of the physical body; for he said, "not as your fathers did eat manna, and are dead." Therefore, unless we are prepared to say that our fathers who ate manna and died, died a spiritual death, we cannot get around this declaration that Jesus referred to anything else but the physical body. Even Moses and Aaron died in the wilderness, and will any theologian be brave enough to say, in order to carry out his own theory, that Moses and Aaron as well as all the rest of the worthies died the death of the sinner, or in other words, were not saved at last? No, Jesus drew the parallel so that none could, when the eyes of the understanding were once opened, misunderstand his true meaning; for keep in mind how clearly and perfectly the meaning of his declaration is pointed

out in the words, "not like your fathers who did eat manna, and are dead." There is but one other way, which is the one we have been talking about for centuries, the theological death of the soul; and as we are not prepared to say that none of the worthies that came out of Egypt were saved, therefore we are forced to admit that the Lord Jesus was speaking of nothing else but, in the language of the Apostle, "the redemption of our bodies."

We strive to make this thought emphatic because upon it depends a correct understanding of the Scriptures; not only of Christ's teachings, but also of the words of the Prophets; and there also depends upon a correct understanding of these words a correct comprehension of the revelation made throughout the Scriptures of the object and methods in the mind of God in the creation and redemption of the human family. We know that if you get a correct understanding of these two points, then the Bible will no longer be a sealed book to you, but it will remove the cloud of mystery and open to your understanding the way of life and immortality, the plan of redemption.

But here we are brought face to face with the reasoning minds of the Christian people, for even those who condemn reasoning, for fear of skepticism, or in other words condemn the use of their intelligence because they fear they will at once become skeptical upon the basic doctrines of theology, yet, if such read this declaration and the thought enters their minds that the whole tenor of the Scriptures where it speaks of life and death, refers directly and exclusively to life as a continued, uninterrupted existence in the physical body, they will at once begin to reason and say, every body has died, death is perfectly natural, and what would become of the world if no one died; soon there would be no more place for all the people. Then, if we should tell them that all

who reach immortality, or in the language of the Scriptures, enter into life," do not generate offspring, they would say, how will the earth be peopled; so it is evident how unreasonable is the reasoning of the human intellect, and it also becomes apparent how important it is that the whole plan and purpose in the mind of our Father, Creator, should be made clear to your intelligence, and this is the work laid out for this magazine. But let us answer the above question in brief.

When God shall have brought in immortality, or in other words, when man has developed, as some have at the present time, to where they are capable of understanding the law and method of creation and are able to receive and apply it in their lives, then, only those who have immortality will cease to generate physical offspring and those who are not able to reach immortality, as John said in the twenty-second chapter of Revelation, "enter in through the gates into the city," will continue generating their kind. These must be educated by those who are able to enter in; for God, by the spirit of revelation said of the first ripe fruit of the earth, the one-hundred and forty and four thousand, they will be and kings priests unto God and shall reign on the earth [Rev. v. 10.].

There is no need for a king unless there are subjects, or for a priest when there is no one to minister to; therefore, it inevitably follows, that if the first ripe fruit are to be kings and priests unto God and reign on earth, that the world as a people will go on in generation and will need the office of a priest, a spiritual teacher, and will also need the office of a king, who shall reign in righteousness, in order that the generation of the world that follows the incoming of that glorious period shall no longer be the offspring of demons, but the children shall be born sons of God; born with the stamp of immortality upon their intelligence, and the veil that now separates their consciousness from their source of being, a God of love, wisdom

knowledge and understanding, will have forever been rent asunder from the top to the bottom, and the way into the holiest of all will then be made plain, and the earth will bring forth immortal fruit.

GLEANINGS FROM THE EAST.

The action of sound upon the mind, and the close connection between sound and spirit has been turned to practical use in the Esoteric Philosophy of the East.

The Hindus who have always been remarkable for their deep, searching, powers of observation and introspection, have not been slow to recognize in the power of sound close affinity between it and the human spirit. They have, accordingly, built upon it an elaborate system of Yoga practice, called the Sabda Yoga. The method chiefly consists in gathering up the currents of Spirit diffused all over the body, concentrating them on a particular spot in the body, and then gradually raising the Spirit to higher planes or spheres by listening to the Dhunatmak or Abstract Sound, which is always resounding within and without.

Signs are not wanting to show that many earnest seekers of truth, eager souls longing for the waters of peace, run madly after the system popularly known as Pran Yoga, which consists chiefly in the control of the vital air. Either from hear-say or from what they have gathered from books, they seem to take a fancy to this method without a knowledge of what it means, and what dangers attend its practice. Pran Yoga unless practiced under the direct guidance of a qualified master has been known to bring on incurable diseases of the heart and the lungs, and in many cases a derangement of the nervous system, culminating in monomania or insanity.

The system of Pran Yoga will, therefore, stand no trifling.

It conjoins upon the initiate a strict observance of certain rules as regards food, continence, and general conduct of life ; and these rules cannot be tampered with without serious injury to the health of the mind and the body.

It was a sense of the dangers attendant upon the practice and the abuse that a system of Yoga might be put to, that led the ancient masters to withhold the secrets from the bulk of the people. They took care to distinguish between the deserving and the undeserving ; and they always strictly examined the physical and moral condition, before they initiated anybody into the mysteries of the Yoga System.

We ought to be alive to the fact that even in spiritual culture there are physical dangers and moral stumbling blocks that have to be encountered on the way. This may seem rather strange : but a fact is a fact for all that, hence assistance, encouragement, and guidance by a trained master are a necessity that ought never to be overlooked. The heart may thirst for peace, the soul may yearn after Divine perfection ; but there must be knowledge to direct the feelings aright, knowledge to illuminate the way. This help can best be obtained from trained spiritual guides rather than from books. It is true that illumination may come from within ; but to come from within the operation of this especially Divine grace requires an exceptional degree of purity and devotional fervor that is far beyond the reach of the generality of mankind. Leaving out of account these exceptional cases, we should descend to the common level of human imperfection, where a system of spiritual culture may be slowly and steadily practiced with a view to raise the status of the individual as well as of the nation.

Now, the question of fitness or unfitness opens an important field to the view. The degree of capacity among men has as infinite variety as the individuals themselves. Hence, individual needs have to be studied and consulted, though the value

of a collective and general system of practice is certainly undeniable. But, we must bear in mind that the secret of success lies more in adaptation than in the system itself; and an attempt to compress all men within the limits of an iron bound system may lead to failure and even disastrous results.

In order to be able to appreciate these observations it is necessary to know that the Yoga System has two aspects or rather consists of two parts: —

1 — Physico-Psychical discipline.

2 — Ethico-Spiritual discipline.

Of the eight well known factors of Yoga practice only two are physico-psychical, while the rest are ethico-spiritual. The eight factors of yoga called the Yogangas are thus enumerated :

1 — Yama, i. e. control. It consists in the avoidance of injury to life, falsehood, misappropriation, incontinence, and avarice.

2 — Niyama, i. e. regulation. It requires purity, both moral and physical, contentment, austerity, study of Scriptures, and persevering devotion to God.

3 — Asana, i. e. posture of the body. This should be easy, pleasant and unconstrained. Asana also includes Mudras or certain gestures, the practice of which is believed to stimulate the mind and the nerves, and secure their healthy action.

4 — Pranayama, i. e. control and regulation of the breath. This practice is believed to be of potent influence in stimulating the six nerve centers, and steadying the restless mind.

5 — Pratyahara, i. e. restraint. It requires that the mind should be turned inward away from all external objects.

6 — Dharana, i. e. attention or fixing the mind upon an object.

7 — Dhyana, i. e. contemplation or sustained application of the mind to a particular object without any distraction.

8 — Samadhi, i. e. deep concentration upon and identification with the objects.

A glance at the foregoing will show that two and three belong to the physico psychical part of Yoga, while the rest belong to the ethico-spiritual part.

The eight stages of discipline just mentioned stand in an ascending series of importance ; and it is intended that one step should lead up to the rest till the final stage is reached in Samadhi. The practice of the physico psychical part requires a thorough knowledge of the physical organism, the action of the pranayama and the various Mudras upon particular parts of the body, and also of the proper remedies to correct any abnormal or morbid manifestations. Thus any attempt to manipulate the body without the requisite knowledge is an act of indiscretion that cannot be too strongly condemned. It is for the reasons stated above that several schools of Yoga System have now sprung up which discard the practice of pranayama as unnecessary, and instruct the pupil to rely exclusively upon the ethico-spiritual processes of training. This seems hardly to take away from the efficacy of the practice, for it is well known that Dhrana and Dhyan, if properly and judiciously conducted, will of themselves control and regulate the breath, making it perfectly rythmical.

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"KNOW THE TRUTH."

ST. JOHN.

CHAPTER VIII.

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

In this statement of the Lord Jesus, he undoubtedly referred to certain knowledge that was to give freedom from the bondage under which man was laboring, and when the Jews murmured because he implied they were in bondage, he answered them and said ; "Verily, verily I say unto you, whosoever committeth sin is the servant of sin ;" or in other words, was enslaved by the same taskmaster that brought labor, sorrow, and death to the human race, according to the account of Adam's fall as related in Genesis. Therefore, it must mean directly and absolutely that a certain knowledge was to free man from the law of sin and death.

We presume that never in the history of the world has the human mind been in such a perfect chaos as at the present time, and different factions have gone to various extremes of that chaos. The devotees in the church, as well as the ministry, have long feared to think, because they discovered that thinking opens the door to vain philosophies, endless speculation and doubt ; so they prefer to hold on to a theology that originated with a class of men who were entirely illiterate and very ignorant, even concerning the Scriptures, for no one will deny that the early ministers of the Gospel were unlearned and ignorant men, and that the Bible was not accessible, except occasionally when one was found chained to a pulpit in a church ; and before the New Testament was printed they were dependent upon the manuscript that had been written by

the disciples of the Christ and the first ministers, such as Paul, Peter, James, John, and Andrew, and notwithstanding they were nearer the time of the advent of the Christ, yet after those who were associated with him had passed away, more or less confusion of ideas must of necessity have existed in the absence of authentic history, so that there was much greater chance for error than at the present time; and it is well known that when Constantine came into the church he introduced many pagan rites and added much of its philosophy to Christian doctrine. However, the Christian world has feared to receive the truth, and in its place have tried to stand upon the utterance of the Lord: "I am the way, the truth, and the life;" and they have in this case, as in many others, picked out only one part of the sentence and dropped the rest; that is, they have accepted Christ as the truth, and say, to know Christ is to know the truth. We agree with them that to know Christ is to know the truth, but do they know Christ? They think that conversion has brought them a knowledge of the Christ, while it has not by any means; although conversion is a great essential, yet it is only the bare acceptance of a repentant soul by the Spirit: it is the time when man should receive from God the Spirit of Truth, which, as Jesus said, shall lead them into all truth and show them things to come, but for any one to speak of knowing things to come is to become heterodox at once, in the estimation of our Christian people.

There is another class of minds that have ventured into this line of thought; some have gone to the extreme of rejecting the Bible, Christianity, and even God and have become infidels or lost in the darkness of blind reason. Dark influences from the other side of life see these conditions and take advantage of them, and have essayed to organize many mystic orders where the minds of such are led into vague philosophies and study what they call vibrations, laws of sound, etc. etc., simply because science has discovered certain laws of creation.

These dark forces have made these scientific facts the foundation upon which to get hold of the minds of thinkers and lead them off into a labyrinth of vague reasoning that has not one vital principle in it.

The study of sound waves has a partial use in material science, especially in electricity, but beyond that there is no practical value in it, other than as a man commences to study botany, he examines this, that and the other plant; he gives them long unpronounceable Latin names, and classifies them and makes volumes out of the data he has collected, and when he has finished he has only given the mind of the student gymnastics by which he may read the names of plants; as to their chemical value or their order in the work of creation, their use and purpose therein, which is in reality the only real value of the study of nature, they know nothing at all. And so it is with these occult phenomena seekers; they may discern or be brought in contact with certain forces of nature, and instead of inquiring what these forces are, their vital current and mental effect, they begin to try to classify their vibrations, tone, quality, etc., so that the human mind is constantly kept active with unprofitable thought. Those who have gone to the other extreme, fear that unprofitable realm of thought and refuse to think altogether, and both these extremes are equally erroneous.

Of course those who refuse to think and who live in the spirit of devotion, have less refuse to free themselves of than those who have been wandering through the mist of indefinite and unprofitable thought.

Then, what is it to know the truth, the definite truth? If this question is settled in the mind and we lay hold of it with the proper zeal and earnestness, then will we be led safely into that knowledge that will give light and peace.

The first question that should be asked by all is; what do I need to know to bring me into perfect harmony with God, the

author of my being? for that must be the truth. Now, there are minds that must of necessity perceive a reasonable basis for even accepting the idea of the existence of God, and it is because of this that in our former writings we have endeavored to set forth our idea of God, in order that there may be formed a reasonable basis for belief in Him; we will, therefore, not touch on that subject here; but a person must first feel the need of a thing before they will make any attempt to obtain it, and it is to such that we would speak here.

All persons who feel the need of coming into conscious unity with God though the pathway is as dark as night at the start, yet, if they have an earnest, honest, desire to know the truth, to have the light, which is only another form of expressing the word knowledge, then it remains for them to look to the source of all light, the Creator of all things; and all those who with childlike simplicity recognize the fact of the impotency of reason to know the truth, and will turn their minds toward God in earnest desire, they will begin to receive the inflow of truth; but as soon as the mind turns toward God in earnest prayer to know the truth, the tempter is apt to come in and say, "How shall I know it is from God?"

This brings us to a precautionary and wise position, namely: you desire to know the truth; every fact in nature is truth, then what particular truth do you want to know? Everything? certainly not, for you have not the time, for if knowledge should flow into you like a river for a thousand years, you would know but little more than you do now, because while your mind might apprehend it at the time, yet, it could not comprehend nor hold it.

There are misers who are continually coveting money and who are insatiable in gathering it; and there are misers who are covetous of knowledge and are insatiable in gathering it, and the former is just as unreasonable as the latter, for neither

use that which they get. Now, if you feel the need of the knowledge of truth that you may be saved from the laws of sin, sickness, sorrow, and death, that need is a definite one and therefore the supply is a definite one: then you do not want all knowledge, but you simply want to know the will of God concerning you, and to know that is to be brought face to face with your own imperfections and to know them, for it is the will of God that you should be perfect, as it is written; "Be ye perfect even as your Father which is in heaven is perfect." Then the knowledge that you are in need of is, first, the knowledge of your own imperfections; and second, a knowledge of methods by which these imperfections may be eradicated from your mental and physical organism. That knowledge for you will be a little different to the knowledge for me and for every other individual, but all must necessarily lead to the same ultimate.

Christ declared, "I am the way, the truth and the life." What did he mean? He meant that he was the embodiment of that which his powers and wisdom proclaimed him to be the embodiment of: knowledge of methods of life, which, if a man followed would lead him into like conditions, which would be the saving from sin and death. Then in all your desire for knowledge, it should be knowledge of what you should do today. This is practical knowledge, a working knowledge. This is also a perfectly safe knowledge. There is no chance whatever for the tempter to get his work into the mind of one who desires to know in order that he may live in harmony with the purpose and will of God concerning him. Such a one can never be led astray, though he may, through being over zealous, get out of the straight path, but it will only be temporarily; as long as he adheres to the practical use in his own life of the knowledge gathered, he cannot wander far from the path that Jesus trod; but just as soon as the mind becomes intoxicated,

as it sometimes does, with great revelations, and the individual begins to rejoice in the fact that he knows, and compares himself with others, then he has entered the enchanted ground of the adversary; but as we wish to emphasize this point, we repeat, therefore, that as long as you earnestly desire the truth, such truth as will open before you a practical life, methods of self forming and conforming to to the image and likeness of God, so long are you on the safe road, and you can read whatever your mind leads you to read, or you can hear lectures whenever you feel disposed to listen, and the spirit of truth from God will then have an abode in you, so that because you are seeking only such truth as you can utilize you will receive only such truth, the rest you will hear but will not receive, neither will it disturb your intellect.

Many have asked and many are still asking the question; whom shall we believe? the world is full of new thoughts, and everyone says something different; whom shall we follow? We would say with emphasis: follow no one, no system of thought; follow nothing but the truth. You feel the need of something and therefore you want that something and nothing else. If I were in a strange city without money, I would know I needed money to pay my expenses, I would know too that I did not need millions, for more than enough to pay expenses would become a burden to me; and if you were travelling and were the possessor of millions and were in a strange city without sufficient money to pay your expenses, you would know full well that you could deposit a draft from your home bank with a local bank, but you would not have your home bank send you a draft for all you had, but for just what you needed where you were. Again, if a man wished to build a house and he went out and gathered everything he saw and brought it together in one place, the wise master-builder would ask; what are you going to do with all these different kinds of material?

He might answer: is not that good material? Yes, but it is not good for this house, you cannot use it here, and it will have to be carted away. Such a one would be thought erratic, to say the least. Now, you are to build a house, a temple for God to dwell in, and that temple is to be your body, and it is to be constructed of right thought and right life, and you want just the right material to build it of, and nothing but the right material, therefore, you should discriminate as to what you want to know.

In our Father's house is all the knowledge there is; you want knowledge but you do not want all the knowledge there is, for it would become a burden to you, therefore send in your requisition for that which you need to-day, and such requisitions will always be honored; for we are prepared to say from knowledge, that every man or woman who has come to a realization that they need knowledge from God in order to perfect their lives, and who truly ask God for that knowledge in order that they may live righteous lives, will get the knowledge almost without asking, and every hour and every day will bring its abundant supply; and there remains nothing for us to do but to utilize the truth daily and hourly; thus will we enable the Spirit to lead us into all truth and even to show us things to come, when it is necessary that we should make preparation for those things that are coming. In this way we will be brought to see that indeed Jesus the Christ was "the way, the truth, and the life."

A REMINDER.

Little by little the children of God are perceiving that the results of a perfect life, after the example and instruction of our Lord's Christ, do not come as a reward only after dissolution of the physical structure, but are surely obtainable by each soul now in the measure of its daily effort.

Born and bred, we may say, under the loving protection of the Episcopal church, the writer had and continues to have an inexpressible love for all the beautiful faith of the churches; and he knows that this simple, steadfast, devotion to the Holy Spirit of God which has held us all together, is the great Rock of our safety and salvation.

We look over the face of the world in these advanced times, and we behold our people, as it were, hedged in and trembling for very fear of the bold assertions and pretences that are abroad in the land, and we are reminded of the Master's assurance: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." But the work in this direction has only fairly begun. Jesus stated that, "when he, the Spirit of Truth is come, he will guide you into all truth." But we need a yet more perfect love, such a love, that, as the Apostle says, "casteth out all fear," in order that we may be in a position to discriminate between truth and error.

When Jesus came to earth, a little more than nineteen centuries ago, he met, as we so sorely know, the bitterest opposition on the part of the organized churches. All assurance from him was of little avail. The statement, "I am come not to destroy but to fulfill," was coldly and cruelly repelled. Few would listen, but those few now constitute the millions of the

Christian faith. But what are we even now, to-day? Are we not in proportionate advancement just where the churches of Jerusalem were in the day that he came among them, which is to say, devotional and faithful, it is true, but unintelligently so. They had the teachings of Moses and would have none other. O, that this may be a warning to us in this day. The Spirit of Truth is abroad, let us not fail to meet it because of fear that evil may intercept us; for, if we seek to dwell in the knowledge and love of God, we shall be guided in all truth, and shall not witness a repetition of the sorrowful incident in the ministry of Christ, as expressed in the words: "O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wing, and ye would not." They wanted him to come to them in some other way, in conformity with their preconceived forms, and so bound were they in the external formula of their beliefs, that they failed to recognize him for whom they waited and watched. Let us not forget then, that as it shall be with the coming of the Son of Man, in that he shall come "such an hour that ye think not," so with the Spirit of Truth, it shall be garmented for the eyes of the fearless love, — love, only, shall perceive and understand. Love is the fulfilling of the law," and only by broad love can we comprehend and express the law as it comes to humanity in greater fullness.

The great vital truths as given by Christ and the Prophets can be revealed only to those who are ready to make a redoubled effort, in a humble spirit of loving search.

F. A. D.

THE MISSION OF THE CHRIST.

It will naturally seem like a late date to bring out a new thought on the object of Christ's mission, but of all the doctrines of the Christian Church, at the present time, we believe there are none that are more erroneous than that of the object of Christ's mission, nor are there any doctrines promulgated by the church which are so crude and unreasonable as the one upon which the preaching of the Christ is based.

It presents to us a God that created the world and man upon it, and then, after He had created man, He was disappointed with the work of His own hands. They have conceived of a God whose laws are like those of the Medes and the Persians, unalterable; and, therefore, when He found that man was not what He intended him to be, He was in a dilemma, and saw no way out of it but to send His only son into the world and have him killed to appease His wrath, so that those that accepted him might possibly be saved from eternal punishment.

While this doctrine has been preached for nineteen-hundred years, at present there are but few of the clergy who really believe it, and yet, they fear to plainly state their convictions, and consequently the literature of the Church of England, especially, is filled with skepticism and doubt, which is called the higher criticism; and they are actually reaching a point where they are disposed to do away with the authenticity of the Scriptures altogether. This arises from their diligent research of all the old records, and they have even delved into the earth in their endeavors to gather all possible evidence of the existence of the Christ and the authenticity of the theological ideas that they have been holding to for centuries; and when they find

evidences that do not correspond with their convictions, they simply throw them aside as unreliable, and unless the truth is brought to light in its simplicity, the Christian Church will soon be a thing of the past. Even at the present time, in most instances, it is merely a society. Practical, vital, Christianity has almost ceased to be a part of the Christian Church, not but what there are many devout souls, who, from a consciousness within hold to the vital doctrines of Christianity, more from intuition, however, than from understanding the truth.

We began this magazine by trying to show that God had a purpose in the creation of the world and man upon it, and we think we have brought to light what that purpose was; and as the whole Christian doctrine has its foundation on the account of Adam's creation, sin, and dismissal from Eden, we are necessitated to continually revert to it, though each time in relation to something different, because it ramifies throughout the entire Scriptures.

The apostle Paul made one of the most important declarations found in all the preachings of the apostles, namely: "As in Adam all die, even so in Christ shall all be made alive:" and the same thing that died through Adam's fall is to be made alive through Christ.

As we have seen in a former article, Adam's fall brought upon the race death of the physical body and not of the soul, therefore we are forced to examine further into what Jesus himself said his mission was: he said, according to John, "I am come that they might have life, and that they might have it more abundantly;" and in the second letter of Paul to Timothy, we read that Christ abolished death, and brought life and immortality to light through his teachings.

To find the solution of these declarations it is necessary that we turn again to the purpose of God as expressed in the much

referred to twenty-sixth verse of the first chapter of Genesis, where man is declared to be made in the image and likeness of God and given the dominion over the fish of the sea, the fowl of the air, and over all the earth.

Jesus, the Christ, is accepted by all Christians to be the word of God, but they have never stopped to consider what that word meant. We have seen, in the declared purpose, that the word of God was sent forth in the beginning of creation to create a world, to cause a world to create itself through what has been denominated the evolutionary process, and we have also tried to show in the pamphlet entitled "The Purpose in the Creation of the World," that Christ was the first ripe fruit of that word, and in pursuance of this fact that he was the first ripe fruit of that creative word, and, consequently, that he was in the image and like God and had dominion: he demonstrated his dominion over the fish of the sea by causing one to bring him the tribute money; he demonstrated his dominion over the waves and the winds by commanding them and being obeyed: he was also obeyed by the vegetable kingdom, as he commanded the fig tree and it withered and died, but we have no account of his commanding the fowl of the air and being obeyed; but his whole life demonstrated the fact that he had the dominion that was declared to be the rightful heritage of the people that were to be made in the image and likeness of God, or the people who were to be the expressed purpose of God. Christ recognized the fact that even greater things than he did should be done by those who followed his example, but he surely did perform miracles enough, or, in other words, did show to the world that he possessed dominion over the earth, thus showing that he was the first ripe fruit of the creative word, as John said in the beginning of his gospel; "In the beginning was the Word, and the Word was with God, and the Word was God: * * *

And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. " Now, he does not say that Jesus was the only begotten son of the Father, but he says his glory was *as* the glory of the only begotten of the Father; for we must bear in mind that John was talking to a people who regarded the first born son as the chief or crown of the family: this was especially the case when he was the only son, and all the love and attention and inheritance was showered upon him; therefore, John used this fact as a simile, in speaking of the Christ, and he said he was full of grace and truth: Grace or favor of God, and truth, the knowledge of God's methods, or of his will concerning the sons of men. In no place from Matthew to Revelation does Christ claim to be God, further than in the following words: "He that hath seen me hath seen the Father," but he explains that by saying, "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." Again, he said, "I speak not of myself, but the Father that dwelleth in me He doeth the works." He often called God his father, it is true; and he said to the Jews, "Is it not written in your law, I said ye are gods?" If he called them gods, unto whom the word of God came, and the Scriptures cannot be broken; say ye of him whom the Father has sanctified, and sent unto the world, thou blasphemest; because I said, I am the Son of God?"

As far back as the time of the earliest history of the human race, we read that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose;" thus showing that Christ made no claim beyond what had already been made for the children of God. The Apostles from beginning to end taught the indwelling presence and power of the Father as the only hope of the Christian or the only hope of redemption.

In Romans viii, 9, we read: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you;" and in I Corinthians, iii, 16, we read; "Know ye not that ye are the temple of God, and that the temple of God dwelleth in you?" These quotations are just as strong evidence of the indwelling Father in others of His children as in the Christ, with the exception, however, that the Christ manifested the dominion to a greater degree than had ever before or since been manifested by man. Again, Jesus repeatedly called himself the son of man, more frequently indeed than he ever called himself the son of God, and in regard to his calling himself the son of God in the passage above quoted, the Apostle claimed the same when he said; "Beloved, now are we the sons of God, and it doth not yet appear what we shall be;" that is, we have not the fulness of the dominion, but the Apostle adds: "but we know that, when he shall appear, we shall be like him; for we shall see him as he is." The prophet said concerning the advent of the Christ that, he should bring many sons unto God. These and many other passages all point to the one central idea that Christ was no more the son of God than all who are born or begotten from above are; at least he never claimed to be any more the son of God than those who followed him would be, and he certainly disclaimed any greater power. But what mean the accounts of his miraculous conception and birth? This we can touch on but briefly here.

Let us look at the conception of the apostle Paul concerning this matter; he said of Christ that he took not on him the nature of angels, but he took on him the seed of Abraham. The seed of Abraham was not spirit, for as Jesus said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit:" therefore, the taking on of the seed of Abraham was the taking on of the body that came through the lineage of Abraham. The words of Paul, "he took on him,"

express the idea that the real Christ or the real Jesus, was separate from the physical body. We are left for an understanding of this declaration to the gospel according to John where he says, "The word was made flesh," or the word took on itself flesh.

That the creative word was spirit is an unquestionable fact, for God is spirit, and God spoke the word; therefore, it follows that Christ being the creative word was the spirit that God sent forth in the beginning to cause the world to carry forward the work of creation, thus he could well say, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

Now, a word concerning his taking on him the seed of Abraham. You who are acquainted with the history of the birth of Christ, know that he came through the lineage of David, and if you trace his lineage through Mary, only, you will find that his lineage goes back directly to Ruth, the Moabitess, who was not of the seed of Abraham, but of Moab. On the other hand, if you trace his lineage through Joseph, you will see that it leads back to the priestly tribe, Levi, and from that to Abraham. Matthew begins the genealogy of Christ with these words: "The book of the generation of Jesus Christ, the son of David, the son of Abraham;" thus tracing him from Abraham to Joseph. In the sixteenth verse of the first chapter of Matthew, it is said: "and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." In the twenty-third verse of the third chapter of Luke, we read: "And Jesus himself began to be about thirty years of age, being, (as was supposed) the son of Joseph;" then he traces his genealogy through Abraham to Adam, "which" he says, "was the son of God." Mark you, he traced the genealogy of the Son of God through the whole line of Israel back directly to Adam, the son of God. Now, how comes this parenthesis to be put in the verse

above quoted : “(as was supposed) ?” If it was only “as was supposed” that he was the son of Joseph, why trace Joseph’s lineage at all ? Of what use was that whole line of descendants, if Jesus was not his descendant at all ? The fact is it was simply tracing the literal descendant of his physical organism ; and in Luke’s gospel it was the tracing of the creative word back to Adam where it began. If he was indeed the literal son of Joseph, why was Joseph “minded to put her (his wife) away privily ?” The account does not say anywhere that Joseph had never known her, but it does say that he knew her not after she was found with child until she brought forth her first born. The explanation of this is found in the words of the angel to Joseph, that the Holy Ghost or Holy Spirit had overshadowed them and they were entranced by It, and, therefore, that Holy child that was conceived in her was of the Holy Ghost.

As we shall see further on in the consideration of these truths, Jesus gave the Jews to understand that he believed in reincarnation, for he said, “Before Abraham was, I am.”

The Holy Spirit which took on it the seed of Abraham came upon Joseph and Mary with such power and glory that they knew not what they did, and the Spirit thus having absolute possession of their bodies, for they were both devout souls, the child that was thus conceived was in a higher degree the son of God than the ordinary child which is conceived by the will of man ; for the child Jesus was conceived by the will of the Spirit, for we return to the words of Christ, “that which is born (begotten) of the Spirit is spirit ;” that is to say, the Spirit never generates flesh, but the Spirit always generates spirit.

If Jesus took on him the seed of Abraham he must of necessity have had a son of Abraham for a father of his material body. This is a great subject which we hope to take up in time to come, — that he was begotten not by the will of flesh,

nor by the will of man, but by the will of God ; for we will say here, that the time is coming when man will recognize his Divine sonship, and then he will find that the sex relation is the most sacred and Divine of human life, and it is the time above all others in human life when the soul and everything within the man and the woman should open toward God ; and when that has become the normal condition of human life, then the children that are born of such parents will be born immortal sons of God.

Jesus, as will be found from the few evidences that are given and a host of others that might be given, was the son of God from birth in a higher degree than the ordinary man or woman, but not in a higher degree than man or woman should be when generation is carried on according to the Divine purpose.

The whole trend of the Christ's teachings from beginning to end was summed up in his words, "I am come that ye might have life, and that ye might have it more abundantly ;" and as John said of him, "In him was life, and the life was the light of men."

If in Adam all die a material death, then in Christ may all be saved from that physical death ; as Paul said : "Behold, I shew you a mystery ; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the last trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal, must put on immortality." Do you think that Paul was talking about the spirit as being mortal or corruptible ? Certainly not, but he said that this mortal, this body that is subject to death shall take on an immortal state. This which is corruptible now shall become incorruptible. Here he is teaching nothing more or nothing less than the immortality of the physical

body. Jesus said before his crucifixion, regarding his life, "I have power to lay it down, and I have power to take it up again. This commandment have I received from my Father."

We read, according to the account of the crucifixion, that he was nailed upon the cross and that soldier pierced his side with a spear and there flowed out blood and water, showing conclusively, as every physiologist knows, that his heart was pierced, and it is also known that no man or beast can live after the heart is pierced, yet we are told that after he was three days and three nights in the grave, he arose from the dead and appeared to many; thus demonstrating to his disciples the truth of his words, that he had power to lay his life down and power to take it again, and he demonstrated to the world that nothing had the power to kill the son of God; that nothing had power to kill the body, the material forms of God's children. Thus Jesus, through material demonstration, brought immortality to light.

(To be continued.)

WORDS WORTH BELIEVING.

Words carry little weight without a life back of them: what would have been the use of Andrew saying to his brother, Simon Peter: "we have found the Christ," if Andrew had not been a man of moral integrity; a man whose life was bent for good, a man of good deeds? Had Andrew been selfish, — his life spent in eating and drinking and love of mere worldly lusts and pleasures — his words would have had no meaning to Peter. We must live the life, to have our words potent for good. We may say we love our neighbor as ourselves: we may call ourselves Christians, but we ask: what does love do for the one it calls neighbor? Love makes our happiness, and the absence of it destroys all contentment and peace.

But Love does not come to us unbidden: it must be won by noble deeds, by acts of kindness, gentle words, pleasing smiles, unselfish devotion, helpfulness. We owe respect to those who are truthful, honest, sincere. We give love to those of kindred minds whom we trust implicitly, and who are as ready to lavish affection as to receive it.

We cannot love the nature that is filled with selfish lusts, petulance, parsimony, ill temper. Mutual love means mutual helpfulness; it brings with it the greatest boon of life. We read so much about kind thoughts in our New Thought literature, but about deeds, we hear but little: see less. If we have love and good will, we have to spare, and giving may increase our share. Virtue and knowledge are a glorious twain, the more they give the more they gain.

If we would have our words potent, we must give life, good will, and broadcast our seed. Some may fall on uncongenial ground, where stones may stay its coming into light of day. Be not discouraged, some may find congenial soil, refreshing dew, ripening shower, to bring to life the beauteous flower, to glad the eye and fill the soul with glad surprise.

Live thou the life and thy words have power. What the world lacks is sincerity, honesty, unselfish love: a love that is not tainted with lust and greed for gold. We must put our creed into our deed to make the stubborn natures feel the glory, the delight of knowledge used aright. The peace of the nations of the earth will not be won by war, but by living the life of good deeds, not words and creeds but — deeds.

Mary J. Healy.

THOUGHTS ON THE RELIGION OF BUDDHA.

Buddha discovered that life is an illusion. He saw that all compounds were perishable. He saw around him everywhere, pain, both mental and physical. Pain, from his standpoint was comprised in, birth, age, disease, and death.

The meeting with what one dislikes.

The separation from what one loves.

The failure to obtain what one strives for.

The cause of these misfortunes he discovered to be the animal desires and passions. All the various passions of the human mind, such as envy, malice, hate, spite, avarice, jealousy, vanity, and arrogance; in fact all selfishness was pain to him. The annihilation of all these special weaknesses from the mind is necessary in order to attain heaven and the development of right sense, right speech, right action, right energy, right memory, right meditation. To him a high morality was the panacea for all human ills. His whole system is based on inflexible justice, moral power.

Mental culture not mental death was to him the road to Nirvana. The secret of existence of being good or ill, everywhere, lay with the self. Love of self was to him the great sin of the human mind. The law of cause and effect, action and reaction is the law of all life. Buddha was a moralist of the sternest type. He lived a high moral life. He taught that by and through moral perfection comes the deliverance of the soul. The soul would be free when it had purified the mind of illusions. He taught that to ignore a fact does not obliterate it.

To make an assertion does not postulate a truth. Truth is the underlying reality in all things. Reason, is man's only guide, and purity, his only salvation. That earthly life is the training school of the soul. To conquer love of self and lust of life was the foundation of all his teachings. He taught purity of thought, word, and deed.

Mary J. Healy.

CORRESPONDENCE.

Santa Barbara, Cal., Oct. 5, 1902.

Mr. Butler,

My dear Sir: — I think that God must be well pleased with you, his servant; and we your pupils are grateful for such a teacher and brother.

The Bible has been much neglected, but the truths given us as we receive them now, will make many search it for themselves.

I want to thank you for being willing from the first to search for truths; for being willing to suffer and become a recluse for the sake of truth. I want to thank you for giving me the comfort I desired through your enlightenment.

Sincerely,

A. E. Grieg.

Mess. Esoteric Pub. Co.,

Dear Friends: — * * * With best wishes and with heartfelt thanks to Mr. Butler for the soul saving pamphlet — "Practical Methods" which I had the fortune of getting hold of through a friend some years ago.

Though I have not yet developed full control, yet sufficiently to know the calmness and peace of mind there is in living it.

With the knowledge gained by observing my mental conditions at various times, I feel the time is not very far distant when I shall make the final triumph.

Yours with great friendliness,

D. B. Kobey.

Mauney, Pa. Oct. 2, 1902.

Dear Friends : — * * * The October number of "Bible Review" is here, and I am more than pleased with it. I trust that the subscription list of the same will steadily increase, as it is the most instructive reading matter on the subject that I have ever been permitted to enjoy.

Wishing you success in your grand work, I am,

Very cordially,

Lulie Jones.

Chicago, Ill. Oct. 2, 1902.

Mr. H. E. Butler,

Dear Sir : — I am just in receipt of "Bible Review" and am much pleased with it.

I want to congratulate you too upon the fact that you are able to give to the public such a valuable work as "Practical Methods," the sixteen I got of them are doing good service. I have received more good from it than from all the other books I have had up to the present time. It will do a world of good. I also like "Solar Biology" and "Seven Creative Principles" very much; they too are much needed by all thoughtful people.

Truly,

W. H. Howard.

D. V. Soldier's Home, Los Angeles, Cal. Oct. 2, 1902.

H. E. Butler,

Dear Friend and Brother : Our communion of soul is so well established, that letters become almost unnecessary.

In what does your new edition of "The Narrow Way" differ from the former : in its essentials ?

Does your appeal to the world satisfy the world of the higher life ? Will the experiences which I have had in my dealings with the world be of good use in your present works ? and how ?

The above questions come to the front, but the Spirit also saith : Await the natural development of real life and of real attainments, — and all is well.

Haste is to be avoided in real things ; for temporary use only is haste acceptable.

Please consider this writing as superfluous between us two, we do not need it.

I herewith enclose five dollars as a donation to the cause.

The time will come when pulpit oratory will cease to effect conversion to the higher life. The within only will rule and teach the children of the Lord God, Yahveh.

God's peace and blessing,

Ferdinand Imhorst.

We publish the above letter from an old German soldier — who has been living the regenerate life for a number of years, — because of its deep soul breathing of spiritual consciousness.

EDITORIAL.

It is our desire in publishing "Bible Review" to establish in the minds of its readers, an orderly system of understanding of the Scriptures, and there is a greater importance in a correct understanding of the Scriptures than appears on the surface.

It should be borne in mind that the Spirit that inspired the patriarchs and the prophets, and above all, the Lord's Christ, was the spirit that spoke the word which created the world ; and as all law is from and by that creative word, it follows,

therefore, that if we can have a correct understanding of the Scriptures, our minds will be put in order, so that it will be stronger and more capable of comprehending the great truths in every department of life.

We hold that no preacher of the Gospel or teacher of righteousness is qualified to teach until the purpose of God in the creation is correctly understood, and also the methods for carrying forward the work of creation, as well as the work of redemption; we intend, therefore, to prepare a list of questions to aid the students in bringing their minds into order and harmony with universal law. These questions will be intended to lead the student rather than to call forth answers, yet, all who feel like writing out their answers and sending them to us will receive careful attention, and no doubt many of the answers will find place in the Journal.

We are willing to establish in the magazine a department for questions and answers. We also invite criticism, especially by the ministry; for friendly criticism, not for the sake of controversy, but for the sake of truth, is valuable. Of course, we do not want mere bickering controversy, but if anyone wants a reason for the statements we make, or if they see a reason why a statement we make is not correct, they will do us and the readers of the Journal a favor by writing to us; for it must be borne in mind that the subject matter of this Journal is so inexhaustible that in many of the most important articles we can do but little more than to make statements, in order to complete the line of thought, hence, questions from our readers will undoubtedly bring out the thought more fully and also the reasons for it.

We trust that our friends who have begun so earnestly and zealously the work of interesting Bible students, Christian devotees, and thinkers in every department of life, will continue

their work and carry it personally to individuals who are seeking the light, because we feel that the time has come for "the true Light that lighteth every man that cometh into the world" to go forth now as never before, and by your aid we believe we shall be able to help many.

All correspondence of business nature should be addressed to the Esoteric Fraternity: that which is intended for the editor of "Bible Review", should be addressed to the editor.

In the last number of the Journal we gave a brief review of Peter Davidson's book entitled, "The Morning of the New Age, or the Advent of the of the Christ and His Kingdom," in which we stated that the price was one dollar, but Mr. Davidson has written us that this is a mistake and that the book is only fifty cents.

Mr. Davidson has been working on these lines and studying the Scriptures for many years, and we feel that he has been doing a good work, and therefore we are interested in bringing his work before the public.

We will say here for the benefit of those who are enquiring for the most advanced and interesting thought found in the Journals of the present time, that we feel that the magazine entitled "Psychic and Occult Views and Reviews," published by the Psychic Review Co., 239 — 241 Superior St., Toledo, Ohio, is one of the most straightforward, unbiased and unselfish works now before the public. The editors presents the truth as they see it, and are not afraid to call your attention to others who are working on similar lines, so that through this magazine you can get a good idea of what is going on in the world of thought.

BIBLE REVIEW.

Vol. I.

DECEMBER 1902.

No. 3.

SONS OF GOD AND SONS OF EARTH.

ST. MATTHEW.

CHAPTER xii.

48.--Who is my mother, and who are my brethren?

The above quotation shows the distinguishing feature between the teachings of the Christ and all the mystics and so-called masters of whom we have any record. The axiom that is common to all mystics is, all men are my brethren, and I am a part of all that is. The Hindu master avoids stepping upon the smallest insect, feeling that by crushing the life of the insect he is injuring himself, as all life is one. This philosophy appears on the surface to be perfectly tangible and reasonable, for we are the product of creation; all that we are physically is an aggregation of the material world, and all that we are mentally is the product of experience in that world, so that the question would naturally arise in the mind of the surface thinker: why are we not part of all that is? and why should we not in our efforts toward development and attainment be satisfied to open into a consciousness of the universe? The reason is obvious: creation is by virtue of the spirit of the mundane. True, all creation is our mother, and while we are

in the body of our mother in the process of gestation, we may, by certain concentrations and drills, open our consciousness so that it may ramify through all her nervous and mental systems, and we may feel that we are one with her. We may also, as did the masters of antiquity, unite the highest attribute of our nature, the will, with the same attribute of her nature; and as the will is the dominant or ruling factor of all organized bodies, so the will is the dominant or ruling factor of all creation; and when our will has become one with all creation, we are able through unity with all creation, to dominate many of the forces and factors active therein, but still we remain subject to all the laws that dominate creation, or to the spirit of the mundane, which is the god of creation. Thus all mystics and masters have been subject to and have succumbed to the law of sin and death.

The Christ of Nazareth, according to the records, came in a higher sphere than all other masters, and in the passage previously quoted he drew the line between the brotherhood of humanity and the new order of creation which he announced he had come to establish, and which is brought to light throughout the Bible.

In Revelations we read of the birth of the manchild that is to rule all nations. Christ further drew the line when he said to the Jews: "Ye are of your father the devil, and the lusts of your father ye will do," and again, "Ye are from beneath, I am from above," and he claimed to be the son of God.

Here, the mind must discriminate between the one who spoke the word, and the word, which became the laws and powers that carried forward creation, or became the spirit of the mundane. All through his teachings, Christ held firmly to the one thought: "unless a man be born again (begotten from above), he cannot see the kingdom of God." We understand what it means for a child to be begotten and

afterward born, that the child is no longer a part of the mother's body. Again, Christ taught us to pray, "Our Father which art in heaven;" remember, that does not mean our father-mother who art in all things in nature, who art the creative principle and the creative potency in all nature, but quite the reverse. The attitude thus presented to our mind is, that we turn our back upon all creative energy, upon all creative law and seek to rise above it, to go beyond it and to enter into a conscious unity with Him who produced or caused all nature to be manifest. This attitude of mind, as we have often expressed it, causes those who would be one with the Father, to, so to speak, pull themselves out of the body of humanity, out from the body of creation; to repel all creative energy; to deny the right of the laws and powers of creation to dominate them; this is being born again, born into the kingdom of God. The only way that this is possible to any living soul is by taking the name of God, Yahveh, the I will be what I will to be, the will that sent forth the word and caused creation to create itself. Thus by taking hold on the will of the author of creation and identifying our consciousness with that will, we are enabled to rise above and to free ourselves from the dominion of the spirit of the mundane. This, and only this condition will enable anyone to realize the words so often repeated in Christ's teachings and in the preaching of the Apostles, which might be focalized in the words of the Apostle Paul when he said: "Now are we the sons of God;" which is as much as to say, heretofore we have been the sons of earth, the sons of creation; now we are no longer the sons of creation and subject to its laws, but we are the sons of God, who is above all creative energy. (See Romans xiii.) Here, also, is the distinction made between the spirit of the mundane and the Holy Spirit. The word holy carries with it the idea of separateness; not as has been interpreted by some of our authors "wholeness," for, if you take

the word holy and follow it through the Bible, where the thought originated, you will see that every holy thing was only holy because it was separate, set apart from all other things, as the prophet said, "If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, if one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, it shall be unclean." But you can follow this thought of holiness as well as I, and you will find that it means separateness from all material manifestation.

Christ came to show unto man the way of life, which is the way of holiness, or separateness from the law of sin and death, which dominates material creation. When we read in Revelation of the one-hundred and forty-four-thousand, the first ripe fruit of the earth, we read of them in connection with the harvesting of the fruit. When we harvest grain or fruit, we take it from its connection with the earth, sever it from the tree or stalk and gather it into a place of utility upon a higher plane; so in the first ripe fruit of the earth that is gathered out from the world, it is separated from creation; hence, the words in the fourteenth chapter of Revelation: "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. These are they which were not defiled with women; for they are virgins," pure ones, or separate ones who have been separated unto God from the mother that produced them, from creative energy, and they are no longer under the dominion of creation, but they are one with the mind and will of the Father. The comparison is most perfect when the Spirit by the angel called them "the bride, the Lamb's wife," and also when the Spirit by the prophet said: "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."

We wish, here, to impress upon the minds of our readers that the difference between the doctrine of the Christ and that of the mystic and magic workers is, that the magic workers are one with creation ; the sons of God separate themselves from the spirit of creation and become one with Him who produced creative energy.

It has been wise and good that the Holy Spirit in guiding His children, a large number of which are still in the Christian Church, caused them to fear and to repel the spirit of mundane magic that is now being presented to them in all its multifarious phases ; it is the way that the Spirit of Truth has kept His people waiting for the time when the true light shall shine upon them.

Jesus said, "I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father." In order to find the distinguishing line between the two worlds we must examine this statement closely. He came out from something : that is, from God, the Spirit ; and he came into the world, into creation ; he remained in the world of creation as one having dominion over it until the time came that he returned to Spirit. Now, while he was in the world he said, "the Father that dwelleth in me, he doeth the works ;" making a clear distinction between the body and the real self, and the Father.* If you were a mechanic and were going to make a table from the crude elements of earth, you would take into consideration the tree that the wood was to be taken from and all the processes by which the material was to be brought into the form of a table. This would occupy a certain faculty of

*When he said, "I can do nothing of myself," he was not speaking of the body, but of the ego, the I, and the relation to the Father implies the unity of that ego with its Father and not with the earth or spirit of the mundane.

your brain, namely, the mechanical faculty. Would that argue that you had no power to be anything but a mechanic? Is it not self-evident that your real or higher self is capable of working in a great variety of other directions above and beyond the mere mechanical act of producing an article of furniture? Now, the spirit of the mundane is the mechanical thought of the Creator and that mechanical thought has produced the visible, material universe, while the real Spirit, God, is outside of and beyond all creation, in other words, is in no way limited, bound or constrained by that which It produced, namely the mechanical thought of creation, therefore, it is the holy or separate Spirit.

Christ taught us that when we are begotten from above, begotten of God, that we are not of this world; but those who have not received what has been called the spirit of adoption, or more properly, the regeneration, are of this world; as Jesus said of the people in his time: "Ye are from beneath; I am from above: ye are of this world; I am not of this world." It is on this ground that he announced the fact that unless they were begotten from above they could not see the kingdom of God; that is to say, unless there is begotten in you a new and higher life principle than was in you originally from your relation to creative energy, you are not the son of God, nor have you the foundation principles requisite for obtaining eternal life. It is because of this that the distinction has been made from the beginning between the sons of God on the one side and the sons of men on the other; Jesus said "call no man your father, for one is your father, even God;" and it would be equally correct to say, call no man your brother, unless he is begotten from above.

We again turn our attention to the purpose of God, namely to create man in His image and likeness; we find that the original work was, to produce, so to speak, an animal organism capable

of receiving or being impregnated with a Divine principle ; in other words, to become the wife of God ("for thy Maker is thy husband") to receive the germ of a spiritual existence. The Apostle Paul said that he that had not the spirit of God was none of His, but he that has received that germ of a new and higher existence is of God, that is, a part of God and is the beginning of a new creation. It is because of this that it is said, all old things must pass away and all things must become new ; therefore, unless he that seeks oneness with the Father puts himself in the attitude that Jesus was in, to repel the spirit of the mundane, to keep in order in his mind, and thereby keep it in its place, creative energy, distinct from the recreative, or spiritual life, he will never know anything about spiritual life. While the child is in the womb of the mother, or the man is in the womb of the creative universe, he cannot breathe the pure air of spirit life. Therefore, you must be born again ; you must recognize in yourself a separate and higher existence than the mere man of creation, or the unregenerate man, and recognize only those that do the will of the Father, or are begotten from above, as your mother or your brethren, or you will remain an unborn infant in the womb of creation.

This subject is one of such great importance and has been so thoroughly lost sight of that it will be necessary to continue this line of thought and even to repeat it over and over in different forms, many times, in order to impress the mind of the student of its importance, which we will endeavor to do in this journal.

SOME PRACTICAL HINTS.

It appears now that the need of all earnest souls is for fewer words, less reading, and a more practical application of the truths of salvation : some definite line of action based on such deep, general principles, as to be applicable to all humanity, and yet so specific and vital, as to affect each individual momentarily; something that is moving and eternal, to which, as it were, we may fasten the thought, and receive the uninterrupted inflow of the Holy Spirit from the Author and Fountain of life.

Many continue to say, in effect, as follows ; — I am not harmoniously situated for a perfect life ; or, I long to live the life you teach, but environment and circumstances are too much against me. It is the hope here to expose the error in all such complaints, and to suggest, and as far as possible show, how unreasonable it is to suppose that divine law would, even for *a single moment*, close to any soul the opportunities best suited for its constant approach to a perfect expression of the mind and cause of all, which is God.

The misconception seems generally to obtain that a life of perfect dedication to the mind and purpose of God means two things, viz, the renunciation of all free will on the part of the individual, and second, the severing of almost, if not all, human association, and the cessation of all the labor, physical and mental, which in the nature of healthy humanity, we so delight in performing. It is true that as one receives of the purity and fullness of the divine thought and life, they naturally grow to exclude all thought which may hinder the uninter-

upted inflow of the divine Spirit; and, as thought is the spring and motive of all physical expression, they will also, in a more or less degree, withdraw from some, not necessarily all, human association. But, in the other case, that of work, just the contrary to what is supposed about work, is true. The more and more perfectly one is allied, through devotion, to the mind of God, the greater is the capacity for labor of every nature; and with each it is soon perceived that activity ceaseless, physical or mental, or the consciousness evolved from pure thought, which truly is that "peace of God, which passeth all understanding," one or all of these perpetuate the life of the individual with a happy and continuous assurance of the presence of the immortal spirit of God, within. All through the Scriptures, but particularly in the Acts of the Apostles, such expressions as, "For God is my record, how greatly I long after you all *in the bowels* of Jesus Christ", etc., are evident, and divinely significant. Jesus made the statement that, he that kept his saying—"out of his belly shall flow rivers of living water." Would this refer to a life after death? Oh, no, dear friends, there are some who have actual, physical verification of that promise. It is a matter of growth, but it is a growth builded by devotion and peace in God, such as is evolved by enhanced life, increased activity; but this activity, mental or physical, or the pure effusion of divine love, is but the legitimate expression of the added life which is the possession of each soul that so continually reaches out in thought toward God, that as said by Him: "Behold I stand at the door and knock: if any man hear my voice, I will come into him and sup with him, and he with me."

O, friends, the Scriptures are full of such life-giving utterances! But we must learn that loving thought, only, can open us to the divine substance.

Now, as to ways and means: these are not scarce, but on every hand, in every moment they are present.*

Everyone knows something of the terrific, destructive force of a cyclonic storm—that its action is progressively rotary; and each who has lived in sections frequented by these whirling atmospheric bodies, knows that their great activity is in the circumference, while in the center, all is peace and quiet. Here is a great lesson for us. Surely the great calm center is intimately related to all that circumferential whir; and, so with each life, the greater the interior peace and spiritual power, the more manifest, (not necessarily to each other) is the activity, mental or physical, as occasion may require. And, as we grow, this must continue to increase, until the innermost of each is so in touch with the divine mind, that fatigue of any kind is a thing of the past: and, (if a slight digression may be permitted) each will perceive that every atom of the regenerated physical body is in a state of high activity; that here we observe the operations of life and death, and we find that death, paradoxical as it would seem, is a necessary part of life, and that the equilibrium of these two forces—life and death—the building up and tearing down, produces a physical structure, so spontaneous in its manifestation, that although it possesses force and form, wholly freed from, and interior to, the grosser elements of matter, it is no longer subject to the law of gravity, nor obstructed by the material forms of nature. But we should remember that this, and other things, are as secondary to the earnest Christian as effect is secondary to cause. Let us but ally ourselves to the *cause*, and all that is incident to it must follow.

*As a foundation for a life of absolute purity and consecration to God, one should follow faithfully the instructions contained in the booklet *Practical Methods To Insure Success*, which may be obtained from The Esoteric Fraternity, upon receipt of ten cents.

For a person to rush into all manner of work, without a knowledge of the source of his energy, is obviously wrong, and, so too, the common belief that work injures, breaks down the body, inducing old age and infirmity, is equally erroneous. Furthermore it is well known that those who, as a class, perform the hardest manual labor, such as tillers of the soil, do attain an age exceeding the average. Likewise, it is recognized that mental work is conducive to longevity. So, what do these, and the thousand and one incidents in daily life indicate? They teach us that the motive, the spring, the cause is interior to the effect; or, in other words, if we want *produce* we must seek the Producer. This we may do through the avenue of thought by an opening out of the mind and heart continually to God. When we find, though, that despite all efforts to keep the mind and heart in loving, receptive attitude to the mind of God, other thoughts invade us, what then, can we do to keep them out, that the body may indeed be the temple of the Most High One? Remember that to work hard and honestly, requires that your whole external mentality be thoroughly launched upon the work in hand, and that when you do this, you have closed the door of the tabernacle to all adverse conditions: all the while the main object of your work will be ever in mind — to clear away all debris thought, O, God, that the eye of the mind and soul may be more single upon thee. This will constitute the great love motive of all you do, and it will form the connecting link between the individual soul and the Soul of the Universe — your mind and the mind of the spirit; and will give to your activity, whatever may be its direction, oneness with its Source. Thus you will perceive that, while the thing done, its accomplishment in a material way, is of the highest order, this is a mere nothing compared to the manner of its doing — the thought back of it all, the great, absorbed, honesty of purpose which reveals to the individual the

source of all life, and the true Economy of all existence, which he perceives to be not in the husbanding of things attained, nor the love and search of things produced, but oneness with the Producer. And, so, we have the opportunities of attainment all about us: let us not complain nor defer, but begin now to seek a more perfect union with the mind of God by virtue of work, and seeming obstacles, which is the guise in which all real opportunities come. The first step in this direction is honest, undivided effort. Why? Because this requires, in the first place, thought of a corresponding intensity and exclusiveness, interior to which, and perhaps for the first time manifest to you, will be felt some measure of Him you seek.

The language of Jesus is very explicit on this very point, as shown in verses 8-10-11-12 of chapter xvi. St. Luke.* "And the Master applauded the unjust steward, because he had acted prudently, for the sons of this age are more prudent as to that generation which is their own, than the sons of light." "He who is faithful in a little is also faithful in much; and he who is unjust in a little is also unjust in much." "If therefore, you have not been faithful in the delusive riches, who will confide the true to you?" "And if you have not been faithful in that which is another's who will give you that which is your own?" In other words, how else can we obtain our own, than by a fidelity that refuses to consider what we are doing, or who for, that the virtue alone of *doing* may be complete?

Thus is the way kept clear that no intruders can lurk therein. It matters not how seeming humble the task may be, if the unadulterated and steadfast thought that rapidly completes the work, springs from the conviction that,— Father, it is not I, but *Thou* that doeth the work and giveth the increase: then will we fulfill the conditions for the promise of the Christ, that

*The above version does not materially differ from the regular scripture: it is the one given in Wilson's Emphatic Diaglott, which is an accepted book of reference for theologians.

"If thine eye be single thy whole body will be filled with light," the light of wisdom, love and life. All this is in order to insure purity and singleness of the mind's eye; and we have just seen how we may utilize every moment of the day, wherever we are, whomsoever with, however undesirable in other respects the attending circumstances may be, to control the thought, guard the avenue of our being and hold it sacred to the incoming of God's Kingdom.

THE MISSION OF THE CHRIST.

If anyone will take this thought and reread the teachings of Christ and the Apostles, they will discover that the whole subject of redemption is, as the Apostle said, the redemption of the body; and if we turn to Revelation we find in the seventh chapter the sealing of one-hundred and forty-four-thousand of the sons of Israel. It does not say the sons of God, for God is spirit.

In the fourteenth, twenty-first, and twenty-second chapters the Revelator speaks of the redemption of Israel, and brings to light the manner of their salvation; as he told John in emphatic terms that they shall be kings and priests unto God and reign on earth; not up in the heavens, as our Christian friends have taught for centuries past, but they shall reign on earth.

The question that is usually asked, when this question is brought up is: why is it, then, that every body dies? According to the Scriptures every body has not died. We read that the seventh from Adam, Enoch, "was not, for God took him;" and it is generally accepted that he was translated, and even one of the Apostles speaks of him as having been translated bodily, but where to, no one has ever ventured to say. We read, also, of Elijah, that the chariot and horses of fire separat-

ed him from his disciples, and that he was taken up in a whirlwind. Josephus says of Moses, that the Spirit of God took him away, so that they never found him after. We have a very explicit account of the manner in which Christ's physical body was taken up in a cloud, after his death and resurrection. Jesus also said to his disciples, among whom was the beloved disciple John : "Verily I say unto you, that there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." It is also well known that the early Church firmly believed in the immortality of the body, but as centuries rolled on and all died, the Christian world has come to believe that Christ could not have meant the immortality of the physical body, but that in some way he must have meant the immortality of the individual after the death of the physical body, so that some now believe that the dust composing the physical body will be brought together, and that the same individual organism will be raised up from the dead when Christ comes again. Others believe that it is merely a spiritual resurrection ; but when we take into consideration that God's laws are just, and also that God's purpose was to develop in the race a capacity to know and understand His laws and purpose in the creation of the world, and a mind and soul power that would be capable of applying those laws, and through their application overcome the spirit of death that has reigned since Adam ; we see that it would be unjust and unreasonable to suppose that all who lived in the early ages of the world when the race was in a low state of development, should be raised up just as they were when they were put in the grave, ignorant, undeveloped souls and bodies, to be partakers with those who lived at the time of the maturity of the race. It would be impossible for them to have equal advantages with those who live in the present age, unless the real individual had had an opportunity to return to earth, take on

another body, and obtain the experiences necessary for the development of the mind and soul. This does not do violence in any way to the Scriptures, and certainly not to anything in reason.

The question arises in the minds of many: if I have lived before, why is it that I do not remember my former lives? We might as well ask you why you have forgotten many things that occurred in this lifetime? The reason is that you have outgrown them, and have received the development which they produced in you, and further than that their use has ceased.

Memories of the past are in many instances a burden to the mind, so God in His great wisdom and justice brings into organic form the real man again that he may begin a life where the former life ended. For remember, it is not a matter of education, but a matter of actual growth of soul and mind power that is essential: and when man has developed, as we know there are some living at the present time who have, to where they are capable of understanding the great mysteries of the kingdom of God, and where the soul has grown to the capacity to lay hold upon and live the true life, then will they be brought into touch, into such perfect unity with the Spirit of God our Father, that they will be able to remove the flaming sword from the east of Eden, and enter in and partake of the tree of life. See Revelation xxii, 14.

The whole theme of the Scriptures from Genesis to Revelation is of man's sin, his being driven out of Eden, his long wandering and dying, until the fourteenth verse of the last chapter of Revelation, where we read the words: "blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Thus we see that the whole plan and purpose of salvation has been in process of unfoldment, and must continue until man

is able to take the name of God, which means, I will be what I will to be, and obey the injunction, "be ye perfect, even as your Father which is in heaven is perfect. Through that perfect unity with the Father and the incorporation of the name Yahveh, the power to do and be according to their will, and their will being one with the will of the Father, man will have power to remove the flaming sword and enter in again and partake of that from which we have the account of Adam being driven. This is the center around which the entire Scriptures revolve and toward which they point, and it has been the object of the Esoteric work from its beginning, to bring life and immortality to light through the true gospel of the son of God, and it is for this reason that "Practical Methods to Insure Success" and all the methods brought to light in our teachings have been given to the world. We repeat the words of the Christ when he was here, "He that is able to receive it, let him receive it;" and the words of the angel to John: "Whosoever will, let him take the water of life freely." It is not that God has chosen one and rejected another, but it is wholly a question whether the individual has the will sufficient to persist in the devotion and practical life that will inevitably bring the redemption from sin and death, and immortality to the physical organism. Now, when we say immortality of the physical organism, we meet another objection on the part of the people, that is, the most thoughtful will say, is this material, cumbersome body always to be a burden to us as it is now? We answer emphatically, no. Does immortality mean the cessation of progress, refinement and development of the physical body? Certainly not. It means simply what the Spirit said concerning the Christ and all His children: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." But we know that it is a law that the qualities of the body are in exact accord with the qualities of the thought

and mentality ; and as the mind goes on becoming more spiritual and more refined the body will also become etherial and more refined. It is said, "God is a consuming fire ;" and as man grows into the image and likeness of God, the process will be, first, as soon as he has access to the tree of life, even the physical body will begin to be luminous with the fire of Spirit, and as he proceeds year after year, the body becomes more and more luminous and less material, until finally all that we now call material substance will have been burned out and thrown off, and the body will become simply a body of light ; but it will always remain just as material and tangible to all persons on the same plane of life, as it is at the present time ; but to those on the plane of life that the world is now living on, it will become a spiritual body. We are sown in corruption, but raised incorruptible, and this is not by some great miracle from on high, for God who created the world and purposed that this should be the ultimate for His children ; made the laws that govern the world, the laws that it is necessary to apply in order to bring these results to His children. True it is, as Jesus said, unless ye are begotten from above ye cannot see the kingdom of God, but as we have seen in a former article, Adam was not the first man that lived on the planet, but he was the first man who had developed high enough to receive a knowledge of God, Spirit, and the reception of that knowledge was because of his capacity to receive an influx, or an additional word from God, a higher word than was in the world before, and because he had received a higher word, he was commanded not to mix in generation with those who were then living on the earth who had not received that higher quality. This gave rise to the words before quoted, that "the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." Again, we read that God appeared to Abraham and made a

covenant with him. That is, the Spirit of God found in Abraham the highest developed man of the time, and that Abraham was literally begotten again from on high, or received from God an additional creative word, which enabled him to bring into existence a race of people possessing a quality that no other people possessed ; and God again commanded the people, the children of Israel, not to intermarry with the sons of men ; and when the Christ came, the Holy Spirit descended upon him like a dove and an added spirit life was given him, so that he became, as it were, the germ of a new and higher order of humanity ; and again came the word not to intermarry with those who had not received that additional word from above, or were not begotten from above. The time has again arrived when we shall, as Jesus said, eat the flesh and drink the blood of the son of man, which he explained by saying, the words that I speak unto you, they are spirit and they are life.

The time has come for the first ripe fruit of the earth to receive an added influx from God, a higher word than has ever existed in the world except perhaps in the person of the Lord Christ, therefore, we recommend that all seek earnestly to be begotten from above, for it is only through this superadded spiritual life from God that man will be able to overcome death in the body and obtain immortality.

(Concluded.)

“Except a man be born from above he cannot see the kingdom of God.” All men and things are members of one body as to the flesh, but there are two bodies as to the Spirit. The antitype was Jacob and Esau.

LOVE YOUR ENEMIES.

It is recorded of the Master that he said, "But I say unto you, love your enemies." Why should I love my enemy? What is love? Jesus said to his disciples, "I have loved you." And John wrote "now Jesus loved Martha." We feel safe in assuming, however, that the love which Jesus had for his disciples, for Martha, and for his enemies, differed widely, and we might say necessarily so. Again we ask, what is love? Love is life in motion. If I say I love you I mean that my life flows from me to you. It is life in motion which causes all sensation, but, all life in motion is not love, it may be hate, or simply excitement, fear or pain.

That which is usually called love between man and woman is generally an involuntary exchange of animal magnetism; but when Jesus said "love your enemies" he certainly implied a voluntary action. If I voluntarily open my heart and pour out my life currents into the being of my enemy, thus increasing his strength, his power to destroy me, am I doing right? No, I think not, for I would be adding my power to his, helping him to create an evil entity; to send out a force which some day will doubtless return and fall upon his head, and, maybe, destroy him. Evidently this is not what Jesus meant when he said "Love your enemies".

If, however, I see my enemy in distress and I give him my love, thus strengthening him, and I perceive that he is using that strength to subdue the evil within himself, then I may safely love him. He may never know that he overcame by my help, neither is it necessary that he should, nevertheless, in doing this I have made his enemy my enemy, and it may be strong

enough to cause me to stumble: knowing this, I see that I must love wisely, and yet, since I may not love my enemy when he is in the wrong, to sustain him in the wrong, so also I may not love my friend when he is in the wrong; for, the evil which my friend does must be no less distasteful to me than the evil acts of my enemy.

Insofar as I love right doing (righteousness), so far all wrongdoers are my enemies, even though they be, mother, sister brother, or friend, and must be treated accordingly, not that these should be hated, for I may not hate even my personal enemy, but I must repel the evil because it is evil. I must also repel even the person who clings to the evil, and thus becomes the personification of that to which they cling; or perhaps I should say, I must refuse to such one my sympathy, my moral support. But some will ask; why not love all alike? We should love all alike and also hate all alike. Hate,—that is repel, refuse to support, all wrong no matter in whatsoever person it is manifested. Witness how quickly Jesus said to Peter, "Get thee behind me Satan," and it was to Peter as well as to the rest of the disciples that Jesus said "I have loved you."

How does the Father love the son,—indiscriminately? No, certainly not; for we know that though we may at any time be consciously living in the light, knowing that we have the Father's approval and love, yet, let one wrong act be committed, one hateful thought, or one covetous desire come into the heart and immediately the light disappears, darkness envelops us, and the consciousness of the Father's presence and love is gone; for he hates evil and will not sustain the evil-doer. But, God is gracious and readily forgives; not the sin but the sinner, and so must we if we would be like Him.

Phebe Hart.

A BIBLICAL EXPERIENCE.

A friend writing me recently, concerning my religious experiences, said, "Tell me where you are, how you got there, and why you stay there." I replied: I shall be seventy-five years old on the tenth of November next, and after fifty-six years in church and Sunday-school work and privileges, I have, by the great mercy of the Lord Jesus Christ, "Come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an *innumerable host of angels*, to the general assembly and church of the first born who are enrolled in heaven, to God (in Christ) the Judge of all, and to *the spirits of just men made perfect*. Heb. xii: 22-23.

Yes, I came into conscious harmony with the Lord, and hence into the conscious society and ineffable bliss of the heavenly host about twenty-one years ago; and am about as familiar with the ideas, and characters, and the required purity and holiness of those in heaven, as I am with the sins, shortcomings and worldliness of those who dwell round about me still in the flesh. Hence, the standpoint from which I see things, is so widely different from the standpoint of church members generally, that during all these years I have been misrepresented, misunderstood and often ostracized and persecuted, by leading church members, who seem ever satisfied to "live at a poor dying rate."

It seems to be a fact or a law in all grades of our present human society, that those on the lower planes of life are always trying to pull down to their own level, those who have courageously reached the higher planes.

The poor are trying hard just now to pull down the rich;

not thinking that this would be a sad and monotonous world to live in, if all were on a dead level financially.

Those who have received only the baptism of John, and have learned to live a respectable moral life, are inclined to pull down those who have received the baptism of the Holy Ghost and are living a more blessed and victorious Biblical life. And these in turn are inclined to ignore, and often to pull down, those who have received the baptism of fire, and whose inordinate self-love is all burned out and melted down by a baptismal flood of "perfect love." See Matt. iii : 11 and Luke iii : 16.

And yet those on the lower planes will all sing, "O may my love to thee, pure warm and changeless be, a living fire," and will sing about "angels to beckon me nearer my God to thee."

The greatest event that ever comes to a human being is conscious salvation from all known sin ; and while salvation is a free gift from God, we never get it until we comply with the conditions, which are, personal humiliation and repentance at the feet of a personal Savior. There is a Divine side, and a co-working human side, to every scriptural attainment, yet it seems as if neither the world, nor the church at large, had any true conception of how much of a thing it is to be really saved to the uttermost, and to be fitted for the pure society of heaven.

There are three prominent steps or degrees in every complete and well-rounded Christian experience.

There is first the blade, then the ear, then the full corn in the ear. And although there is a steady progression from the beginning to the end, these steps or states are as distinct from each other as the three stories of a dwelling house ; and these steps or stories correspond with, and fit us for, admission into the first, second or third heaven, according to our attainments while here in this world.

Those who are satisfied with the opening of the first degree of life, that is, with conversion, and who live and die in the wilderness state will enter the first heaven, and will forever progress in things pertaining to that heaven, but will never know the superior blessedness and usefulness of the higher heavens; but those who go on unto perfection and receive the baptism of the Holy Spirit, will have a clearer perception of right and wrong, and of Divine things in general, and will have degrees in love, wisdom, usefulness and blessedness that those in the first heaven know nothing about and are not capable of receiving. And the very few progressive ones who finally receive the baptism of fire or Divine love, in its fullness, are filled and flooded with an ocean of love that can never be known without personal experience.

Whether or no I have yet reached the third degree of grace I cannot positively say. The Lord alone can tell. But this I know that I have been caught up to the third heaven hundreds and hundreds of times, and every cell and fiber of my soul and body filled with all the love, the bliss, and the glory, of that heaven, that soul and body could possibly sustain.

These spiritual degrees are opened by the Lord successively, according to our reception and practice of the truths set forth in His written Word. God, the Living Word, reaches us through His written word.

Again: I have often felt during these twenty-one years of mountaintop experiences, that like Moses on Sinai, or Pisgah, I was alone with God where no human being could help or advise me.

The nearer we get to God, the smaller our circle of human helpers. When we come out of the wide, wide world and join the church, the circle of our familiar friends narrows down to church members. When we receive the second degree of grace, that is, are baptized with the Holy Ghost, or "sanctified," as

the good holiness people say, then our circle of appreciative and helpful friends narrows down to those in like experience, and then if we are among the few who are eventually prepared by the Lord to receive the baptism of fire,— of Divine love — in its overflowing fullness,— then we can count those who understand us, and fellowship with us, on our fingers ; and perhaps on the fingers of one hand. Nevertheless “it pays” as men say, a thousand times over to be alone with God.

When one comes into conscious union and oneness with God in all his aims and purposes, and one’s soul is now and then filled with a warm glowing flood of pure Divine love, then it is that human beings, the world, and all it contains, seem very very small.

But when I try my best to describe and explain these spiritual and heavenly things, human language fails me. Experience alone can reveal the thoughts, the joys, the blessedness, to be enjoyed by a human being who comes into the conscious society of those angels of God who beckon us heavenward.

The foregoing thoughts and experiences will give the candid inquirer and attentive reader some general ideas of where I have been and of “where” I am. But why the Lord has ever chosen to shower the ineffable blessings of the third heaven, so profusely, upon such a poor, unworthy man of earth as I am, is entirely beyond my power to conjecture. Is He using the weak things of this world to confound the mighty?

The next question is ; how came I unto the city of the living God, and to an innumerable company of angels, and to the spirits of just men made perfect?

Well, I have been many years on the way, and to tell you in detail I must needs write a book.

At the beginning I will say that I have come up through great, great tribulation. Very few people are so situated in life that they have trials severe enough, and crosses heavy

enough to bring them up into the pure atmosphere and society of heaven.

We rise in proportion to the evil and the false we are enabled to overcome.

The Lord does not suffer His children to be tempted above what they are able to bear; and He knows just what each one can bear, and he does not compel or hurry any one.

Few can *stand* the fiery furnace and the lion's den. And by His providences He "shapes our ends" and carries us through whatever is for our good, when we trust Him fully.

As the oak tree, by a living force within that is superior to the power of gravitation, lifts tons and tons of matter high up into the air, so we by a living force within overcome the world and rise superior to the down-pulling powers of inbred sin and adverse environment. And the more we have to overcome, the faster and higher we rise. A miracle is not the suspension of a natural law but the incoming of a higher law.

God and evil are opposites. The acorn without the constant down-pulling power of gravitation, that must needs be opposed and overcome, would be nothing but an acorn forever. So the innocent child without the constant down-pulling power of evil, both within and without, that must be opposed and overcome, would be nothing but an innocent weakling forever. Hence, let us evermore thank the Lord for that wise intermixture of good and evil in His economy of grace. A mixture that makes it possible for all overcomers to grow wise and to grow strong until they eventually become "kings and priests unto God."

The introduction of evil is no longer an unsolved mystery; it is a positive necessity for the development of the human race heavenward.

Caleb and Joshua were so well disciplined by the Lord, that they were ready to enter Canaan soon after the Israelites left Egypt; but the others were so weak in faith and spiritual

development, that they turned away and lingered outside till they all died in the wilderness of temptations and trials.

Many if not most Christians are satisfied with conversion, with the first step on Jacob's ladder heavenward; they think they have obtained all the religion they need, or are willing to work for, and then settle down, and usually "live at a poor dying rate," and finally die in the wilderness without ever getting a glimpse of the promised land, "the higher life."

There are giants to be overcome in the happy land of Canaan, and they have neither disposition nor courage to face and fight these giants of lingering self-life, residing in our depraved natures.

Well, I sometimes think the Lord has done more to purify and fit me for heaven through "the ministration of angels," than through any other means of grace.

Remember that I am now telling how I came where I am. In early life I was blessed with fairly good, moral teachings and surroundings. Was kept from the outbreaching sins and evils so common to young men. Although full of self by nature, I lived a temperate and moral life; and thus the Lord prepared me at the age of nineteen to be converted — to receive the baptism of John unto repentance and remission of sins. And from that day to this I have been regular to church and Sabbath-school and have always loved a good prayermeeting.

A genuine Christian life is a life of warfare, victory and peace. The farther we advance the more interior and severe the warfare, the more blessed and glorious the victories, and the deeper and sweeter the peace. And at times we may be sorrowful *externally*, yet always rejoicing *internally*.

While in the wilderness state, not being yet far removed from the material, we *seem* to fight our own battles and to gain our own victories. But when we enter the Canaan state the Lord works in us and through us more consciously. The "walls fall down flat" before us, and the victory is more positive and complete. Difficulties that seem like giants while in

the wilderness state become pigmies in the Canaan state. So there is everything to encourage constant effort and rapid progress, whether we are in the preparatory state, the "justified state," the "sanctified state," or in the state of perfect love. One natural and three spiritual degrees.

About twenty-two years ago the Lord opened the second spiritual degree of life in my soul, and let me into the trials, the joys, the victories and the ineffable blessedness of Canaan—"the higher life," and about twenty-one years ago He opened my interior to the conscious presence and society of those in heaven who have gone up through great tribulation and have washed their robes and made them white in the blood of the Lamb.

My spiritual sight was not opened so fully as my sixth or spiritual sense. My spiritual sense was open for many years so perfectly that I could readily distinguish the presence of good or bad people from hades, from the intermediate world, and of angels from the first, second and third heavens, simply by their touch and the quality of their different spiritual spheres or proceeding auras.

The quality of their spheres depends upon their personal character's that is upon their likeness *to*, and union *with* the Lord Jesus Christ.

Their spheres all vary according to their reception of Divine love and wisdom.

The angels or "spirits of just men made perfect" who dwell in the third heaven, receive so much Divine love and wisdom, and their spheres are so full of life and love that they seem "almost Divine." But in reality there can be no just comparison between the finite and the infinite in any direction.

The presence and spheres of those in the second heaven are somewhat less loving and blissful than the spheres of those in the third heaven; and those of the first less than those of the second, and so on down through the intermediate world, even

down to the horrible spheres of the "lowest hell" from which David was once delivered. Ps. lxxxvi: 13 and lxxxviii: 4-6.

Yet the sphere of one from the first heaven is helpful and blissful immeasurably beyond any happiness or delight that comes to a man on the natural plane of life.

The opening of the sixth, or spiritual sense, tends to augment the acuteness of the five natural senses. And let it never be forgotten that the spiritual states of those in heaven, or on earth, or in hades, or in the lowest hell, all depend upon each one's reception of Divine love and wisdom, and hence, upon each one's love for, and likeness to our Jehovah Lord Jesus Himself.

In considering these Divine and heavenly things, let no one be so ignorant and thoughtless as to confound Biblical spirituality with modern spiritualism; or the latter is very largely a counterfeit of the former.

Spiritualists get most of their communications from the scum of the intermediate world, which is still full of deceit, and they hazard their eternal welfare by taking the dictum of ignorant or false spirits for their God and for their Bible.

It is a great thing, and a rare thing, for people to be so full of Divine love and wisdom, and to live so near the Lord that they can closely follow the Divine leadings, that is, "the still small voice," in the midst of the noise, the rush, and the whirl of surrounding society. But we must learn to stop, and think and listen; for Jehovah says "Be still and know that I am God."

To be consciously led of the Lord in labor, in learning, in rest and in recreation, is the climax of Christian attainments.

The blissful and celestial experiences that I have briefly referred to, come only at times when I am as calm, as quiet, as resigned and as restful in the hands of the Lord, as a happy

infant is, when quietly resting in the arms of its loving mother.

I have known people to get frightened and resist the Lord when He attempted to move upon them sensibly ; but he never forces His love, His truth or His blessedness upon any one. I myself was often a little frightened at His first movings, and it took me about one whole year to reach that happy place where "perfect love" casts out all fear.

And now we come to the last question of my thoughtful friend : *Why do you stay where you are?* Simply because "heavenly places are superior to all earthly places. Because the "heaven of heavens" is so much higher, holier, and sweeter than anything possible to those on the lower planes of Christian life. Because I cannot rationally help staying where the Lord is seen to be absolutely *all* and *in* all ; where the kingdoms of this world even, are seen to be the kingdoms of the Lord and of His Christ ; where the Divine is seen to be reflected in all that is good and true and beautiful and useful, even as a man's image is reflected in a mirror, and where there is tenfold more real pleasure to be found in the good things of this world than people in the natural state, or Christians in the justified or wilderness state, ever experience or even dream of.

In this celestial state one may, at times, be "sorrow-full" in the "outward man," while he is "always rejoicing" in the inward man.

O that men would praise the Lord for his goodness, and for His wonderful works to (or in) the children of men. Most people seem to be looking for the kingdom of heaven in the outward world. But the kingdom, the dominion, the reigning power of heaven, is found alone within the sanctified human heart.

In the foregoing references to my heavenly experiences, "my soul makes her boast in the Lord, the *humble* shall hear thereof and be glad," (Ps. xxxiv : 2), others will not.

In our recent Sunday-school lesson Caleb says: "I wholly followed the Lord; and in consequence of his high spiritual state, he received as his inheritance a high and healthful mountain: and I find it tenfold better and easier so live on the gospel mountain tops of this life, than it is to live on the natural plane, or in the wilderness state of the first degree in grace, where the great mass of Christians choose to live and die.

But, let it still be borne in mind, that notwithstanding all my present attainments, I see above and beyond me "much land yet to be possessed;" and I often use the old expression that I used to hear when a boy, "I thank the Lord that things are as well with me as they are."

Finally: for the special benefit of those Christian readers who have been truly converted; who have received the spiritual baptism of John unto repentance and remission of sins; who have therefore taken the first step in passing from death unto life; and are therefore living an upright life before the world; who have reared their natural families, and yet have not risen superior to the earthly clamor of their reproductive animal natures; I will now say, and say it in humility, and with profound gratitude to the God of this "so great salvation;" that at the time I received the ineffable baptism of the Holy Ghost, or "Second Blessing," as John Wesley calls it, I was lifted by that all-pervading cleansing process so completely above and superior to the ordinary down-pulling power of the animal nature, and up into the pure and heavenly realms of the higher spiritual nature, that from that day to this I have lived with the mother of my children, successfully and almost without effort, a regenerate continent, and victorious Christian life.

This purity of life that is free from "evil thoughts" and useless, animal practices, is unquestionably the foundation of all high and heavenly attainments. And before we can come into the conscious society of pure and holy angels, and before we can float out into the mid ocean of Divine love, the last

shoreline must be cut; the serpent's head of the old Adam nature must be "bruised," not crushed nor destroyed, but *bruised* and brought completely under the heavenly dominion of the higher spiritual nature.

O that we all had ears to hear and hearts to obey the ever present and "still small voice," of Jehovah Lord Jesus, our wonderfully kind Father, Saviour, and Comforter.

Chester E. Pond.

CORRESPONDENCE.

Italy, Texas, Nov. 3, 1902.

Mr. H. E. Butler,

Dear Sir:—I see you ask correspondence on articles published in your magazine.

If I understand correctly one of the articles claims that Joseph was the father of Jesus. If this is true, why does it say that Mary was found with child before they came together? Matt. i. 18. And if he was the father of the child, why did he think to put her away privily? and if he was the father, why was it written that a virgin shall be with child, and he knew her not till she had brought forth her first born? Then, when the angel told her of her favor, she asked: "How shall this be seeing I know not a man?" Luke i. 34. Also: "which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Will you please explain this to me?

Yours respectfully,

Mrs. C. C. Harpold.

Ans. The above question is of vital importance only in one particular, which is, as long as we believe that Jesus was God, the Father, or all the God there was; or if we believe there are three persons in the Holy Trinity separate and distinct one from the other, and that

one of the three came to earth as the Son ; then we cannot look upon Jesus as an example to follow, but will come to the conclusion, that is held by the majority, that we cannot be like him, for no man will strive for anything he believes he cannot attain, while on the contrary, if a man is made to believe that another has attained to a certain condition, then, as we have often heard it expressed, he will say: "If anyone else can accomplish such and such results, I can." The fact that some one else has accomplished certain things, stimulates the natures of others and gives them faith in their ability to accomplish, without which nothing can be accomplished ; as the apostle Paul said ; "Without faith it is impossible to please God."

In answer to the declaration referred to above : in order to answer it we are brought face to face with certain other declarations : one of them is that Jesus took on him the seed of Abraham. Now, he either did or he did not ; and as we have said before, he could not have taken on him the seed of Abraham through Mary, because Mary was of the seed of Moab, and Moab came through Lot, Abraham's brother, or as is stated elsewhere, Abraham's nephew. Again, both Matthew and Luke give the genealogy of Jesus, which traces him through Joseph and not through Mary ; and this proves one of two things ; either that the statements of the Apostles are false, or the genealogy as given by them and which shows that Jesus was of the seed of Abraham is correct.

Let us consider what the probable mental beliefs of Joseph and Mary were. * Joseph was a just and honorable man who associated with a pure minded and honorable woman, and both of them were very devout in the worship of God. They loved each other very dearly, but their love was not of the flesh but of the Spirit, for they realized that in their association there was a holy exaltation and spiritual state, which would cause any devout person to give themselves up to that state and to virtually surrender all they were to God. Now, it was the will of God that the holy spirit of Jesus should be incorporated through the instrumentality of their organisms, and that it should have certain prenatal conditions that could not be obtained in wedlock where the passions of man become the controlling influence ; therefore,

* The statement that Joseph was a priest in the temple is incorrect, as he belonged to the tribe of Judah from which no priests came ; and the statement that Mary was a virgin in the temple is entirely without foundation.

the course pursued was necessary and the only means by which a child could be conceived without sensual passion or animal desire. To accomplish this the word of God or the Spiritual Son of God that went forth in the beginning and carried forward the work of creation, overshadowed them. What do we understand by the word overshadowed? Do we understand that it was a dark shadow thrown over their physical bodies? Certainly not, but it is a figure of speech common to us all, when a mental state comes over us which overpowers and destroys the manifestation of another state, to say that it overshadowed all other thoughts and feelings. The power of this spirit was so great that it overshadowed the consciousness and the powers of the mind and body of both Joseph and Mary so that whatever they did was done unconsciously to the normal self. From the standpoint of the language of modern spiritualism, Joseph and Mary were entranced by the spirit that was to incarnate through the instrumentality of their organisms and they knew nothing that took place in that state. Remember that Joseph and Mary had not at that time come together. The account does not state that they had never met nor been familiarly acquainted; the words "come together" imply union in marriage; in other words they had not begun to live together. When Joseph found that Mary was with child, not being conscious that he had any connection with Mary, he wanted to put her away privily, but when the angel of the Lord informed him of what had taken place he did not question further, nor hesitated to take unto him his wife. It must be remembered that according to the law of Israel a betrothal was a legal marriage, but the ceremony was the coming together of the man and wife; that is, after their betrothal they lived in their separate homes until the ceremony, a part of which was their occupying the same bedchamber. So you see that the words, they had not come together referred directly to the fact that the marriage ceremony had not taken place. Again, "he knew her not till she had brought forth her firstborn son," that is, he had no marriage connection with her after he found she was with child, until after she brought forth her firstborn. You must bear in mind that a man of Israel who was obedient to the law given to the Israelites was restrained by that law from indulging the passions for any purpose other than for procreation. As to the question concerning Jesus being born of a virgin the word virgin means pure one; pure in the sense of never having

indulged the sensual passions. This was true in the case of Mary. We return to our first suggestion; all through his teachings Jesus called himself the son of man. He was the son of man or he was falsifying his own position; and again, if it was not the intent that he should stand as an example to the world he would not have taken on him the seed of Abraham, for a god could not be an example for a man, nor a man for a beast, nor any lower order of existence for a higher, and Jesus said over and over, "he that followeth me shall not walk in darkness" but shall have the light of life; and his whole teaching from beginning to end related to our following his example and believing on him, which simply implied, to believe that his teachings and doctrines were true, for he said, if ye believe not me, believe the works that I do, for they testify of me. Again he said, "I am the light of the world;" how was he the light of the world? only by his methods of life, his teachings and his example; and it was because he had made this so plain to his immediate disciples that he said to them in a concluding sermon, "be of good cheer, I have overcome the world." It is because of this statement that Christian people think they have nothing to do, but if this was true then Jesus made a mistake when he said in Revelation, "he that overcometh shall inherit all things," etc.; and if he had overcome for all men then he was the only one that would inherit. We therefore return to our first position, that it is necessary that this subject be correctly understood in order that we may see in the man Jesus a brother and one who had to overcome the same as we have to overcome the evils of the flesh (see the account of his temptation) and who really did overcome these evils; and we see in him one who, through overcoming the evils of the flesh, or in other words through overcoming generation, which is the law of creation, has obtained the dominion, and he encourages us and says, "be of good cheer", as much as to say, if I have overcome the world and obtained the dominion, you can. Ed.

We publish the following letter as it shows the state of mind of at least some of the ministers of the Gospel. You will see in it from beginning to end the entire absence of thought beyond the most external and imitative. You will also see manifested the disposition which is so dominant in many persons, to prevent others from knowing the truth or knowing anything beyond what they know themselves. [Ed.]

Geneseo, N. Y. Oct. 28, 1902.

Dear Mr. Butler : — There are so many errors in your "Review" that I think I must order it to be discontinued.

I fear that anything I may say will have no influence to convince you, yet I will briefly mention one or two of your statements which I think erroneous, and my reasons for so thinking.

The statement of Jesus : "Before Abraham was I am," is no proof of reincarnation. Jesus had a body and soul and spirit like us. In addition he was the second person of the Holy Trinity, known to us as the Son. He simply referred to his Divinity which had always existed, not only before Abraham but in all past eternity. His human soul and spirit had no previous existence to the time of his conception and birth.

Another error, Joseph could not have been the natural father to the humanity of Jesus, for if he had he would not have thought of "putting her away privily." It is evident that he at first thought she was with child by some other man, till he was informed that her child was the miraculous offspring of the Holy Ghost.

As to John vi. 58. "He that eateth of this bread shall live forever." It is strange that you should take this to apply to the life of the body. You remember the case of the woman at the well ; when Christ told her that whoever drank of the water he would give should never thirst, he certainly did not mean bodily thirst, for people in all ages since, believing in Christ as well as others, have continued to have bodily thirst. He meant spiritual thirst for God's love. So in this case "never die" does not refer to the bodily life at all : it refers to spiritual life, a term used in Scripture to describe the life of communion with God. He meant that the believer's life in Christ should never be interrupted, not even by death, but continue after death.

I will show you my reasons for not believing that the Christ meant the life of the body. (You and I must appear before the judgment seat of the Christ, and whether I can convince you of your error or not, I don't want Jesus to say "Why did you not show Butler his error?")

1 — Christ distinctly guards us against such an error by saying, in a previous verse: "And I will raise him up at the last day." showing that though the spiritual life shall not be subject to death, yet that the body shall die, but Christ shall finally conquer death for his believers by raising them up at the resurrection. All Christians will die, you among the rest, except those who shall be alive at the second coming of Jesus.

2 — If eating the living bread from heaven, that is Jesus himself, would save the believers from physical death, then it inevitably follows that the true followers would not die; yet they have died in all ages without a single exception except Enoch and Elijah. If living the celebrate life or regeneration could stave off death, such men as John Wesley and James Montgomery would have been living yet. Montgomery was never married. Wesley was a celebrate for many years. Paul was a single man and doubtless these men lived the regenerate life, yet they all died. Some persons that I have known who lived the regenerate life and who thought they would not die have been in their graves a long time.

I enclose thirty cents in stamps to pay for the two numbers of the "Review": now discontinue the magazine: I would not like my friends and family to be led astray by it.

I thank you for having given me the previous year's subscription of the "Occult and Biological Journal." I fully appreciate what is good in your books.

Your Friend,

Rev. John Irons.

Wichita, Kan., Oct. 13, 1902.

The Esoteric Fraternity,

Dear Friends : — "Bible Review" received, and I thank you very kindly for the same.

I have been a reader of the "Occult and Biological Journal" since June only, but the benefit derived therefrom words are inadequate to express.

"Practical Methods" and "Woman's Circular" explain many things I had studied over for many months, I might say years.

Please send me the pamphlet "The Purpose in the Creation of the World."

Yours very sincerely,
Emma Myrick.

Lynchburg, Va. Oct. 15, 1902.

The Esoteric Fraternity,

Gentlemen : — I have your pamphlet of "Practical Methods to Insure Success" which I have read, reread and am still reading. I would have given \$50.00 for this book twenty-five years ago, and would not take that for it now if I could not obtain another copy.

Yours fraternally,
G. M. Fifer.

BOOK REVIEWS.

LESSONS ON THE IMMANENCE OF GOD, by Prof Wilson Platt. 24 pages.
Address the author, 431 Charles Block, Denver, Colo.

This is an attractively bound pamphlet, devoted to a consideration of the true nature of the Christ, wherein the author endeavors to lead the reader away from the merely personal Jesus, to a correct conception of the divine principle within each individual: "the Light which lighteth every man that cometh into the world."

THE HISTORY AND POWER OF MIND, by Richard Ingaless. 286 pages. Price, \$2.00. Published by The Occult Book Concern, 63 W. 45th St., New York.

It consists of a series of rudimentary lectures on the influence of mind. For those on the material plane, who have no knowledge of nor particular regard for the universal and eternal fitness of things, and who want to force things their way, the book may be of some service.

CHILD CULTURE, by Newton N. Riddell. 129 pages. Price 65 cents. Address, Child of Light Publishing Co., 6328 Eggleston Ave., Chicago, Ill.

This splendid little book is arranged in six parts, under which, as sub-heads, are treated 88 essentials to perfect character. The whole work is concise, practical, thorough and advanced. Its mature wisdom is the growth of years of close association with and keen observation of human character, actuated by a deep soul kindness. The book will do far more than mold the characters of children: it has to do largely with the ripening of souls that know no age. We feel that everyone, whether they ever meet a child, will profit by this book. The publishers say: . . . "if not satisfied that you have received many times the worth of your money, return the book within 10 days, and your money will be refunded promptly."

HARMONY; PSYCHOLOGY, by Alma Stanford. 19 pages. Price 10 cents. Address Alma Stanford, Santa Barbara, California.

"Two papers read before the New Thought Study Club of Santa Barbara, California, by Alma Stanford." 19 pages of wholesome, stimulating thought.

THESE ARE MY JEWELS, by Stanley Waterloo. 232 pages. Price \$1.00. Address, Cooledge & Waterloo, 87 Washington St. Chicago, Ill.

This book recounts in a simple, original style the happy transformation that comes to the Lawson Family by practically living out the advanced truths of being. The story is rich with charming humor, and the deep truths of life are woven into every day affairs just in the natural, incidental way they should be. This book combines in a refreshing way the merits of an excellent story, and the philosophy of a larger life.

SUGGESTION AND OSTEOPATHY, by W. I. Gorden, M. D., D. O. 308 pages. Price \$1.50. Address the author at 536 Prospect St., Cleveland, Ohio.

This book is devoted to the demonstration of mental suggestion as the leading factor in the cure of disease, maintenance of health, and that serenity, through mental composure so essential to ability in any department of life. This work is a long step in the right direction. It is well worth the price to anyone able to read. For those living the Regenerate life, the book contains nothing new, but to many thousands of others it would be of decided value.

EDITORIAL.

We have announced that it is our desire to impress upon the minds of our readers the importance of the knowledge of the purpose of God in the creation of the world and the methods for carrying out that purpose. How well we have succeeded and how much interest our readers have in this subject we are unable to say; neither have we means of knowing what points of understanding and of misunderstanding are arising in the minds of those who are reading the pamphlet entitled "The Purpose of God in the Creation of the World" and also this Journal.

In order to find out these points and also to aid those who desire to understand these things, we have decided to publish in this Journal a series of leading questions, which will lead the mind on proper lines, and we most earnestly solicit all who are interested in this subject to answer these questions in their own way and send their answers to us and all the answers that will bring out and clear up important points will probably be published from month to month. We wish to make of this subject a kind of school, for we know that all who correctly grasp it will have a correct understanding of the Scriptures and of all leading points in spiritual knowledge. The reason why we take this method is, that for years past we have held out this subject in our books and magazine, and have found that there are but few who seem to have grasped the thought, and if we find no interest on the part of the people in the thought, we shall take it for granted that the time is not yet ripe to push it further, but if our readers are interested, we shall devote this magazine as extensively as the demands require to this subject; for remember, dear friends, this

subject comprehends everything not only in the Scriptures, but also in nature, and we know that there is no subject that can be studied by the human intellect and the human soul and the spiritual nature of God's children that has any comparison in importance to this subject. We therefore insert here the following questions.

1. What was the object in the creation of the world?
2. Are there evidences in the Bible or in nature, or in both, of that object?
3. What methods are and were employed for carrying out that object?
4. What is the ultimate revealed in the Bible?
5. What revelations are there in the Bible of this ultimate?
6. Are there any evidences in nature or in the present race of humanity of the ultimatum of that object in accordance with revelation?
7. What methods of life are necessary for man to apply in order to be partakers of these results?
8. Were there any in history who were in a special manner the expression of this object and its results? If so, who were they or he?

We hope that all who are interested in this subject will write out the result of their investigations on this line and send them to us. Even if you have not been in the habit of writing it does not matter, for anything you may express will be put in proper order so that you will come before the world in these articles in the proper light, and if you do not want your name to appear you can so state in your communication, and if you do not wish your thought to appear in the magazine, your wish will be complied with; but we wish to hear from all who are interested in this line of thought.

May the Spirit of Wisdom inspire your consciousness and open up your intelligence to perceive the wonders of God's laws.

BIBLE REVIEW.

Vol. I.

JANUARY, 1903.

No. 4.

THE COVENANT IN RELATION TO THE NAME.

We repeat, what has so often been expressed in this Journal, that in order to correctly understand the Scriptures, we must keep in mind the purpose of God in the creation of the world ; and in pursuance of that purpose, God chose a special personage, Abraham ; called him out from the nations and kept him separate from all people, and educated him by frequently appearing unto him through His messengers ; repeating His covenant to him over and over again, in order that he should become so imbued with hope and confidence in God's promises, that when he had a son he should inherit spirituality or faith in God, as through his lineage was to come a special people to whom God's name was to be given as Yahveh ; the promise, "I will be your God". As is readily seen, this promise was in the future tense, therefore, the time was still to come when God's name would be written in their foreheads, the seat of their intellect, by which they were to know His name, and through the power of His name be perfect, even as their Father in heaven is perfect.

In pursuance of this purpose of God, we have the whole of the Old Testament which alludes to the people of Israel; not to the nations of the world, but to that special people. Notwithstanding this, when God gave to Israel, on Sinai, His covenant called the Ten Commandments, He prefaced that covenant by His part of the agreement in which He announced His name in these words; "I will be your power like I have been in bringing you out of the land of Egypt, out of the house of bondage;" and in view of this promise He said: "thou shalt have no other gods (power) before me;" in other words, thou shalt continue to remember my covenant and to believe my promise: as Paul said; "Abraham believed God and it was counted unto him for righteousness." They were to continue to believe God and be obedient to the requirements laid down in His covenant in order that they might be partakers of the benefit included in the promise. Notwithstanding this promise, Moses, the man of God, prophesied that the children of Israel would forget God when they came into their land and were prosperous, and that they would take up the habits of the nations around them, and that God would scatter them among all the nations of the world.

This prophecy has been fulfilled during the last two-thousand years, but that God has followed that identical people, and that the preaching of the Christ as the preaching of the Good Shepherd has found that identical people, and that they have received the Gospel, and now comprise the Christian nations of the world, stand out as historical facts before us.

Now, the question arises, if the purpose of God was to create man in His image and like Himself, and give them the dominion over all the earth; for what purpose has he chosen a special people and watched over them during the past four-thousand years? Can there be any answer to such an obvious question, except, that in the carrying out of His purpose, He

has chosen to develop, through experience in suffering and enjoyment, and in the efforts of His people to preserve and maintain their supremacy in the world, a capacity of mind and power of soul that will enable them to understand His laws and to lay hold of his covenant, and to conform their lives to the principles embodied in that covenant. When this is done, it is obvious that the work of creation must cease with them.

As it will be seen, the promise of God was in the future tense; and as it evident that He would not do a specific thing until He ceased to covenant to do it, therefore, it follows that the people who were to be partakers of that covenant, partakers of the fulness of the purpose of God, which purpose was exemplified in Christ, namely, the redemption from sin and its consequent sorrow, labor and ultimate death of the physical body, were yet to come. In other words, the redemption points to a time when there will be a people that will take hold of God's covenant and become so perfectly at one with him, (receive the atonement) that the Spirit of Life of Him who liveth and abideth forever will be in them, and they will become the source and fountain of that life to the world: thus God's throne and temple will be in His people. The temple will be built of living stones, fitted together according to the pattern of the heavens. See Revelation, chapters vii, xiv, xxi, xxii.

We have seen that creation has been carried on from the beginning by and through the function of generation; therefore, those that have reached the ultimate unfoldment, or sufficient unfoldment to become partakers of immortality, must of necessity have overcome generation in themselves. In the maturity of a person or a people, generation must cease and regeneration must take its place, and the old order of life must pass away and a new order must come in; as it is stated in

Revelation : "Behold I make all things new." So it is evident that if we would have God's law written in our hearts ; if we would have the completion and fulfillment of the covenant apply to us, we must take hold of His covenant by, first, ceasing the work of creation, generation, (read the fifty-sixth chapter of Isaiah) by conquering all that belongs to generation in the physical body, which is the work of purifying or cleansing the temple and fitting it for the heavenly occupant, the Spirit of God.

No one who has not succeeded to a certain extent in this direction, can form any idea of the great work that is to be done in the physical body. When men and women begin to overcome generation, they will find that the spirit of the mundane is the source and fountain of their life, and that in place of living from God, the Holy Spirit ; the Spirit that is above and outside of creation ; the Spirit that spoke the word or sent into nature the creative power : they are really living from the earth, the same as the animal world. This is what we meant in our former writings when we said, that, in order to enter into the kingdom of God, or be partakers of the Holy covenant of life without death, that a man or woman must pull himself or herself out of the body of humanity, sever every link of sympathy, and overcome every hope and desire of the world as it is, and center all they are and hope to be in God and in the new creation, which God purposed in the beginning to bring to the world.

The words : "Behold, I make all things new ;" and also, "I create a new heaven and a new earth, wherein dwelleth righteousness," and "the old heaven and the old earth shall pass away," mean simply that the time will come when the people will have sufficiently unfolded to understand God's purpose and to lay hold of His Covenant and become His people, His children, and Yahveh will become their God, their only power.

This will usher in the period for the fulfilment of the prophecies continued from the beginning of Isaiah to the end of Revelation, which refer to the destruction of the unfit; the breaking up of the nations, and the establishment of a new order of humanity on the earth.

Before we can understand God's Covenant in all its relations; before we can in any way be partakers of the new heaven and the new earth conditions, we must understand and apply methods of life, and begin to live in harmony with the laws governing the new heaven and the new earth; for as Jesus said: "No man can serve two masters, for either he will hate the one and love the other: or else he will hold to the one and despise the other." Therefore, when man has reached the point where he is ready to take hold of the new covenant, or the redemption spoken of by the Lord, Christ, he is where he must live the life that Jesus taught; he must follow the example of the Christ as Paul said in his letter to the Romans, — according to the emphatic rendering of the Greek: "And we know that all things work together for good to those who love God, to those being invited according to a purpose; because those whom he foreknew, he also predetermined to be Copies of the likeness of his son, for him to be the first-born among many brethren." Mark the words of the Apostle, they were to be copies of the Christ. Now, Christ was not a partaker of generation, but, lived the regenerate life. Read the whole of the eighth chapter of Paul's letter to the Romans, and if you have "Wilson's Emphatic Diaglott of the New Testament," read that translation of it, and you will see that the whole trend of his argument is, that the time is to come when the flesh and the things of the flesh are to be overcome, and subordinated to the mind of the Spirit, which will bring in the redemption, the everlasting heaven, the Everlasting Covenant of God fulfilled in His covenanting people.

We shall of necessity have more to say in the future in regard to overcoming generation.

We quote the following short article from a pamphlet written by a very erudite Hebrew scholar, which was printed in 1874, which may interest and be of importance to the students of this thought.

THE NAME.

"When Moses was commissioned with the message of deliverance from Egyptian bondage, he said to God : Behold, when I come to the children of Israel, and shall say to them, The God of your fathers hath sent me to you ; and they shall say to me, What is his name ? what shall I say unto them ? And God said to Moses, I will be what I will be : thus shalt thou say to the children of Israel, I WILL BE hath sent me to you. And God said again to Moses, Thus shalt thou say to the children of Israel, Yahveh (or, HE WILL BE), God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you : this is my name *forever*, and this is my memorial to *all generations*." — Ex. iii.

"The reference to their fathers turns the children back to the covenant made by Yahveh with Abraham and his children, which tells *what* "He will be." See Gen. xvii. 1 — 8. He contracted to do five things :

"First, to verify the name of Abraham by increasing his posterity until it should become "many nations."

"Second, to make "kings come out of" Abraham, or the "many nations."

Third, to establish His covenant, for (or to) an everlasting covenant, with Abraham and his children "in their generations," to *be a God* to them.

"Fourth, to give to Abraham and children the land of Canaan for an everlasting possession.

"Fifth, to be the God of the children that shall receive the everlasting possession. In this particular is announced the Name : "I WILL BE their God."

Of these five particulars, the third was of necessity first in order of fulfilment. It required that "the Almighty" should establish a contract with Abraham and his children in their generations, for (or to) a future everlasting covenant, to be a God to as many of the par-

ties of the second part as should observe the expressed condition — "Walk before me and be thou perfect." Gen. xvii. 1. The word God "presented the idea of strength and power." Gesenius' Hebrew Lexicon. The Power of the Almighty would be exercised in behalf of the faithful covenanters to the extent of giving them an everlasting possession of the land wherein they were strangers. As Abraham and many others have died, preserving to the last moment of life their fidelity to their covenant obligations, the Almighty is now bound, by His own never-failing promise, to raise them from the dead when the time arrives for Him to fulfill the covenant to be their God. Matt. xxii. 31 — 32. Mark xii. 26 — 27. Luke xx. 37.

"But when shall this be? When shall the Almighty perform his contract, "according to the working of His mighty power which he wrought in Christ when He raised him from the dead?" Eph. i. Not while the contracting continues. No one can do a thing while he is contracting to do it at a future period. The covenant "for (or to) an everlasting covenant" must be brought to a close before the everlasting covenant itself can go into operation. How long then does the initial covenant last? God said that he would establish it with Abraham and his children "in their generations." Until these "generations" are completed, the everlasting covenant and the everlasting possession cannot obtain. This opens the all-important question: what "generation" of Abraham's posterity shall see the conclusion of the covenant "for (or to) an everlasting covenant," and the establishment of the everlasting covenant giving everlasting life in the everlasting possession? In other words, what "generation" is addressed in the following declaration of Yahveh by Isaiah? "Incline your ear, and come unto me! Hear and your soul shall live; and I will make an *everlasting* covenant with you; for my salvation is *near* to come, and my righteousness to be revealed." Isa. lv., lvi.

"Four-thousand years has the word passed from "generation" to "generation" — "I *covenant* to be your God." But there must at length come a "generation" to whom God will address himself with a present force — "Now, I *WILL BE* your God." To this last covenanting generation the fifth particular of the Abrahamic covenant is fitted: "I *WILL BE* their God," The name Yahveh has thus pointed from the beginning of time to the period when the long series of promises and typical events should have their epoch of frui-

tion in a particular generation of Abraham's posterity. By this one word has the purpose of God been memorialized. "This is my name forever, and this is my memorial to generation and generation." In the nature of the case, the Name could not be fully comprehended by any generation but the one that should see the end of the era of contracting, and the beginning of the age of consummation. Therefore, "God spake to Moses, and said to him, I am Yahveh ! and I appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty ; *but by my name Yahveh was I not known to them.* And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage ; and I have remembered my covenant. (God made a covenant with Abram before he changed his name to Abraham, and this Abramic covenant obligated the Almighty to accomplish Israel's deliverance from Egypt (Gen. xv) and this was fashioned into a typical history that should point forward to the final deliverance of the Abrahamic covenant.) Wherefore say to the children of Israel, I am Yahveh, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments : and I will take you to me for a people, and I WILL BE to you a God : and ye shall know that I am HE WILL BE your God, which bringeth you out from under the burden of the Egyptians. · And I will bring you in unto the land, concerning which I swore to give it to Abraham, to Isaac, and to Jacob ; and I will give it you for a heritage : I am Yahveh." Ex. vi. Compare Ezek. xx 33—44.

"In connecting the name Yahveh with this Abramic deliverance and possession, God prevented the thoughtful from inferring that they were witnessing the finality. This exhibition of His power, glorious as it was, only partially showed forth what was meant in the promise to be their God. Because he would eventually perform all, He wrought in part, with each manifestation still pointing to the future. If Israel asked, Who did this or that astounding miracle ? the answer was, Yahveh did it—He WILL BE did it as a faint premonition that He will be your God at the proper time. *Their* action might be right or not, *they* could believe or disbelieve ; but nevertheless He was compelled to work "for His Name's sake." See the great argu-

ment in Ezek. xx. And when the time of their scattering came, He proclaimed their sin while He still declared the Name. "Because your fathers have forsaken me, saith Yahveh, and have walked after other Gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law, therefore will I cast you out of this land into a land that ye know not. Therefore, *behold the days come*, saith Yahveh, that it shall no more be said, Yahveh liveth that brought up the children of Israel out of the land of Egypt; but Yahveh liveth that brought up the children of Israel from the land of the North, and from all the lands whither he had driven them: and I will bring them again into their land that I gave to their fathers. O Yahveh, my strength and my fortress and my refuge in the day of affliction, the nations (Gen. xvii. 4.) shall come to Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Therefore, behold, I will this once cause them to know, will cause them to know my hand and my might; and they shall know that my name is Yahveh." — Jer. xvi.

"Although Israel rejected His terms, beginning with the comprehensive commandment — "Thou shalt have no other gods in my presence" (Ex. xx. Lev. xxvi. 3—12)— yet shall God's name be sanctified in its complete fulfillment. "When they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am Yahveh their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am Yahveh." Lev. xxvi. "I will give them a heart to know that I am Yahveh; and they shall be my people, and I WILL BE their God." Jer. xxiv. "Their leader shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach to me: for who is this that engaged his heart to approach unto me? saith Yahveh. And ye shall be my people, and I WILL BE your God." Jer. xxx. "This shall be the covenant that I will make with the house of Israel; after those days, saith Yahveh, I will put my law in their inward parts, and write it in their hearts, and I WILL BE their God, and they shall be my people." Jer. xxxi. "Behold, I will gather them out of all countries whither I have driven them in my anger, and in my fury, and in great wrath; and

they shall be my people, and I WILL BE their God." Jer. xxxii. "I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep my ordinances, and do them; and they shall be my people, and I WILL BE their God." Ezek. xi. "They shall not be polluted any more with all their transgressions, and I WILL BE their God." Ezek. xiv. 11. "I will set up one shepherd over them, and he shall feed them, even my servant David. And I, Yahveh, I WILL BE their God, and my servant David a prince among them; I, Yahveh have spoken it." Ezek. xxxiv. "I will save them out of all their dwelling places wherein they have sinned, and will cleanse them; so shall they be my people, and I WILL BE their God. My tabernacle also shall be with them; yea, I WILL BE their God, and they shall be my people." Ezek. xxxvii. "Behold I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I WILL BE their God in truth and in righteousness." Zech. viii. "They shall call on my name, and I will hear them; I will say — It is my people: and they shall say — Yahveh is my God." Zech. xiii. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be His people, and God himself shall be with them, and be their God. He that overcometh shall inherit all things; and I WILL BE his God, and he shall be my son." Rev xxi. "And they shall see His face; and His Name shall be written in their foreheads." Rev. xxii.

A FORETHOUGHT.

"Watchman what of the night?"

Along the lower paths the border lights are burning. History, throbbing with past events, feverish with new ideas and sublime possibilities, is rapidly turning its pages. The leaders are many who would scale the heights of prestige and power, that ever lies in the wake of war, and the followers, whom the world calls the "common people", are looking this way and that, and they say,—“What of the night,” we do not see.

One twelve month's turn on Time's dial, has changed every particle of physical, mental, and speculative history of the nation, advanced the world, so the wise ones say, a century,—and yet, looking forth on the mixed conditions which the same war has created, of the monster coal strike with its monopoly of interests, who knows the outcome? who sees the future?

At the close of cycles it is said, unrest and disorders ever come, the culminating of the old,—the coming in of the new. If, as the adepts would tell us, we have now entered the Fourth Grand Cycle, and great things will come, we will still keep Hope's angel ever near. A new beginning shall evolve out of the old order, and a new race of people shall dominate the world with fresh ideas, and find new votaries at the shrine of knowledge.

In the Spiritual world, it would seem, that the grasp of the sixth sense is in the hands of many; the emotions are weighed and measured, the thoughts are telegraphed without words, and the phenomena that confront us, on so many lines, assure us, that back of the seen, is the vibrating power of the unseen which is striving to project into mankind its potency, and bid them look up, and into the "Gates of Gold". As the Christmas time comes near, one could hope, as the vision of the Nazarene walks upon the earth, that the Christ-child may be born in many hearts, that the homes where inmates were summoned forth by pestilence, famine and the sword, shall receive due recompense, for those whose eyes rest on the vacant chair, and wait for the "touch of the vanished hand".

The warm heart throbs enrich the blood, and the brooding over a saddened past impairs the digestion and ages the individual who harbors it. Watch for opportunities of love. Break the bread of consolation for soul and body wherever and whenever you shall find a need, for Nature will recom-

pense every fine deed done, and bless the hand that scatters fruitful seed. Let us not fear, but as the last faint chimes of 1902 die on the midnight air, and the young child 1903 leaps into the arena of Time, let us go forward, each one to his duty, Then may we hear the answer of the "Watchman" pealing down the centuries.

Traveler, there is no night; the shadows
Cast upon the Sun's deep heart, are always
changing light:

The unrest of the surging mass of men,
Is but the tide, that goes and comes again.

Above all strife, above all sin and war,
Look and watch serene, the loved North Star.

Abbie Walker Gould.

A NOTE OF WARNING.

The beloved disciple John, while cast away upon the lonely isle of Patmos, was given that wonderful vision, or series of visions, called in the Bible, Revelation.

There is a prophecy which says: "surely the Lord Yahveh will do nothing, but He revealeth His secret to His servants the prophets." We believe that nothing of great, general importance has ever come to the world that has not been revealed in the Scriptures, though perhaps in an indefinite way; and whenever it is necessary for the world to know of such events, the minds of some are always illumined in regard to their revelation. There is a force now at work in the world that is beginning to bring about the fulfillment of the vision that was shown to John, and which is recorded in the thirteenth chapter of Revelation, part of which we quote here.

11. And I beheld another beast coming up out of the earth ; and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on earth in the sight of men,

14. And deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast ; saying to them that dwell on the earth, that they should make an image to the beast, which had a wound by a sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. And he causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads :

17. And that no man might buy or sell, save he that hath the mark or the name of the beast, or number of his name

18. Here is wisdom. Let him that hath understanding count the number of the beast : for it is the number of a man : and his number is Six-hundred, three-score and six.

The student will see by examining the references made in this chapter to other points of the same revelation, that the time for the great final combine has not yet come ; while to the eyes of the business world the time for combines in business interests has only just begun ; yet, to the eyes of those who have eyes to see, the combines began to prepare to come with the advent of modern spiritualism.

We will not in this article attempt to give a lucid explanation of this chapter ; but we will say that the advent of modern spiritualism marked the time of the beginning of the resurrection. The resurrection referred to in the Scriptures is not fully comprehended in the coming forth of the dead in physical form again, but it is the bringing to life and consciousness the souls that have lived and whose bodies have died on this plane ; and spiritualistic mediums have been instruments for giving life and consciousness to the souls that have slept, some of them for thousands of years ; and their awakened condition has been perpetuated by the mediums giving of their life to the souls

awakened ; not that all the sleeping dead have been awakened as yet, but many have been, and these are dependent upon the life generated in the bodies of those now living for the perpetuation of their consciousness.

The persistency of the awakened departed ones to gain access, through the sympathy of the people, to the life generated in their bodies, has given rise to the increase of licentiousness in the world. Prominent among these are the souls of the departed Indians. There is and has been a general effort made to deceive the people and make them believe that their welfare was and is sought. These departed souls are able to observe the trend of human thought, and thus they are able to gather from the varied sources the knowledge that is now being disseminated for the elevation of the world, and as they have failed in accomplishing what they see is necessary to accomplish for their own selfish purposes in Spiritualism, they are leaving the Spiritualists to a certain extent and are uniting their forces to build what are now known as occult and mystic orders. By means of these orders they are able to deceive many finely developed people, to get them obligated to give their sympathy and efforts to the advancement of certain principles that they enunciate ; and when they have a person's sympathy, they have access to their body, and can freely feed upon their mind and life powers.

These mystic orders have been found by them to be the most successful way to attain their object, hence, the number of occult and mystic societies is now very great : many of them being kept very secret, and their existence only revealed in whispers, for in this way they find themselves more successful. There are also some old orders of mystics that have, to a certain extent, their foundation fixed on fact and righteousness, and which have been perpetuated from a remote period of antiquity.

Now, the combination that is before us and which has been prophesied of in Revelation, is this: these mystic orders are growing very rapidly, for the world is now ripe for them, and they have already begun to combine; and as these invisible intelligences begin to realize that in union there is greater power, the time will come when all these mystic orders will unite as one in purpose, in order that they may be one in power.

Our readers will probably remember the time the Moody and Sankey movement was active in the Christian world: therein was a union of the sympathies and devotion and consequently a union of the will of a great mass of people; but as there was less known at that time on this line of thought than there is at the present, it followed that while Moody was able to lay hold of the minds and wills of many and concentrate them, yet, he could not hold the concentration; though, had he known the law, he could have taken possession of the planet through the combined sympathy, devotion and consequent will of the masses; but that was not to be, because the Moody and Sankey movement was leading towards the advancement of Christianity, while the movement that is now before the world is anti-Christian.

While many of the Mystic orders claim to be Christian, yet, the general mystic movement is anti-Christian. These orders know something of the power of the united will and effort that is now being made from the invisible side, and co-operated with by those on the material plane to cultivate and develop the power of the will and to bring the masses into unison.

The prophecy made by the Revelator, in the chapter under consideration, is a revelation regarding the time when there will be a united will of all the mystic orders to take possession and control of the mentality of the planet, and how well they will succeed is expressed in the foregoing quotation; which states that they will through, the performance of great

miracles, deceive all men except those whose lives are consecrated to God, and even among such there will be some who will be deceived for a time. Some will discover that they are being led away from God, and will sever their connections with them, while others will be hopelessly bound, and will be made partakers of all the evils that are sure to follow this movement.

The warning that we give here is for the consideration of God's children wherever they may be ; for at present the clergy are beginning to be doubtful as to the verity of the Scriptures : the Church has become a mere social organization, and God's people are being thrown out and forced to stand alone ; and in the darkness and confusion of many tongues, and many theories and doctrines, there is no hope for any save in the consecration of their lives to the Spirit of God, and in carefully following the guidance of that Spirit in their own conscience. And we repeat here what we have said before, that we advise every one to stand alone ; to avoid association with occult societies and with all societies, for the time is rapidly approaching when the word of God by the Prophet will be fulfilled, where he says : "I will take you one of a city, and two of a family, and I will bring you to Zion : " Remember, dear ones, that the great tribulation, spoken of in this book of Revelation, is upon us, and the only real, reasonable, hope for the world or any person, is in their uniting their mind and will with the purpose of God, or the mind and will of God.

As to what is taking place at the present time relative to this prophecy is as follows : the chapter under consideration speaks about "the image of the beast" and not "the beast" itself. The beast power is so called by the Spirit because all flesh is one flesh, and its nature is that of the animal ; the desires and impulses of the physical body are wholly selfish, and as the Apostle said, are "not subject to the law of God, neither indeed

can be". This organization, called "the beast", is an old organization that has been before the world for many years, and which has always kept the bright or good side to the public. It is now making an image of itself. This image is a comparatively new organization to which "the beast" will give its power and authority when it has accomplished a unity of all the mystic orders of importance into one grand organization. This is being rapidly carried forward, not only by the resurrected souls of the departed, but is being carried on secretly by members of that order in the body; and the feeling is strong among all the new organizations, to unite and form one grand combine, and when this is accomplished, then the original order, the one that has gathered all the knowledge of the mystics of all nations, and is holding it purely for its own selfish purposes, will give its power and great authority, by uniting with this new organization of which it will make the proverbial "cat's paw", to do the evil work spoken of in Revelation, while the power that will really be doing it will be out of sight and will play the part of a savior from these evils; but they will save you from these evils only, providing you become a member of a portion of their order.

This we say is now going on in the world, and is being pushed with great diligence and rapidity; and those who have eyes to see and ears to hear will understand the conditions of the world as they are now, and will also understand what we mean in this matter. In other words, as the Spirit said by the Prophet: "Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand."

May the Spirit of Divine wisdom, knowledge, and power go with this thought, bring it to His people everywhere, and save them from receiving the mark of the beast or the number of his name.

LIFE.

REVELATION.

CHAPTER XXI.

6. * * * I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things; and I will be his God, and He shall be my son.

For nearly two thousand years this immediate possibility and privilege has been open to all men, only awaiting their recognition. Through this recognition and active co-operation, its realization will come to-day as promptly as at any future time: and it will never come without it. That Divine proclamation and appeal stands to-day as when first uttered, awaiting acceptance and response from all who hear it.

It is time for the children of promise to arise and consign the hoary pessimism of tradition to the tomb of the dead past. The day of spiritual emancipation and universal enlightenment is at hand. It is time to awake and throw off the paralyzing incubus of the medieval scholasticisms.

The Christ came not to found a church of jarring sects and creeds, which tend only to division and strife, but to bring to fruition the Divine possibilities of men as children of God and brethren one of another. His appeal and promise was to all and for all time. The Apostles and their immediate converts heartily welcomed and responded to it, and their marvelous experiences of inspiration and power was the immediate result. It will be the same with all who give it like welcome and response. Let us be grateful, therefore, that a new day is dawning upon the world, an era of universal liberty, in the awakening and emancipation of mind, bursting the shackles of

tradition, dogmatism, and arbitrary authority, whether in science or religion. All preconceived notions must be abandoned, and the pressing need of truth must be fully grasped in order to be free from error. When this is accomplished the mind is prepared for the esoteric work.

Those who have consecrated their lives and prepared themselves for the spiritual baptism, are ready for active service in carrying forward, on the original basis of direct inspiration, the real work of the Master. The work is the immediate spiritual emancipation and transfiguration of humanity, through the regeneration of the individual and social life, to be effected by the opening of the spiritual consciousness and bringing to activity in daily life the transcendental powers of the spiritual nature.

L. D. N.

THE BIBLE OR EDUCATED REASON—WHICH?

Jesus is credited with having said, "And ye shall know the truth, and the truth shall make you free." The great question before the mind of the world to-day is: what is true? or what is truth? I say it is the great question before the world because, probably during no age in its history has research been carried to such extremes in every direction as at the present time. The leading members of the clergy of the world are uniting with the leading scientists, not only to study all the records concerning the Scriptures, but to delve into the buried past for evidences of truth; evidences which will appeal to the intelligence of the most learned and critical.

Finding that history is inadequate for proving Scriptural records and the foundation principles of Christian doctrine, they have united their efforts and means for exploring the tombs and buried cities of Egypt, Palestine,

and Greece. The magazine called "Biblia" is especially devoted to these explorations and investigations : it is "The official medium for publishing the communications of the Palestine Exploration Fund, The Egypt Exploration Fund, The Archaeological Survey of Egypt and The Graeco-Roman Branch," and announces as its patron and leading officers, for "The Palestine Exploration Fund," the following :

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This magazine is certainly worthy of the attention of scholars, but, at the same time one should be prepared for the consideration of the evidences against the authenticity of the Scriptures in all departments of historic records.

In a recent issue of this magazine, the statement was made

that the "Songs of Solomon" were not prophetic nor allegorical, but were simply love songs of the Hebrews, supposed to have been sung at weddings, etc. It also presents evidences showing that Genesis is of doubtful authenticity; and as different evidences are brought to light through their explorations, much of the Bible is shown to be questionable as to its authenticity; and as excavations and research progress we may well expect to find continued evidences amounting to the statements in the following letter:

Washington, D. C., Oct. 2, 1902.

H. E. Butler:

If the "Bible Review" shall really do what I suppose it aims at, the change will be well. But you have an awful undertaking, and are away from all the great libraries which would be needed for reference, I think. For example: in the National Library here, I could show you the books to prove beyond all question many needful facts as to the Bible: that Matthew, Mark, and Luke were all three made out of one original Mark; that the Acts of the Apostles was a growth from a small beginning and contains historical untruth; that Jesus was no man and no god, — never lived; but that we have in Jesus an ideal character; that Christ is actually God in manifestation as the Logos, — the same as taught by the Greeks, (Plato) etc. This is no detraction from the redemptive Christos, but leads to eternal life.

You ought to be able to clear away all the church rubbish and to reveal the Divinity of a Word that proves holy to the pure in heart but a trashy stumbling block to the theologians and uncircumcised hearts.

Yours truly,

C. W. Smiley. (Ed. "Occult Truths.")

The question will arise in the mind of every lover of Christianity, and of the Bible; of every one who has hope of salvation through the light therein contained, — if the authenticity of the Bible is to be denied altogether, what ground for hope can we have in any form of religion, or even in the spirit of

devotion? This is a grave and important question and we will make an effort to answer it in brief.

Every devout soul who in the simplicity of a confiding, childlike mind, has through prayer and devotion reached out toward their own highest ideal of God, has always received the Spirit of Truth, which is identical with that spoken of by the Christ, when he said: "the Spirit of Truth will lead you into all truth, and show you things to come." Those who have not been led by the Spirit of Truth, and caused to know and understand the great principles of the universe, are those who have preconceived ideas; beliefs which have been an obstacle in the way of their receiving the truth when perceived. That is to say, that the majority of the Christian world at the present time are afraid to think beyond the regular theological ideas that have been taught them from childhood, for fear that they will be led into skepticism and doubt, and thus lose their hope of immortality. These cannot be classed among the truly devout souls, for the truly devout souls of all ages have consecrated their lives, their hopes and all they are to their highest ideal of God, and have desired more than everything else in the world to know the truth, or such knowledge as would best fit them to do the will of God. To all such souls the Spirit of Truth has come, and has revealed to them the great universal truths, in so far as their natural unfoldment and consequent ability would permit them to receive. For instance, the Egyptians, according to history, obtained knowledge relative to the atonement, made by the Christ, and so many other points of knowledge, that many critics claim that the New Testament accounts were created out of the beliefs of the Egyptians, which is not true; it is evident, however, that they devoted their lives to searching for truth, and that they found many vital ones, but they did not have them in their fulness nor in their order and purity, therefore, the vitality of the

truths they had was vitiated, hence, they ultimately became obsolete.

Again, the Chinese and Hindus have received many vital truths, but they have been bound by certain beliefs and pre-conceived ideas, and as they are a whole race-round below the nations that are called Christian, it follows that they are not sufficiently developed to be able to grasp and utilize more than a fraction of the truth.

The foregoing statement as to the devout and consecrated souls to God, is true concerning the highest developed nations of the world at the present time, and also concerning individuals.

There is no intelligent man or woman who, if they can let go of all mythical ideas and turn the light of an intelligent, rational mind upon the nations of the world as they stand before us to-day, will not readily accede that the highest development of human life and mind and general capacity are to be found in what are now termed the civilized or Christian nations of the world; and we believe that it is beginning to be acceded by all such minds, that the "New World", the United States, stands in the lead of all other nations. But let this be as it may, let us remember that we are not to look to authorities of the past, to other nations, nor to the authority of another person; but let us who desire the truth depend upon the the authority of our own highest intelligence.

The question will undoubtedly arise in the minds of many, — what is our highest intelligence? Surely, it is not the hard reasoning powers of the brain, alone, for every business man, if he would stop to think, would admit that if he were to depend upon reason alone, his life in the business world would be a total failure. All men who have accomplished anything of "note", have done so through the power of intuition. A moment's thought in regard to intuition.

Animals have what we call instinct. Instinct teaches the

animal many things beyond the common knowledge of the human. Among the many evidences of this is seen in the fact that the young of all wild animals, though they may be separated from their kind, yet, as soon as they are able to look after their own interests, they instinctively, as we say, know how to catch their prey and provide the food necessary for their sustenance. I think no one has ever seen or known a squirrel to carry a nut to his hole or nest that was not good ; neither has a mouse, rat or squirrel ever been known to know a hole in a nut unless there was good meat inside of it. The reasoning mind will say, they can tell by the weight of the nut whether it is good or bad. Here the reasoning mind is inclined to give these little animals credit for having intelligence and a power of discrimination which belongs alone to reason far beyond the ken of man, for no man can take a hickory nut or any other nut with a thick shell and a small amount of meat and know from its weight whether it is a good one or not. How do birds know where to go to find a warmer climate, when winter commences ? But we will not continue this thought, for you are aware of these things as well as we are ; but no one who has studied anatomy will admit that animals actually reason, for some of the most sagacious of animals have scarcely any gray matter in their cranium.

Yes, there is something that teaches all life how to live, and this something is called instinct, devoid of reason, but when it comes to man, the highest order of development, it begins to illuminate and instruct the intellect, and this form of illumination, for the sake of distinction, has been called intuition. It is through this peculiar faculty that all truths are discovered by man.

Reason tells us that we came from some source : something never was created from nothing ; therefore, we must conclude that the Scriptural statement : "I came out from God", is true

concerning all men and things, but when man by the aid of intuition turns his mind toward his Source, he begins to be illuminated, in proportion as he is in harmony with the source of his origin. It follows, then, that if man can bring himself into harmony with nature in its purity, and can make himself passive to the source of his being, knowledge will flow in through the faculty that might be denominated consciousness, and the mind will be illuminated, so that the words will become manifest: "And ye shall know the truth," and the individual will become aware of their importance. All who have found this condition cease to care for authority, for they have arrived at a state where truth is true, and in so far as it is useful to them and therefore important, they will accept it, and not only accept it, but they will go to the fountain of that truth and through the illumination from the intuitive side, will perceive in all nature sufficient evidence of its truth. To such persons it is of no importance whether any parts of the Scriptures are authentic or not; whether they were uttered by great and good men, or whether they were the utterances of an individuality whose nature and character are set forth in the ancient theological idea of a devil.

This reminds me of a story, I once heard from the pulpit, of an old lady who was very poor and had no bread to eat. She prayed aloud for bread, and some young boys who were bent on mischief, heard her prayer, and bought several loaves of bread and dropped them down the chimney of her cabin. She thanked God for each loaf that came down, and afterwards the boys asked her about it, and she told them that God had sent her the food, and they laughed at her and said that they had brought it. The old lady answered; "It does not matter who brought it, even if the devil brought it, — God sent it. This illustrates what our position should be in regard to accepting the Truth.

As we have said before, it is the object of this magazine to set before the minds of its readers what has been called the purpose of God in the creation of the world. It might as well be called, for the sake of the skeptic, the central law and ultimate toward which all nature tends.

As to the Bible, we have said that it matters not what its origin was, one fact remains, namely, that it is the book which contains the perfect order of the laws of creation, the laws of life, the laws of unfoldment and growth; the laws, which if applied, will bring salvation; salvation: ah! a theological word; then let us say it will bring a knowledge of the perfect law of life; a knowledge of their origin, and through that a knowledge of perpetuity; a knowledge of the cause of sorrow, pain, death, and the way to obtain happiness, peace, and a perfect or eternal life.

That the Bible expresses these things is enough for those who are not blinded by that peculiar law that has ever acted upon the human family and caused them to want authority for everything. A word in regard to the meaning of authority. This word carries with it two ideas; one the originator or source of a thing, the other, the right to cause to be or produce.

The world has ever been looking backward to men of authority, and even at the present time as soon as a person brings to the world an important subject for its consideration, the first questions asked by the public are, — Who is he? What are his habits of life? What reasons does he present to cause us to believe that he knows more than we do? Now, stop and think about this; you begin at once to look at the man and to search for something to force you to acknowledge his superiority, and when you have acknowledged this you at once commence to deify the man, but the truth that he brought is neglected. For instance, the people of the United States have eulogized the father of their country, Washington, until they

have before their mind's eye a man almost a god, and in a few centuries more they will begin to attach deific attributes. Is it not plain to your mind how foolish it is to look to the individual for authority for truth? Know this, that truth has no authority, neither does it need anything but its own virtue and vitality. It needs no man nor God to lean on, like a lame man needing a crutch: truth can stand alone.

Let us look a little further into the results of this following authority. First, obedience to authorities turns the minds of men backwards; it causes them to eulogize and accept as all sufficient that which their fathers and great-grandfathers for many generations believed. As soon as man comes to maturity, the inclination of his mind is to look ahead; he gives but little attention to what has been in the past, but his buoyant hopes and great energy keep his mind fixed on what he is going to accomplish: this continues until he passes the meridian of life. As soon as a man or woman passes that point, they begin to talk about what they have been and done; in other words they live in the past while descending toward the grave. So it is with the whole world that is looking backward for authority, they also are descending into darkness and death. Observe all the old nations of the world; as soon as a nation reaches the apex of its glory it begins to live in its history, and begins to compare itself with younger nations, and its people become egotistic, and imagine themselves wiser, greater and of more importance than others. Look at China and India, nations which in their time were great and grand. To-day China worships its ancestors; and nothing gives the Chinese more inspiration than to be called the sons of sages; and nothing pleases the Hindus more than to be called the sons of Rishas. The Chinese in our midst, exalt themselves in their imagination, above the "white devils," and they walk among us puffed up with their egotism, in the memory of their

origin or the memory of what their ancestors believed. Thus it may be observed by looking around us, let it be at persons or nations, that as soon as they begin to look backward and live in the past, so soon they begin to degenerate, disintegrate and die.

All this looking backward to authority belongs to the worship of a dead past, and every living, growing mind, when alive to its own interests, to the wisdom of its creative source, will ignore authority, other than the inherent authority in every truth in nature ; and in conclusion we repeat, that there are more evidences of truth in the very order and arrangement, as well as the thought embodied in the Scriptures, than in any other book in the world ; and those who will give attention to the thoughts expressed in this Journal, will get an understanding of the order of the universe, physical, mental, and spiritual ; and also the methods of life that correspond with those taught in the Scriptures, and which if put into practice will bring redemption, or eternal life or a perfected life ; and the evidences of their truth and vitality will be obtained from the beginning of their practice. Therefore we say, "let the potsherds strive with the potsherds of the earth," but let us not strive with our Maker. In other words, let the materialistic mind dig deep down into the bowels of the earth for authority ; let them search the musty records produced by men on a plane of development centuries lower than ours, but let us live in the light of our own spirituality and the spiritual powers we may obtain through right living ; let us use all that is true and useful either of the past or present, regardless of where it may be found ; for if truth is valuable, it is like the medium of exchange among men : gold has no intrinsic value in it, but it will bring the necessities of life in a material way, and truth is valuable only because it will bring us into harmony with our own higher self and the origin of that self.

CORRESPONDENCE.

Avalon, Cal., Oct. 32, 1902.

Mr. H. E. Butler,

Dear Friend and Brother:

A dear neighbor has asked me what the "sin against the Holy Ghost" is, which Jesus said would not be forgiven. Our little minister here says it is in calling the power or work of the Spirit the power of the devil.

I am yours for truth,

Kate V. Washburn.

Ans. Matthew xii. 32. reads as follows; "And whosoever speaketh a word against the son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him neither in this world, neither in the world to come."

It will be observed that Jesus said, that he that speaketh a word against the Son of man, or the visible Jesus, that it should be forgiven him, or in other words, that it amounted to nothing especially; but he who spoke against the Holy Ghost should not be forgiven. This declaration is not susceptible to change, and we believe that it is a law that wherever there is a manifestation of the Spirit of God, he that speaks against it, or repels it in his own feelings, not only repels it as manifest to another, but he repels it in so far as it may influence himself, and the Spirit of the highest is more sensitive to being repelled by any one than anything known in the world. We know how easily repelled and how easily wounded are the feelings of highly developed people, and the old adage, "As above so below" is true, and if one offends or speaks against the manifestation of Spirit, they also offend the Spirit or source of life in themselves and must inevitably reap the reward of that offence, which will be in accord with the nature and intensity of the offence. We do not believe that the punishment is eternal damnation, nor do we believe that it is of the

same nature as that referred to by Paul in his letter to the Hebrews, chapter vi. 4 — 6, which reads as follows: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Here the Apostle speaks of a sin which in other places is called "a sin unto death"; a sin which precludes the possibility of repentance and a return to the consciousness of the Spirit. Now, mark the declaration, he says "it is impossible for those who were once enlightened, (the emphasis here is on the word — enlightened), and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come (the emphasis here is on the last clause), if they shall fall away, to renew them again unto repentance." Now, to what class does this refer? Is certainly does not refer to a man who has just been converted, but to those who have reached the high ultimate of tasting of the "powers of the world to come." Such a one has not only known what the "word of God" is; has received the conscious indwelling of the Holy Ghost; one whose mind has been fully enlightened by the knowledge, wisdom and understanding, given by the influence of the Spirit, but has also by virtue of this knowledge, wisdom and understanding that has been confided to him through obedience to the law of God, obtained the powers that those will obtain in the world or age to come when man will have received the dominion.

There were a few who were partially enlightened and empowered with the power of the age that is to come, during the time of the Apostles, and they manifested it by miracles, but few indeed have ever received the fulness of those attainments; but if one does reach the fulness of those attainments and then turns back to the conditions of generation, there will be no renewing to repentance.

As we have said in "Practical Methods", once you have reached a certain attainment through following the methods by which to obtain, you cannot turn back and still hope to attain in this incarnation, and you may make conditions that will plunge you down into darkness and condemn you to work up through great sorrow, sufferings and trials through many incarnations.

It is not by an arbitrary condemnation of the Spirit of God, but it is a result of law. God being the author of all law, it follows that a sin against Him is a sin against natural law and against your own soul; and when you sin against God it does not effect Him, but it effects your soul, mind and body. In the foregoing quotation there is no provision made for any attainment whatever, because there is no life where the Spirit of God is not present, for a man may be ignorant and well meaning, but profane, and in his folly he may speak a word against the Holy Ghost, in which case the effect would be very much less than it would be if he had been enlightened. Under such circumstances he might only create obstacles, and trials that he must inevitably work out through suffering and labor, not only during the balance of this life, but perhaps in another incarnation; and as a man on a low plane of development cannot put the conscious realization into a word that a man on a higher one can, it follows that owing to the fact that it is the conscious realization only which produces results, the consequences will be in proportion.

[Ed.

Mr. H. E. BUTLER,

Dear Sir: — Will you kindly answer the following question in the Bible Review when it is convenient for you to do so.

Do you believe that Christ lived at any time as a man on this earth? If you do please give your authority for believing so. If in the beginning God said "Dust thou art and unto dust thou shalt return," (to the physical body), and that is the law, then how will man overcome that law either by knowledge or desire for immortality of the body? My understanding of the law is to learn of it and apply it. But if God made the law then it is useless for man to try to overcome it. I hope I have made myself plain so you will be able to get my meaning.

Yours respectfully,

C. J. Staples.

Ans. As to whether I believe that Christ ever lived on earth as a man, I would answer, yes; and my reason for it is this, that no conception or imaged thought ever took form in the mind of man without its having an origin; in other words, no thought can have definite form in the mind of man concerning anything that is not in existence. Therefore, such a man as the Lord's Christ must have lived at some period of the history of the world. We also hold that it is impossible for man to invent such a story as that of Jesus' birth, teachings and resurrection unless the correlated facts existed.

Second, we would say that it is of little importance to anyone whether such a man did really exist, or not. The fact that the ideal is there; that it is in harmony with nature and natural laws; the fact that it reveals ways and means by which such conditions as were attributed to him may be obtained by all who have the will, is the practical side of the story of the Christ. The conclusions that you have arrived at concerning your second question are obviously incorrect from the fact that everything in existence has two poles. In other words, all physical manifestation has a beginning and an end. Now, God's laws from beginning to end as seen throughout all nature may be illustrated by the use of fire: fire is a good servant, but if you put your hand in it, it will burn you, and it will also burn your house and all your property if brought in contact with them. You might as well say if God made the law that fire should destroy everything, then you cannot prevent it from destroying your property. You must bear in mind that all law manifest in the physical universe may be superceded or overruled by a higher law; and the fact that God made a law that manifests in the death of the physical body is no argument or reason whatever that a higher law may not supercede it. The whole tenor of the teachings of the patriarchs, prophets, the Christ and his apostles rests upon that foundation; it is the only reason that revelation was given, or its being demonstrated in the person of the Christ, or the history of that demonstration being perpetuated; in other words, it is the only reason for Christ ever having a standing among us.

[Ed.]

642 North Bunker Hill Ave. Los Angeles, Oct. 12th, 1902.
Mr. H. E. BUTLER.

My honored friend and guide. I received your kind letter, and also my daughter's delineation, and she joins me in thanking you earnestly and sincerely for your kindness in sending it. I am sure it is entirely and completely accurate in every way. She thought that she had never been unreasonable jealous; but, I remember slight incidents that cause me to feel that it is so.

I thank you for the kind advice in your letter, and will endeavor to follow it earnestly and faithfully.

'The first number of "Bible Review" arrived promptly, and it was thankfully received. It explains and makes clear so many things. I feel so happy that I have the privilege of enjoying these readings of the higher thought. It has been two years since I first began to read your publications, and I can truly and thankfully say that I have never been so happy and contented before; although within that period I have also passed through a severe and humiliating trial, a lesson that was indeed deserved, but was very hard to bear nevertheless.

With many thanks I remain your sister in progression.

S. L.

Toledo, O. Oct. 13, 1902.

Mr. HIRAM E. BUTLER.

I enclose \$1.50 in postal note for your Journal from last April until April 1903. I have enjoyed the "Occult and Biological Journal" very much and know from experience that your views are correct.

I believe with you that mind is master and I am so much happier than I used to be, that words are poor indeed to express it. I owe much of my present peace to you and your work, for which I am deeply grateful.

For one year I read the Bible one hour a day prayerfully, and it brought into my life such a splendor that I wonder now how I ever lived without it.

I am a teacher, and while I am not permitted to say anything to my pupils, still my influence is such that all the drudgery of teaching is eliminated. I master my work now. I have learned to love life everywhere and to see its beauty.

Thanking you kindly for the good work done for the race,

I am,

Yours sincerely,

Kate Milan.

Detroit, Mich., Oct. 16th, 1902.

Esoteric Fraternity.

Dear Friends: Enclosed please find check for five dollars for which please send me "Practical Methods to Insure Success." Will try to help to bring this new light to others.

Yours truly,

C. F. Baade.

BOOK REVIEWS.

THE TRUE SCIENCE OF LIVING, THE NEW GOSPEL OF HEALTH, by Dr. Edward Hooker Dewey. 323 pages, price, cloth \$2.75, buckram \$3.25 Chas. C. Haskell & Son, Norwich, Conn.

The title gives the clear purpose of the work and the book is eminently worthy of the title. The author, an "old time" physician, possessed of too much maturity of soul and ability of mind to be held down to the heathenism of the old drug system of medical practice, commenced more than thirty years ago a fearless and remarkably successful practice in the treatment of disease; a practice which only great force and integrity of character and self-sacrifice for the sake of a truth having vitally to do with the advancement of humanity, could ever have maintained in the face of strong opposition on the part of an ignorant, bigoted Medical Fraternity, and distrust from his community in general. But Dr. Dewey had one of Nature's laws to demonstrate and establish, and with it he has had the courage born of deep-rooted conviction, which in all these years has steadily advanced against ignorance and disease, and greatly prolonged human life. Some

of the most enthusiastic adherents of this method of cure believe that herein lies, as well, the secret of eternal life. Well, we believe it is proof against every form of disease, except old age, and will lend a strong hand in overcoming the "last enemy": but, friends if you get the book, and put those methods into practice, they will give you a heart, mind and body fitted to advance against the enemy, but you will be required at this point to consider other and yet higher principles, and of these it seems opportune here to speak. In 1893 we commenced the publication, in booklet form, of eternal principles, which, had they been duly elaborated, would have made several large volumes, but to have so done would in great measure have hindered the dissemination of a truth which has since reached thousands of the most advanced souls, and whose branches have ramified over the civilized world. We refer here to the little book, *Practical Methods to Insure Success*, price 10 cents, a complete compendium on the Regenerate life, and, if you will, an immortal existence. We heartily recommend Dr. Dewey's book, for it is right in line with our own work: it will give you perfect health, which though an end in itself, is truly, but a step to a greater end, and will prepare you for the other and higher principles of regeneration. Address as above, or The Esoteric Fraternity, Applegate, Cal.

DIVINE SCIENCE AND HEALING, by Malinda E. Cramer, 300 pages; cloth, price \$2.00. Address Malinda E. Cramer, president and founder of "The Home College of Divine Science," 3360 17th St., San Francisco.

"A text book for the thorough study of Divine Science, and its application in healing all manner of diseases and in all the affairs of life." This author has given many years of conscientious and entire devotion to the application of the Scriptures to the practical affairs of life, and to show that they are inseparable; that the Bible contains the whole plan of life, to be worked out, beginning now. We cheerfully indorse its principles.

COMMON SENSE, a Journal of Universal Thought, by Eugene Del Mar, P. O. Box, 1364 Denver, Colo.

We have received Number 1, Vol. 1. Mr. Del Mar is an able expounder of the higher thought and is well known as the author of "Spiritual and Material Attraction." "Common Sense" is well written, it brings a clean influence. We wish it success, for it will doubtless do much to exalt the principles of the New Thought.

A—.

EDITORIAL.

In the December number of "Bible Review" in the article entitled "Sons of God and Sons of Earth", we brought out the idea of the necessity of being begotten from above, and of recognizing the begotten as the real self, as that which unites the self in conscious unity with the Deific mind; and the necessity of repelling the idea that we are a part of all that is; that all men and all life are our brothers and our sisters. There is an importance in this far beyond what will commonly strike the mind of the reader, and we therefore wish to emphasize it hereby.

We have the strongest reasons to believe that all mystic orders from the time of Christ down to the present time, have divided at this point, and that this has been the real point of failure on the part of all mystics to reach immortality in the body and the highest attainments possible to man. It is true that some mystic orders have recognized in word being begotten from above, but at the same time we do not believe there are any who do not recognize themselves as part of the creative universe. This divides the way into two paths. One leads into the spirit of the mundane and the consciousness of the individual is caused to open out into all creation, in so far as it opens up in its fulness. This of course, as we have already stated, binds the individual under the law of creation, which is the law of sin and death. While we believe that there are some, perhaps, now among the Hindu mystics who have kept so close to the true vine, original pathway, that they have increased the period of their life to a remarkable extent,

yet, their consciousness, their power and their life span has been limited by the creative law. Christ alone among all the great mystics that have lived, among all the great teachers that have come to earth, showed the true way to eternal life; the path that has no turn from the ultimate toward which it leads; namely, the completion of the purpose of God in the creation of man; but from the time of Christ to the present time we have reason to believe that there are none, unless perchance it is the beloved disciple John, who have been able to follow that path that he marked out and to receive those "many things" that he referred to that he had to reveal to us, and through them received immortality.

As we imagine this for a moment as a literal, material path we might see a path that was quite well beaten, up to this point of thought, then a slight but gradual turn to the left, and only by the closest scrutiny and observation could there be seen evidences of there having been a path that goes straight ahead; it is so overgrown that the foot-prints of the very few who trod it are barely perceptible. The words of Jesus, "I am the true vine; ye are the branches;" and again, "My Father is the husbandman," brings to our mind the first man called Adam, who had reached a point where an added word from God could enter into him, which constituted the begetting from above. The word became the true vine, continuing from Adam's posterity to the time of Noah, when the branches of that vine had grown and spread out over the earth, until man began to be prosperous and to love the things of the world more than the things of God; then the branches began to lessen, the numbers decreased who embodied that creative word until one stood to Noah as the Elijah; from him Noah received the fulness of the creative word that had been, and the covenant that God made with Noah was the expression of an added word, because of the growth and development of the race.

Again they went on growing and expanding in Noah's posterity the same as in Adam's, and man again began to love the things of earth more than the things of God, until the time of Abraham who stood in his own person as the Elijah of the coming age, the focal point of the past age, and who received an added creative word from God which he imparted to his son Isaac, and Isaac to Jacob, and Jacob to his twelve sons. The ellipse of human expansion and the vines of the creative word grew and expanded until Israel became a great and mighty nation; and when they became rich and forgot God and repelled His Spirit, the creative word then focalized until John the Baptist came as the Elijah of his age, or the focal point in which was embodied the vitality of the true vine; and when he baptised Jesus, Jesus became the Christ, for the Spirit of God descended like a dove and abode upon him, which was the anointing. Thus he received the fulness of the creative word that had been growing in the human family from the beginning, and the added word introduced into him the Divine Sonship to a greater degree than it had ever existed before; and it was Christ who announced the great law that it was only those who had received this creative word through him that could be members of the kingdom of heaven, or could again enter through the gate into the Eden of God. In this day and age the same conditions have obtained again

There are many who in word are seeking God, but they all love self and the things of the world more than the things of God, and that spirit of love that was from the true vine which was in Christ is now focalizing in what the angel called the "first ripe fruit of the earth," the one-hundred and forty and four-thousand. These will come forth in due time as the embodiment of all that has grown out of and matured from the most perfect seed, the Christ of Nazareth, during the age that has passed; and when the time comes for this body to be

brought together and it is wholly consecrated to God, then will come another word from God to it, which will add to and cause it to become the parent of a new and higher race round of unfoldment.

Now, these sons of God that are now living in the world must be careful to concentrate their minds upon becoming the conscious embodiment of the newly begotten Son of God. They must turn their sympathies and desires from mother earth and reach outward and upward toward the new and higher life of God, and cease to recognize in thought or word anyone as their father, mother, brother or sister, except those who have received the influx of the Spirit of the new and higher age. This will place them in the pathway that is now so dim and obscure and will prevent their opening out into the spirit of the mundane, and will lead them and cause their consciousness to open into a higher and more perfect consciousness of God, the Creator of all things; the Father that spoke the word and caused creation to create itself.

We have known those who are honest, earnest and zealous who have held the belief of being a part of all that is in creation, until they have opened into a consciousness of the spirit of the universe, and in their concentration have become conscious that they were enlarged until they comprehended all creation. This was the path that the mystics of the past trod, and it is a path that leads away from the Divine purpose, and it seems that those who have trod that path can never return to the path marked out by the Christ of Nazareth. They of course can return if they get the will to do so, but this is improbable, and if probable, quite difficult; therefore, we urge all those who are seeking the highest goal of human attainment to cling closely to the consciousness that they are the sons of God, and draw the line of distinction carefully between the sons of God and the sons of earth, and to keep ever

active a mental repulsion to creation in all its forms, so that the whole attractive, desiring qualities of the mind may be centered upon God ; for we must bear in mind that there can be no love without hate ; no attraction without repulsion. No magnet was ever made that would attract iron but what one pole would repel the same iron when polarized by the other pole just as strongly as it attracted at the other end. That shows that attraction has equal repulsion as much in mind as in the material manifestations in electricity. Therefore it is necessary for you to centralize your desires, loves and attractions on God and those who are truly begotten of God, which will create just as strong a repulsion to earth and those who are simply the sons of earth. This alone will place you in the path and insure your attaining the highest ultimate the world has to give.

We would like to hear from anyone who can let us have a copy of the "Revised Esoteric" vol. I—II. This book is temporarily out of print, and we desire to procure a copy for an earnest friend in the life. Please address the Esoteric Fraternity, Applegate, Cal., and state condition of book and price wanted.

BIBLE REVIEW.

Vol. I.

FEBRUARY, 1903.

No. 5.

MYSTIC ORDERS AND SYMBOLISM.

There are many indications of there having been a golden age. In the Apocrapha, II Esdras, vii. 11 – 13, we read : “Because for their sakes I made the world : and when Adam transgressed my statutes, then was decreed that now is done. Then were the entrances of this world made narrow, full of sorrow and travail : they are but few and evil, full of perils, and very painful. For the entrances of the elder world were wide and sure, and brought immortal fruit.” In Genesis it is written : “And the Lord God said, It is not good that the man should be alone ; I will make him a help meet *as before him*” (Marginal reading) ; thus indicating that there was an age of human life before that of Adam. Again we read that Cain, Adam’s son, went out from his home to the land of Nod and there he knew his wife ; which is an unquestionable reference to another race of people who occupied the world at the same time.

There has always been in the world an order of mystics who date their beginning before the accredited time of Adam, and during the golden age when man lived in obedience to the laws of nature, the laws of God, in every particular ; and because of their perfect obedience to divine law they had great knowl-

edge, power, wisdom and understanding, and they were more like a race of gods, being a race of sons of God, than any race of men now known. This order is referred to in the account of Abram when he went out to fight the kings who had captured his brother's son, Lot; when he returned, Melchisedek met him and blessed him; and Psalm cx. 4. says "The Lord hath sworn, and will not repent. Thou art a priest forever after the order of Melchisedek." In the fifth chapter of Paul's letter to the Hebrews he dwells quite extensively on the fact that Jesus Christ came after the order, or the rank or position, of Melchisedek. As no man holds a rank except in an association, and a position is always relative to an association, it is evident that Paul intended to bring to light the fact that there was an ancient order or society of men in existence at the time that Melchisedek met Abram and blessed him, and that this Melchisedek was the high priest of that order. This is the inevitable conclusion we arrive at through the meaning of the Greek word "order" used in the above quotation. We have three periods in the history of the world where that order is referred to, namely, in the early part of Abram's career, a reference to it will be found in Genesis xiv, 17-20; again in Psalm cx, 4, which is supposed to be about nine-hundred years after the account of Abram, and Paul in his letter to the Hebrews says that this Melchisedek was greater in the estimation of the people and held a higher position, even before God, than did Abraham. This most ancient order, Paul says had "neither beginning of days, nor end of life".

It has been known to isolated individuals from the beginning of the world down to the present time that there was an order or a system of knowledge and an order of life which, when known and lived, will bring the individual into a conscious unity with the "spirits of just men made perfect in the heavens", and to such persons the knowledge comes unques-

tionably, that when the time came that Adam, or the man in Eden, transgressed this perfect law and fell from that high position, that the order of life known to the highest developed men of the prehistoric age was so broken up that the lower race of men became predominant in the world, and through their predominance it was necessary for those who had the divine light to organize themselves into an association. This association was necessitated to protect itself from marauding bands, and to keep the great truths they possessed secret in order to prevent the undeveloped from using the knowledge in their low, depraved state. Therefore, they organized a secret language which should be known only to that order. That language was the sign language, the language of symbols; and the knowledge of spiritual things began to be written in symbols, for it was not lawful to express the great truths they possessed in the language of their own country; and when they were scattered all over the world, each speaking in a different language, the symbols or diagrams became a classical language, a language known to all nations.

As these men were known to be possessed of divine gifts, the most learned among the nations began to search after the source of those powers, and they took up these symbols and began to descipher them as best they could; but when any of these masters were questioned as to the meaning of the symbols they would give an answer adapted to the external comprehension of the people, but the real, interior and vital meaning was never given outside of their order. This continued for many years, until the order began to decline and men were taken into it who had not attained the right of admission, and thus their secret symbols rapidly fell into the hands of the common people.

This ancient order of Melchisedek was the original Masonic

order, although at the present time the latter has changed and degenerated until, if Melchisedek should return to that order in its highest and best phase, he would recognize only a few of their symbols and ceremonies as ever having originated in his divine order. As we have said before, Paul said of this order of Melchisedek that it had "neither beginning of days nor end of life," being, as it was, organized upon the foundation of absolute knowledge derived from God and the spirit world, concerning the purpose in the creation of the world and the methods for bringing that purpose to fruition; therefore, this order must of necessity have existed not only on this planet but on all worlds, and, therefore, is as eternal as the mind of God.

Jesus having come after that great and grand order and not after the order of Aaron, demonstrated what the Father meant by man's having "dominion over the fish of the sea and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Coming as a member of that great and grand order he knew full well that in that society all the neophytes were instructed and guided by invisible intelligences (the angels); he also knew that if men would be obedient to certain mental states in the way of belief, which is in itself intuitive knowledge, that they would arrive at the degree of absolute knowledge of all the laws and methods known and practiced by the order from which he came, and that as fast as men obeyed the law and lived the life, no matter who they were or where they lived, they would be instructed by those members who had passed on into the spirit world, and would thus arrive at the same ultimates as their brethren who had gone before. For this reason it was stated only a few years ago, — and we believe it is still so expressed — that a Mason was never made, but he grew. Again it is claimed that there was an order in the sixteenth century called the Golden Rosy Cross, and that

this society held like knowledges and like powers to those of the order of Melchisedek and of Christ,* and one of their strong tenets was that their society could not make members, but that they must grow into the knowledge through living in harmony with laws and methods, known to them and to the masters in the invisible world, and that when they did reach certain attainments they were inevitably members of a certain degree; and from the same standpoint of love which Christ announced when he said, upon being told that his mother and his brethren were waiting to speak to him: "Who is my mother and who are my brethren? . . . Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother;" this ancient order always recognized and loved as they would a mother or brother, all persons either male or female who had kept the "strict law" and had grown thereby into divine order, knowledge, understanding and power.

Peter, while preaching, under the power of the Holy Spirit, to Cornelius, said, Acts x, 34 - 35: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." This declaration of Peter by the power of the Holy Spirit that was upon him, gave vitality and force to the just claims of the order of Melchisedek, and the once just claims of the now known Masonic order, and also of the Rosicrucians, which are believed by some to be merely a fable; but we would say of their

* We do not wish to convey the idea to the public that those who are now before the world and claim to be members of the Rosy Cross are such; neither do we wish to deny that there are members of that order now in existence, but we do wish to say that there are certain books now in existence which are claimed to be the product of that order, and which are the most perverted and misleading works of the nineteenth century; and while the original order possessed great central truths, we do not want you to jump to the conclusion, which we did, that this order is the original one resurrected.

existence, the fact that there is recorded knowledge and a long list of symbols expressing the mystic knowledge of the order of the Rosy Cross, and that these writings have come to us from about the sixteenth century, and that a small portion has been published, is as good an evidence of their existence as we have of the existence of the Christ or of the preaching of the Apostles.

The foundation principles upon which the divine order of Melchisedek, and the doctrines and teachings of the Christ and of all the holy men from the time of Melchisedek down to the present time were based, was the utterance, "God is Love." The society grew out of that fact, and a knowledge of one of the most important laws, stated by the ancients in the following words, "as below, so above; as in earth, so in heaven." Thus Jesus taught his disciples to pray, "Thy kingdom come, Thy will be done in earth, as it is in heaven." On earth all men, even the lowest, are dominated by the spirit of love; but among all classes of men up to the time that man discovered the truth and began to live the true life, that love took the form of the serpent power, or merely animal sex desire; but, when man began to be instructed in the order of Melchisedek, one of the first lessons they were required to learn and practice was the regeneration; as Jesus said; "ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (they shall be kings and priests unto God and reign on the earth)." Now, the regeneration means the overcoming of generation in all its power in one's organism, which includes cessation from the act of generation, and the retention of all the seed germs in the body, and the transmutation of those germs to mind and soul powers; and that after men and women have overcome carnal generation, their marriage is like that of the angels, an association of pure

spiritual love ; and as this pure, spirit love between the regenerate male and female is the spiritual creative factor, it furnishes methods by which to recreate and to grow additional powers, and by the aid of the Spirit to grow themselves like unto the Son of God. The conception of the holy child Jesus, who was begotten not of the flesh, nor by the will of the flesh, but by the Spirit and the will of the Spirit of the Father, was the chief corner stone of all true religion from the time before Adam to the time of Melchisedek ; from him to the time of the Christ, thence to the period of the Golden Rosy Cross, down to the "Esoteric" movement. It can be readily seen that if the truths concerning this wondrous life were given to the low and perverse how greatly it would be perverted and distorted, and how much evil could be accomplished through applying the potentiality of divine law in an inverted manner.

There are mystic orders among us at the present time which claim, and probably have, their origin as far back as the time of the Egyptian glory ; but we say, authoritatively, that they have lost much of the knowledge that even Egypt had, and the Egyptian knowledge that these orders possessed was only partial at best, and even that was perverted.

An example of how this perversion came about, in part at least, has been demonstrated recently in the case of an ancient order which made an effort to establish a branch in a certain city in America ; but before they had gone very far, certain egotistic persons who were taken into it became rebellious, and refused to obey the master that was set over them, and they were therefore dropped from the order, but they continued among themselves and claim to be the original order. Such has been the history of the degeneration of the "mystic," that highly spiritual and Godlike order of Melchisedek. As these individuals who had been taken into the order failed to attain the degrees in that order, they failed to get a correct under-

standing of the language of the order, and therefore the mystic symbols as used by the mystics and Masons can only be known by those who actually attain, grow into and BECOME by divine right, members of that order; for no organization can confer knowledge or attainment or power or any of the attributes and qualities that will enable the aspirant to receive the degrees of that order; therefore the knowledges and powers can never be conferred, but are only confirmed to the minds of those who attain and are received as members. Of course, the object of the order is to maintain or keep together the different kinds of knowledge it possesses and their relation one to the other, for each individual, being a different function of the grand body of humanity, can only receive the knowledge relative to his function, at least, in the beginning; therefore, the order itself is the gathering together and properly arranging of all knowledge of law and method for attainment.

(To be continued.)

The experience of thousands of persons, at the present time, with the so-called mystic orders that are before the world, undoubtedly originated the same way as our own experiences did.

For many years our life was devoted exclusively to God and the guidance of His spirit; and through and by that guidance and spiritual illumination we came into an understanding of the mystic symbols of the ancient mystic orders, and also became acquainted with the fact that the true, Divine order had had an existence in the world; and an intense feeling took possession of us that the order had never been withdrawn from the world. This created within us a strong desire to know and be associated with that order; and when Theosophy made its advent in America and brought before the public the old mystic writings, we felt that we had found that order, and the hunger of the soul and the desire of the intellect led us to accept as correct many of the teachings and definitions of symbols that were brought out in their magazine and translated works. This was the cause of our incorporating in our early writings explanations of certain mystic symbols which we have since found to be merely surface or evasive ex-

planations. We were also led to give credit to certain known orders, such as the Egyptian, Rosicrucian, etc. etc., as possessing far more knowledge than they really had. But finding among all these mystic orders a disposition to use whatever knowledge they could gather for obtaining power for selfish purposes, and their entire lack of spiritual knowledge and consciousness, caused us to dig deeply into the foundation of their claims which has brought us to the conclusion and knowledge just expressed, so that we trust this will be sufficient excuse for our former writings. It will also furnish a reason for the wild mania that now exists in the world of recognizing and becoming members of those mystic orders, and for the high ideals that surround the expression, "I am an initiate," which now means nothing, for no organization or society never was or never will be able to confer upon or give anyone real knowledge and power.

AN EXPLANATION.

Here is an idea which may be of use to many who are studying the line of thought now being presented in "Bible Review". It is the meaning of the words Lord and God, so frequently repeated in the Bible. There are many intelligent people who are entirely ignorant of the differences of meaning in these words signified by capitalization or otherwise as the case may be: hence this explanation.

The words *lord* and *god* are usually printed in three different ways, viz., lord, Lord, LORD; and god, God, GOD.

The word — lord, is usually used by one in addressing another whom he recognizes as his master or superior on the physical plane, and sometimes on a spiritual plane. The word — Lord, is only used in addressing or speaking of one on a superior spiritual plane. The word LORD is the most holy word, Yahveh, which is the name of the God of the universe; the meaning of which is; "I will be what I will to be". It is the name of God which Moses received when he was commis-

sioned to go and deliver the children of Israel from the bondage of the Egyptians. Ex. iii. 14 — 15. As long as the Israelites trusted in that name, they were protected by Him whose name it was : but finally, after many disobediences, God instructed Jeremiah to prophesy : "Therefore hear ye the word of Yahveh, all Judah that dwell in the land of Egypt ; Behold I have sworn by my great name, saith Yahveh, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, the Lord Yahveh liveth ;" Jer. xlv. 26. and for nearly twenty-five hundred years this has been a fact.

The word — god, carries with it the idea of one who has superior power : as it is used in Ex. vii. 1. "And Yahveh said unto Moses See, I have made thee a god to Pharaoh." And again, in Acts xxviii. 6., when Paul having been bitten by a viper, the people who saw the occurrence and that he came to no harm, said that he was a god.

The word — God is an appellation applied to Deity when standing alone ; but when following the word LORD should be rendered, — power. It is frequently used throughout the Old Testament in this way : "For the LORD your God is he that goeth with you". This should be read ; "For I who will be thy power is he that goeth with you."

The word GOD has the same significance as LORD. It is sometimes used alone, but is usually preceded by the word Lord. This form is most frequently met with in the prophecies of Ezekiel.

A. L. N.

ZION.

REVELATION.

CHAPTER XXI.

9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me saying, Come hither, I will shew thee the Bride, the Lamb's wife.

When we ask ourselves, what is human mind? we desire to define that faculty of man which cognizes the nature of things, and analyses within its own confines every thought which may have originated within itself or which has been presented by some other agency. Again, it may stop short in the analytical consideration of a subject, and transfer its attention to something at a distance, consider what it beholds, and expanding beyond the confines of the planet, traverse space and enter into thought formations never yet perceived on this planet; then return, and without any effort engage its consciousness with things of ordinary import, at the place it dwells.

When we wish simply to define mind, we must admit it to be a diversified consciousness, present not only in any kind of form, but also in the molecules composing the ether. "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 part of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me, yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee. For thou hast possessed my reins: thou hast covered me in my mother's womb."

Thus we may say that mind is a concomitant of matter, hence man's mind is an outgrowth of repeated incarnations, for the degree of mind denotes experimentation, which cannot be had except in form, and although the form of man passes out of sight, yet, its unit, the planetary man, never dies; for mind and matter, which is Spirit and Life, or Father, Mother, God, — is immortal; for the planet earth though derived from a thought, yet, is a standing and ever growing fixture in the vast expanse of the firmament, and destined in time to shine as bright as any sun, for the soul consciousness of the planet earth lives forever.

Flesh is thought crystallized; in other words, matter is produced by thought, and its quality is determined by the thought itself. As consciousness of some kind is present in the flesh of man, it follows that if any part of the body should be detached and disintegrate, its consciousness or spirit would return to its source, which is the body. Hence, in the natural growth of man's organism, as defunct cells are replaced by others, the quality of the old cell repeats itself in the new, unless the mind of man, residing in the head, through growth has reached the ability to change the tendency of the flesh at will, hence, man as a unit and a cell of the planetary man, after death, seeks and finds reincarnation in that particular function and strata of it to which his likes lead him.

The tendency of man's nature to follow through repeated incarnations in a certain functional quality, caused the Master to say: "Woe unto you scribes and Pharisees, hypocrites! because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers we would not have been made partakers with them in the blood of the Prophets. Wherefore, ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye up the measure of your fathers."

The diversity of souls qualitates the mind of the unit, and while the command "Be fruitful and multiply" holds sway on earth, the discords and difficulties attending man's existence will multiply, for selfishness and ignorance are the result of perverted generation. On the other hand, the cessation of generation in time reunites the consciousness of man with the spirit of the planet and gives him the ability to think as he wills. Man was created not for death, but for an eternal existence, and his very body will grow into an age lasting structure; for the Creator is bound by his own law to fulfill what he decreed. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me."

Unity of mind holds intact societies, communities, and nations, and the functional uses of man create the diversified strata we see amongst them; thus the same law holds, good in individual man, and modern science marvels how a homogeneous substance like protoplasm should have the inherent power or property of differentiating in the construction of the human body or that of any other structure, for the investigator sees cells of common origin and precisely alike in appearance and chemical composition, promptly take their places, some in the construction of bone, some of blood, and some of brain, and the question presents itself, what guides the cells in their unerring selection as it were of their destined place?

"Therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid." Isaiah, xxix, 14. In the primeval council it was determined to have twelve qualities traversing space, (see 2 Esdras ii, 18) and as they proceed

from one common center they radiate their creative energies in a circle as far into space as their force can move the ether, being thus like the sound penetrating the distance as far as its waves can travel, thus laying side by side, their boundaries joining yet well defined, they present a vast globe floating through space around its center. Each of these twelve qualities being a reflection of its Source is a unite of itself and consequently possessss form ; thus we come to the Solar system which radiates twelve qualities from its center ; next, the planet earth radiates twelve qualities which are represented on its surface by groups of people, nations, who in their unity form the planetary man ; again, in the individual we find twelve distinct functions which determine his identity, and above which he cannot rise, as before stated, except through the process of regeneration he is able to take his place in the soul-consciousness of the Spirit of the planet as an immortal being.

While experimenting with all qualities existing on earth, man is subject to the law of generation, for without it reincarnation cannot take place, and the life-giving function in man is the vessel which holds life, and which science terms protoplasm, an element which is a film for form. "The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God"

"So shall he sprinkle many nations ; the kings shall shut their mouths at him : for that which had not been told them shall they see ; and that which they had not heard shall they consider."

As energy accumulates in the organism it is carried by the blood through each function, thus impregnating the protoplasm or film, which grows to maturity during the rotation of the moon, with the form of man. Hence, as the organism after conception begins to grow, every function takes its allotted

place, and the universal mind is thus reflected in its creation.

“Go through, go through the gates; prepare ye the way of the people: cast up, cast up the highway; gather out the stones; lift up a standard for the people.

“Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh; Behold his reward is with him and his work before him.

“And they shall call them, the Holy people, the redeemed of the Lord: and thou shalt be called, Sought out, a city not forsaken.”

Capricorn – Aquarius.

THE MAKING OF A HERO.

One day I read of a deed of noble, heroic, self-sacrifice; and as the thought of such heroism thrilled through me, my heart demanded of me, — why could you not do such deeds? and I had no answer.

Some time ago I went to a circus, and there I saw a woman climb to the top of the huge tent, then balancing herself upon a bar she leaped headlong and landed on her back in a net spread, a few feet from the ground, to catch her. She climbed out of the net unhurt. I asked myself the question, — how could she do this? Then I began to think of the practicing she must have done of lesser leaps, perhaps the first was only five feet, and then higher and higher with undoubtedly many a painful tumble, with no applause to encourage her in her efforts and more likely ridicule. But many a leap of five feet prepared her for one of ten, and so on until she was able by persistent effort to take a leap which called forth the wondering applause of the people. But how many, as they wondered, thought of the “thousand and one lesser” leaps which

made that one possible ; and as I pondered I thought of the heroic deed about which I had read, and of the question of my heart which I could not answer. I comprehended it all now. The ability to perform that one grand deed of self-sacrifice was made possible by the "thousand and one" lesser sacrifices which preceded it ; a self restraint here, a generous action there repeated again and again, each denial alone too small a thing for anyone to pay particular attention to, much less to excite admiration, but they paved the way and made possible the final sacrifice which called forth the astonished admiration and heartfelt praise of the people.

Yes, I felt that I now understood why I had permitted opportunities to do some praiseworthy deed to pass ungrasped, unutilized ; the little kindnesses had not been performed, the little sacrifices had not been made. The gentle word here had not been spoken, the helping hand there had not been given, and so when a greater opportunity presented itself, the ability to do had not been gained ; self was not yet ready to fill the breach at whatever cost to self.

Heroic deeds appear to be accomplished easily and with but little consciousness on the part of the doer of the grandeur of the deed, because the hero acts from a nature born out of many painful steps. Therefore, "Despise not the day of small things."

Phebe Hart.

THE WAY OF LIFE.

Sights that are always seen are seldom noticed ; sounds that are always heard are rarely cognized ; sensations that are always felt are usually never realized.

The great question of the human family from time immemorial is, — life, more life ; and especially at the present time is the thought of eternal life occupying the minds of many. Again, in the history of mankind, in connection with the pursuit of more life there has been the pursuit of power, that will reach beyond the ken of the masses.

All these things are abundant in nature ; they are all around us, and the only reason they have not been fully observed is that they are always seen ; always heard and felt. To seek knowledge, power and life is like the fish in the sea seeking the ocean, and because the human family have followed sensation and the impulses of their animal natures, without thought or effort, that life, immortality and all the higher attainments have never been attained. It only requires observation and thought to open to the mind avenues generally not even known to have an existence

If we wish life and more of it, and all the higher attainments, it is necessary that we should strip ourselves of all preconceived ideas, and recognize the fact that we really know nothing at all of these things, and, with the sincerity and earnestness of a child beginning life, desire to know. When one of the ancients said, — the imagination of man's heart is evil and only evil continually, he expressed a great truth.

Everyone who begins the pursuit of higher knowledge, will realize that there is something in the instinct, in the conscious

impulse of human beings that causes them to feel that whatever would in the slightest degree restrain them from following their own desires, from flowing down the stream easily and without effort, which is evil and only evil continually, is some sinister motive, some trap or purpose to withhold from them their rights, or to mislead them, therefore they fear to become like little children and read passively and impassionately any line of thought whatever out of the ordinary that leads to new and untried paths.

If you can lay aside this feeling and go with us for a little while, we think there will be no trouble in discerning, not only the hidden mysteries of the ancient magi, but in discovering greater knowledge and possibilities than have ever dawned upon the mind of the race.

Let us first turn our attention to our own lives and to the world in which we live in the hope of discerning the fountain of this most precious of all things, — life, with all its concomitants. Before we begin this little journey let us bear in mind that it is a pretty well established fact, that we have come up through all forms of existence, and that we have been made partakers of all qualities of life below us, so that in our personalities we are the epitomization of the world as it is spread out before us. Our bodies and minds are only little worlds grown out of the stem of the greater, the planet earth.

We have heard from our childhood the statement that God created the world and formed man upon it. In our former articles we have shown that there was not only a God of wisdom and power, but that there was a purpose in the mind of the Creator, and that the earth itself is the offspring of the All-Mighty, All-Holy, and All-Good. Turning our attention to the earth we see the waters; how abundantly they bring forth living creatures of every kind; how the earth produces an abundance of vegetation, and how that vegetation produces

and maintains myriads of animal lives, and we ourselves subsist on that vegetation. What is therefore the prime factor in this work of production? True, we are not able to see the phenomena that takes place in the very lowest form of life, the atom; but, as we turn our attention to vegetation we see that everything that grows seems to grow for a specific purpose, namely, to produce seed and to fructify the seed by contact of the male and female elements.

It has been observed by botanists and naturalists that everything that grows is male and female: many of the plants however, are androgynous, being both in one. Every blossom is the expression of sex passion, and wherever the blossom is not both male and female in the act of generation, it is one or the other, and there are provisions made by nature by which the pollen or life substance of the male is conveyed to the female which is impregnated by it, and brings forth the egg or germ of life, and then it at once seeks to deposit it in the earth, in order that it may in turn grow and produce its kind. The greater portion of vegetation thus produces its seed, sows it in the earth and then dies; in other words it lives for no other purpose but to produce its kind, then its work is finished.

Many insects come forth in the spring, grow a body by feeding on the product of the earth, and as soon as their bodies mature they at once begin to grow germs: and when the male and female come together, and the male has done his work by impregnating the female: he dies. In many instances the male gives all his vitality to the female and dies in the act. But, as we go higher in our observations, to animals of a more complicated order, we find them capable of bringing forth offspring, but observe them; for what do they live? Take the horse, the cow, or a wild beast of any kind, and you will find that the one object of their lives, that for which they live and strive, is the same, namely to bring forth their kind;

and when they have finished their work, are unable to bring forth their kind, they die and return to earth. Give the horses or the cattle their freedom, and they will live for no other purpose but to produce their kind. This statement may be elaborated greatly, but you are capable of thinking and observing; give your attention for a little while to the study of nature, to the object of every living creature, and see what your conclusion is. See if there is not every evidence of the truth of the words of the first chapter of Genesis: "multiply and replenish the earth;" refill the earth: fill it again with your kind.

Now, as we have briefly observed the tendency of all life, you will admit that you are not exempt from this law, from the same general impulse.

The next point we must consider is the effect of this work of reproduction. Herein we are getting near the vitals of the universe. Let us again turn our attention to the early spring when the warm sun comes forth to comfort the earth that has been passing through its period of cold, and so to speak, its physical night, but when this is over, mother earth beams forth in all her joy, and there springs from her with all the vivacity and energy imaginable her meriads of children, both great and small, and of every form and character. These at once with great energy begin their work of generation. Observe the vim, the energy, and the song of all insect life while generation is active within them. Observe the little birds while they are nesting; how full of song they are. With many of them when their nesting time is over, their singing time is over also and they settle down in a somber, quiet life, waiting for the spring to come again. Notice the animals when impassioned with desire for the opposite sex; see what energy and vivacity they manifest; observe the horse the noblest of beasts, when the stallion is impassioned he acts as

if he could not keep his feet on the ground : he trots and leaps and bounds and is full of energy until he gets contact with the female, then all the energy seems to be spent and he is quiet and docile.

What does all this energy and power of life mean, and why is it gone when generation has had its way? Does it not mean that that function of nature is the source of life? Surely it is the fountain from which we came as an individual. If that is true, then it follows that right here is the place to begin to look for the source of perpetuity, and not only perpetuity, but as all that we are, mind, soul and physical energy was derived from that source, then that certainly is the only source from which we may expect to increase that which we possess.

Here is a reasonable conclusion, that if life is multiplied through and by this creative function in new organisms, why can it not be multiplied and increased in the parent organism? The way is plain and as simple as the characteristic which governs the human family.

If a man by his labors earns two dollars a day and spends it all for the gratification of his senses, at the end of a year he has nothing more than when he began. So is the work of generation in the body as it has been carried on for ages past. But the man who earns two dollars a day and only spends what is actually necessary to supply the needs of the body and saves one dollar a day, at the end of the year will have saved three-hundred and sixty-five dollars; and if men and women who generate such quantities of life every month would save it for the use of the body, brain and soul instead of spending it in self-gratification and generation, the quantity of life and the powers which would be transferred to the offspring would under proper conditions be imparted to the parent organism.

Now, when the god of creation, the spirit of the mundane, carries on this work of generation independent of all individual effort, man and beast simply strive to follow their impulses, in that direction, and the creative power within and without does the rest. It is true that if you conserve the life generated in the body and the same law continues to work in you that worked when you were generating your kind, then you are storing up that energy and making yourself more than you were. But there are laws which require methods in order to comply in their requirements, in the regeneration the same as in generation; therefore, celibacy alone and the conservation of the life is not all of regeneration.

(To be continued.)

FAITH, HOPE, AND RIGHT-MINDEDNESS.

In our orthodox revival services one of the questions most strenuously insisted upon is: What must we do to be saved?

Saved from what? Saved for what? Saved in what way? The Bible answers; "He that believes and is baptised."

The fundamental principles are trust, faith and confidence. Belief in the religious sense is productive of repentance, and this in turn brings regeneration; and as evil is imperfect good, so belief is imperfect knowledge. It is knowledge in the making. Belief is the causative seed from which grow the fruits of trust and faith; and when belief has ultimated or has fully blossomed forth into activity through the fruitfulness of trust, faith, and confidence, then the Tree of Knowledge stands unfolded in all its beauty of character in the garden of Edenic love and happiness.

According to the average mind, belief is merely an intellectual assent to some specific creed or doctrine. Now, belief is not a mere intellectual assent, a dilettant faith, a theoretical

musing, a mental desire, but it is as potential as energy, as powerful as knowledge, as creative as life. It is energy in embryo, knowledge in process of manufacture, life and character in formation. Tell me what a man thoroughly believes and I will show you by the logical result of growth what a man will become if he continues to develop in accordance with that belief.

As Elizabeth Stuart Phelps-Ward says: "The natural step to knowledge is through faith. The faith of the scholar in the theoretical value of his facts precedes his intelligent use of them. Invention dreams before it does. Discovery believes before it finds. Creation imagines before it achieves." Or as Christ says; "If any man shall do His will, he shall know of the doctrine," not believe, not think, not imagine, not dream of nor speculate concerning, nor suppose nor fancy nor postulate a hypothesis, but know, experimentally know!

And what is it to do His will? "Thou shalt love the Lord thy God with all thy mind and with all thy soul and with all thy strength; and the second is like unto it; Thou shalt love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets."

What is trust? The term trust comes from the old Anglo-Saxon word *treowian*, and signifies to hold true. When we have trust in anything we hold it to be true.

Faith comes from the Latin *fides*, to confide, and also signifies dependence upon as true. If we have trust in the Divine Love, all anxious fear and worryment is dispelled from the life. "Faith is the substance of things hoped for, the evidence of things not seen." Yet faith without love does not exist; for faith and trust and confidence in the Lord are some of the things strongly impressed upon the young convert when he first becomes enamored of the Christian faith. Still, "Faith without works is dead." "Prove all things; hold fast to that

which is true." Had we faith and trust and belief in the Divine love, we would "take no thought for the morrow," knowing that when the morrow came it would bring with it the necessary things for our best good.

Hurry and worry are the twin demons that are crushing the life out of our American civilization. The business man unable to put his theoretical belief of Christ into practice succumbs to what he considers the motto of the hour, "Nothing succeeds like success;" and instead of trying to help his brother-man by being of service to humanity, he allows himself to become a worshipper of Mammon. Did he love mammon less, he would probably love God more. Hence, men are in a hurry to make money and "live on Easy street," and are in a continual stew and state of worriment because they do not get there. We live in a hurry and die in a hurry; and because of worriment and fretting we are continually a prey to dyspepsia and kindred indigestive ills.

Were man to trust more in the Lord and less in self, he would have that large composure of the mind, that calmness which is the result of obedience to the inner law of tranquility, when the sons of God go into the silence and communing with the Love-Power within, know that all is well with them.

The Psalmist says: "O taste and see that the Lord is good: blessed is the man that trusteth in him." "The Lord redeemeth the soul of his servants; and none of them that trusteth in him shall be desolate." "Blessed are they that put their trust in him." "For the Lord God is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." "O Lord of Hosts blessed is the man that trusteth in thee." "Praise ye the Lord." "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth: the

generation of the upright shall be blessed. Health and riches shall be in his house ; and his righteousness endureth forever."

Why should not these statements be true ? For those that put their trust in Love ; that hold true to the highest in wholesome Love, shall of that Love reap satisfaction. Men living out of harmony with Love's habit of harmony, commit sin by such selfish intensity of inharmony : hence sin is a disease which must be cured, for forgiveness of sin is naught but cure of disease. One reason why the world is out of harmony with itself and the Divine God-Love of the universe, is that men have a wrong view of sin and Christ's atoning sacrifice.

They do not desire to cease from committing errors in the flesh, but would like to get away from the penalty of sin. In reality they would not have their sins forgiven, but the punishment which sin brings they would like to get rid of somehow ; so they form to themselves an intellectual acceptance of the Christ-God, and think by such means they are going to be saved. Nothing is further from the truth. Sin is the seed of desire, and the penalty is the fruit ; and when sin is committed one can no more get away from the penalty than can the acorn when planted, get away from becoming an oak. The strength of the oak is in the acorn : so disease, insanity, crime, vice and destruction are the ripened fruits of punishment that lie in germ form in the seed of sin. Let us remember these words : "Cease to do evil and learn to do well." The acceptance of the Christ means a turning away from the sin and the folly thereof and following in the footsteps of him who is "the Way, the Truth, and the Life."

If we truly trusted in the Lord or held true to the Divine Love with all the beauty of wholesomeness, we would not be in a state of worry or mental anxiety concerning any of the material things of this mortal and transitory life.

"He that believes and is baptised shall be saved !" Saved from what ? Saved from sin. How ? By means of the

acceptance of Jesus Christ! By the acceptance of the Christ principle into our lives, we live according to the Christ thought of life: for Christianity is naught but growing Christward. Intellectual acceptance of the historical Christ is all right as far as it goes, but it does not go far enough; it is the soul acceptance of the saving Christ that is the practical application of this doctrine.

Col. Robert G. Ingersol has said: "Man has filled the world with impossible monsters, and he has been the sport and prey of these phantoms born of ignorance and hope and fear. To appease the wrath of these monsters man has sacrificed his fellow-man, and he has shed the blood of wife and child: he has fasted and prayed: he has suffered beyond the power of language to express, and yet he has received nothing from those gods."

In all this a great truth is stated. Too long have men been governed by their fears and ignorance. Let us walk out in the light and see the strength there is in the light. Let us walk in the light of faith in the Divine Love, knowing that this is the way by which courage and wisdom are obtained; for if a man trusts in the Lord why should he be afraid of anything that should come to him to harass and to oppress. We are governed by our fears. We would be rich because we are afraid of poverty: we would be powerful and in positions of power because we are afraid of weakness: we want salvation because we are afraid of the consequences of sin: we would be well because we are afraid of suffering and of death. Hence, because of our fears and our worriments we do not get the best out of life. We would be rich did we cultivate in ourselves those elements by means of which wealth must inevitably be drawn to us: we would attain to positions of influence and affluence did we develop within ourselves those positive influences by means of which such things come:

we would be healthy did we cultivate the thought of health one-half as much as we now cultivate the habit of disease by our tremendous fears: we could be freed from Sin and the power of Sin did we accept the power and courage of the Christ, the character of Christ in all his royal courage of Divinity being ours because we have obtained him for ourselves, and the principles which governed his life govern ours. Then we would love to do right, for do you not see that not to do wrong because one fears the consequences is not as high and noble a motive as to do right because one believes in the right; if one loves the right, one loves to do the right; and let me further say that not as much good is accomplished. Were we governed by Love in the highest sense rather than by fear in its most ignoble sense we would not be slaves to Mammon because we fear the degrading power of poverty; because the world working on the basis of Love would have far more power in the evolution of creative activity than it has now. For instance, man working at that which he loved the most in all the world instead of working for the low thought of the Dollar, might create and put into use something wonderful in the way of artistic and beautiful products of the mind. Did man work according to Love, and each one give his life to the service of humanity (thus each one serving his brother) we would have no labor-strikes, no wars, no insanity, no suicides, no crimes, no oppressions of women and children, and with the producers owning and controlling that which they produced co-operatively, four hours work a day with the presence of improved machinery in existence would be all that would be necessary for the human to do to feed the animal man, the remainder of the time being used for the further development of the spiritual man. This will be when the world is run by Love and not by Force.

Faith and hope and high-born courage is what has advanced the world as far as it has gotten; even though man in his

ignorance and craven fear confronted the bold pioneers of progress with the rack, the dungeon, the faggot and the thumb-screw ; with all the tortures that an infernal ingenuity could concoct or devise.

Had Christ been a coward he would not have fasted forty days and nights on the Desert of Temptation, to be tortured and torn with malignant spirits of the under-world who would have brought him down unto their plane of being. He would not have answered the tempter on the mountain-top with the positivity of divine emphasis: "Get thee behind me, Satan!" Had he been like many a man of the modern day he would have bowed himself down before the Thing for the gold of the world, for the glittering panoply of power, for the power materialized on the throne, in the scepter and in the crown.

John A. Morris.

HARMONY AND DISCORD.

There is a deep truth often veiled in the simplest and most familiar things. All readers of "Bible Review" must be acquainted with Adelaid Procter's beautiful poem "The Lost Chord"; all, however, may not have bestowed that thought upon it which resulted in the suddenly inspired meaning of the words. There is a technical difference between harmony and unison, as applied both to music and to life. Harmony is the perfect blending of different tones into one perfect tone. Unison is the perfect uniting of the same tones into one vast tone. Unison is the more perfect viewed from one standpoint, since it postulates perfect agreement, perfect oneness of tone, time, accent, thought, expression, etc., and partly for this reason it has become the vehicle for praise in monastic orders. Unison is symbolic of absolute agreement upon common planes of

thought and life. Such true unison is rare. Harmony, again, is symbolic, linking "all perplexed meanings into one perfect peace."

Our attitude towards the Everlasting Father may become an attitude of harmony, unison, or discord. In the Gospel according to Matthew we have the clearest possible statement of the possibilities resultant from agreement and union. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven." Note the following four points: first, the authority of Christ: second, the conditions necessary: third, the specific promise: fourth, how? "of my Father which is in Heaven." If Jesus is the "Way, the Truth and the Life," we must accept his teachings here and now as much as two-thousand years ago; we must go farther; we must demonstrate this truth by living the life.

The trend of the New Thought, especially, is to do two important things; to change our conception of God, and thus change our attitude towards Him. This changing of our attitude is the modifying of conditions and entering into and forming right relationships. Right conditions constitute agreement with Law, and united right conditions may be identified with either harmony or unison of thought. There was once a time when the composer of "The Lost Chord" became infinitely receptive, profoundly meditative, and plunged in reverie, illumined however by the Song of the Angels, grasped for a brief moment something of that Divine Law which is back of the New Thought, so called, manifesting musically a vast volume of resonant, vibrating sound pealing forth through the aisles of the lofty cathedral, then slowly sinking away into silence, till scarce a whisper is heard. This "chord" has been struck by mortals before and since. It was struck by the Christ and reached its triumphant climax in the

words "It is finished", being the outcome of perfected conditions. It is struck every day by some great soul who follows the path, choosing "the narrow way of attainment." The faith of the world, despite its discord forms a mighty voice which ascends heavenward, and the hour is approaching when each one of us shall play consciously and strike, not with uncertain fingers, the vibrant note, which calls forth the great human response in the needs of the world, and that latent hunger and thirst for righteousness that must be filled. It is a fact well known to many that all objects have their dominant note, capable of being made to vibrate either constructively or destructively. A mass of granite may thus be shattered to atoms by the impact of justly calculated sound vibrations pitched to that key which corresponds to this dominant note in the piece of granite; again, worlds may be created. Picture to yourselves a vast and measureless chaos, with unfathomable abysses of impenetrable obscurity. No air, no ray of light, a veritable wilderness. Now conceive of a grand Logos spoken with justly calculated momentum and stupendous vibration, charged with an Infinite purpose, back of a glorious scheme of design, planned by a majestic intellect. Out from this chaotic disorder, suddenly attracted by molecular attraction, and with constructive direction towards the fulfillment of Divine command, a scene of indescribable grandeur occurs. Like coheres to like. A spirit of wondrous Life is manifest. The Divine Mind is at work. Out from chaos proceeds cosmos in response to Law. Destructive vibrations are dispersed, disseminated, reabsorbed, counterbalanced by Divine constructive thought power. Thus worlds are formed, and thus cycles and epochs begin and terminate, the one by constructive thought vibration, the latter ending by the destructive vibrations engendered by human sin and its penalty, desolation and death.

We have a dominant note. It is the permeating Spirit of

God in the soul, and when we adopt that agreement the strings are kept in perfect time and the great Player of the universe uses us as His keys, and each one contributes something towards either the harmony of the world or its discord. The tuning up process rests with ourselves. "The Lost Chord" is a lost chord no longer. It has been FOUND. It is the Christ spirit within; as Elbert Hubbard says "we are gods in the chrysalis:" we bear the image and superscription of the Divine Shepherd, the Prince of Peace. We are notes in the octave of Life, tuned to the right pitch and ready to be struck by the Divine Player. The chord is that of hope and latent possibility, the possibility of becoming sons of God here and now.

O! Thou Divine Player, who dwellest in the souls of each one of us, wilt thou keep us in Thy perfect peace, that we may with unison of purpose and harmony of creed, accept Thy truth and live Thy life and evermore voice Thy praise.

H. Aylmer Harding.

We publish the following clipping, which if true is quite remarkable. We know, of course, that there is a power from the planets, but we must remain skeptical as to such a power being available for mechanical purposes until it is proven further. It may be the product of a reporter's brain, but whatever it is it shows the trend of the thought of the people at the present time, and is therefore useful.

[Ed.]

POWER FROM THE PLANETS.

Rev. A. B. Oppy, and N. S. Harms of Euclid Ave. Toledo, O., assert that they have discovered a new source of power, having its origin in electro-magnetism. They say that they have applied it to a machine of their invention and construction and that it worked like a charm.

They say they are at work now on the construction of a

large, self-moving, planetary, electromotor and dynamo machine, which if a tenth of what they say for it only proves true in practical application, will startle the electrical world.

Rev. Mr. Oppy and Mr. Harms are great Bible students, and have been for years, and from this source the men solemnly declare they have secured the ideas of their wonderful invention and discovery.

The machine is called planetary because its operation is based upon the movements of the planets. The dynamo for their new machine is ten inches in diameter, and they say it will render a power equal to the most improved electrical motors of the present if one could be built with a diameter of eighty-four feet. In other words, they can produce twelve-hundred times the present electrical power and energy in the same space or field.

The machine they say, will produce heat, light, and power all at the same time, and they claim the planetary magnetism which they use is fifteen-hundred times more subtle than machine-generated electricity.

The Bible students are devoting nearly all their time to the building of the new machine, which they expect to have completed by February 1st next. The inventors followed the Bible key in building the first machine.

They say that by following the Bible, mysterious mechanical problems became as clear to them as day. They will not explain the secret of applying or obtaining the new power, and say they are not getting up any Keeley motor scheme. When they perfect it they say they will give it to the world free of cost. — Indianapolis News.

RESIST NOT EVIL.

Resistance of evil is recognition of evil. The moment you do not resist evil, it loses its ability to harm, because you do not recognize it. This is the truth propagated by Christ, and he lived up to his words.

The Jews sought to frighten him with menaces, but Jesus fully aware of their superstitious mind, and at the same time cognizant of the All-Pervading Good, made no effort to resist the apparent evil done to him. They thought they could down him by putting him to the most cruel death, but he arose from the dead and this was an absolute proof that they had done him no evil.

To the eye that is accustomed to see evil, and to the heart that believes in it; "Resist not evil", may seem an absurd commandment. No matter how much superstitious reverence we attach to the truths of the Bible, we will be accepting them only for fear of damnation, as long as we remain steadfast in a faith so evil.

Salvation of the soul is not effected through a conquest of evil and then a divine protection from it. It must cease to be a nightmare, must be wiped out of our memories; yes, we have to come out of the delusion of believing there is anything real at all before we can be saved.

No, it is of no use whatever to have faith in a Jesus to cleanse us from our sins for the sake of repentance. Sins are not dirty spots to be wiped off our bodies, but they constitute a perverted condition, consequently a change but no washing

is necessary. This change may come, — never all at once, through a real faith in the Lord, and this faith is a belief in good as God. We must absolutely disbelieve in evil, because salvation is not complete, when with the faith in good the mind retains the idea of evil. We can accomplish this end, simply by non-resistance to evil. Never mind if it seems unnatural or impossible to wipe out of the mind all idea of evil at the beginning, but you can certainly diminish and end your belief in it by the continual practice of non-resistance.

But can I call white that which my eyes testify of as black ? The world appears to us as we would see it, consequently all reformation or transformation has got to take place in us. The proverbial fault is in the eyes. Purify the vision and all will be bright.

In your contemplation of the feasibility of the commandment: "Resist not evil" you will see, perhaps, only absurdity and stupidity in turning the left cheek after the right has been smitten. Your self-love revolts and condemns the precept, You may wonder how Jesus happened to give such a commandment as that. But, why do you think that the smiting of the right cheek is an evil ? Your enemy believes this and smites you because he is sure you believe in it too, and there you are suffering from an illusion ; while if you refuse to believe in it as evil, and turn the other cheek in order to show him that he has done you no harm, all idea of the blow being evil will be gone.

Do not say that you will lose self-respect by turning the other cheek, for you should retain your composure all the time, and by your willingness to turn the other cheek prove that you have been done no injury. This is the Christian way of abolishing evil.

Suppose that you are stronger than your enemy, and that when he strikes you once you strike him twice, you will be re-

sisting evil, which is equal to a confession that you have been hurt and of fear that you will be hurt again next time he strikes you, and in this way you are trying to demolish evil by propagating it. Will this do?

Caspar H. Tarpinian.

CORRESPONDENCE.

St. Louis, Mo., Nov. 7, 1902.

The Esoteric Fraternity,

Dear Friends: * * * I have been "living" with the books you lately sent me, and have received the first copy of "Bible Review". During week days I have to snatch just a moment here and there for any reading, but "Bible Review" is my daily morning food during the ten minutes I can call my own directly after dressing. I would not part with my copy for any compensation.

Yours very sincerely,
Ida. C. Evans.

Kirkville, Mo., Nov. 14, 1902.

Dear Friends: Received the "Solar Biology", also the two extra books for which accept my thanks.

I have been subscriber to your journal for a year, and I like it better every number. I have read "Practical Methods", and "Woman's Circular" and wish to say that the truth of the given methods is easily proven.

W. H. McL——.

Laramie, Wyo.

Kind Brother Butler: I am more than pleased with "Bible Review". The old book has been most fearfully misunder-

stood, in fact it has been the puzzle of my life, but I now see it as Pollock has described it: "A most wondrous book; bright candle of the Lord; the only guide."

M. A. Mulholland.

Creswell, Oregon, Nov. 12, 1902.

Esoteric Fraternity,

Dear Brothers: * * * I believe there is no publication to-day the equal of "Bible Review". Every sentence in it is weighted with words of truth; and I love to read and re-read its pages.

How much light I have gained by reading the Esoteric publications during the last fifteen years I will not attempt to say. Truly a blessed life is yours; one of peace and life and joy, for you have the knowledge of Divine Help and approval. Blessed is the glorious light that shines on your path, for it is Divine. My love and best wishes go out to you at all times and all seasons.

Ever yours in love and truth,

M. Doane.

EDITORIAL.

All students of the Bible, as well as those thinkers who have gone on beyond the mere circular thought, unite in the belief that the time is upon us when there will be great changes and upheavals in social and political life, and that that change will be the result of an entire overthrowing of the old and the establishment of a new and higher order of life.

The Bible prophecies indicate that a time of great troubles and trials is coming to the people: a time when it will be the multitudes that will die and the few that will be saved from death; and it is plain that the forces are now at work.

In the absence of all direct revelation we have for years looked for greater and more rapid changes than have taken place; yet, we know that God's work moves slowly and surely, and that in the final closing up of this cycle of the world's history man is the actor, and the effort on the spirit side of life is to avoid as much suffering in the change as possible.

When that change really begins in earnest we have always felt that there must and will be a center where Divine order is established, and that is and has been the object of the Esoteric movement. We know, however, that it is not possible for perfect divine order to exist in the world until the time for the breaking up of the old has fully come, for the presence and power of the Spirit in God's temple, a perfect man on earth, would be a destructive power to the old order of life, for the higher always destroys the lower. It is on this ground that we have expected and looked for much greater light to be given through the volumes of this magazine than is at the pres-

ent being given, yet we have reason to believe that the time for the going forth of that light is not far distant ; but in the interval each of us who perceives the importance of the spiritual consciousness must of necessity cling closer and yet closer to the Spirit in order that we may be ready when the change comes.

The human mind is inclined to go to extremes, and there are few who are sufficiently balanced to find the real mean. One class is disposed to trust in God for everything and to think they can do nothing of themselves ; that is they expect the Spirit to do it all. The other class ignores the spirit altogether, and turn their whole attention to the external senses, and expect to do it all through the reasoning mind and physical organism. The former is more evil than the latter in view of the general purpose, but the latter is worse for individual happiness. The mean between these two extremes is this : each should remember that while God does all that is done permanently, He always does it through the instrumentality of those in the body : therefore, while we trust God with all our heart, it remains for us to do all in our power and seek earnestly for wisdom and knowledge ; and even while thus seeking we should use all we have to the utmost of our ability.

Thus faith and works must unite in one grand effort to know and do the will of the Father ; and if the readers of this journal will unite with us in keeping the mind in constant prayer, and at the same time the body in constant effort, and the intellect always on the alert to perceive opportunities for doing and for bringing this new light to the world, then we shall be ready for whatever may come ; but we must each of us remember those important words of the Christ : "Seek ye first the kingdom of God and His Righteousness and all these things shall be added unto you." That is, first and most important of all things, our minds and efforts should be centered on the

perfecting of our lives and the harmonizing of them with the mind and will of the Creator; therefore this magazine started out with a revelation of God's purpose in the creation of the world. We know that none of His people can come into harmony with the Divine will until they, either through the intellect or the soul-consciousness, have a knowledge of His purpose; and when one seeks to obtain knowledge of the Divine purpose, and makes it the chief object of his or her life to live in perfect accord with that purpose, then all else that is necessary will naturally flow in. But remember, it will not flow in without an effort on your part, without your doing all your duty, which means all that you can do; and if you are in harmony with the Divine purpose, then it is for you to unite with God's children in the effort to bring this knowledge to the people, therefore, we solicit your effort in unison with ours that the prayer that Jesus taught may be answered, namely, "thy kingdom come, thy will be done on earth as it is in heaven." That means, let Divine order be established in harmony with thy purpose, and as we know that we are at the present time the only movement before the world that comes in His name, Yahveh, with the light of His purpose, therefore, in view of that fact we are the only movement that is working directly in line of "the kingdom of God and His righteousness". Not but what there are many who are following, some far away and some nearer; all along the line the effort is being made, but our claim is that our movement is the only intelligent effort; and you who wish to be in the front ranks, to be nearest the Divine purpose, the throne of God, so to speak, should give your lives without reserve to first, perfecting your own lives and to understanding the fulness of God's purpose and His methods; and second, to bring the knowledge of these truths to all who will receive them.

The new year has opened with remarkable revelations both

as to the physical plane of invention, and on the spiritual plane of manifestation.

Now let each one who feels an interest in these grand truths start in with renewed zeal to do and accomplish, and the Spirit of the Highest will illumine your mind, strengthen your body and open up ways and means so that you will realize that all things requisite are added unto you in proportion as you give your life to the work.

Sometime ago we asked our friends who are interested in this thought to answer certain questions by writing out their views of the purpose of God and the methods for carrying out that purpose, etc. We formulated this thought into a line of questions in order to aid and guide the intellect in grasping the thought.

We have received a number of answers which show us that it is only the few that have really grasped the scope of the subject, and we earnestly solicit that all our students and readers give their minds to a deeper search into the import and bearing of the name Yahveh, the — I will be what I will to be, and its relation to the object and methods in the creation of the world and each individual life.

We had purposed to publish some of the answers in this number, but as there seems to be more important matter crowding in toward the last, we will leave them for another issue.

BIBLE REVIEW.

Vol. I.

MARCH, 1903.

No. 6.

A FEW HINTS.

To those who are striving to overcome the loss of the vital fluids, we feel that we might offer a few suggestions.

If we would turn our attention to the matter of size or bulk, in connection with reproduction, we would probably discover a law which has been expressed in the old adage, viz., "Large bodies move slowly". Moons complete their cycles in less time than suns. Elephants cannot make such rapid changes in their onward march as rabbits and other small animals can; neither do they reproduce so often: in fact if we examine this matter we will find it to be a law throughout all created things, from worlds to insects, that the larger the body, and the slower it moves, the less frequently it reproduces its kind. While there are many exceptions to this rule, yet, we all recognize it as a law.

Now, in regard to the matter of controlling the seed, let us look at two opposite types of men: one a typical "bank president", controlling many millions of dollars. He has a large and well fed body. He probably has one son and may be a daughter. Is he wasting his life forces? not to anything near the extent that many small-bodied, nervous, ambitious, excitable and energetic young men, who are directly or indirectly

working for the banker who controls the funds that keeps the machinery moving where these men are employed.

Let us visit these types and notice their most prominent characteristics. We will find the banker sitting in a commodious office-chair at his desk, attending to the details of loaning large sums of money. He is quiet, gentle, yet, firm. Nothing disturbs him; for he holds that which other people lack, and quietly insists on his demands being complied with. This type would have little difficulty in controlling the waste of the seed.

To sum up the points in his favor, we find: a large, well nourished body: an active, satisfied, and contented mind: a congenial business, but plenty of work to do; and the quiet consciousness of former successes gives faith in any and all undertakings; therefore, he fears nothing, and moves quietly along, and everthing goes his way.

For an example of the other type let us take a young man of about twenty-five years of age, unmarried, but with a father, mother, and possibly a sister to partially support. He is ambitious: he cultivates his mind as far as his small salary and weak physical body will permit. He works too hard, and being nervous and excitable, is often exhausted through combat with his fellows. He has a rather small and ill nourished body, principally due to a dissatisfied mind which is greatly enhanced by the consciousness that he is not receiving a just and sufficient compensation for the amount of work he is doing; and which state of things he is unable to control.

The trouble is still further increased by his excitable, nervous and ambitious disposition which prompts him to go to extremes in everything he does. When he meets opposition he is intensely combative. Again, he probably has the idea that he is fitted for a higher sphere of action than the one he occupies. He may see others in advance of himself, with abilities

which he recognizes as inferior to his own. This increases his dissatisfaction, and on every convenient, and often inconvenient occasion, it is brought to the front.

All this must be changed. It will not do for him to "burn his candle at both ends". He should consider that if a man receives a certain income, either of money or of life-force, and spends or wastes his income as fast or faster than he receives it, he will always be poor; while he who saves even a little will soon find that his savings will increase, and when enough has been saved, will bear interest.

We think if anyone will give this subject due thought, they will come to the conclusion that it is necessary for them to have or gain control over the body and mind; enabling them to do that which their higher self dictates; and then as one thing after another is put under their will, it will be found that their losses will gradually decrease until they are conscious of complete control.

It is a well known fact that the pro-creative act — when the organism has not been weakened by over-indulgence — is always attended by intense activity of the whole system. Let us look at this in another light.

If the seed of the body is not thrown off without activity, then it follows that it is activity that produces a loss of the seed. But as all activity is not that of the pro-creative act, we may safely say that wherever the activity takes place, there will the loss occur. If the activity is of the external organs of generation, then the loss will occur there; but if the activity is of the muscular system, it follows that the loss will take place at those muscles that have been used; and as those muscles are to some extent exhausted, and as there is no external outlet for the seed, it must be absorbed by the exhausted muscles, by which their strength is renewed.

No matter in what part of the body the activity takes place :

wherever there is activity, there is a corresponding exhaust which must be supplied. Now, if this is true, and that there is some truth in it we feel sure, then we have a law by which we may govern our bodies; and tear down and rebuild any particular organ or member of our bodies which is not in accordance with our highest conception of what it should be.

By constant use of these two factors, exhaust and supply, we may increase whatever is desirable in ourselves, or we may expell whatever is not desirable in ourselves by refusing to use that which we do not want. Therefore, our destiny is, to a great extent, in our own hands; for whatever we will to be, we can become: provided that our will is in accordance with God's will.

A. L. N.

THE WAY OF LIFE.

II.

We closed the first part of this article with the statement that celibacy alone or the conservation of the life is not all of regeneration, as we must recognize the truth of the saying of the ancients, "As below so above".

Every manifestation of a law or principle on the lower plane is so different from its appearance on the higher one, that generation on the earth plane and regeneration on the spiritual plane do not appear the same at all. It was because of the great divergency in the manifestation of the same law that the Christ of Nazareth said: "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." The only solution to these words is found in the knowledge of how are the angels or how do the angels live; for surely those angel spirits that have passed beyond the confines of an earthly existence, have not passed beyond the confines of Divine law, and while they have passed beyond the influence of

generation, or that which is manifested in the generation of flesh upon earth, they must of necessity be in the regeneration, for the renewal of their life must continue, otherwise immortality would not be a fact in their nature; for all action means exhaustion, which of course necessitates a renewing.

If when the soul or spirit passed into the spiritual world it did not have to change, it would petrify and become immortal through petrification, then death in place of immortality would be most desirable. But the joys of the heavenly world are found in the fact that the soul has consciously entered the ocean of life, God's own spiritual life, where there is constant change; and while in every thought and action there is expense to the selfhood — the old passing away and the new taking its place — there is always a full and complete replenishing.

Now if God by generation peopled the natural world, then by regeneration he will perpetuate the spiritual world, and as the unity of the male and female principle is absolutely essential for generation in the physical world, so it must be necessary in the spiritual world.

In the quotation above cited, Jesus further expressed the thought that in marriage on the material plane there were provisions made that a man might put away his wife, but said it was because of the hardness of their hearts. He also said that "in the beginning it was not so, but God made them male and female, and said for this cause shall a man leave father and mother and shall cleave to his wife and they twain shall be one flesh." Thus he brought to light the difference between marriage in the material world of generation, and the unity of the male and female in the spiritual world; namely this, the ceremony of marriage or the living together of man and woman does not make them either one flesh or of one mind, as is evidenced in the inharmony and disagreement that is common in most married lives, but in the kingdom of heaven they are one

flesh, and as the angels are not flesh as we know it, but are forms of mind, which to them is as literal and as tangible, and much more so than the material flesh is to us; therefore, if they become one they are no longer two.

As we have seen, there are two factors in the law of creation, generation and aggregation. Aggregation comes from the higher feeding upon the lower. When a cat catches a mouse and devours it, the cat, so to speak, takes on the life of that little animal to carry it up from the realm of the mouse life to that of the cat life; and when a higher order of animal catches and devours the cat, then it is taken up into another step of unfoldment and manifests the higher. Thus life aggregates as it goes up the ladder of development, and segregates as it descends from the Spirit or Cause world into manifestation into the lower forms of life.

This law of aggregation is a law in the Spiritual world just as much as in the material, and at the present time in our world many who are reaching a degree of ripeness, nearing the state of the "first ripe fruit of the earth" that John spoke of, are beginning to realize that there is a spiritual "counterpart" or "soul companion" that is coming to them and whose visitations create great joy and peace, and even illumination of the mind. Some among the most advanced thinkers claim that there is a "soul-companion" that has entered into and become absolutely one with their organism. This was dimly foreshadowed by the words of the Apostle: "The man is not without the woman or the woman without the man in the Lord". This is the beginning of the manifestation of the aggregation that must take place as a means by which man will take a step a race round higher than all who have preceded him in the history of the world.

Now, if the aggregation or the unity of the two, the male and the female is necessary in order that man may rise into a

higher sphere of consciousness, power, knowledge, wisdom, and understanding, then we reasonably conclude that this is the state of the angels.

By this line of thought, and by following this through the many quotations that may be found in the Scriptures, we can come to the logical conclusion of what John meant when he said: "they neither marry nor are given in marriage, but are like the angels," for marriage and being given in marriage on the earth plane is, as has been recognized by the law of our land, a contract between two to live together for family purposes. No such thing exists in the heavens, but on the contrary, in the spiritual world the law of aggregation is on the same principle that when two drops of water are brought near enough to each other to touch, they immediately flow together and become one, and the distinctive lines between the drops are entirely lost; so in the kingdom of heaven, or among the angels, and so will it be in the fulness of times among men and women who are to consummate what the angel said to John would take place, namely, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ." How shall this be accomplished?

We find that it is accepted, not as much however at the present time as a few years ago, that it is an impossibility for man and woman to associate freely without entering into and commencing the work of generation. In other words that the generative vortex is stronger than the mind or will of any man living, I regret to say, however, that there are multitudes at the present time who believe that such is not the case and who are publicly and privately teaching the conjunction and even the relations of the sex and at the same time controlling generation or retaining the life, and some there are who think that through this means they are going to attain immortality in the physical body. But, as we remarked above, regeneration, or the con-

servation of the life alone is not sufficient ; there is something still beyond, and those who are entering into that lower sphere are becoming bound therein because it is a step higher than the other and a plane lower than the new, and it is a by-way which when once entered it is not easy to leave ; but immortality is not found in that by-way, notwithstanding it bears such a marked resemblance to the true way that none can discern the difference but those who have travelled the higher pathway beyond this divergent point, and therefore the importance of the expression of this thought at this time.

It is a law even among men and women of the present time, who have reached the point of maturity, "ripe fruit", that, when a woman is enamored with a man there is something in her interior that seems to leave her and enter into the man, and sometimes before they meet in the physical they will feel as though they had met and joined like two drops of water in the interior ; then, when they meet in the physical they are inevitably whirled together in the love embrace sooner or later. I repeat, this looks like and is the same law that works on the higher plane, uniting the angel man and woman, but there is another law active here, which is that every creature must act its nature, and if the nature of the man and woman is merely on the earth plane and only a step above the present order of the race, then in their unity they can only produce their kind, or like qualities, and as death is dominant within them, therefore while they produce life on the one hand, they must of necessity produce death of equal power on the other hand. Therefore, before man and woman can reach immortality they must first find the fountain of immortality in their own individual personalities before the aggregation can take place, and this can only be done by what we have been teaching in the past, the regeneration or conservation of the life generated in the body, and in connection with that there must be an entire

consecration to God (consecration means a surrender of oneself to the molding influence of the Holy Spirit, that Spirit that is outside of and beyond the creative impulse). Thus seeking unity with Infinity and the great truth that has given life to the church for centuries past, of conversion, change of mind, heart and desire, and devotion to God, must have a perfect work in the individual to an extent that the individual seeks to know God until there is a conscious realization of His acceptance and unity with Him ; and when that is accomplished then they will realize that they have an intelligence outside of and beyond the human to aid them in times of need. This lays the foundation of immortality. By this means and at the same time conquering generation in the body and all waste of the seed, man and woman form an alliance, a conscious unity with the fountain of immortality ; but immortality does not yet exist in man in the earth life but they will reach a point, if the spirit of devotion and regeneration are carried together, with, as Jesus said, an eye single to the one purpose, where they will be conscious of having an influx of a higher life from God. After this influx has been received, if they turn their attention wholly to Spirit and reach out into the spirit world desiring their completement, for not until this point is reached will the soul consent to desire its completement, though the physical may, but when the soul is united with Deity and asks for its completement, companion soul, the Deific mind within them will make them know if they are not ready, but when they are ready, the Deific mind within them will make them know that soul that is to be their completement ; whether that soul has a body or whether it has passed into the spirit world it matters not, and when the companion soul is reached, through these methods, the man will find that he is in touch with a soul that to all intents and purposes stands between him and the fountain of immortality, for God is love. Remember,

we make a distinction between love and animal sex passion such as rules the human family to-day. Then man, having reached an ultimate, a power through unity with the will of the Infinite (the name Yahveh), he is able to receive his companion soul, and while she draws unlimitedly from the fountain of God's eternal life and pours it into him in the spirit of angelic as well as human love, he is able to receive all that power and to turn it back towards its source, God, and thus prevent its flowing down in generation under the governing law of involution. Thus the inflow of divine life, drawn in, attracted and inspired by her and poured into his nature, becomes that which Zechariah called the golden oil, ("And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves?") and he becomes the lamp, as is said in Revelation "the lamb is the lamp thereof". When two are thus united they will immediately leave the plane of the material senses, in the sense that they will no longer be deceived by appearance and sensation, but they will know things as they are and not as they appear. The angel said to John they will "enter in through the gates into the city," and he draws a distinguishing line between these and those who are in the world at the present time by saying, "Without are dogs (those of unclean animal desires), and sorcerers (magic workers), and whormongers, and murderers, and idolaters (those loving and venerating the work of their own hands), and whosoever loveth and maketh a lie (or believes the lie of the serpent in Eden)."

Right here is the point referred to in so many places in the prophecies of the New Testament concerning the time of the end. One of the most important references to the time of the end is found in the words of Christ when he said: "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they

shall deceive the very elect." And Paul said, "God shall send them strong delusion, that they should believe a lie: that they might be damned who believed not the truth, but had pleasure in unrighteousness," and there are many like quotations. Herein is fulfilled the word of God by the prophet Jeremiah where he said: "For my people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Therefore, let no man or woman think that they can receive or obtain immortality, or any of the mental powers or spiritual attributes that belong to that immortal state through any means, any scientific discovery, any course of life whatever and leave God out of it, any more than one can expect to have light in the darkness without lighting his lamp; for, as God created all things, and all things are by Him and of Him, therefore, the folly, the worse than folly on the part of all who are now talking immortality without a personal, conscious unity, oneness, conjunction, with the source of all life, God. Again, let no man or woman be deceived by the creative factors to think they are reaching the state where they may enter in through the gate into the city before they have eliminated from their organisms the last vestige of the spirit of generation, animal sex desires, and have united their entire consciousness and desires with God, and until the unity of the man and woman is not by and through their own choice or seeking, but through and by the consciousness of God being incorporated in themselves. Thus, when the two conditions are attained: perfect control and the ruling out of their life of generation, and the conscious unity of the soul and the joining of the fountain of their life with God, the cause of life, then and not until then can man and woman come together and produce immortality, for in the production of immortality,

in the entering in through the gate into the city, in figurative language, they enter into oneness with the Father, as did Jesus, for he said, "I can do nothing of myself : the Father that dwelleth in me, he doeth the works." Thus immortality will never be obtained until the Father, Son and Holy Ghost are one incarnate organism. Father, God ; Son, man ; and Holy Spirit the feminine of God and the feminine of man. These three becoming one will bring life and immortality to a perpetual throne of dominion over the kingdoms of this world.

(Concluded.)

TO MAKE LIFE A JOY.

One morning while awakening from my sleep, as I gradually became conscious I seemed to be not only lying in my bed but also somewhere else talking to someone or ones, and with my whole soul open toward God and a deep realization of the truth of the words I uttered I said ; God has so arranged things that life might be one long joy,—and with my own words ringing in my ears I awoke fully. As I pondered over the words I felt they were true ; yet, alas, how many lives instead of being a joy are one long sigh.

As we look around us in our journey through life we see so much suffering that we wonder at times at the mystery of pain, what its use is. There are some who seeing so much suffering and believing in God as an all-wise and good being who rules throughout the earth, in their ignorance of the laws of nature, conclude that it is God's will that they should suffer, so in their resignation they settle down to bear the suffering which God has put upon them. This style of resignation, however, is a mistake, for we were made not that we might suffer but that we might enjoy. Doubtless some honest souls will look

askance at this statement, but we reason this way. Those who have learned to know God know that "God is Love," and man can know God only by loving Him ; and man was made that he might love Him. We say this because, since God is love, He manifests His nature by loving, therefore, He created his creatures that He might love them, for, Love demands objects to love ; and does love cause pain and suffering ? certainly not, but joy and gladness. Yet, by ignorance and weakness the provisions of love may cause suffering. For instance, a little child because of its weakness falls down a flight of stairs which his father has built, and in his ignorance he might reason that papa made those stairs and I have fallen down them and hurt myself, therefore, he made them for me to hurt myself with ; I do not know why he did it, but I will be an obedient child and be resigned to his will. Or perhaps he burns his hand by touching the hot stove in which his father has built a fire, in his shortsightedness, he might reason that the stove and the fire were for the purpose of burning one's hands with, or he might pinch his fingers with the door, or cause himself suffering in many ways by the abuse or misuse of those things which were intended as means of enjoyment. How foolish such reasoning appears to the mind that knows the uses of these things, but it is an exact parallel to the reasoning of many grown up children, and some even go so far as to cause themselves needless suffering, self tortures, reasoning that thereby they may appease the wrath of what ? a wise loving Father ?

Did Love create us that we might suffer ? no, no, a thousand times no ; but, because of ignorance and the abuse of the things in this our home which God has made for us and placed us in we suffer. Even as the father's love provides a home for his child so God's love has provided for His children the world as a home.

We perceive, however, that while it was not that we might

suffer, that Love has made us and placed us here; yet, our suffering is utilized in that it causes us to think and so perceive the uses of things that we may wisely and intelligently enjoy their use, also the suffering we endure, within reasonable limits, especially, if in the right spirit, increases our capacity to sensate, to enjoy or suffer; and we believe that God in His wisdom and power does not permit anything to be or come to pass which cannot be utilized to further His purpose in the creation of the world.

No, it was that we might enjoy His love and the home which He has provided for us that we are here, and in recognition of this fact there has been ringing down the centuries the words, "Hear O Israel: The LORD our God is one LORD. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might." How fully one must love to do that. Those who have learned to love God and thus to know Him, know also that with that love they have the rich enjoyment of living which loving brings.

So we perceive that God's love is the one thing that can make life one long joy.

Phebe Hart.

WHERE HAPPINESS IS FOUND.

Man was created after the image of God; a holy, happy, intelligent being. He had not only a literal paradise around him, but a moral paradise within him. His will was conformed to the divine law, and his affections placed on the Supreme Good. It was not possible that a Creator, who was himself good, should form an impure and vicious being; neither could he introduce evil into his works, for he was omnipotent, as well as good. His work was worthy of power, benevolence, and holiness.

Human life, however, has been a sorrowful tale to many. Sin has embittered it with a thousand evils. "Lo! this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 6-29.

The Creator placed man in a garden filled with the purest delights of nature, but not wholly without the necessity of being cultivated. Along with the privileges which he conferred upon him, he mingled temptation to try his fidelity, and, in trying it, to confirm his virtue. Shall we dispute the right of the supreme Creator to impose the test?

Tests often prepare man for a richer inheritance, and a more glorious crown. They bring better things to us. We are rendered more spiritual and pure, and we learn to build on the unshaken foundation of the truth and faithfulness of Almighty God. Our desires, which the world cannot satisfy, are brought to perfect rest in God, or good: our thirst is quenched in the "rivers of pleasure which flow at God's right hand."

When we "findeth wisdom and getteth understanding" great is our reward. The soul can never be wearied, or cloyed with the pure delights of which God is the source, and sum. God is the fountain of life, whose nature is love, and whose love is the life of the universe.

The image of a battle, or continual warfare, is often employed in the Scriptures. Safety requires man at all times to be clad in complete armor, and to abound in watchfulness. The enemies to be opposed and overcome are terrible in strength. "We wrestle not", says Paul, "against flesh and blood, but against principalities, against powers, against the rulers of the darkness, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the

preparation of the gospel of peace ; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God." Then man's existence will be an eternal progression in knowledge ; and he will find the understanding, and enjoyment of that love which is the life of the soul. Reader, you may gratify your senses, acquire wealth, obtain popularity, pursue the pleasures of the world, stifle conscience ; all this, O, reader is too little for an immortal being. Behold there is a source from whence you may draw happiness, abundant in its enjoyment, and eternal in its duration. The Almighty is willing to make you happy. He is waiting to be gracious. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Before the Savior left the world, he consoled his disciples with the thought of heaven, as a place in which are many mansions. "Let not your heart be troubled, ye believed in God, believe also in me. In my Father's house are many mansions ; if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself, that, where I am, there ye may be also."

The paradise of Adam was on earthly ground ; behold, I say unto you, "the kingdom of heaven is within you." The paradise within you is a treasure spiritual in its nature, satisfactory in its enjoyment, and eternal in its duration. We can weigh the glory of the world, and count all its treasures ; but the spirit of God within is beyond contemplation. Earthly riches cannot be secured ; moth and rust corrupt, thieves brake through and steal ; but Love within the heart is subject to no decay, though constantly enriching the possessor yet it still remains the same.

There are many riches of Love, which our present capacities

cannot contain; there are abodes of light, and mansions of absolute purity; but we must be dissolved, leave our imperfections, and be endowed with glorious bodies and celestial minds, to be fitted for the enjoyment of them. If we behold God as our Father, and the Divine Spirit as our comforter and guide, we will hear a voice, amidst all the changes of time, saying, "Son, daughter, be of good cheer," and our attention and capacities will center alone in the chief good. We can approach the Almighty without trembling.

Many conceive of religion as a dull, lifeless, melancholy thing; it is, however, the influence of God that affords enjoyment. Nothing can be a substitute, nothing else brings real felicity. An ungodly man is pleased with any shining toy this world presents to him; but he who has tasted the love of God and divine joys, cannot be satisfied with anything less than communion with God.

Pure happiness consists in submission to God's revealed will and providence. We are most happy when we see a wise hand in all events; when we consider ourselves as under Divine care and direction; and when, though not always free from anxiety, nor exempt from care, we look upon ourselves as a child of providence, as well as an heir of immortality. "He that handleth a matter wisely shall find good; and who trusteth in the Lord, happy is he."

We are naturally seeking for happiness; and as to temporal things, we are constantly making inquiries what will be most suitable. If we erect or purchase a place of residence, we naturally ask what is eligible for one apartment, and what is necessary for another; what will be suitable here, and ornamental there; we are filled with anxiety to make everything appear agreeable and commodious. How much more ought we to pay attention to the mind? How ought we to be concerned that the judgment, the memory, the affections, the conscience, these

chambers of the soul, should be furnished with the best and most valuable materials: placing a dependence on the influence of the Holy Spirit for assistance, a conscientious regard to truth and justice, self-denial, humility, and meekness, contentment in our situation, generous exertions for God's glory, joy, gratitude, perseverance in every good work, and a delightful anticipation of better things.

Keep the sunshine of a living faith in the heart. Do not let the shadow of discouragement and despondency fall on your path. However weary you may be, the promises of God will never cease to shine, like the stars at night, to cheer and strengthen. Learn to wait as well as labor. The best harvests are the longest in ripening. It is not pleasant to work in the earth plucking the ugly tares and weeds, but it is as necessary as sowing the seed. The harder the task the more need of singing. "A hopeful spirit will discern the silver lining of the darkest cloud," for, back of all planning and doing, with its attendant discouragements and hindrances, shines the light of Divine promise and help. Ye are God's husbandmen. It is for you to be faithful, then will the principles of that joy which passeth all understanding reign in your breast, and you will find "the kingdom of heaven within you."

Catherine May.

MYSTIC ORDERS AND SYMBOLISM.

II.

In the foregoing article we endeavored to bring to light the ancient order of Melchisedek, after which it is clearly stated in the Scriptures Christ was manifest.

Before entering upon an elucidation of the symbolic language of that order we should bear in mind that it was "without beginning of years or end of life," being an order that is the expression of the mind of the Creator. Then it follows that if the Scriptures were given by the Spirit for the use of mankind, its order and sequence would be in accordance with that law and order, and that its revelations and manifestations would be by and through the members of that order.

Thus we find that in the account of Lot the angels or messengers first came to Abraham, and talked to him as a man talks to his friends. The whole account being of such a nature that we cannot but believe that they were men in the body, yet, they were masters possessing knowledge of the mind and purpose of God concerning the events that were to take place on the earth.

When they had brought out the love, generosity, and noblest qualities of Abraham's mind, as shown in his prayer for the preservation of Sodom, (see Genesis xviii), they departed and went to the house of Lot and entered in and abode with him all night.

We have another account of the appearance of these men to Abraham at the time just prior to Isaac's conception and birth, in short all the manifestations of spirit as recorded in the Scriptures are evidently manifestations of the masters belonging to

that order, who were called angels, meaning messengers. Many of them were in the body as they ate and drank with those to whom they came. Others demonstrated clearly that they had passed beyond the confines of the material organism, so that the whole Scriptures from Genesis to Revelation, in so far as they are by and through revelations and manifestations of Spirit or God power, are manifestations of that Divine order of Melchisedek.

In order then to understand the Scriptures, it becomes necessary for us to understand the symbolic language in which they were written from beginning to end, beginning with the the allegory of the Garden of Eden.

In this allegorical history was lain the foundation, the corner-stone, so to speak, of all the mystic symbols. This garden in which grew every tree that was good for food and pleasant to the eye, was unquestionably the material body of the man and the woman.

There went out from Eden four rivers which are symbols of the four qualities of human life, and symbolically speaking, these encompassed the whole land wherein there was gold, good, and the precious things that were to be manifested through the outflowing of that Divine life that God had implanted in His people. This symbol of the water of life was brought to light every time the Spirit wished to bring to the, shall we say neophyte, for all those who have enlisted in the service of God are neophytes to the Master of Masters, certain thoughts concerning the life fountains.

Ezekiel in the forty-eighth chapter brings to light the temple of God and the river of life with the most elaborate symbology, worthy of the perusal of all who have the light to read and understand. This river of life was again brought forth in the Revelation that was given to John on Patmos.

Now, in this garden of Eden there is another symbol men-

tioned which was the tree, of which God said, "thou shalt not eat of it: for in the day thou eatest thereof, dying, thou shalt die (Marginal reading).

In many of the mystic symbols of the present time there is used a tree which represents the tree of generation, as at the present time we often hear of the genealogical tree. Another symbol is that of the serpent, which said to the woman "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Now, you see this serpent contradicted the word of God, and by obedience to the direction of the serpent, sin came into the world, and death by sin (Romans v. 12.). Therefore, let it be remembered that wherever and whenever the symbol of the serpent appears, it is the symbol of generation or the animal sex passion, which is the cause of death. Herein is brought out the expression so often found throughout the Scriptures of the meaning of the symbol of the flaming sword which God placed at the east, or source of light of Eden, that turned every way to keep the way of the tree of life; in other words, to prevent sensual, perverted man from entering into the Edenic state and partaking of the tree of life and living forever.

Eden is the fountain of all symbology; first, the garden of God; then, in that garden were all the trees that were pleasant to the eye and good for food; also the tree of life and the tree of the knowledge of good and evil. A tree is that which brings forth fruit after its kind. Here also was the serpent, but he only manifested as the serpent, or became a serpent when he had deceived the woman, for we read that the curse that God put upon the serpent was, "upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;" implying that a Divine principle of use was transformed from its form of use in righteousness to a form of evil in creation. We make

prominent this symbol of the serpent because the quality symbolized is the great dividing line between two great bodies now forming in the world; one called in Revelation the beast power, and the other the Christ power, or the first ripe fruit of the earth. The beast power and all those allied to it will hold as the leading symbol of its order the form of the serpent as the expression of the principles embodied therein, and the other body will hold to the principles embodied in the fire of God's love.

All symbols have their correct expression in natural law. The sword is an instrument of death; an instrument of offense and defense. The flaming sword that was placed at the East of Eden symbolized a flaming or fiery instrument of death and is directly connected with the serpent.

After these basic principles of symbolic language we have the symbol of the flood that drowned the whole human family except Noah and his family and those whom he saved through his covenant with God. The angel in his revelation to John explains the meaning of the flood by saying, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues," but in its more minute definition the symbol of overflowing waters is the dominant principle that governs the people and nations, which is the water of generation.

The story of Eden is the picture language of divine order, and the story of its perversion or the fall is carnal generation. In the fall the foundation is laid for the process of evolution: father and son, mother and daughter, generation after generation laboring in sorrow and the final death of the parent, and there is always found in this beginning the tree of life, the source of immortality, the means by which the man who is able to pass the flaming sword and attain access to the tree of life may overcome the work of the serpent and obtain immortality,

or overcome the power of the serpent which is the death of the physical body as well as of the soul's consciousness.

The symbols used in this account of Eden are the original words of the symbolic language, which, as we have said before, is a classical language, for all men of every nationality who comply with the laws governing creation obtain the results of that compliance, in so far as they are able; and when they have obtained the results of obedience to law, they have obtained the knowledge of the law, and as soon as knowledge of the law begins to flow into the mind of man, one of the first discoveries he makes is the language of form in all nature; that is to say, when God by a word created the world, He sent out a thought form, or in other words thought into form everything upon the earth, and by virtue of the potentiality of that thought, all things have been manifested, and each individual head in the different ages of the world who led on this grand, old order of Melchisedek, added to the symbolic language according to their stage of development; therefore we are brought to the following conclusion. Creation was by the word of God: its first manifestation was in Eden, which was a prototype of a perfect man.

In the same account in Genesis we are told that God made the sun and the moon and the stars, and said: "let them be for signs, and for seasons, and for days, and for years." Thus, in the beginning it was shown that the earth did not stand alone, and independently of the heavenly bodies, but that the creative work was being carried forward through the heavenly bodies, as if they were the mind organs of the Creator. In view of this a system of astrology was discovered by or given to the people, or rather, first a system of biology, now before the world as "Solar Biology", out of which grew the system that is known as Astrology.

All symbology stands in the following order; our eyes are to

be placed upon the full meaning of Eden, then as we turn our attention to cause we next see God a consuming fire, a God that cannot look upon sin with the least degree of allowance.

Again, God is love and the author and source of all life. God manifests through all His creation, or all creation is the manifestation of the thoughts of Deity, therefore, all worlds in their motion are methods of expressing the word of God.

Man in his unfoldment or progress, has journeyed from the low state of animalism into which he fell from the Edenic state, up through successive steps into realms of new and higher consciousness, and each have their form of expression which is a symbol of the principle active.

Because the planets stand as creative factors, symbols were made to represent each planet. Mercury, the planet governing sex, generation, was originally pictured as a man with a serpent entwined staff in his hand; thus he stood as a sombol of creation, labor, sorrow, and death. True, Astrology has said that Mercury was the messenger of the gods, for through the activity of the creative factor in human life, it was discovered that mind power was enhanced; but it is the inverted, the material mind of man. Astrology only reads the external expression or events in a life: Solar Biology the innate qualities; soul and spiritual, natural or causative in man's life.

Among the symbols of the Rosicrucians, which are supposed to have existed in the sixteenth century, will be seen an entire system of symbology, reaching from the principle of Mercury, which is the animal creative factor, up through all the stages of unfoldment to their idea or conception of God as a pure white flame, the cause of all things.

We will not attempt to multiply words relative to the multitude of symbols, for it would take volumes, because, as we have said, each nationality has organized a different set of sym-

bols ; but, in so far as they have been organized in accordance with Divine law, they can be understood and read by all persons that have been illuminated by the Spirit, or, as some would prefer to say, who are true initiates in the Divine order of Melchisedek. No matter by whom or what society the symbol of the serpent is used, if it is used intelligently, it relates exclusively to physical creation, generation ; to the cause of the fall from the Edenic state.

The symbol next in prominence is the triangle, which in its general expression represents the triune nature of human life. When it is represented with the Hebrew letter Yod, or any sign answering to it, that letter being the symbol of the right hand of God, the power of God : it expresses the triune nature of man under the control of the power of God. When the serpent encircles it, we are told by some that would appear wise that it is a symbol of immortality, but it is quite the reverse ; it is a symbol of the triune nature of man and the creative power of God encompassed by and therefore under the control of creation, and hence subject to change called death and birth. When this triangle is surrounded by a circle of fire, then it is a symbol of what was expressed in words by the prophet when he spoke of God being a wall of fire around about His people (Zechariah ii. 5.), which symbolized the protecting power of the Spirit of God. God is love, and God is a consuming fire. Again, if the triangle is represented with a flame of fire issuing from the apex and the letter Yod in the center, it expresses the unity of man and woman who have entered the Eden of God and are able to ascend into that fire : to ascend to God and descend again to earth, and are no longer under the bondage of sin and the flesh.

But we will not proceed further with these symbols, because there is much in them that cannot yet be given to the public, and we can only touch the borderland of the great volume of

language, the language of the universe and of the God of the universe. But be it known that whatever we have said concerning the mystic orders, we have said through a sense of duty and from a knowledge of the law. We do not wish to convey the thought that there are no mystics of the order of Melchisedek now living in the world, neither do we wish to assert that there are such ; but it is our purpose to give suggestions in this journal which will enable the wise and the pure in heart to avoid the danger of becoming a member of a body through the veins of whose organism there flows darkness, poison, and death. We always wish it understood that there is no organization in existence but what has some vital truth ; neither is there any organization in existence that has a monopoly on the truth, but all men who will to reach these high attainments, the mastery in every sense of the word, can do so in defiance of every organization to the contrary, and will be aided and helped by true masters wherever found. These masters range in attainment from those who are to the soul consciousness of men but a white flame, all the way down to men and women living on earth in the physical body.

There are degrees of mastery existing in all men, for the production of life is a certain degree of mastery over death, and it will be seen in the teachings of Christ, who was the greatest master on record, that the central object of all mastery is to first overcome the serpent, he that hath the power of death, "which is the devil", and to take the golden ring of immortality out of the serpent's mouth, who is found entwined around the tree of life, depleting it of its foliage and fruit, and to gain the power to bruise his head, destroy his serpent form and to free the tree of life from his malefic influence, that we may eat of that tree and bask again in the garden of God and become sons of God, inheriting the earth.

The glorified sign of devils is Mercury holding in his hand

a rod entwined by serpents. "This is the fire that Prometheus filched from heaven for us. * * * But Prometheus again deceived him, and stealing the fire in a hollow staff, brought it and gave it to man. Jupiter then sent Pandora on earth to deceive man to his ruin, and he bound Prometheus with chains to a pillar, and sent an eagle to prey unceasingly upon his liver, which grew every night as much as it had lost during the day."

THE WINGED GLOBE - WHAT IS IT?

The winged globe represents the arisen Christ, the perfect soul, embodying all the knowledge contained in the evolution of a monad in the multifarious rounds pertaining to the birth of each incarnation as it ascends in spiral waves on its long journey in the different kingdoms through which it passes on and upward, till it reaches the degree of archangel or Godhood.

Glimpses of it have been given to those who have attained sufficient knowledge and development to sense the flight of a soul in its upward ascension and detachment from the body. Christ is the type given us, "As the first fruits of them that slept." His immortal soul had gained the victory, and used its wings of power to cut loose from the mortal, thus he arose in all the glory of an imancipated soul, from terrestrial things out of the reach of mortal surroundings that had served as a battle ground on which to fight the adversaries innate in the human soul, which must be met and fought and conquered in the school of life. Earth, it is said, is the place in which it can be done. The workshop in man's body is the brain; the temple not made with hands, of which Solomon's temple was a representation.

The time is ripe for us to know, to do and to dare. Know

thyself is a command ; shall we not obey ? May we not begin to try our wings ? Each soul is entitled to them. By a little thought we can lift ourselves above the petty cares and vexations by which we are surrounded. Our higher faculties will lead us out of the turmoil and strife of the lower ones which have already served their purpose, and will make solid and basic ground on which to rest the higher stories of the Temple where the outlook will be larger, grander and more beautiful.

Step by step we move on in a never ending cycle of upward ascension. New vistas are opened to us as we go the rounds of daily duties in whatever sphere we happen to be.

Our lives are governed by law, from which we cannot escape until we have fulfilled its mission and paid the price exacted by the All-wise Arbiter who controls our destinies from the beginning to the end.

We are subject to these laws, and it is our province to know and execute them. We have the faculties within ourselves with which we are already, though unconsciously, doing the work.

Let us awake to the realization of our inheritance, and investigate and enter into this wonderful and prolific store-house of knowledge.

We stand amazed as we behold the gigantic strides that have been made in the material world during the century just ended. What shall the coming century bring to us ? I can almost see the spiritual world opened to us, and the angels ascending and descending, mingling and co-operating with the sons of earth, to bring about the glad millenium promised to the waiting ones.

Ancil.

LOVE'S CROWN.

Love brought to me a circled crown
Of blossoms red,
But o'er my face there passed a frown
As it wreathed my head.

A crown of hidden thorns I wore
Under roses bloom,
But the tender Christ whom I adore
Once bore this doom.

Then for Love's sake I'll wear the thorns,
Said I, and sing ;
Smile at the garlands which adorn,
Forget the sting.

The scent of roses will remain,
And Wisdom's brow,
Calloused by thorns, can bear the pain
As I do now.

Eva Marble Bonday.

CORRESPONDENCE.

Los Angeles, Cal., January 23, 1903.

Mr Hiram E. Butler,

Dear Friend: In "Bible Review" for February, page 197 you say "In the absence of all direct revelation we have for years looked for greater and more rapid changes than have taken place."

It is more than likely that nearly all if not all students of this question could say the same thing, and it is puzzling to account for it: and yet, viewing it in another light, how rapid have been the changes. Perhaps it is intended as a test of faith; certainly it is for a good purpose. That something is impending, few of those who have given attention to the matter can doubt. Take the following, for instance, as coincidences only, do not believe any of them, but consider them as coincidences and nothing more.

1. The Bible. Bible students have in several ways worked out that sometime between now and 1914 a time of trouble will be upon us, if not passed by that time. This has been worked out in at least six different ways: all point to about the same time.

2. The Great Pyramid. Students of the Pyramid assert that the indications are plain that wonderful changes will come in at about the time above indicated, 1914.

3. Astronomy. Some astronomers assert that eclipses and other phenomena indicate that most remarkable events are indicated soon to happen.

4. Theosophical students say this is the end of a 5000 year cycle, that at the end of such a period great changes always

happen, and that the indications are plain now for a fulfillment of this belief.

5. Spiritualists in various places have told me that they have been told by the spirits that a time of great trouble, great change and wonderful advance is at hand.

6. Modern prophets the world around have in numerous instances prophesied that we are at the threshold of the most wonderful changes the world has ever known, far beyond anything known to history or tradition.

7. Those who have made a study of the law of great cycles or periodicity, assert that this great cycle or period is about at its end, and that great changes are impending, more wonderful in fact than we have any conception of.

8. Palmistry. Students and practitioners of palmistry in some few instances have asserted that the examination of hands of persons in different walks of life show plainly that about the years 1910 to 1915 disaster, loss, financial difficulties, suffering, etc. are plainly indicated, and that these indications are so general as to amount to almost a universal thing, indicating a general calamity to the whole people.

9. World wide belief. It is asserted that just before the coming of Jesus, the civilized world, not the Jews alone, but all other civilized peoples, were looking for a wonderful man.

Talk with intelligent, thinking people to-day, and it is plainly evident that the great majority of them are looking for a wonderful event, not a wonderful man but a wonderful event. The unrest is not confined to any one country, but is now general. Nearly every one wishes to change his location, without knowing why or where he would really like to go; but that spirit of unrest has so taken hold of us all that we hardly know what to make of it.

On the other hand what are we to say of Rev. ix.? This has not yet come to pass as far as I know; and a day in pro-

phcey meaning a year, it is surely one-hundred and fifty years in the future yet, at the very least. If this prophecy has been fulfilled, I would like to have a reference to it historically.

I thought perhaps that you might be interested in these ideas if you had not yourself put them together in just the shape I have them.

Sincerely your friend,
John P. Campbell.

Ans. Concerning the plagues spoken of in the ninth chapter of Revelation, I am satisfied that it is still in the future, but I do not see where you find authority for its being delayed the length of time you mention. True, I believe that in the prophecies the year-day system is used, but prior to this chapter I see no place where there is given any prolongation of the time.

The work of preparing the one-hundred and forty-four-thousand spoken of in the seventh chapter has undoubtedly begun, but the gathering and sealing is still in the future. In the prophecy of Isaiah it seems to be clearly indicated that after the people are prepared, they will be gathered very suddenly, for as the prophet said, "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once?" This is as much as to say that no one had heard of such a great gathering in so short a time as the gathering of the first ripe fruit of the earth: and when it known what the sounding of the trumpets means, and the pouring out of the vials, it will be seen that it is contingent upon the gathering of the people and the opening of sealed book of Divine law to the cognizance and intelligent use of a covenant people.

We will have more to say in this direction later on, as it can neither be utilized, understood nor believed by any but the very few at the present time what these things mean and the methods that will be employed for their execution. We do not deem it wise to express thought that will be unanimously disbelieved, for thereby we would destroy the confidence of those who would otherwise gain knowledge and attainment by our work.

A significant factor of the times is found in the present financial

and political condition of the world ; for these two have become one. In other words the political is wholly subordinated by the financial, and it is known that we have two men in America who actually control more property value than all the gold in the world, coined and uncoined.

The following quotation is an extract from "Banking World" according to one of our exchanges, and which to say the least is interesting reading.

THERE WERE GIANTS IN THOSE DAYS.

Who is J. Pierpont Morgan? He is not only the world's king of finance to-day, but the greatest financier in all history.

He has a voice in the control of properties capitalized at \$6,488,500,000 — more wealth than was ever before in the hands of one man. This amount is greater by over \$1,000,000,000 than the entire annual revenue of the 43 principal nations of the world. It is greater by almost \$2,000,000,000 than all the world's gold, coined and uncoined. It is greater by almost \$6,000,000,000 than the gold coin and gold certificates of the United States treasury, and the amount (\$550,000,000) in the treasury at present is unprecedented.

As the head of the world-wide transportation trust, with 16 steamship lines and 44 railroad systems, with 300 of the largest steamships and 30,000 passenger and freight trains, the two branches representing a land mileage of 108,500, and a sea tonnage of 12,000,000, he is the grand stage-driver and ferryman of the world.

He is, says the "World", the one man on earth whose life has been insured by English investors and speculators for \$2,000,000, who paid therefor a premium of 9 per cent. The same fraternity insured the life of Queen Victoria for \$2,000,000.

"The Cosmopolitan" in a recent number discoursed quite extensively on the power that was held by one man through his money interests to take control of the entire governmental and political condition of the United States.

This makes one thing certain, which is ; these men are financiers, they are no more nor less, and when their interests demand it they will make the effort to take control, and must inevitably bring the condition spoken of in Revelation and referred to above, so that we

think we will not have to refer to prophecies for indications of what is immediately before us.

[Ed.

47 First St., Victoria, B. C. Jan. 14, 1903.

Mr. H. E. Butler,

Dear Sir: — As you have given us a good idea of the second beast mentioned in the thirteenth chapter of Revelation; will you please give us an idea of the first beast mentioned there. Is it the old serpent that began in the garden of Eden; if so, what does his seven heads — one wounded — and ten horns with crowns mean?

Will you also please explain why Jesus gave utterance to such words as "My God! my God! why hast thou forsaken me", while he was on the cross? Surely God had not forsaken him, for he soon after arose from the grave.

Yours respectfully,

W. Catterall.

Ans. In regard to the first beast, the time is not yet ripe for direct identification, but we can say this: the power represented as the first beast has had an organized body for many years.

Heads indicate knowledge, and the seven heads indicate almost perfect knowledge relative to the creative forces. Horns indicate power, and the number ten relates to God power, or the power active in the creation of the world by the Spirit of God. It is the same power referred to in the symbolism of the covering cherub in Ezekiel, showing that the seven heads and ten horns were originally derived from knowledge of spiritual things. It may be in Divine order to give a full elucidation of this matter in the near future.

The words of the Christ while on the cross, have been fully explained in a series of articles in vols. 6 and 7 of "The Esoteric", but we will say here for the benefit of those not familiar with it, Jesus said, in another place, "I can do nothing of myself; the Father that dwelleth in me, he doeth the work." The Spirit of God that dwelt in and animated him was necessitated to be withdrawn from his body,

or his body would not have died ; therefore, it was the body that cried "My God ! my God ! why hast thou forsaken me," and the intellect arising from and active in the body ; for God had only to forsake the body and it died, and when the time came for the spirit to return, it took up the body and reanimated it.

It must be remembered that unless one has the Spirit of God, there is no life in him beyond that of the animals, but of course it is on a plane a little higher than the animals, but it is the life of which it is said in the book of Genesis, "But flesh with the life thereof which is the blood thereof, shall ye not eat?"

[Ed.

S. Boston, Mass., Jan. 7, 1908.

Dear Brothers: — * * * There are two questions that you may give me some light on.

First, it seems to me that as long as the blood is impure (as it is in all the human race) there is small chance of finding Heaven. Now what is the meaning of or perhaps better still, how is Ezekiel xvi. 6. to be brought about?

Second, Tell me how many "Pairs" of the "Living Ones" Rev. iv. 6 — 7 are manifest? This will at least be a sign of the emancipation of the slaves.

I never like to see waste, why not use more type in magazine and have less margins?

Lovingly yours,

George Soul.

Ans. True, as long as the blood or the life which is in the blood is impure, there is very little hope for the race ; but that impurity of the life which is the cause of all impurities of the blood, arises from the abnormal sex conditions of the race, as well as of the individual ; and until the sex life is purified by the regeneration, there is no hope for anyone.

We quote from Rabbi Leeser's translation of the Bible, the verse you refer to and the two following, which show conclusively that this

is the idea in the mind of the Spirit speaking through the prophet. "But I passed then by thee, and I saw thee stained with thy own blood, and I said unto thee, live; yea, I said unto thee, In thy blood live. Myriads like the vegetation of the field, did I make of thee, and thou didst increase and become great, and thou attaindest the highest attractions: with thy breasts developed, and thy hair full grown; but thou wast still naked and bare. But I passed then by thee, and saw thee, and, behold, thy time was the time of love; and I spread the skirt of my garment over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord Eternal, and thou becamest mine."

Here the lord is represented as spreading his skirt over them, or entering into the marriage relations with them, as He said in another place, "I am married unto thee," so that His people cease to commit adultery, or to adulterate the life by their "whoredoms" or perverted sex conditions; and the taking of that covenant, that holy marriage covenant to the Lord is the Divine method of purifying the race. It is because of this that we have dwelt so fully upon this subject in our past writings.

In regard to your second question as to how many pairs are now manifest: so far as I know and to the best of my belief I would say not one. That the people are being prepared for that unity there is overwhelming evidence, and we have reason to believe that when the first pair has really entered the Eden of God, entered into life, there will be many manifested very speedily. But this is dealing with the mystery of God, through whose Spirit alone these things will be accomplished.

[Ed.]

Jersey City, Feb. 5, 1908.

Mr. H. E. Butler,

Dear Friend and Brother: — Your booklet "Practical Methods to Insure Success", is worth ten times its price. It is the safest and most reliable guide for all, and should be in every family. I have proved its value in my practice, in a case of

rheumatic gout where nine medical men could do nothing.

The cleansing of the body and mind is a sure remedy for all diseases. The question remains, when will our present generation grasp the naked truth of life? We do not need to be stuffed with drugs, we need the right medicine provided for in the Divine law of life, the true knowledge of ourselves.

I always feel hungry when I have read and reread your Journal because it is the food so necessary in our spiritual environment; the more I read the more I want.

As soon as I am able I shall send for a copy of "Solar Biology". I have stopped reading the many books and papers on New Thought and the different ways of healing: I get sick of such stuff.

Yours in Divine love and brotherhood,

Geo. Bergman.

BOOK REVIEWS.

THE PROOFS OF LIFE AFTER DEATH, A Twentieth Century Symposium. Compiled and edited by Robert J. Thompson, Officier de la Legion d'honneur of France, and late Special Envoy of the United States to the President of the French Republic. 365 pages. Cloth \$2.00. Address the author, 1604 Wellington Ave., Chicago; or C. D. Cazenove and Son, London, England.

In the language of the compiler it is "An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day as the substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, and Spiritualism."

The entire work consists of nearly one-hundred opinions, from the foremost writers of our day, and with few exceptions, all of these have been especially written for this work.

As a book of mature thought and advanced instruction, as well as an eminent reference, is the equivalent of a choice library on the subject of immortality. For this reason we deem it of great value to all.

THE ZODIACAL CARDS, AND HOW TO USE THEM. By Grace Angela. A book of 94 pages, bound in cloth, and a pack of 40 cards; price \$1.00. Address the author, Inwood-On-The-Hudson.

This book is based on the principles of "Solar Biology" in that it considers the

influence of the earth upon human character in each of the twelve signs of the Zodiac. Upon this the author has built a system of "fortune-telling".

THE DIVINE QUESTION. By Lionel Josaphare. Pamphlet, 28 pages, 25c. Published by A. M. Robertson, 129 Post St., San Francisco, Cal.

The above is No. 1 of Vol. I of "The Flame Series". It consists of views of religion; its bearing upon individual life now as related to future existence. This booklet, in our opinion, is wholly worth the price; for, although the author reaches no conclusions and keeps the reader on a restless lookout for one, yet, the thought is vigorous and the style original, and will stimulate much profitable thought.

MAIDEN OF THE EAST, (The Song of Poetry). A poem of seven stanzas by Caspar H. Tarpinian. Paper, price 15c. Address the author, 719 1st. Ave., S. Minneapolis, Minn.

THE SECRET OF OPULENCE OR THE ROYAL ROAD TO WEALTH. By C. W. Close. 16 pages. Price 10c. Address the author, 126 Birch St., Bangor, Me.

This pamphlet contains some good, practical thought; but, as our readers are seeking ends far grander than mere material aggrandizement, in order to profit by what is of value here, in the nature of mental laws it would be well to use that discriminate vigilance, which, in fact, should characterize us in all things: "wise as serpents and harmless as doves".

EDITORIAL.

There is a time for every purpose under the sun: such is the record of the wise man, and so it seems to be.

When we began our work with "The Esoteric Magazine" we felt there was a line beyond which in Divine order we could not write, yet we did write over the line drawn by the mystics, and beyond what was accepted by them as the legitimate line, but the time had come for light up to that point to be given to the world.

The time has now come for all lines to be obliterated; the time referred to by the Lord's Christ of Nazareth when he said: "For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad;" showing conclusively that the time would come when there could be no more secrets in the world, and that

time has come. Because of this we stated in the beginning of our work in the "Bible Review", that we purposed to write over the line.

That we have begun to do in a special manner in the article in this number entitled "The Way of Life." This article contains thought of the most vast importance : no earthly wealth can compare with the value of the thought expressed in it to those who are ready to receive the true light.

We believe it is the first time in our age and its history that the way of life has been clearly defined from beginning to ultimate, and we intend from time to time to keep the light of a perfect life before the minds of those who may be ready "to enter in through the gate into the city," as the Christ said. Therefore, the readers of this magazine may expect to find in it that which cannot be found anywhere else in the world. We speak fearlessly knowing that our associate relations place us beyond all dependence on mortal man, and it is ours to hold the light for those who need it; and we feel that the time is upon us now when the gathering of the first ripe fruit of the earth is to be accomplished, at least in the near future, yet we are not prepared to say how soon, because God's time is man's opportunity, and he has either to accept or reject that opportunity. However, it is in Divine order that the light should exist in the world that it may be obtainable by all who desire it. There may be thoughts arising in the minds of earnest seekers of Divine unity that are not clearly understood, and if so we shall be pleased to answer, in so far as we can any questions that may be asked us.

It is our purpose, perhaps in our next issue, to start a regular series of Bible readings. We see also or think we see, that the time is not far distant for a reading of the great book

of revelation, the last book of the Bible ; the book wherein are revealed the closing scenes of this age and order of life ; but of this we are still uncertain, because the reading of that book is not by the will of man, or the intellect of man, but it will be by the light of Spirit ; therefore it will be given when the revelation is to be revealed, and not before.

We wish to call attention to our "Esoteric Ephemeris". It seems that our announcement that we would not continue to publish the ephemeris beyond 1902 has escaped the notice of many of our readers, so that we take this occasion to call attention to it once more, hence, only the tables for insertion in "Solar Biology" will be published after this. These tables may be had to fill out any lack in the book since its first edition up to 1904. Owing to the great amount of work in getting out our yearly ephemeris we found it did not pay, and so we have already discontinued it for the present at least.

BIBLE REVIEW.

Vol. I.

APRIL, 1903.

No. 7.

"GOD IS LOVE."

I JOHN.

CHAPTER IV.

7. Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God.

8. He that loveth not, knoweth not God; for God is love.

Brothers and sisters in the Grand Fraternity of Being as we are all members of one vast brotherhood inasmuch as we are all fed and nurtured from the bosom of the same grand mother, Dame Nature; and the life-giving rays from the same sun of the Divine Father shines alike upon all, the just and the unjust. For the fundamental principle, in fact, the very foundation-stone of all true religion is the Brotherhood of Man, the Sisterhood of Woman, and the Fatherhood of God. And this thought is most fully accentuated and actualized in the life of the Divine Christ who, as the Word of God was made flesh and dwelt among men, became a Man of Sorrows and acquainted with grief, who not only for our sins but through our sins and because of our sins died upon the tree of crucifixion. And Christ stands to-day the pivotal center around which all true religion and religious belief should swing.

So I come before the readers of this "Review" to speak to them by means of the printed word upon the subject of "God is Love!" — a subject which I consider the grandest and most glorious in the universe of mind. It is high as heaven's holy throne, as deep as the bottomless abyss of Gehenna, as broad as the ocean of God's thought, and as unending as Eternity itself. Properly understood, it is the Be-All and End-All of existence.

I have been converted or brought back to a realization of the truth of religious life through the philosophy of thought contained in these three words: "God is Love!" Before I go any further allow me to explain a few terms which are commonly used in connection with religious thought which are not always used correctly and wisely. I have on different occasions been called an infidel, but I have never been an infidel in the true sense of the term. An infidel, rightly understood, is not one who does not believe in a God but one who is false to that which he professes to believe, coming from the Latin words, *fidel* or *fidelitus*, faithful and *in*, not, thus meaning not faithful. To me the religious hypocrite is an infidel.

An Agnostic, (this word was coined by Professor Huxley to signify his own negative state of being concerning God) is one who does not know, yet, who knows very positively that he does not know. He is one that denies the possibility of knowing the existence of God. Herbert Spencer's expression "the Unknowable" seems to me both illogical and funny. He says that God is unknowable, "the Great Unknowable." Very well! To me if a thing is unknowable it is incapable of being known; and if not known we do not know anything about it. If a thing is unknowable we, including Mr. Herbert Spencer, do not even know that it is unknowable. In fact, no one can safely say that anything is absolutely unknowable, for things unknown and apparently unknowable a few years ago have

now walked into the light, in the process of evolution, and become very much known, very much in evidence.

A Pantheist is a worshipper of Nature and denies the personality of God, while an Atheist denies the existence of God *in toto*. At one time in my life I thought I was an Atheist, but soon found out that I was only a simple materialist. And so far as I can judge a Materialist is one who believes in the supremacy of matter over mind and looks at all things from a solely material view-point. But to-day I stand as one who is not an agnostic, pantheist, atheist, nor materialist, because I believe that behind all Matter, behind all Nature stand the operations of the Divine Mind, that which we call God.

One is often confronted with the question asked by both the honest skeptic and the scorner of religion "Who and what is God?" and so at the present time I am going to answer that question to the best of my ability and belief. Of course, one cannot tell what God really is, for none but God Himself could do that, but so much of God as I know I will give to you if I can.

So I have returned with a deep, religious conviction to a sense of the reality of things; and I now most fully believe in that expression of Emanuel Swedenborg's: "All religion has relation to the life; and the life of religion is to do good." The very word religion has a deep and solemn significance. It comes from the Latin, *relegere*: *re*, again, and *legere*, to bind back; and means to bind back again to the Good or the Source from which all life comes or evolves.

Who and what is God? Who and what is Love? Love is the Creative Power of the Divine Mind. No man hath seen God at any time. No man hath seen Love at any time; nor can anyone see Love at any time. He that hath eyes to see can only see some of the manifestations of the Divine Love. Love as the Great Creative Power of Being hath produced

worlds and created planets ; brought into existence the many and multiform expressions of life in the vegetable and mineral kingdoms ; and hath most fully inspired the creative Passion of Expression in the human soul. It has inspired the works of genius everywhere ; it inspired the pen of a John Milton, a Shakespeare, a Dante, a Gabriel Rossetti, and a Harriet Beecher Stowe in her "Uncle Tom's Cabin ;" it inspired the pen of an Abraham Lincoln when he signed that Emancipation Proclamation, and our Fathers of the American Revolution when they drew up the Declaration of Independence. It produced the inspirational music of a Mozart, Haydn and a Beethoven ; it has inspired the paintings of a Rubens, Raphael, Rembrant, Titian, and a Rosa Bonheur ; it has inspired the grandest poems and songs and hymns of a people ; it has tipped with the words of fire those tongues of eloquence which the grand and mighty orators of the world have lifted up in favor of liberty and justice. It has breathed in sculptured forms of being ; and been manifested in the dramatic expressions of a nation. It lives in the tiny flower and breaths in the thunder-storm. It rears palaces of beauty and builds homes of solid worth. It rides upon the ocean wave and transmits messages, swift as the lightning flash, from continent to continent and shore to shore. During this civilization of ours it has expressed itself in the creative powers of genius of those who are artists, poets, painters, philosophers, seers, saviours ; and it has been most powerfully and passionately manifested in the life and person and death of the Divine Christ.

Yet, in all this I have not told you what Love is. I have only described to you in a poor, weak and feeble way some few of the many manifestations of the Divine Love.

Then what is Love ? Dr. Elizabeth Hotchkiss very prettily answers, "In chemistry love is the chemical affinity. In electricity love is the polar attraction. In music love is harmony.

In science, love is vibration. . . . Love is the impulse of the fecundating seed. Love is the sighing of the wind, the thunder of the waves. Love is the inspiration of the poet, of the musician, of the artist. Love is the eloquence of the orator : the controlling power of the statesman. Love is the revelation of the seer, the prophet and the Saviour."

Thus, Love is life and the language of life, yet Love itself is undefinable, for it cannot be described by dictionary definitions. Love can only be known by its manifestations, either good or bad. It can be analyzed and experienced, but never learned by the cold-blooded methods of materealistic science. It is not a mathematical proposition *per se* that can be known according to the laws of geometry, though love is expressed in geometry and in mathematical sequence. But he who investigates in the letter of mathematics alone can never see Love nor the manifestations thereof. He who lives in Love can see it insofar as it is exhibited in himself, and also all the manifestations of it that he can bear. For our knowledge of Love only comes by our experience of Love. We understand Love or God by loving ; and this is the truth of love. And the degree in which we understand it is the degree in which we experience it or the degree in which we ourselves express love to some other brother or sister.

According to St. Paul, the ingredients of Love are ; Patience, Kindness, Generosity, Humility, Courtesy, Unselfishness, Good Temper, Guilelessness or Innocence, and Sincerity.

According to the 13th chapter of the 1st. Corinthians, Charity suffereth long (this is patience) and is kind ; charity envieth not (this is generosity) ; charity vaunteth not itself (this is humility) ; is not puffed up (courtesy) ; doth not behave itself unseemly, seeketh not her own (unselfishness) ; is not easily provoked (good temper) ; thinketh no evil (innocence) ; rejoiceth not in iniquity, but rejoiceth in the truth, (sincerity).

“Whom God hath joined together let no man put asunder” is another expression old and true, for, whom love hath put together, no man or any other human, earthly obstacle can put asunder. Whom the good of love hath joined together in the holy bonds of wedlock where womanly affection becomes twined and intertwined with highly developed masculine wisdom, nothing can separate, for even the gates of death cannot separate those who are truly married. The divorce courts of our land are not for such as they. The trouble with many of our so-called marriages of to-day is that they are unions of the physical on the animal plane, and when the physical charms fade the love to which they gave birth fades also.

Merely material love is an empty dream and is not lasting, but the love that is of God lasts forever, because love itself is eternal. I believe that many of the marriages of to-day are consummated from a desire for position, money, fame, or some great elevation in life, some mere gratification of the carnal; everything else in the world but true love. Hence the innumerable number of divorces. Where there is no love, though one dwell in the mansions of the wealthy or the palaces of royalty, there is hell; and where love is, though it be in the humble cottage of the day laborer, there is and must always be heaven. So where love is there is God, “for God is love”, and where God is, there is heaven, for heaven is God’s throne. When we get love in our hearts we get God there, and we are living in as heavenly a state of mind as it is possible for us to be in; in other words we are living in heaven according to the degree of love we are able to absorb and radiate to others. Again, love is the minister that unites two human hearts together in the grand harmony of being, and the ceremony that is performed is simply the recognition by society of the marriage that had already taken place. Then what a hollow mockery for any ceremony of the kind to be performed when the two parties to

the thought unite themselves for any vulgar, selfish reason when love does not exist between the two, the man perhaps desiring to gratify his lust for her purely physical charms of beauty, and the woman exchanging her physical form for wealth. Well was it that the Christ said "what is a man profited if he shall gain the whole world and lose his own soul?" I sometimes think it would be well for parties who desire to enter what is commonly called the marriage union to ask themselves whether they are going to enter into it for any other purpose except love, for from the soil of love is marriage born, and it can grow in no other. Marriage in its true and highest sense is soul union, and in no other sense is it true.

Love is essentially creative, and is always interested in bringing into existence new forms of beauty, new forms of utility, light and life.

Some time ago I heard a Unitarian minister say what I believe is most certainly true: "The laws of nature are the habits of God!" If man properly understands this fact he will try to get into harmony with the Divine Energy as affirmatively and positively expressed in nature's creativity, that thereby he may conform his habits of life with the habits of the highest good, which are the laws of nature as expressed on the affirmative plane of being. Thus, experience may evolve into knowledge by revelation, and this we may say is the highest knowledge of all. If man can gain accurate knowledge by means of revelation coming to him from the infinite side of life, he has attained to the highest state of being.

Again, it is said that all things in nature tend toward the crystal, and men build habits of life through their occupations. Men who use certain professions as a means of livelihood, after a number of years their thoughts become crystallized and they are good for nothing else. Thus one who has been a school teacher for a number of years may at the end of that time be

unfitted for anything else but teaching school ; or a lawyer for twenty years may be unable to do aught with anything but law at the end of that time. Thus an actor looks different from a farmer, and a mechanic from a minister. It is because of this fact that the keen-eyed physiognomist is enabled to see and can unerringly tell the profession a man belongs to by the shape of his head after he has reached middle life. Though not much of a physiognomist myself I have been able to do some work of this kind.

But do we build from our thoughts? Most assuredly we do. Let us look at the vast number of inventions that are brought into existence every year. Behind the outward expression is the inward force of love's creative passion ; and when I say this I mean the thought force of creative power, of bringing something into being that was not before. Man expresses himself in this way, why should not the Divine?

Thus life is perpetually recreating itself for the use and delight of man, and man becomes a partner with God by working in harmony with the laws of his creative power. Thus man may become a benefactor and savior unto his brother-man, and through the creative power of love build a world of beauty and utility.

John A. Morris.

THE OBJECT OF A LIFE.

The first manifestation of awakening on the part of an individual is the question which arises in the mind ; what am I here for ? What is the object of my existence in an earthly body ? That question is no doubt brought to the mind either by the higher self or by an angel of the Divine presence who is sent to aid and uplift those who are ready to begin a higher order of existence.

That question may be answered briefly in the following words.

The object of a life is to fulfill the purpose in the mind of God when the world was made. (See the pamphlet entitled "The Purpose in the Creation of the World.") But the object of an individual life only forms a small fraction of the great general purpose of the Almighty, yet, each life being a part of all the life that is, is an essential part and is of great importance in the economy of the universe.

In answering this question in a general way, we are necessitated to say first, the object of a life depends altogether upon the stage or plane of its unfoldment. If its unfoldment is unripe, then the primary object of a life is to marry and bring up a family of children, to reproduce itself in the offspring, and connected with that, of course there is a sphere of usefulness, the means by which a family may be cared for and educated to enter upon a stage of usefulness in the world. But with those in whom this question arises, a careful analysis will show that the interior and highest desire of the heart is not to marry and bring up a family ; the chief desire may be love, and not knowing any other love than that of the family

life may cause them to think that is what they desire but a deep and careful examination of self and of the nature and quality of that life will show that the desire is for something transcending that of the family life ; and that there is an ideal in the soul which cannot be realized in the domestic sphere ; and the more such a one thinks about it, and desires to know the use for which he was created, the more fully will he or she be brought to a realization that they are not qualified for bringing up a family, and that there is some other and higher use for their love, mentality and efforts. Such can only be prepared for that higher sphere by living the life of regeneration as taught in the Esoteric books and magazine ; a practice of overcoming the spirit of generation in their bodies and the perfect conservation of all the life generated in the body for the use of the brain, and for the illumination of the soul.

When a young man or woman reaches this point of questioning and begins to discover the conclusion that will lead above the sphere of generation, then the question naturally arises, what is that sphere ? what is the object in the mind of the Creator concerning those who are matured, those who have come to the fulness of the development that was intended for them ? That question can only be answered by a general comprehension of the purpose and its ultimate in the mind of the Creator, but as it relates to an individual life, it amounts to this, that the following will be the order of the habits of those who are to live in the new age, those who are to be partakers of immortality in the physical body.

Such will be brought to realize that all life emanated from the one source — God, and that all that we know as space is an ocean of quivering life (God is the fulness that filleth all things). When that is realized one can step out in the fresh air of the morning, breathe deeply and fill the lungs and the

whole body with that new, Divine life, and through that high and holy love that wells up in the soul, open the soul and inspire the fires of God's own spirit, for God is a consuming fire, devouring all that is unfit, out of order with His purpose.

Love being the father and producer of all in the universe, therefore, it becomes the father mother of the son of God to the individual. The manifestation of the son of God is the spirit of knowledge, wisdom and understanding. When one thus begins to rise in the sphere of usefulness, in Divine order he will discover that the Spirit of Love grows in him ; the spirit of love and of fire in the woman, and the spirit of knowledge, strength of will and purpose in the man, and in each will grow a consciousness of great need of their opposite ; the man of the woman and the woman of the man ; a consciousness of imperfection, of incapacity to reach the high ultimate for which they were intended.

This will increase as they get more and more control of the life generated and stored up in the body, and when it begins to illuminate the mind and the soul, then the soul will be able to go out into that infinite fountain of mind and discover the individual organism that is its own complement.

For the last fifty years the world has been filled with the ideal of a counterpart, but that ideal has become vulgar because the world has not risen above the plane of generation, but when one has entered the sphere of regeneration the soul will naturally turn to God in love and will even desire to become consecrated without reserve to God and His purpose, and when they have found the one that belongs to them, it will be by the power of the Spirit, and a high and holy devotion to that Spirit ; then that true relation will become most sacred, being divine.

Man alone is only part of a man, and there is a woman for every man ; and the two equal halves are requisite to make one

whole man ; therefore, they never marry nor are given in marriage in heaven, for angels or the spirits of just men made perfect, (messengers of God), are two in one, each male and female in one organism. When man comes into the Divine likeness he also will be two in one, though they may be separate bodies, yet these bodies, as Jesus said, in the beginning God made them male and female, and consequently they are inseparable.

The woman may first come into a consciousness that there is a spirit companion that comes into and fills her love. This may continue with her for a long time before the man of her is perfect enough to be able to go out in the Spirit of God and find her ; but when he has found her and comes in touch with her from the external, then will her inner consciousness come to his vision consciousness and make known to him all her qualities, peculiarities, desires and aspirations, and will cause him to know something of the conditions, the added power and knowledge she would produce by being a party to his life ; then they are left to bring to ultimates their union.

When these two halves come together it will be the marriage of the age to come. It will be a marriage produced by the Spirit of God, and "what God doeth is forever, and nothing can be taken from it and nothing can be added to it." Therefore, when man and woman marry in this high and holy order of perfected life (we say perfected life relative to this age and order, for progress is eternal) then love will have its perfect work, for God is love, and no man can approach God only through love.

Love is the passion that lays hold upon and uses all the powers and qualities of the body ; and in the regeneration the love relations of two such souls becomes a consuming fire. That most sacred relation of man and woman becomes the altar of sacrifice, and the body having become perfectly passive

under the control of the spirit of God, it becomes the lamb of God that is offered upon the altar of sacrifice. That is, God is love, and love is a fire that burns upon the altar of the creative function of human existence and burns out the body, transmuting its qualities to spirit, and through that spirit making the individual consciously one with God, and also consciously a member of the body of humanity which constitutes the first ripe fruit of the earth.

It is by this attainment and this condition that God's kingdom will come and His will be done on earth as perfectly as it is done in heaven. Those who reach this glorious state become the saviors of the world. These were brought to light as the one-hundred and forty-four-thousand of the sons of Israel, prevailing princes: "these are they which follow the lamb whithersoever he goeth, for they are virgins," pure ones. These are they which will constitute the temple of God spoken of in the twenty-first and twenty-second chapters of Revelation.

Thus you see that the purpose of a life, primarily, is merely generation or the perpetuating of the race in order that souls may have the opportunity to incarnate and gain experience and development. In its ultimatum the incarnated soul becomes a part of a body, ; "a body hast thou prepared me", Hebrews x. 5. and the members of this body are "kings and priests unto God and reign on earth.

Herein is briefly expressed the object of the Esoteric teachings and work, and of this magazine.

ENVIRONMENT OR UNFOLDMENT?

The supreme object of life is the building of character, individual and national; and the most progressive educational systems, are at best but vehicles for the discharge of human freight upon the ocean of ceaseless Time, eternity of life; which fair voyage toward the infinite is the allotted task of the soul.

Character is the soul's true expression in life and thought, and as distinct from mere conduct or reputation as the glittering diamond differs from its many paste and composite imitations. It is this character that we want to get at — that we need to realize so greatly in the beginning of our golden age, when the wealth of the hidden wisdom of the soul of man shall become unfolded and man shall know his true relation to God.

Heredity, environment, and unfoldment: these are the stages through which the modern investigator has passed. With the first word we have little to do; with the second, everything.

At no period in the history of the world has there existed such a perfect flood of reforms present and contemplated in every department of human progress. Every known and available external means as a remedial agent in the field of medicine has been used *ad absurdum*. In the field of social reform and philanthropic enterprise, new measures vie with each other in complex system to improve exterior surroundings and conditions; model housing of the poor: modern sanitation and luxurious appointments for the rich: costly and splendid means of travel and all the amassed wealth of an age remarkable for its fertility of invention, aim to model and re-model environment till one can see nought but a galaxy of glittering externals outrivaling the historic splendors of ancient Babylon

and licentious Rome ; yet amid these conditions which men call environment, towards the perfecting of which the ages stand as silent witnesses, sin still dwells ; men still miss the mark ; and overhead the angels still silently weep, and pray. Character can never be the true product of environment. Let us look back.

On the shores of the Galilean lake stands the gentle Nazarene with a few straggling followers. Has not the Master forever solved this question of environment for us in His life of purity and simplicity and freedom from the world ? If this "kingdom within" truly exists why these externals in such profusion ? Has not the past been some great monumental mistake ? Have we not placed things temporal before things eternal all through the pages of history ?

That great inspired child lover and philosopher Frœbal has surely caught the light from the Master's face ; his message to us is *freedom* by unfoldment, and amidst the still, squalid misery on the one side and luxury on the other his system of "divine unfoldment" is in the kindergarten being realized as no other great reform has yet. With the birth of the glad New Year comes a grand hope of victory of self-conquest and a note of promise.

Born amidst the lowliest environment in a manger lay the infant Savior, descendant of parents without social claim to celebrity or lofty rank. Apprentice to a carpenter he begins life humbly with everything to overcome. The gift of gold presented by the Magi had in it more than motive usually ascribed to it ; it was to serve a purpose for the maintenance of the child if need be and thus assist in procuring those comforts thoughtfully provided by the gift of the three Chaldean worshippers and mystics. The amount has never been ascertained, and while surmised to be considerable, was likely of a nature difficult to be converted into current coin, and whether used by

Joseph or not during the Savior's earlier years, dependence upon it does not seem probable from the fact of the bread winning being derived from the labor in the carpenter's shop. Such environment as had the Holy Child, while contributing nothing in itself, served to develop and perchance stimulate the seed already sown in the mind of the Christ.

The character of the Son of God was the perfected product of a conscious oneness with the Father, an illumination from *within* at all times, an illumination in quality and quantity dependent upon prayer; upon the loftiest and most unselfish plane of spiritual desire and thought.

This continual identification of self with God, of not self possession but God possession; this it is that builds character; this it is which the soul of man strives to express in life and thought.

The thought world is an intense reality; our souls are surrounded here and now by the measurless infinitude of Divine, vibrating thought. Could we but realize this unseen world existent now about us, and our power of appropriating, assimilating, and manifesting when and where we choose; first, by the mere exercise of the will, what a vast change would overspread the land! It is for us to unfold the soul within, not to rely upon the life without, to convey our demand for all things by selfless desire for universal good, and trust that Law of compensation by which we reap even as we sow. Oh for a Daniel to come amongst us yet again?

Perhaps one of the most hopeful signs of the times is the craze in certain quarters for food reform and physical culture: these are externals, but they veil hidden principles which must shortly become manifest as the earnest seeker after truth pursues the "Way of Life." The life of simplicity is the life of peace, of spiritual freedom and of inward rest. Eliminate, eliminate: let this be our process; and when we have better

ascertained the distinction between our wants and our needs, we shall to a large extent overcome self-love.

The question is often asked, What am I to do with my life? I have no object. This question is a vital one in the life of a young man. Your object is to build character, built after the pattern of the Son of God, with whom you are heir. The ideal is the first pre-requisite.

Are you willing to pay the price? Are you willing to expend human effort, to hold continually a vivid concept or picture in mind, and identify *yourself* with the hero of that picture? Can you concentrate upon this picture daily, morning and evening for ten minutes? If you can fulfill these requirements you can build character by holding *within* the ideal, the concept of self glorified into the ultimate manifestation of the ideal. One last thought: when, in the serious choice of our life calling, we ask ourselves, not "what do I want" but "what does the world need and how can I contribute" we link ourselves once for all with the great chain of Love that encircles the Universal Heart; we become a vast fraternity of loving souls consecrated to the highest purpose; we enter into the abode of purest altruism and willingness for service and yet take with us that reigning ideal within, that Christ Spirit which, enfolding the world in its great arms of love, unfolds from *within* that highest and grandest soul expression which is identified with character.

H. Aylmer Harding.

LOVE,—THE MYSTERY OF THE AGES.

In the most ancient history of the Orient, the land of allegories, we find the story of the garden of Eden, in which man was placed, and of the tree of life growing in the midst of the garden ; and the tree of the knowledge of good and evil. We also find there the account of the deception by the serpent, and of the flaming sword that turned every way to keep man away from the tree of Life. In this metaphor is told the story that has been repeated in all the ages of the world, over and over again, and the Occidental mind has never yet fully grasped even the outline of this wondrous allegory.

The Oriental minds, though they have grasped the outline, have always been deceived by the serpent power, and in every approach towards life they have found the flaming sword of death. If we bring it down to the experiences of life, which many now living have experienced, we are brought face to face with the wonderful mystery of — love. Notwithstanding the savants of modern times have defined that word as merely the passion that is active between man and woman ; yet the experiences of thousands has proved that there is something transcendently beyond the mere animal sex passion.

When the beloved disciple, John, who leaned on Jesus, breast at supper, made the declaration, "God is love," he spoke from the deep experiences of his soul. We are told that he was the disciple whom Jesus loved ; but the idea of love has become so degenerated in the minds of the masses, that there are those at the present time who believe that John was a woman in the guise of a man, hence his loving nature, and the reason for Christ loving him ; which shows conclusively how

deeply immersed the mind of the present age is in the all-controlling passion, sex.

The experience of the garden of Eden, ancient and modern is found in the following, wherein is suggested the great mystery. A pure minded, chaste man and woman meet, and in their association there springs up the active love passion, and this love power increases day by day as they meet and separate and it seems to lay hold upon the very fountain of the highest and holiest ultimates of life and creates in them a fire that burns like a furnace. It is said that God is a consuming fire, and that God is love, and as that fire burns upon the altar of being in two souls they are made to feel that their bodies and all that they are or hope to be is most sacred to each other, and the more this realization takes hold upon them, the more fully does there flow into them the fountain of Spirit life ; so much so that it frequently illuminates the mind and sets on fire every faculty of soul and body which inspires the man to great and heroic deeds, and which has ever been sung by poets as the fountain and source of great accomplishments.

The man and woman thus imbued with that Divine life power feel that they cannot live without each other. Frequently we hear of two such having been separated and one of them committing suicide because he or she felt that death was preferable than to live without that which each found in the other. When they do not separate, they marry and are whirled together as it were, in the overmastering influence of the love passion, and lo and behold, when they reach the climax of all that seems to be sacred and Divine, of all that has been the source of inspiration, power, and everything that is high, holy and desirable, they find a flaming sword, the instrument of death is set around the tree of Life, and in place of obtaining life and immortality and all that the highest idealism is capable of imaging forth, they find in it the instrumentality that

kills out and destroys all those new-born hopes, exhausts the fountain of life, and they find nothing but labor, sorrow, diseased states and finally, death.

Yes, God the Creator has been to them a devouring fire, and the serpent deceived them and caused them to rush into the fire, like the moth whose primitive life was enamored with the great light. Thus they have fallen like the father of the age, and the curse is upon them. The most thoughtful of all the ages have discerned that at this point is manifested the mystery of mysteries. They have then in this condition the secret of immortality and the method by which to remove the flaming sword, destroy the deceptive serpent power and to enter into that Eden of delights and abide there forever, having free and uninterrupted access to the tree of life. This has been the study of the wise, the strong and the good of all races, ages, and may we not say of all worlds. Our poets have sung of love and the impulse of all men has been more to worship at the throne of love than at the throne of their ideal Divinity, but "moral duty" has caused all men to feel that they must restrain the former and give special effort to the latter, but the poets in their songs have expressed, according to their degree of unfoldment, the heights they were capable of ascending in their ideality of this wonderful power of love. Most of the ancient poets idealized it only in its lower and animal sphere, as a sex passion and creative factors, but as the age has unfolded and matured and the ripe fruit of the earth is approaching its maturity, there is found here and there a poet who has ascended the heights in ideality and put in words that which the mind and the experience was not able to comprehend. The most remarkable word composition that we have met is the following poem by T. L. Harris, in "The Lyric of the Golden Age."

The Indian Heaven shone glowingly and warm
On me, emerging from that grotto dim.
The champack tree diffused its odorous rain,
And palm trees, ancient as creation, waved
Their glowing branches high, and banian trees
In corridors of columned trunks that bore
Red capitals of flowers and fragrant leaves
Around the central life-sustaining shaft.
The Asiatic people, who dwelt once
When earth was new, where Morning opes her eyes
On Palestine and Tartary, and where
Yet blooms in Persia's glens the rose, and sings
Through night the sweetest choralist of all,
There build their spirit-dwellings, piling up
The seemingly unbounded stellar heights
With glory and magnificence. Then long
I gazed, till by degrees there grew a keen
Heart hunger for companionship. I cried,
"O for some soul whose heart shall be to mine
As is the ocean to its feeding streams,
Into whose boundless infinite my soul
May pour its uncommunicated thoughts,
And longings that do make it overflow.
O for some Sister-spirit, who shall come
As cometh Morn with all her birds and flowers
To weary pilgrims." Suddenly I heard
Thereat a voice, and turning to the right,
Beneath a pomegranate tree, I saw
A queenly Maiden, bearing in her hand
A silver scepter, the Egyptian Nile
Bears water-lilies blooming in its form.
Her hair was dark as Indian night ; her eyes
Like tropic stars dilating, pouring down

Streams of still radiance deep and full of love.
"Brother," — she spake no more but this, and yet
Each atom in my incorporeal frame
Responded to it, as the empty Night
To the first salutation of a star.

O mystery of being, mighty Love!
'Thou ocean that dost flow through many streams ;
Thou soul that flowest through unnumbered lives ;
Thou day that fillest all things with thy light ;

How beautiful art thou !

How wondrous is thy interblending force,

Merging the all in one,

Merging the one in all :

The self-forgetting energy that fires

The Lover, Hero, Saint or Martyr, flows

From thee and is thine own.

In loving we grow wise

Beyond all finite thought.

Love is the blood within the veins of life ;

Love is the flame that lights the lamps of mind ;

Love is the life of lives within the soul ;

Love is a tree whose fruits are golden suns,

Whose branches fill immensities of space,

Whose essences are spiritual spheres,

Whose most ethereal substance lives from God.

Love formeth for itself the Maiden's heart,

Even as Light forms for itself the sun,

Her form reveals the loveliness of Love.

Love gazes through her eyes ;

Love breathes from out her lips ;

Attunes to song her voice

And reigns within her soul.

“Welcome, brother Spirit.”
 Thus the Maiden said,
 “Thou dost now inherit
 Suns of light that spread
 Their mystic realm thro’ space and from God’s life
 are fed.

Unto every longing
 Of the soul shall be
 Joys and pleasures, thronging
 Wise and pure to thee ;
 Here Love and Beauty reign, here Truth and Liberty.

Every joy eternal
 Is, or shall be made,
 And a light supernal
 In thy heart displayed,
 Reveal an inward world of thoughts in love arrayed.

Here the being borrows
 From no rose its thorn ;
 Here no infant sorrows
 From our joys are born ;
 No frost despoils our bowers, no cloud bedims our morn.

With our joyous powers
 We our loves create.
 Lo ! yon radiant towers ;
 Lo ! yon jasper gate.
 There, Spirit, swiftly haste and learn thy coming fate.”

The foregoing poem comes nearer to expressing the ultimate condition of the existence of the human soul on earth than any we have ever seen. In the first epistle of John, fourth

chapter, sixteenth verse, where he makes the most remarkable statement found in the whole Bible, he says: "And we have known and believed the love God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

It will be observed, not only from the words themselves, but from the context, that this assertion is not limited in any way, it is as broad as the universe. He says; "He that dwelleth in love dwelleth in God;" implying emphatically that any soul that really loves and continues to love unintermittantly, dwells in God, and God in him or her.

Jesus gave utterance to words that meant all of this and more, when he said: "If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you." Now, what is the logical reasoning of this declaration? If God is love, and His son was the manifestation and expression of that love, and if you abide in that love the same as did the son, and have an understanding of his words and keep them, then you will find yourself in a condition that, no matter what desire, for prayer is the sincere desire of the heart, may spring up in your soul, the very fact of its being a desire will bring the answer quicker than thought. Again, Jesus did not make any restrictions as to the kind of prayer or the thing asked for, but he said, "Ask what ye will," thus implying that no matter what your desire may be, what your will may dictate, whatever it may be, it will come to you. This is guarded only by Divine law, which is, that no one can abide in Divine love and have selfishness or the opposite of love, which is hate, or any evil desire, and because of the presence of those conditions, men ask, they desire, they pray, but it all amounts to nothing. The Apostle understood this, for he said: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."

Another thought as to what wondrous ultimates abiding in

love will bring. The Lord's Christ said, "I can do nothing of myself, the Father that dwelleth in me He doeth the works."

The Christ of Nazareth demonstrated, according to the record, that he had the dominion; he had the power to command the waves and the wind; the life currents of vegetation, as well as the souls of the departed, for he called back Lazarus who had been dead for some time, and, mark you, he said, "He that is least in the kingdom of heaven is greater than he." From this we must inevitably draw the conclusion, if John's declaration is correct, when he said, "If ye abide in love, ye abide in God and God in you." that the abiding of God in us is the identical condition referred to by the Christ in the above quotation; for if God abides in you as he abode in the Christ, then will you have the dominion; then will you have the condition expressed by the Christ when he said: "All power is given unto me in heaven and in earth." Thus, John's declaration if it means anything, means that the individual who is able to abide continually in the spirit of love, will take on Spirit and become like God, and will have dominion according to the declared purpose, over the fish of the sea; over the fowl of the air and over all the earth, and over every law, principle and power active on the earth. Yes, more, over all the powers active in the Spirit world, in heaven as well as on earth. Compare this thought with the picture of Eden, previously given, where the pure love life was active between the pure man and the pure woman, and the cause of the fall, and let your mind carry out the wondrous thoughts this must bring to your consciousness; for remember that we are not writing so as to do your thinking for you, but we are writing to suggest thoughts for you to carry into ultimates; thoughts for you to form into a structure of your own mentality.

As to what this love is that John referred to, we think that Paul in his first letter to the Corinthians expressed more per-

fectly the nature of love than any record we have elsewhere, and we cannot do better than to quote the first ten verses of the thirteenth chapter, according to the Emphatic Diaglott, which we believe has been accepted as the most accurate translation. "If I should speak in the languages of men and of angels, but have not love, I have become sounding brass or a noisy cymbal. And if I have prophecy, and know all secrets and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I distribute all my possessions in feeding the poor, and if I deliver up my body to be burned, but have not love, I am profited nothing. Love suffers long and is kind. Love does not envy. Love is not boastful; is not puffed up; acts not unbecomingly; seeks not her own; is not provoked to anger; does not impute evil; rejoices not with iniquity, but rejoices with the truth; covers all things; believes all things; hopes for all things; endures all things. Love fails not at any time; but if there be "prophe-syings" they will be done away; or if 'languages', they will cease; or if 'knowledge', it will be made useless. For partitively we know, and partitively we prophecy; but when the perfect thing comes, that which is partitive will be done away."

Note the comprehensiveness of these words, and compare this description of love with the habits of your own mind, and see to what extent you are able to live in accordance with the principles of love, for when you are able to live in accordance with these principles, then you have reached the crowning ultimate of all attainment: yet, not beyond a point where no added powers can be attained, but you will have reached the perfection of all that you are, and the preparation for a more rapid growth or unfoldment. It will fit you physically and mentally to grasp the mystery previously referred to; the mystery surrounding love and its relation to the passion nature of all animate life, and the relation or use of that passion nature

in that which was symbolized by the tree of life whose fruit is immortality, unceasing life.

It will be readily seen by the mind that is able to grasp the wonders of this thought, that we have now touched deep waters not to be fathomed by the language at our command, and we must necessarily leave it as a suggestion ; a suggestion of the result and condition that must inevitably obtain when the conditions have obtained referred to in the articles entitled, "The Way of Life" which came out in the two preceding numbers of this magazine ; for there is no life but love, and there is no love without life, and the greater the quantity and the finer the quality, the more perfect are the expression and embodied qualities of love. Therefore, the necessity of a life of regeneration in order to attain these conditions.

Here we must repeat the words of the angel to Daniel when he said ; "The wise shall understand, but the wicked shall do wickedly ; and none of the wicked shall understand," for in these articles is expressed absolutely the only way to immortality.

THE BURDEN.

The burden of a life is not its sorrows and its sins,
The burden of a heart is not its loss of love,
The burden of a soul, that strives and never wins,
Is not that it has failed to soar above.

The burden of a life lies in the joy that no one shares ;
The burden of a heart, repression of its inmost thought.
The burden of a soul is this, that others cares
Were never lifted, never borne, nor sought.

Eva Marble Bondy.

BIBLE READINGS.

Before beginning a regular series of Bible readings, because of the far-reaching researches of the present time and the general discredit thrown upon Biblical history, it is necessary that the student should understand our position and standpoint of reading that grand old book, and in order to bring to your mind something of the attitude of the leading clergy, we quote an extract of a lecture delivered before the Y. M. C. A., in which we think the general point of view of the clergy of the present day is at least hinted at.

Rev. H. H. Gowen gave the second of his course of sixteen lectures, on "The Literature of the Bible" at the Y. M. C. A. rooms last night. The special subject was, "The Evolution of the Chosen People," covering the ground occupied by the Biblical books of Genesis and Exodus.

The lecturer began by an analysis of the materials of this portion of Bible literature, showing that the books were no more homogeneous than the Bible itself. Older documents were avowedly used such as the Book of Jashar, which was probably a book of heroic ballads, and the book of the wars of Jehovah. From these sources are derived such fragments as the address of Joshua to the sun and the lament of David over Jonathan.

"Thus," said Mr. Gowen, "there can be no a priori objection to the discovery that many other documents have been used besides. The discovery of a French physician, Astruc, in 1753, led to the first effort at separating these, one from the other. Noticing that in some paragraphs one name was used for God, and in others another name, men came to see that the passages in question differed in other respects as well. There were frequently double accounts of the same event, differences of language, and differences of the point of view.

"Hence it has come to be no longer a theory, but a well-established

fact that we have e. g. in the book of Genesis, first, the *grundschrift* or ground work, generally spoken of as P. or the priest-code: secondly, a document made up from two sources, respectively, Jehovistic and Elohistie, known as J. E., and lastly the work of the editor or redactor, who wove the older narratives into one continuous work. So, as in the Incarnation, we have the Christ springing from the mingled blood of Jew and Greek; in the written word we have the mingling together in one stream of traditional ballads patriarchal legends and biographs and primitive Cushite traditions of the Creator and Deluge.

"Notwithstanding the diversity of origin, all materials are woven together by the inspired instinct of the writer to form one scheme and plan. As Shakespeare took the barren materials of the old chroniclers and made of them an immortal drama, or as Browning picked up on an old book stall the musty record of a Roman murder trial and made of it a splendid poem, so has the sacred writer under the inspirations of the Holy Spirit, made from traditions gleaned from the dim fields of the past, a Scripture able to make us wise unto salvation.

"The definiteness of the writer's plan is only understood when we remember the importance attached in Oriental literature to structure. Structure was more important than historic accuracy, symmetry than mathematics. As in St. Matthew's genealogy links are left out in order that the genealogy may conform to a symbolical arrangement of generations, so the book of Genesis is arranged to show structurally the evolution of God's purpose in the choice of a people. So it is divided into ten toldoth or histories, each prefaced by the formula, 'Now, these are the generations of * * *.'

"The theme itself can be regarded from two points of view. From a human standpoint, having regard to human initiative it may be called the evolution of a nation. From a Divine standpoint, having regard to the divine initiative, it may be called the election of a nation. As when work for the public benefit is undertaken a committee is selected to represent the highest capacity and intelligence of the public, and then to pour that capacity and intelligence into the public lap, so, for the perfecting of creation by the full redemption of mankind a seed is selected by a process of selection, which shall be the first fruits of the harvest to be. So from all creation is chosen

the seed of the woman; then from the man generally the seed of Seth, thence from the seed of Seth the family of Shem, thence the house of Abram, and so on till from Israel who has become a prince unto God, the chosen nation is evolved which shall produce the personal Redeemer.

"As a Theocratic nation or as nation sifted through all nations, a nation of iron fibre and character, above all a nation capable of vast endurance and suffering, the Jewish people became the servant people from whom should spring one Christ, through whom the widening out would begin to embrace all the fulness of the Gentiles and of all the earth." — *Post-Intelligencer*.

In the above quotation you will see that while the lecturer discredits the authenticity of the Bible as a history, he accepts it as a literary product. Now, we may accept, and it is generally accepted, that many of the modern novels based entirely upon fiction are fine literary products, and while the lecturer above quoted is cautious not to say so in so many words, not wishing to shock those who still hold to the Bible, yet he virtually says the Bible is a novel. Grand ideas are built from a prolific imagination, which in their ultimate effect are good and virtuous.

We take into consideration the explorations and researches of the leading scientists and clergy of the world, which, we might say, are led by the "Egyptian, Palestine and Græco-Roman Exploration Society".

These men are learned men, educated in all the literature and science that has been in the immediate past, but there is abundant evidence that these men are wilfully ignorant (willingly ignore) of the most important facts; facts that would bear most directly upon their research would they turn their attention to them. They are ignorant of occult science and of the laws and principles imbedded in what has been brought down to us under the name of magic. The ignorance of these things as well as the metaphysics of the human consciousness, or the

biological evolution of the human consciousness, is deplorable.

They explore ; they bring out manuscripts ; they translate, but all the essential points relative to these manuscripts are overlooked, and the bias of their translation is misdirected.

Now, we accept that much of the Bible, especially the books of Genesis and Exodus, may have been gathered from ancient manuscripts, or handed down from generation to generation from memory ; but these men could gather much valuable knowledge that they now throw aside as worthless, because it does not suit their bias, if they knew, which they might and should, or at least should admit into their calculations as a probability, that there was an age preceding the one they are now searching the history of, whose people had gone deep down into the mysteries of the laws of creation, the evolution of mind and the biology of existence, and who had through a harmonious life with those laws reached a consciousness of God, Spirit, and had obtained powers and knowledge that have long since sunk into obscurity and decay, and that the Bible records were an effort on the part of the most pious and advanced minds of that age in unison with the minds of the souls of just men made perfect, occupying the heavens, and with the masters and mystics who maintained and preserved the knowledge gathered in the previous age, to perpetuate as far as possible, the light of that age, and to hold before the minds of that people some of the primary methods by which mankind could return again to that state, symbolically called, the state of the garden of Eden, where man walked and talked with God ; or in other words, where the mentality of man was in direct touch and conscious unison with the mind of the Creator.

The men who are spending so much of their time in studying these things are almost criminally neglectful of the most important lines of research, and therefore instead of benefiting

the race, they are engaged in destroying the benefits that have been handed down through the efforts of the angels, and shall we not say, through the efforts of the order of Melchizedek, that grand old brotherhood which is "without beginning of days or end of life." Thus their efforts tend to plunge the race into greater darkness in regard to spiritual knowledge, if possible, than it is already. There is, however, a slight benefit derived from their researches as they are freeing the people from certain prejudices; people, who through the old church doctrines have handled the Scriptures with undue reverence and superstitious awe. This superstitious awe has been so strong that the simplest truths have been looked at with childish wonder, for when anything was said about the laws governing great and wondrous manifestations of God and methods by which the Christ of Nazareth, Elisha, Elijah, and all the great ones of antiquity obtained the conditions they manifested, they were ready to throw up their hands and cry, infidel! But now that the leading clergy of the land have reduced the Bible to a mere literary work, the result of poetic fancy, those who have a spiritual experience through a soul development to where they know that there is a reality in those Biblical statements, regardless of the origin, will be ready to begin to think, because the childish wonder has been destroyed. Now they are ready to look soberly and candidly, as reasonable men and women, upon the facts relative to the laws of life, mind, soul and spirit, no matter where they are found, or as to their authority, or whether they have any authority or not, for truth is like gold; no matter where it comes from, the only question in the minds of those receiving it is: is it gold? So should it be with searchers for divine truth; there should never arise in the mind the question: what authority have we for this truth? Who is the messenger through whom it was brought to the world; or what was the instrumentality by which it was re-

vealed? Truth is vital; and when Daniel was caused to say: "but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand," he expressed the same thought, and also the thought that wisdom is of the Spirit, and that there is a spirit in men and women which Jesus the Christ called the Spirit of Truth, which causes the individual to discern between truth and error without the aid of authority from man, but purely by the power of an unknown capacity to know and discern facts. This mentality that is able to decide between truth and error is the mind that was cultivated, matured and caused to become the mind quality of the people who constituted the order of Melchizedek and which characterized the mentality of the real mystics and masters of antiquity, Jesus the Christ included; and unless men develop this consciousness, all their learning and research amounts to but little more, so far as they themselves are concerned, than the education of an animal; but in so far as those who have this inner and higher consciousness developed are concerned, these researches are suggestions by which this higher intelligence, so to speak, recalls and brings again into usefulness the knowledge of the past ages. The Bible should be read then without regard to authority; it should be taken on its own intrinsic value and for what it claims to be.

Now, Rev. Gowen has well said that the accounts of Genesis and Exodus is the account of the selection of a special people for evolutionary purposes, but he makes the same error that is usually made, namely that it was the Jewish people that God had selected and was dealing with, etc. If there is any one thing in the Scriptures that is plainer than any other, it is that the tribe of Judah is only one of the twelve tribes, and that not only Judah alone, but the whole house of Israel was chosen. Here they dodge a most important historic fact, which is that the house of Israel, excluding the tribe of Judah, the tribe of

Levi, and the half tribe of Manasseh, was carried away captive and scattered among the nations many years before the advent of the Christ, and that these ten tribes made their way into the north of Europe and are known as the Teutons and Celts, which are our ancestors, and the people of the Christian world, who are in the lead of all the nations, are the literal descendants of Abraham and the actual house of Israel.

When we recognize this as a fact, and there are more evidences of its being a fact than many others that are held to most tenaciously by the church leaders, we will see that there is a meaning to the Scriptures, and especially in the prophecies that is of greater importance than we have heretofore even dreamed ; and it also brings to light the fact that the Scriptures contain the word of God (inspired spiritual knowledge) in the promises to Abraham, Isaac, and Jacob, and in the promises made through and by the instrumentality of the prophets and masters of antiquity. Yea, more, that these promises were made by a mind that had the power to foresee and power to ultimately fulfill those promises, and that those promises are actually in the process of fulfillment at the present time.

In order to make this subject clear to your minds it would require volumes, but we are writing for the minds of those who are capable of thinking and studying for themselves, hence the above is only a suggestion.

But one more thought in regard to the use of the term Judah. It is one of the plainest historical facts in the Bible, that in the time of Israel's nationality there came a period when there was a division between what was then called the house of Israel and the house of Judah ; a division under two kings, which was the beginning of their weakness and the preparation for the captivity of the house of Israel, and their scattering among the nations.

We have said that these historic facts are wilfully ignored

by the leading clergy because they cannot accept the truth of our Israelitish origin without being compelled to think in independent directions; neither can they accept these facts without accepting the spiritual or divine origin of the Old Testament Scriptures and their vital importance to the people of our day, which would necessarily revolutionize former beliefs and upset many creeds and doctrines, and they do not want to be disturbed.

It will be seen from the foregoing that our position relative to the Scriptures is that we accept them for their inherent value, the resemblance of the statements contained in them and their harmony with the laws manifested in nature in all its varied expressions. In this position that we occupy, if the Christ of Nazareth or any of the mystics or masters had made statements that were contrary to the laws manifest in nature, we would be ready to reject them.

This position is necessary because of the accepted fact that there are many errors that have crept into the translation of the New Testament Scriptures. This position enables us to discriminate between truth and error wherever found. Some may think from this statement that we disbelieve the Divine authorship of the sayings of the Christ, or the words of the Old Testament Scriptures, but we will say here that we believe them more fully than any minister in our land, and we believe them because we have reason to believe them and not because of blind faith; and whatever statement we may make we are ready to give good and sufficient reason for, based on knowledge of law.

THE TRUE RELATION.

Let us cultivate faith! Every thought we get every moment of our life is borrowed. Can you believe this? Illimitable possibilities are ours, and age-lasting life, only for the asking. The great question is, how to ask. All the religions of the ages; all the precepts, and all the methods for controlling the thought and purifying the heart, are all in order that we may learn how to ask. All through the teachings of Jesus, the one great condition he taught, necessary in order to enter fully into the Divine life, was childlikeness. The mystics of all ages and nations had before that been teaching, as they do at this time, methods for control; for concentration of thought, and the acquirement of occult power. But he said, "All that ever came before me are thieves and robbers: but the sheep did not hear them." Why? Because they did not prepare the mind and heart of the people for the reception of God's kingdom. One cannot be pure and simple and truly receptive in mind and heart until he can perceive his relation to Life and Thought; becomes fully aware that his own body does not generate life; that his own brain does not evolve thought, that to the contrary his whole structure is but a mind organ which receives, records and transmits a subtle substance which manifests as thought and life, and which permeates the whole universe. This is the relation we bear to mind and life, and it is only by becoming continuously mindful of this relation, that we can receive of the larger life; for it is the knowledge of this relation which enables the individual to be humble and receptive. Thousands at this time are seeking physical immortality by what they term their inherent divinity. They

believe that they already possess latent powers of soul and mind which need only to be aroused into activity to become omnipotent. They believe in the sovereignty of individual thought. But, while they may succeed in prolonging life a little beyond the ordinary limit, there is a line of demarkation between the apparent and the real, beyond which no man can pass until he learns his utter destitution — his absolute dependence upon the spirit of God. Until this time, he is like a steamer at sea that is compelled to use its structure for fuel to proceed. A man is born into the world with healthy physical functions: each of them is allied to certain mental qualities in the solar system, which it draws to itself as long as it, the physical function, continues healthy and strong; but as this depends wholly upon the impetus of creative life, the physical powers will inevitably wane, and therefore the mental qualities to which they are related will likewise gradually decrease in manifestation. Therefore, a person's only hope in this lifetime is to recognize how truly destitute he is of all mind and life, and how dependent upon the spirit of the Father if he would receive eternal life. When the individual reaches this point he fully realizes the value of the virtues of the Christ: he understands their practical application in his own life. He makes his life one of prayer, and that prayer means an intelligent, ceaseless hold upon the holy substance of God. One who knows said, "It is the recognition of this necessity, namely, the over-coming of temptation, that inspires real prayer, of which few have the faintest conception. Yielding to temptation satisfies with temporary delights, but the spiritual inheritance is thereby sold for a mess of pottage. As one progresses in concentration *the danger of temptation increases until the frailty of human nature becomes so self-evident that trust in the personal self is completely abandoned and centered in a higher power.* Through the intensity of the ordeal, one is forced to pray for

the first time in his experience, or to speak more truly, *one moment of prayer uttered from the heart in the stress of this ordeal will surpass a life-time of desultory mumbling to some far-off ideal.* The realization of the hopelessness of personal self-reliance inspires one with an intensity never before suspected, disclosing a mighty power when rightly used, but otherwise self destructive." * * * "In this crisis prayer has all power. 'Though I walk through the valley of the shadow of death, I shall fear no evil.'" We must make this our normal life.

If we wish to know what it is a people seek, we have only to consult those who serve them and live by them. As we scan the popular advertisements of the New Thought publications we find several similar to these: "How to hold the Desired Thought." "Just How to Concentrate"; — yes, this is the great effort of thousands, to hold tenaciously some particular thought, for they have come to know that all there is comes through the avenue of thought. But there still remains one thing to be done before we can safely fix upon a definite thought, which is to understand how much it represents, and to what it is related.

When we enter the mental and spiritual realms, we should do so with the understanding that we are to abide by the results: in other words, weal or woe is of our own taking. Therefore, how necessary it is, before we fix upon a thought as desirable, to know what it involves.

The most glorious prospect may be, and usually is but the deceptive garb of some disastrous condition, the manifestation of some one cherished thought. To many, then, the question, with some despair, arises: how am I to know what is best for me; and how will I ever get anywhere unless I act? This is the thought desired, for only thus can we know the needs of

* Taken from "The Universal Law of Forms and Signs of Character," by Walter Scott Hall. [See Book Reviews in the next number.]

the higher self, and when we counsel thus, we are getting down to the actual needs: and here we find the foundation for all there is and ever will be. Here Faith is born, that power that gives all things in the measure that we feel the need of. This is asking, and it is the kind that gets, for then, only, have we obtained the consent, the support, the approval of the real self as typified by the Christ; and he said: "whatsoever ye shall ask in my name, that will I do." This constitutes our "reasonable service": that service, desire, that springs from use.

Only by the alignment of the individual life with the universal life can use be known. Only by the discovery of use can faith be established; and only by faith can we take the dominion, possess the Kingdom, the Crown of life, and actually know, as did the Christ, "All things are delivered into my hands, in heaven and in earth."

The question then is one of alignment adjustment to the mind of God, and as we have seen, this brings into consideration our true relation to all there is, a vessel to be filled, a temple for abode that the resident power of all the universe may freely manifest and accomplish among the sons of men. This cannot be as long as we hold the thought of power inborn latent, independent and distinct; for all such belongs to the old man, the old order of living death.

If we desire to receive of the imperishable wine of the New Life, we must constantly bear in mind our true relation to that life; as only receptacles, which in the measure that they acknowledge their emptiness, become filled from the Fountain of Life.

There is a thought here which it is doubtful if it is the virtue of human language to express, but for those who will dwell devoutly upon this vital relation between God and man, all that the necessities of each may require shall surely be made plain; and the utterances of the Christ, their bearing upon our

own avenue of inspiration shall be understood, every word of precept, of promise and of abjuration may assume intelligent form and place in our characters, opening up the avenues to the Abundant Life, and becoming living stones in our temples, "builded without hands" to the glory of His name and power.

It all hinges on that one point, our true relation to all that is, not a mental problem, merely the loving attitude of the mind and heart, that puts us into union with our own, that we may be one. Never mind the systems that are abroad. Cold methods can lead us nowhere but in the mire. Religion systematized is dead. Let us in trust, seek understanding, not of men, but of God and of His son. "Learn of me for I am meek and lowly of heart, and ye shall find rest unto your souls." What could bring such a speech from the inheritor of all things? The means of inheritance, only. Here is something for us. Not an inconsistent, idle speech, but a vital issue: there is a state of mind and heart behind those words that represents a kinship with Deity, which is the promised heritage for "whomsoever will".

Adnah.

CORRESPONDENCE.

Kingston, Ont. July 29, 1902.

MR. H. E. BUTLER,

Dear Sir: — * * * I want to write to you about a dream or vision I had some time ago; I plainly saw what appeared to be an ancient tablet of a symbolic shape, and commenced to read it, and after reading the sentence: "the lives of many men or persons are in our bodies to-day," — my natural enthusiasm started up, and I lifted my eyes and my voice to express this truth in an eager way, when I lost the opportunity of reading the rest.

I would also like to ask you if those who love your teachings with the strength of their souls, will have a place soon to go to where they will receive instructions the same as going to a college. I was under the impression some years ago that there would be such a place.

If you see fit please answer through your magazine, as it may interest others also.

Yours in sincerity,
S. C. Knapp.

Ans. The words of the inscription which you read express a great truth, and a suggestion for much thought, for truly the life of to-day is the result of many lives that have been lived on the planet before us ; and when we are able to put into order that life, and feel the need of a higher and more perfect one, and recognize the original source of it, then we may reach out and partake of the fountain of immortal life : the fountain that will remove the death element in the body and give us a conscious mind power as eternal as the source from whence it came. The law of the survival of the fittest comes into action here, in that, when we have organized a mentality and physical structure sufficiently perfect to make it real, the fittest and wisest, and strongest will survive all the efforts of the disintegrating forces upon it.

In regard to a place where a college may be organized for education along these lines, that of course is a thing of the future. We believe that the first work in the world now is the birth of the man child spoken of in Revelation, that is to rule all the nations, and become the savior of the world ; for the discordant and disintegrative forces of nature have now a firm grip upon the whole social and political world, and a new organization is absolutely essential for the perpetuation of the race ; therefore, those who are now gathering are those who are prepared to dedicate their lives with every hope, desire and ambition to the accomplishment of this work. *

We wish to offer our regrets for not having published this letter and answer before this late date, but it was overlooked ; however we trust our friend will pardon us for the oversight.

[Ed.]

Alcott P. O. Col.

Brother Butler: — Your Bible Reviews are grand so far as the mysteries are concerned. Only those to whom the Secret of the Lord is revealed can read them with any profit.

Your article on "Mystic Orders and Symbolism" is divine, also "The Way of Life" and others from your pen.

I like the new publication much better than the "Journal."

Very little is known about Truth. The serpent can advocate past truths, but is not able to reveal things to come, the hidden things of God to be unfolded as generations are born to receive them. * * *

Yours sincerely,

G. H. Greenslitt.

2227 Calumet Ave.. Chicago.

H. E. Butler,

Dear Sir: — I am now closing the eleventh day of my second fast. I have attended to my regular household duties, meantime, in the heart of this great, rushing, noisy, physical city; depending upon the morning excursions to the parks for my physical refreshment. I speak of this as an encouragement to others who may have been deterred, as I was for a time, from attempting a fast under ordinary circumstances. * * *

With best wishes for the continued success of the good work I remain,

Cordially yours,

E. O. R.

Grand Rapids, Mich., Feb 23, 1903.

The Esoteric Fraternity,

Beloved Brethren: — Your letter of the 16th inst. came with the "Practical Methods". It gave me great joy to see that

His children are coming nearer and nearer to each other. Here we can realize the spiritual brotherhood, drinking of the same fountain, living the life of purity, conquering the flesh with all its passions, putting it to death through the Spirit and the Truth. No wonder that we can realize the oneness of the true followers of the Lamb, purified and sanctified; walking and living in the Spirit — the Bride of the Lamb,— Redeemed from among men: the first-fruits, and in such is not found in their mouth guile, and they stand before God without fault. These are the virgins which follow the Lord's Christ whithersoever he goeth, hence they are new creatures, regenerated: their desires are not after the flesh and materiality, but after the spiritual, the heavenly, the New Jerusalem, the city that the patriarchs, the apostles the saints, and we now behold through the spiritual ages: to enter in to "go no more out forever." Here comes the beauty of the everlasting covenant and it is said in the book of Revelation: "Here are they that keep the commandments of God and the faith of Jesus, and have the testimony of Jesus Christ." "He that overcometh (what? flesh sin, and death) shall inherit all things, and I will be his God and he will be my son." We are not keeping the commandments because we are forced to do so, no! a thousand times no! but we keep the Commandments because we love God, and from our own free will and out from pure motives that we might attain the highest spiritual life and become like Him; for our souls long to see His face, the face of the Creator of all things. We delight in His Commandments

* * * and walk before Him in all purity and goodness.

When we reach this point, then we can realize the life more abundant" then we are at-one-ment with God; then only we can see that life is worth living. * * * *

I am yours in love and truth,
Basil Stephanoff.

BOOK REVIEWS.

SHAKESPEARE AND ASTROLOGY, From a Student's Point of View, by William Wilson, price 10 cents. Address Occult Publishing Co., 204 Dartmouth St., Boston, Mass.

A pamphlet of 12 pages, showing by various extracts from the plays of Shakespeare his familiarity with the science of Astrology.

PRACTICAL HYPNOTISM, by O Hashnu Hara: 103 pages, paper, 30 cents: address the Apocalyptic Publishing Co., 12, St. Stephen's Mansions, Westminster, London, S. W., England.

This is certainly the best hand-book on Hypnotism, in its various systems, we have yet read.

UNITY, subscription \$1.00 per year, foreign \$1.25. Published by the Unity Tract Society, 1315 McGee St., Kansas City, Mo.

Sample copy mailed upon request.

"IT" No 1, Vol I: a New Thought magazine of 24 pages, edited by G. Ralph Weston, M. D., Alamo Insurance Building, San Antonio, Tex.

This publication is attractively bound in substantial cover, and the arrangement and presentation of its matter is clear and pleasing. Send for sample copy.

THE VANGUARD, 50 cents per year; edited and published by J. M. A. Spence, at Green Bay, Wis.

This paper is a dignified and able exponent of Socialism. Feeling assured, as we do, that the great climax upon the world, swiftly taking form, will shortly manifest, in one of its lines of issue, between Socialism, and Romanism, a paper like The Vanguard will be of interest to all who are watching, working and devoutly thinking.

PSYCHE, edited and published by Herr Emil Kromnow at Norrtelje, Sweden. Price 75 cents per year.

To our Norwegian friends we have the pleasure of recommending this little paper devoted to the knowing of Truth, absolute, the love of God, which fully known, gives "age-lasting life".

THE METAPHYSICAL MAGAZINE, edited by Leander Edmund Whipple, price \$1.25 per year: published by The Philosophic Co., New York City.

This is one of the oldest and best of the New Thought periodicals, and is now a quarterly.

EDITORIAL.

In the former issues of this magazine we have had too much paper and too little reading matter and to remedy this defect we begin with this issue to use thinner paper and to keep up the bulk of the magazine by additional pages. For our part we have never cared very much for the style of the magazine; its elegant appearance, etc., only in so far as it was a reasonable vehicle for conveying thoughts to the people. In the old *Eso-teric* we went to the other extreme; the matter in it was so crowded together that when we came to bind it the margins were too narrow. According to our new arrangement there will be from eight to sixteen additional pages in the magazine hereafter. We do not wish to be confined to a specific number of pages. Our idea of magazine work is to put into each number such matter as we think most important, being most useful to the people, let it be more or less. Our experience in spiritual matters has been that there are times when the inspiration of the Spirit is much less than at other times, and if we follow the guidance of the Spirit we may find the same to hold true in the pages of the magazine.

While this magazine is unique when compared with all the journals that are now coming to the front, yet we have observed that there are several new ones just starting out which are following along the line of "*Bible Review*" vary closely, of which we are very glad, for we realize the force of the words of the Christ spoken nineteen-hundred years ago as being par-

ticularly applicable at the present time, namely ; "The harvest is great, but the laborers are few."

Another point that will probably be observed in this magazine is a marked similarity of thought in all the articles in the issue of each month. There is something in this particular that escapes the minds of the masses, and it is this : the mind of the world is controlled to a greater extent than is thought by the signs of the Zodiac in which the earth is at this time, so a dozen persons writing articles during the period of the earth's stay in a certain sign, will write on similar lines of thought, especially so when each one is following up a certain sphere of thought, and while a person may pick up this Journal and and feel that each article was dictated by the same mind, yet they will find, if they take two numbers and compare them, a difference in the thought. It is well that it is so, because if this journal is to lead the mind of the thinker at all, it should not distract it by leading it from one thing to another quickly, but it should continue to impress some definite idea, until that idea has taken root and is in condition to bring forth fruit in the human soul.

At present there seems to be a lack of interest in the advanced thought of the day, and we do not wonder, because since we began our work in the "Esoteric", numerous magazines have sprung up, many of them teaching things they knew nothing about, and simply experimenting upon the credulity of the people with the thought of making money, and coming prominently before the public for personal benefit. Many of these persons are entirely unscrupulous as to what they do, only so they can attract the attention of the public. They plagiarize articles from other magazines, and to what extent we can only know by the amount of plagiarism that has been perpetrated

on our writings ; many of them have taken whole articles and published them as if directly their own. Especially has this been true concerning "Solar Biology" ; many journals have used this book, and called this science Astrology and various other names to make it appear as if it were the product of their own brains.

We mention these facts to show how entirely unprincipled many of the minds are that inspire the journals that are before the world to-day. While few people have known this as a fact, yet the intuitions of many has caused them to feel that there was something about these magazines that was not all right, and it has created a condition of doubt and suspicion toward everything of a New Thought character, and the finer the organism and more intuitive the nature, the more firmly is this feeling established.

There is a demand now for something more than mere talk. The people begin to want to see the results manifested of the methods taught by the varied schools now before the world ; and while this is reasonable from a materialistic standpoint, yet we question whether it is in accordance with the Divine purpose to give to the world at the present time anything like the phenomenal manifestation of power that was brought before it in the time of Christ and the prophets. There are tens of thousands who are ready to follow any one who would manifest such powers, but in this the twentieth century, the time of ripe fruit, it is not a following that is needed ; a following of some man and his teachings, because of apparent authority, might be well for the establishment of a church and the perpetuation of certain ideas and methods ; but this is not the time for the establishment of a church ; but this is the time for the bringing into existence a higher order of men and women ; a class of people who have in themselves a knowl-

edge of truth (right methods of life) that will place under their control power over death, and consequently immortality.

This is an individual work, and all that any teaching should or can do for those who are ready for the higher life is to suggest thoughts which will accord with the inspiration of their own mental experiences, and thus become to them a second witness of the truth: then these individuals will establish such principles in their own lives, and follow the leadings of the Spirit to great and final ultimates. This is the only class of people in which we have any special interest.

There is a work to be done in the near future, a silent work, where some will enter into the life currents of the planetary soul and cause inspirations to flow into the minds of those who are prepared to receive them so as to readily make known to the ripe fruit of the earth the principles of Divine order and righteousness and the right course of action.

BIBLE REVIEW.

Vol. I.

MAY, 1903.

No. 8.

AVAILABLE PROMISES.

Promises are solemn declarations in which assurance is given of something to be done, or some benefit to be conferred. The promises of the Creator to man are worthy of our attention, and we may consider them from six different points of view. They are Divine as to their origin; suitable as to their nature; abundant as to their number; clear as to their expression; free as to their communication; and certain as to their accomplishment.

The promises made by mortals are subject to a thousand changes; the promises of God are pledged with power to accomplish what He promised, for He is "a friend that loveth at all times."

Let us, dear reader, elevate our thoughts, abstract ourselves from all earthly scenes and fix our attention distinctly on this theme, the promises of a God, — the Creator and Sovereign Disposer of all things. A God — Eternal, Infinite. A God wise, great, powerful and all-sufficient: who has existed from eternity, and will remain forever the same.

God's promises are suitable as to their nature. They are exactly adapted to the condition of those who feel the need of them, and are desirous to ask Him. Herein is the wisdom

and kindness of God; for no matter how excellent an object may be in itself, yet, if it is not suited to our circumstances, it loses its value to us. If we saw a man sinking in a river and we could put a crown of gold on his head, it would rather accelerate his misery than tend to deliver him from it. The hand stretched out to assist him would be of more utility to him than the nicest crown, because it would be more suitable.

God has not given us promises of crowns and scepters; costly array and elevated stations; riches and honors, fame and pleasures of a sublunary nature; for what would all these be to us, if we had nothing more? Temporal favors are not excluded, the soul, however is more excellent than the body, and spiritual blessings of more importance than temporal. What suitability is there between a mind informed of its depraved state, and seeking for relief, and the vanities of this world, which are all unsatisfying?

Blessings of a superior kind are promised; blessings that are suitable, satisfying in their possession, and permanent in their duration. Then, let us consider our situation, and see how appropriate are the promises of God.

What can be more suitable to the ignorant and uninformed than the light of knowledge? Do you grieve at the thought of being a rational creature, without that knowledge which alone can dignify the mind? Do you ardently desire to be led into all truth, to be freed from error, to have your judgment enlightened, and to possess that acquaintance with divine things that will establish you in the good way? Behold the promises of Divine instruction. "If thou criest after knowledge, and liftest up thy voice for understanding: if thou seekest her as silver and searchest for her as hid treasure; then shalt thou understand the fear of the Lord, and the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." "If any of you lack wisdom, let

him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him."

Do we find ourselves with many wants to be supplied? Does providence seem for the present to frown? Does business seem almost at a stand? Is the family large and the income small? Have disappointments been great? Well, is there no promise for you? Turn aside, retire for a few moments and see if there is not something suitable and worthy of your confidence and observation. True, we are not promised great things, but, good things He has declared shall not be withheld. "They that seek the Lord shall not want any good thing." "All these things shall be added unto you." "My God shall supply all your need." "Verily thou shalt be fed." "Commit thy way unto the Lord, and he shall bring it to pass." "He shall sustain thee, and never suffer thy foot to be moved." "Casting all our care upon Him, for He careth for us." Then let us trust and not be afraid.

The promises of God are abundant as to their number. One single promise from a faithful unchangeable God is sufficient to save. But, He respects our comfort as well as our security, and knowing the proneness of the human heart to unbelief, He has, therefore, granted us an abundance. They meet us in every direction, and look upon us with a smiling aspect from almost every part of the sacred Scriptures. There are promises for the body and for the soul: for eternity, for adversity, and for prosperity. Promises of food and raiment, of health and of strength; of preservation from danger; direction in difficulties; deliverance from oppression; promises to the tempted and distressed, the weak and the humble, the patient and persevering. O! what a wide field; and the gates open continually for our admission.

The promises of God are clear as to their expression. The valuable legacies left in our Lord's Testament, are expressed

with such clearness, that nothing but blind ignorance or strong unbelief can misunderstand them. If the meaning of a promise seems doubtful in one place, it is abundantly cleared up in several others. Nor is it only here and there in some few passages, or in a cold and reserved manner that God has signified His good-will, but on account of our dullness and slowness to believe what He has promised, He has both made use of the strongest words and phrases that language could furnish, and has repeated over and over in a variety of expressions, the assurances of His favor. Some, however, cannot see their own interest in these promises. Friend, are you afraid to open a letter addressed to you after reading the superscription? Read then the promises of God, and ask, who are the people to whom they are sent. Can anything be clearer than this? "Him that cometh I will in no wise cast out." Take the glass of faith and you will see that these promises apply to you yourself.

The promises of God are all free in their communication. None of them are made on the ground of our merit: they are rich treasures freely bestowed. You need not make a pilgrimage to the Holy Land to find them; they are brought to your own door. Let us not think that these promises are too good to believe nor too free to be true; for has He not said: "Ho! everyone that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk, without money and without price."

God's promises are certain as to their accomplishment. The Creator is a being worthy of our confidence; and who will ever be mindful of His covenant, who is unchangeable in his nature, and who will ever be faithful to His word. He does not always act according to our expectations. The time and the manner are often different from our contracted views. His providences sometimes seem to go contrary to His promises; and

the means He uses are not always those we should have thought most eligible. "His thoughts are not our thoughts, nor His ways our ways", in this respect, but however much we may be disappointed as to our views and mistaken as to the manner of Divine operations, we may rest assured that the word on which he has caused us to hope must be fulfilled.

God's love and mercy gave us the promises; let us wait with patience and we shall see Divine power accomplish them, "For he is not a man that he should lie, nor the son of man that he should repent."

Reader, let us learn from this subject what ground we have for our faith.

We are not called to believe without a warrant, nor to trust without a promise. The word has been given: it is the word of God. Love dictated, and love will perform it. Can anything, therefore, be more reasonable than believing?

What a source is here of hope and joy. If we have nothing left but the promises, still may we rejoice. In every storm there is a refuge: under every affliction there is a relief. O, how we may be supported if we but claim the promises. "Why art thou cast down O my soul?" Hope in God, for I shall yet praise him, for he is the health of my countenance and my God.

What a call is here to prayer. With what confidence we may venture near the throne, for "whosoever calleth upon the name of the Lord shall be saved:" ask and ye shall have, seek and ye shall find, knock, and the door shall be opened. Let us, then, obtain mercy and find grace to help, for, "God will acknowledge his own handwriting."

What an encouragement we have to perseverance. We need not fear going forward with the assurance of Divine assistance. Therefore, let us go on in the discharge of our every duty, walk in His ways blameless, so shall we find our spiritu-

al strength renewed. "Having therefore," says the Apostle, "these promises, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God."

If we have an interest in these things, let us treasure them up in our minds, avail ourselves of them and teach them to our children. Let us set them before others as a ground for hope, and incentive to the most earnest endeavors for the promotion of God's glory in the world.

Catherine May.

THE REASON WHY.

No one of our able and eloquent writers upon the impending social and religious revolution, have given the true reason for it. They all assign effects for causes; they see what is, but fail utterly to comprehend the reason why for all the discontent among the people.

The real reason, the true, scientific reason, is the Sun's passing out of Pisces and its entrance into Aquarius, from the creative realm to the realm of the man.

The vibrations of this sign as expressed by the Sun and planets, which are the mediums of the Sun, are such as to produce revolutions in every department of human thought.

The Sun symbolizes gold, the god of commerce and of this cycle of time, therefore, mankind as a whole, with few exceptions, worship mammon. He dominates their thoughts, acts and works as witness in the accumulation of wealth and its centralization in gigantic trusts, monopolies of the resources of nature's products intended for all and held by the few.

This state of affairs cannot last long, revolution is inevitable. Swift-footed justice will overthrow those monopolistic centers of wealth, and time will adjust all things as they should be for

the good of all mankind. It is injustice to others for men to hoard either wealth, truth, knowledge or wisdom as all these things with the earth and the fulness thereof belongs to the children of God, and are theirs to use and enjoy each one according to his or her needs.

No one should be allowed to monopolize resources of Nature for individual gain. The coal, oil, gold, silver, copper, minerals, water and air all belong to the people, and they should be allowed to enjoy them.

Henry Wagner, M. D.

THE CROSS.

The statement that God controls the universe needs no argument, for it is self-evident; hence, when we consider the fact that it requires time to reach that stage of man's development whereby he may become a factor as a self-existing consciousness, in other words, when, through experience, he reaches a spiritual understanding of the methods leading, through practical application, to an endless consciousness of his own identity, we must conclude that this stage of man's existence marks that place of which the Master spoke: "Be ye perfect even as your Father which is in heaven is perfect."

Knowing that individual man is only a cell of the planetary man, our mind can at once grasp the wonderful panorama of mass activity when spiritual unison and perfection will be the lot of all; yet, before this can be reached the true knowledge of the laws of the spirit making immortality, the natural condition of man's existence, will be possessed at first only by a few; for it is evident that at the advent of the first spiritual man on earth, which was Jesus of Nazareth, these methods were known to a few, and put into practice by only one, for the rest

went back to their own, for we read, "Behold, the hour cometh yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me."

As the control of the universe by the Spirit is exercised through the consciousness permeating the organism in which it dwells, we must conclude that the same obtains in individual man, whereby he becomes master of his own organism: consequently an aggregation of men and women controlling the life-forces in themselves, of necessity will become the receptacle of that spiritual power which shall lead the world to the normal comprehension of existence so essential to the fulfillment of God's plan towards man as stated in Gen. i. 26.

A mutual co-ordinate understanding, leading to a successful unison of all those who have arrived at that positive status where conservation of energy is the only possible avenue of living, must be the condition of that body in which the Spirit of God is to dwell. No one is greater than the other, for service is the watchword of the world of mind, and it matters little how great a revelation one may receive, for it is given to the recipient to give to the rest. It is true that in order to receive it in full, the members should be together, for it is not to be expected that the law in this instance should be changed, for wherever we see a functional activity, we also observe an aggregation of similarly minded cells, hence we can absolutely give credence to the utterance of the Master where he says: "And then shall appear the sign of the Son of Man in heaven, and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

We all know that the sign of the Son of Man is the Cross, which cross exists on all planes of existence. We see it in the four points of the compass: it is mentioned as the four rivers

of life ; and it is spoken of as the watchers, also as the four horns of the altar, and lastly as the four living ones ; and its inworkings can be observed in the four interior functions of man's organism, Leo, Taurus, Aquarius, and Scorpio, consequently, the words of the Master to his disciples referred to that time when there will come together on earth four individuals characterized by these functions who are absolutely imbued with the plan of man's salvation, and then will the Spirit of God take possession of the square of the organism. "And out of the throne proceeded lightnings and thunderings and voices," evidencing the fact that henceforth truth will voice itself from that center in such manner as to stir to action the world of effect, which will then realize that its ways of living in perversion is coming to an end.

That the mind of the masses is controlled by ideas that have no foundation in facts is observable everywhere, and their elimination is subjected to the same laws whereby it is accomplished in the individual.

The greatest error is that sin which leads unto death, and which sin is of course the loss of the vital fluids, and we are confident that the acceptance of the truth of the immortality of the body will be received only by those who are able to control the downward tendency of life. "To him who overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne."

We are rich only in proportion as we can utilize a thing or a substance, and in the physical world the amount of wealth measured in dollars or goods only proves the poverty of the mind clinging to it. The needs of the organism are limited, hence, when we pass to that stage of existence termed mind, our activity consists of gathering thoughts of such nature that they will bring about the union of those forces intended to eliminate the palpable errors existing in man's religious and

social organization. Thus, the reception of the Spiritual influx by the body of the Christ, which will come to it through the regeneration, will find a useful outlet in such activity. "Thou son of man, shew the house to the house of Israel that they may be ashamed of their iniquities, and let them measure the pattern, and if they be ashamed of all that they have done, shew them the form of the house and the fashion thereof, and the going out thereof, and the coming in thereof, and all the ordinances thereof and all the laws thereof, and write it in their sight, that they may keep the whole form thereof, and do them."

Now, the most essential point for all those who feel that their lives are connected with the manifestation of the coming body of Christ, is culture of self ; an absolute comprehension of ones place in that body, as each should be a witness to the truth so often expressed by him who voiced the call of the Spirit for many years past, — that regeneration will bring one to the redemption of the body from the grave and give that spiritual consciousness which will make a co-ordinate activity of that body as perfect as it is exemplified in the workings of a healthy, normal organism in which dwells the Son of God, hence our anxiety should consist in eliminating from our bodies all those qualities (souls) which are in any way hindering the free exercise of the spirit, thus bringing us to the recognition of not only God's plan, but also of our particular sphere of activity, and the place of the gathering of His people.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. And in the midst of the street of it, and on either side of the river was there the tree of Life, which bare twelve manner of fruit, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations."

Capricorn— Aquarius.

CAIN'S QUESTION.

"Am I my brother's keeper? Is my brother my keeper? The majority will answer, no. Then if I am not my brother's keeper, why do I not let him alone? Why, when he does that of which I do not approve, do I send out the thought of disapprobation with so much force as to cause him pain, and cause him also to feel that he has done wrong, when that which he has done is perfectly legitimate? Why does my brother trouble me? I dare not open my heart fully, nor be perfectly natural, open, and frank before him. Why? Because of what he would think. Do I care what my brother thinks, or rather, if I do that which I am satisfied is right and the best thing to be done, and especially if I am better informed concerning the matter than he, therefore, better qualified to judge of the propriety of the act, do I still care what my brother thinks? Yes. I do not care for his opinion, that is, I do not object to his holding an opinion differing from mine; but I do care if he sends that thought against me with a force which causes me pain. And vice versa, why should I hate my brother because he cannot see with my eyes?

If indeed I feel that I am his keeper, I should not for that reason set myself up to be his master. He is my brother, not my servant, my slave; therefore, I should let him be free; but if I let him think and say and do as appears best in his own eyes, he will do that which is wrong, or at least that which seems wrong to me. About which am I most concerned, lest he should do wrong and thus injure himself, or lest he should do that which I do not want done and thus offend me?

If because of faulty perception my brother does habitually that which he should not, I chide him for it. Is it because I love him and seek to set him right for his own good, or do I utilize the opportunity to vent my spleen. "As many as I love I chasten" said the angel to St. John. Shall I then harshly chide my brother for his imperfections?

We have observed that in the case of a conscientious man that his recognition of his fault is his most effectual rebuke.

Would my brother be better off without my oversight, freer, less interfered with, and better able to use his own judgment? I do not open my heart wide and speak my mind fully and freely before him because I fear lest he should not show me due consideration and appreciation.

Is he unable to open his heart to me for the same reason? Said one; "I dreamed there was a land where men and women walked together hand in hand, and looked into each others' eyes and were not afraid." When I look into the eyes of my my brother or my sister, why is it I feel a fear which sometimes causes my heart to shut itself as an oyster its shell? Do they feel a fear when they look into my eyes? Does their hearts shut also?

It is said that, "perfect love casteth out all fear: sometimes one feels a strong love towards another, but fears to tell it lest it cause offence should they fail to reciprocate. Does love demand reciprocation? We are told that, "love seeketh not her own," but we know that desire seeketh all her own and more. It is said of a certain Englishman that when he found that his young wife had learned to love another man more than she did him, he gave her permission to go to him and become his wife. Most men would have declared that because of their love they would not let her go.

It is said of an historic personage that he desired so much to rule others that he forgot to rule himself. Doubtless it were

well that I prove my ability to keep myself ere I undertake the task of becoming my brother's keeper; and especially when I consider that sometimes, at least, the beam is in my own eye. And besides,

"It is wise and kind to be somewhat blind."

Phebe Hart.

MAN — HIS TRUE NATURE AND MINISTRY.

EDITOR'S PREFACE.

With the following article we herein begin the publication of a series of articles from a book by St. Martin entitled, "Man, His True Nature and Ministry."

This St. Martin, it seems, was the founder of a mystic order, and claimed to have been a student of many of the different mystic orders and an initiate of them.

There seems to be a long history in which St. Martin and others have striven to perpetuate and to keep in its purity the doctrine of the Christ and of the brotherhood of all the ages; but, unfortunately, the human animal, like all animals, is a natural pirate; when they found knowledge that would give power, they, like the masses of to-day, eagerly rushed in to get the knowledge and obtain the power for unworthy and selfish purposes.

This has characterized all the efforts that have been made by the souls of just men made perfect in the heavens, from the time of Abraham, Moses and the Israelitish religion down to the present time. Every grand and holy order that has been established, no matter how pure its principles or strong its discriminative ability, has obtained men whose intellectual powers were preeminently above their spiritual powers and love qualities (for "God is love"), and therefore they have been instrumental in pirating from that divine order its methods for obtaining power, and left out of their consideration all the true methods of morals and spiritual good and use, and thus it has always quickly degenerated into what has been and might well be called

black magic. Even in our own short experience in this life, we have met a number of mystics in the astral form who were able to leave the body, travel for long distances, gather and carry back to the conscious body knowledge they had gained in the astral: yet, these astral forms were dark as night in some instances, and some of them were gray. As these shades infallibly indicate the condition of a soul, we can know that while they were highly illuminated intellectually, they were spiritually dark. It is because of this that we have stood before the world intentionally alone, and held constantly before the public the spirit of Christian devotion, loving, prayerful devotion as the first and great essential for obtaining true spirituality, which is the absolute essential for obtaining admission into the Eternal Brotherhood, first brought to light in the Scriptures as the order of Melchisedek, after which order the Christ was manifested. But we welcome every truth that leads to righteousness and purity of life, and that our readers may know that the thoughts we have been presenting to the world are not merely the product of a prolific imagination on our part, but are the doctrines of the ages, and also because of their inherent merit, we publish the following extracts from the pen of St. Martin. We do not do this to bring members to the Martinist order; neither do we do it to bring members to the order of the Esoteric Fraternity, for we are not seeking members, but we are seeking to hold the light before the world that will lead man into unity with the Father.

We are told that St. Martin gave out as the vital center of his life the following declaration: "The only initiation which I preach and seek with all the ardor of my soul, is that by which we enter into the Heart of God, and make God's heart enter into us; there to form an indissoluble marriage, which will make us the friend, brother, and spouse of our Divine Redeemer." This declaration accords precisely with our position, and therefore our advice to all persons is identical with that of the Christ of Nazareth when he said, "Seek ye first the kingdom of God and His (God's) righteousness and all these things will be added unto you." What does this mean? That you should seek membership in these orders? No; the opposite. The most ancient

saying which has been brought down from the early age of the existence of that grand order of which Christ was a representative, was that its members were not made but they grew, and when you dear reader have, through a devout and holy life and a continued desire to know the truth that you may live in harmony with it, attained a degree of actual soul growth, all the knowledge that belongs to that degree will be given to you, and there is no power on earth or in the invisible that can prevent your attaining it; and if there is a mystic order on earth that embodies the knowledge of the ages, if you need it you will be called upon and made a member of that order. Made a member? No; you have already obtained the qualities of that order and will be informed that you are a member, and will be given the rights and privileges and be made acquainted with all the knowledge that you have earned; and if those in the earth form do not willingly do this, those who have passed beyond the earth-bound condition will come to you and impart to you all the knowledge requisite. Therefore, we repeat the words of the Christ which are the most important of all of which we have any record: "Seek ye first the kingdom of God and His righteousness, and all these things will be added unto you."

We are informed that the book from which the following is taken is out of print, and that there are but two copies in existence; therefore, the value of these quotations. We wish to say further that they are copied by a party who has no literary ability, and that while we will attempt to follow the manuscript as closely as possible, yet on account of certain palpable errors, we take the liberty of making the corrections for the sake of clearness and accuracy; but where we fear lest we do violence to the thought, we will let errors stand uncorrected.

THE WORD.

THE WORD SUSTAINS ALL THINGS FOR MAN.

If there were no power of harmony and order which engendered itself from all eternity, we should never see order rise out of and succeed the corruption which befalls everything that constitutes the universal circle, as happens every moment before

our eyes. Yes, let us proclaim with a loud voice there is an Eternal Word, the depository of Eternal Light and Life and Measure, which continually balances, for man's sake, here below, the disorder, anguish, and infection, in which he is steeped.

If man does not maintain himself constantly at the elevation where his support dwells, he falls again into the abyss of evil and suffering in the opposite extreme. There is no medium for him; if he does not use the strength of Hercules, he remains crushed under the weight of Atlas. Yes, it requires all the Divine Light to dissipate the intense darkness which surrounds him. He needs all the Divine Virtue to balance the region of crime to which he is tied; in short if he does not attain holiness itself, he remains sunk in abomination. Man tries in vain to obtain these triumphs by half measures, and by the feeble speculations of his mind and reason.

Those pretended expedients only deceive him; they are altogether illusory. The vain and artificial distractions in which he daily cradles his existence, deceive him still more; the living way is the only profitable way; this living way can only be the hand of the Highest Himself, for He alone creates a compensation for all deficiencies. For when it was said of the Supreme Ruler that He sustained all things by the power of His Word, it was no mystical expression calculated to leave our minds in suspense; it was positively and physically true, and that in every order we can think of. It is quite true, that if the word did not uphold the universe in its existence, and direct it in all its movements it would stop at once in its progress, and return to its non appearance. It is quite true that if the Word did not uphold the plants and animals they would immediately reenter their own germs and these germs would be absorbed by the Temporal Spirit of the universe. It is quite true that if the Word did not uphold their play and ac-

tion, all the phenomena of the universe would cease to be manifest to our eyes. It is equally true in the spiritual order, that if the Word did not uphold the thought and soul of man as it daily upholds all things in the universe, our minds would immediately fall back into darkness, and our souls into the abyss, over which we are enabled to float, notwithstanding our crimes, only through the inestimable and most merciful power of the Word; thus unless we would be voluntarily untrue, and knowingly our worst enemies, we would not cease for one moment looking to the principle of all things, and leaning upon the Word; for to do so would be to deny our existence, and renounce all usefulness in the regions where help is looked for from the Spiritual Ministry of Man.

METAPHYSICIANS AND SPECULATORS ON THE DIVINITY.

POLITICAL RELIGION.

And woe unto you cold metaphysicians, who make of the Divine Being, and all that emanates from Him, merely a subject for your dissertation and reasoning! Woe, woe, to you speculators, who give no foundation to religion but politics, whilst its essential foundation is the Word, without which nothing can be upheld! You doubtless see nothing in religion but its obscure forms, which have been made still darker by the abuses which disfigure it; then as I say you look upon it only as a means, with the mysterious chains of which you may bind the simple; and you think they were meant for nothing else. In this I excuse you, so thick is the darkness that covers the earth; but I do not excuse you when you make the word bow to your political purposes. God, the word, and the homage that is due to them, are not reflection and calculation: it is a small thing even to regard it only a duty to believe in this Most High God and His Eternal Word which has so many claims to the veneration of His creatures. This belief is more than philosophical consequence; it is more even than a right

and an obligation ; it is a radical constituent necessity of your being : and your present situation is a positive proof of this, the universal destination in which you exist being enough to make you feel that necessity every instant of your life, since the moment you cease to endeavor to provide for it, you fall again into the abyss.

ANALOGY BETWEEN FAULTS AND PUNISHMENTS :

HOW TO DISCOVER OUR OFFENCE.

Let us now apply the bright universal Light to the consideration of faults and punishments in general, and the principles which these faults have offended. In strict justice as in strict truth there must be a perfect analogy between the punishment and the fault, and by carefully examining man's unhappy condition here below, we ought to discover the nature of his error and crime ; for the punishment and the crime must be moulded the one upon the other. In the same strict justice there must also be an antipathetic connection, equally marked, between the fault and the principle it offended, since the faults can only be in all respects the inverse contrary of the principle ; we shall be better understood if we say it can consist only in an opposite direction to that of the principle. Consequently, by going back upon the line of the fault, we cannot fail to arrive at the principle. Thus, our first duty is to cease our complaints, and go through all the degrees of our punishment with resignation, if we would arrive at a true knowledge of our disorder. Our second duty consists in a lively, ardent activity, without a look to the right hand or to the left ; because this alone can dispel our darkness, and bring us back into that life from which offence or lapse separated us.

OUR CONFINEMENT IN A DUMB WORLD SHOWS THAT
OUR OFFENCE WAS AGAINST THE WORD.

When we examine our punishment we remark that its most

prominent character consists in this, that we are kept shut in and tied to our universe, which, though upheld by the Word, is without speech ; and this is a double punishment for us ; making us feel on the one hand, the shameful disproportion there is between ourselves and the creatures around us, and on the other, how distressing this dumb universe must be to the Word itself ; since this Word would be and ought to be manifested everywhere, and freely correspond with all that exists.

Now, the first of these punishments is demonstrated not only by the actual state of things, but also by man's conduct towards his fellow creatures.

Although the conversation of men is very far from the true Word, nevertheless when men are together, if they did not enliven the atmosphere with their discourse, that feeble shadow of the Word ; if they did not thereby animate a little the sepulcher in which they are, they would know nothing but the cold wearisomeness of death. The second of these punishments also demonstrates a living source incessantly seeking to revive all things by means of individual speech, for without such a source, man would not enjoy this individual speech, of which he daily makes so puerile a use, and from which he has so little profit to expect so long as he is unregenerated.

Thus we may say we are clearly enlightened as to the punishment which has been visited upon us, but seeing the necessary analogy which subsists between the punishment and the offence, we ought to conclude that if we are punished by a derth of the true Word we must surely be against the Word that we have offended.

By this second law, or as a consequence of the analogy between the offence and the principle, it results that, if in our speech we were to proceed in inverse direction to that in which we went at the time of its corruption and in which we walk every day, we should again arrive at the grand, fixed and luminous

Word with which we should dwell in joy, instead of in sufferings which now torment us.

THE WORD OR TRUE SPEECH REQUIRES AN
APPRENTICESHIP LIKE OTHER TALENTS.

But how should men attain the active enjoyment of this universal instrument, this Word, which, though so highly important, and greatly to be desired, is, yet, the only talent, or so to say, the only trade they exercise, without the preparation of a long apprenticeship, such as they pass through in cultivating other talents. For I repeat what men say everywhere, and all day long, must not be mistaken for the Word, true speech; they may be vain and ignorant enough to think it such; whereas it is absolutely its inversion. In fact, the Word is learnt only in the Silence of everything in this world; there only is it to be heard; and when we speak, whether to others or to ourselves, of anything belonging to this world, it is clear that we act contrary to the true Word, and not for it; for we thereby only degrade ourselves and naturalize ourselves with the world, which as we have just said being without speech, is therefore at once the mode and the instrument of our punishment. Let us not, however, forget another fact, equally true, and incomparably more comforting: that is, the feeling that if sin deprived us of everything, and left us in a state of absolute destitution, it is necessary for our cure that everything should be given to us again by Infinite Universal Love; otherwise our cure would never be absolute.

Now this universal gift, which Love again bestowed upon the world, is comprised altogether in the wonders of the Word, it being the loss of these riches that kept us in want. But we can now learn this speech (word) of the Spirit, but very slowly, as we see children learn human speech. We ought also to learn it in a natural way, insensibly as children learn it. Hence the Gospel precept: "Except ye become as little children ye shall not enter into the kingdom of Heaven."

(To be continued.)

BIBLE READINGS.

PRELUDE.

I.

In giving a Bible reading, it is probably wisest and best that we begin with the instructions that were given by the great master, the Lord Jesus, the Christ; for that he was the wisest teacher that has ever come upon the planet, there can be no doubt, and that progress in mental and spiritual unfoldment is the order of the universe, all who know anything about it will admit.

Accepting that evolution is the order, it follows that Jesus the Christ being the last Messiah, admitting that there were many before him, as many claim there were, he must of necessity have come with a higher cult than any that preceded him, otherwise, in divine order there would have been no use in his advent. If Buddha or Krishna had all the truth that Christ had, then his advent would have been of no use. All that would have been necessary would have been to send missionaries of Buddha's and Krishna's disciples to Palestine, but as these had not the high and ennobling teachings that the Nazarene had, therefore it was necessary that there should be an incarnation of one who had attained great and wondrous knowledge and power. He being a member of that eternal order, the order of Melchisedek, as Paul so well said; "he took on him the seed of Abraham," and having overcome sin he became sin in flesh, yet without sin in his own life and personality, and as he said, he came as a fulfillment of the law, the law of types and shadows, and of the prophecies that had been prophesied in all the ages past. Thus he stands as a worthy teacher for the most careful consideration of all who

seek unity with the Father ; for we must bear in mind that these teachings proceed from one who had a right to say "I and the Father are one" ; and having attained that divine oneness, his words come with the authority of the everlasting Father, the Creator of the universe.

"And seeing the multitudes, he went up into a mountain ; and when he was set, his disciples came unto him." This verse really needs no explanation ; we simply call your attention to the fact that he, "seeing the multitudes, went up into a mountain." That is, he saw that the multitudes were gathering around him, and he wished to retire from them and give a line of instructions that were exclusively for those who sought for the attainments which he possessed. Therefore, he separated himself from the multitude, and went into the mountain ; he evidently retired secretly so that he should not attract the multitude, and his disciples had to follow him as best they could ; but they, knowing the places in which he usually sought solitude, followed him, and when he found himself alone with his chosen ones, with those who were ready to leave all worldly interests, ambitions and desires and seek the wisdom that he possessed, he sat down, and taught them, saying : —

"Happy are the poor in spirit ; for theirs is the kingdom of heaven."

This is understood to mean the meek, but it did not mean that, because that thought is presented afterward. The poor in spirit are they who overcome the spirit of riches. This spirit of riches and its influence was brought out in the eighteenth chapter of Proverbs, eleventh verse : "The rich man's wealth is his strong town, and as a towering wall in his own conceit." (Rabbi Leeser's translation.) There is a spirit in riches that enters into the very soul of man ; the opposite of this is the spirit of poverty, and this, therefore, is the first injunction of the Master, the Lord's Christ.

By the spirit of poverty, we do not wish to imply the spirit of beggary, but when one realizes that they are one with the Father, and their whole attention is occupied in knowing and doing His will, they are satisfied with the necessities of life from day to day, and as the promise is, he will supply all their needs, when a man has all he needs to-day, then he never feels impoverished, nor does he feel bound by the spirit of riches, but is free and happy like the birds.

“Happy are they that mourn : for they shall be comforted.”

When the mind has once taken the facts as they exist in the world, has perceived its own poverty and perverted state, and the causes that bring sorrow, sin, pain, and suffering to the world, it cannot help but mourn, and they that mourn because of these things, shall be comforted. Not they who try to mourn and be sad, and who work themselves up into an unnatural state, but it is those who really mourn, and none can, from the standpoint of true spiritual knowledge, bemoan anything but their own poverty, depravity, and weakness.

“Happy are the meek : for they shall inherit the earth.”

It is not necessary to enter into a discourse upon meekness, for all know it is the opposite of ostentation and pride. It is the proper recognition of one's real condition, and relation to God and the universe ; and while each should recognize that they have a right to become a son of God ; a right to inherit great and wondrous things, as sons of God, yet, the poverty that exists in their life at the present time would produce great meekness in the wise.

“Happy are they which do hunger and thirst after righteousness : for they shall be filled.”

It is one of the teachings of the Oriental mystics that desire should be overcome, but to hunger and thirst after anything is a figurative expression, indicating the mental attitude of feeling the urgent necessity, equivalent to what a man feels

when he is hungry and thirsty ; when everything within him produces a consciousness of his great need of food and drink. So, when the mind of man is awakened to his true state, he begins to hunger and thirst for a righteous life, right life ; right in view of God's purpose in his creation : a pure and natural life, so that the springs of life and immortality may freely bubble up in the soul and find expression in mind and body. Those who desire this condition with the intensity of a hungry and thirsty man, "shall be filled".

"Happy are the merciful : for they shall obtain mercy."

This thought was brought out in the Lord's teachings when he said, "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again." Therefore, he says in these focalized or germ thoughts, if ye are merciful, ye will obtain mercy.

"Happy are the pure in heart : for they shall see God."

This is the key that opens the door to admit you into the presence where you behold God, the eternal Spirit. The apostle John said, concerning the beholding of Christ : "We shall be like him ; for we shall see him as he is." It is truly necessary to be like God before we can see Him ; therefore, "happy are the pure in heart". We are told by this same apostle that "out of the abundance of the heart the mouth speaketh," and from the heart arises every impulse, every desire, both good and evil. The heart is used here as the symbol of that great valve which distributes the life throughout the body, and as the kind of life is the quality of action, therefore, the figure is a good one. Again, Jesus did not leave us to guess what is meant by purity of heart, for he says ; "If thine eye be single, thy whole body shall be full of light." In another place he said, upon seeing Nathanael coming towards him : "Behold an Israelite indeed, in whom is no guile." (The name Israel was given to Jacob as

he wrestled with the angel and conquered, and was given power with God and with men; in other words he became a master.) Why was Nathanael a master? Because in him was no guile, a pure heart. One in whom there is no guile, lie, the impulse will be active to open up the inner recesses of the heart and of all they are to the inspection of the pure and good, and a feeling will arise in the soul when that purity has been established, which in place of hiding like Adam, from the presence of God, when he had sinned, he comes forth in the light of Spirit, with the desire to open his bosom to the light of God's presence that He may see every motive, every desire, everything within the individual; a desire for the exact opposite of concealment; and holding oneself open to the light of God's mind for inspection, criticism, illumination and guidance, like the spirit of a pure little child, all resistance then to the inflow of Spirit passes away, and the Spirit of God can enter in. Then will it be verified to such a one in the most emphatic sense that, "They shall see God."

"Happy are the peacemakers: for they shall be called the children of God."

If you would be peaceful, and therefore happy, you must hold the spirit of peace in all your life, and when you see there is cause for disturbance, conflict and inharmony, you set about at once to see how you can bring peace and harmony where disturbance and discord exist, and by the light of the Spirit illuminating the soul, you will see ways of adjusting differences between individuals and restoring equilibrium. Thus, if you abide in the peace of God and seek the welfare of all, it will be a natural impulse not only to maintain peace in your own soul, but to aid all men with whom you have to deal to both obtain and maintain divine peace, "the peace that passeth understanding", that is beyond the comprehension of the intellect.

"Happy are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven."

This is a strange coloring is it not? that a man or woman can be happy when they are persecuted. It is not, happy are they that are persecuted for their idiocyncracies and follies, or because they make themselves conspicuous or offensive, but it is they who are persecuted for righteousness sake. If you are righteous in all your thoughts and acts, men will persecute you ; the evilly inclined will persecute you because of your right living ; for the evil always condemns the good, (not by word but by the vital opposite), and you will be happy under such circumstances because it will intensify within you the consciousness of your righteousness, and this intensification of the consciousness of righteousness will be brought about, not by conceit, but because you are persecuted, God's love toward you will flow into your heart and life and cause you to realize that you are doing the things that please Him : and this being the one object of your life, the desire above all other desires, will be the source of perfect happiness and peace.

"Happy are ye when men shall revile you, and persecute you, and shall 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."

This is virtually a continuation of the preceding verse, but it goes further by describing a condition that will exist as soon as you have left the world and its ways, and your whole being, all your desires, loves and aspirations are centered in God. In other words, when you have learned to know God, you will love Him with a love more absorbing than all other loves that you have known ; and because of that love and of that righteous life, he says all men will hate you as they hate him, and they will persecute you and will say all manner of evil against you falsely, but in place of our being sorrowful and anxious, he says :

"Rejoice and be exceeding glad, for great is your reward in heaven." It is not a strange occurrence; all have done so; "for so persecuted they the prophets which were before you." And the Prophet said; "He that departeth from evil is accounted mad."

The above lessons embody the vital principles of all that follow.

This wonderful sermon that Christ preached to his disciples is absolutely necessary to all persons, no matter what their religious belief may be. If you are seeking God, to know and do His will, the above lessons must be incorporated into your entire being. You must take them, think of them and let the truths therein contained enter into and characterize all your thoughts and habits. We imagine, as we say these words, that about three-fourths of all who are seeking magic powers, studying the New Thought, reaching out for the occult and mystic, will say, O, I have passed by all that; I have got beyond it. Yes, we regret to know that they have passed beyond it in the descent of mind into gross matter. Many have got so far beyond it, many even that belong to mystic orders, that it will take several incarnations before they can get back on the track far enough to see the need of that child-like, loving, earnest devotion, without which no one can ever enter into the Eden of God. There are many who are seeking the higher truths who are men and not children; men in their own estimation; wise in their own conceit; high up in the line of unfoldment according to their imagination. To such we have nothing to say. It is to those who know they have not gained high attainments and are as little children seeking the way back to the Father's house, to the presence of God, for God is love. Ah me, who does know, who can know what that means? Read Paul's explanation of love, I Cor. xiii. 1—8, inclusive, and know this, without such love, love that never

faileth ; love that believeth all things, that beareth all things ; love that places every hope, every desire, everything, even life, in God, with an eye single, with one only desire, and that desire to be one with Him, to become the expression of His mind and will, no ultimates can be attained.

To all who have that childlike love for the good, the pure, the high and the holy, may divine wisdom and knowledge and understanding, with all that peace and power that belongs to you, abide with you henceforth.

CHRISTIAN OCCULTISM, THE TRUE ESOTERIC DOCTRINE.

We quote the following from the twelfth chapter of Paul's letter to the Hebrews : "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words ; which voice they that heard, entreated that the word should not be spoken to them any more : (for they could not endure that which was commanded, and if so much as a beast touch the mountain it shall be stoned or thrust through with a dart ; and so terrible was the sight, that Moses said, I exceedingly fear and quake :) but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

We recognize the fact that this is no more nor less than a letter written by a minister of the gospel of Christ, or a minis-

ter of the gospel that Christ came to establish. While we do not recognize it as the inevitable word of God, we do recognize it as the words of a minister who was known to be the most learned of all the apostles, who was, as he said, "brought up at the feet of Gamaliel," (Acts. xxii. 3.) the most learned of all the Israelites, and we recognize the fact also that the learning of the Israelites pertained chiefly to religion, so that the apostle Paul was undoubtedly a Cabalistic scholar of the first rank; and any student of the Bible will readily discover the fact that, when he was writing to the Gentiles, the nations outside of Israel, his language was very simple, and the teachings that were given were simple enough for children; and we also recognize the great truth in his words, when he said: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." Christ in his teaching dwelt continually upon the primary lessons requisite to lead the mind of the people to prepare themselves by first principles, in order that they may be ready to receive instructions from the higher order of intelligences. But when Paul wrote to the Hebrews, he evidently recognized that he was writing to those who were familiar with the Cabala, and with many of the higher principles of true religious teaching. Therefore, it will be observed by all who study this book of the Hebrews, that it contains the most profound knowledge, the deepest metaphysics, and a perfect expression of rhetoric and logic.

In the verses above quoted, he refers to the old covenant, the covenant made with the children of Israel upon mount Sinai, and especially does he use the physical manifestations of the presence and power of God to impress the mind of the Israelites, so that they should never forget that God, Spirit, an intelligent, conscious mentality, was real and tangible, in fact more real and tangible than their own existence.

What could impress the minds of the covenant race more than the manifestation which was so great, "so terrible", that Moses said, "I exceedingly fear and quake". Now Moses, it must be remembered, was learned in all the wisdom of the Egyptians, and much of the wisdom of the Chaldeans, and after all the great manifestations of the power of God to him in the deliverance of the children of Israel from their Egyptian bondage, and the still greater manifestation in the burning mountain when he talked to God face to face, and received from his hand the law, the covenant written on two tables of stone by his own fingers; yet, the manifestation that was granted the whole house of Israel was so terrible that the sight made him "exceedingly fear and quake". Now, wherein is the parallel that Paul seems to bring out in this chapter? He says: "Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."

Who is this that has come to the recognition and to the consciousness of the innumerable company of angels? It was none other but the early Christians, and he adds: "to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

The great error that has caused the church to fall, for it has fallen and virtually ceased to exist, is, that its members have virtually lain aside, have rejected this very declaration of the Apostle. They say that the time of the manifestation of God and of His Spirit and of His power has passed away, therefore, they reject and have for many years rejected, every manifestation of Spirit, until the Spirit has forsaken them and left them in darkness and doubt, so that now the churches are only club-rooms where the ministers essay to teach morals: but if anyone were to say they had come to a recognition, a consciousness of "an innumerable company of angels and of the

spirits of just men made perfect", they would be called insane, fanatic, crank, and would be put out of the church, the same as the Jews were put out of the synagogues for their belief in the Christ.

But let us consider the words of Paul: "But ye are come unto mount Zion, etc.," which means no more, no less than this: where Paul further on talks about Christ coming after the order of Melchisedek, which order is "without beginning of days or end of life", he brings to our notice, that by following the first principles of the doctrine of Christ: by carefully observing the morals and keeping our minds stayed on Spirit, desiring above all to know the truth that we may live in harmony with it, that there is an innumerable company of angels, messengers, who will at once become the teachers of every earnest and devout soul, as Isaiah said: "Thine eyes shall see thy teachers; and thine ears shall hear a word behind thee saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Man in the flesh is behind the veil, which hides from his perception all spiritual knowledge, and even the presence of the angels of the Lord. What we need, and what the world has needed is teachers that will lead them to a condition where there eyes shall be opened, that they may see their teachers and be made perfect," so like them that they shall see them as they are. We also need an earnest desire to be like them, and a childlike devotion to truth and righteousness, and to meditate upon what it is and what those holy ones mean by "the spirits of just men made perfect;" and as you muse upon these things and desire to know them, it is the office of the life of the angels and of "the spirits of just men made perfect", to draw near to you and to impress your consciousness with their presence, with their qualities, with their high and holy love,

and with the great harmony and beauty of their nature ; and as your mind becomes imbued with their qualities, you are enabled to realize what it is to be like them : then, you can centralize your whole powers of mind and of body to cause all to conform to that likeness ; and as we go on from day to day seeking unity, constant unity, with "the spirits of just men made perfect," if we are faithful and our whole mind is centered upon that one object, then day by day will those perfected souls impress upon our consciousness the spirit of righteousness, purity and holiness ; and as you continue in that purity and holiness of life, you grow into their likeness, and finally you reach the point where "Thine eyes shall see thy teachers, and thine ears shall hear a word behind thee saying, this is the way, walk ye in it." When you have reached this point, you are well on the road toward entering in through the gate into the city, entering into life : for you will observe in the teachings of the Christ, that this point was the center toward which all his teachings tended. You will remember that he said : "If thou wilt enter into life, keep the commandments," and his precepts, especially those found in the fifth, sixth and seventh chapters of Matthew were intended to cause your mind and life to conform with the requisites for entering in.

We are prepared to say that this thought is the thought of all the ages, and especially is it the thought of the Hebrew and Christian Bible ; it is the thread that runs through the Bible from the beginning of Genesis to the end of Revelation.

The history begins with man being placed in the Eden of God, where he was in the presence of God, where he had access to the Tree of Life and to the fruits of righteousness that grew in the garden of God's planting, the human soul ; but when man refused the guidance of the Spirit, the dictates of the higher, spiritual consciousness, he was driven out of the garden, and has wandered in darkness all this age ; during

which time the work of the Brotherhood of all the ages, continued holding before the minds of the people, (by people we mean those who had an earnest, childlike, desire to know the truth and the way of righteousness, and actually followed it as well as they knew how) as much spiritual knowledge as they were able to receive. They have been led to where they will sometime be made partakers of all the benefits of the Eden of God, referred to in the last chapter of Revelation, and almost the last verse, where it is said: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." These are they that go no more out forever.

When one has entered in through the gates into the city, they have entered in to henceforth abide in the conscious presence of "just men made perfect", of the innumerable company of angels; for no one can enter in through this gate that is unclean or imperfect; as the angel said; "without are dogs, and sorcerers, and whoremongers, and whosoever loveth and maketh a lie;" none such can enter in.

Now, as we wish to emphasize this thought we will repeat it, for it is one of the most important of the entire Scriptures.

Paul said: "But ye are come unto mount Zion, and unto the city of the living God," etc.; therefore, you are not a Christian; you are not following the teachings of the doctrine of the Christ; you are not following the doctrine of the early apostles and of the prophets, unless you realize in your own soul that you have come face to face with those high and holy conditions, and that the work of your life is to prepare yourself for membership, to become one among "the spirits of just men made perfect."

One of the greatest troubles in your way is a peculiar, childish wonder, which seems to characterize all men, and which finds its manifestation in children; as soon as the idea of the

presence of the Spirit is mentioned to them, their hair begins to stand on end, and they begin to fear. Fear what? Something wonderful? Are you not spirit yourself? As the prophet said: "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." Now, we should lay aside, overcome that feeling of wonder; that idea that the Spirit is some wonderful thing that is away off, that to approach Spirit it must be done in some peculiar devotion, such as the worship of God and the comparison of self as nothing, and all that childish nonsense that is so dominant among men, but we should try to realize the reality, the tangibility of a spirit, a soul.

It is the desire and the effort of the "spirits of just men made perfect", to cause you to realize that they are brethren, and when you feel their presence illuminating your mind, you should love them as you love a pure soul and not treat them as some wonderful creature that is not a man, but remember they are your brothers, and in all your thought and dealings with those higher spiritual forces, the one thing above all that you need to cultivate, is the sensibility of it. If you should desire anything of your father or mother whom you regard as good and pure, you would quietly ask them for it, especially if it was something that you knew they were perfectly willing to give you. You would simply tell them what you wanted, and let it stop there. Remember, however, that these holy ones do not come to you as God; they come to you as one like you, for their object is to manifest what they are in order that you may be like them, and God the eternal Spirit, the fulness that filleth all things, is the only source toward which your prayer should be directed. The act of prayer to God is not to change Him, but it is that you may open your soul and through desire, for prayer is the sincere desire of the heart, to draw in, inspire, as Job said: the inspiration of the almighty giveth the spirit in man understanding.

The time of inspiration is not past ; were it past the hope of the race would forever be obliterated. On the contrary, a time of inspiration is coming to the world as it never did before. The way of inspiration is open to every soul, and that way is an earnest desire for God-likeness. What is God-likeness? Why, God is spirit, and in Him resides all spiritual knowledge ; in Him is all light, that is power of perception and conception. In God is the fountain of all that is desirable. Therefore, let your whole thought and desire ever be toward God ; but let us repeat that all the childlike wonder, mysticism, mythical idealism concerning God must be eradicated from your mind, and the more realistic you can make your idea of God, the more potent will be his Spirit to lead your mind and open your consciousness so that you may know, understand, and see your teachers and hear their voice.

The above is only a suggestion of the way back into the Eden of God, where there is one eternal song of peace, joy and delight ; for, remember, you were not made to suffer, but it is the purpose and desire of God, of His holy angels, of "the spirits of just men made perfect," to lead you out from your suffering into that heaven. This does not mean sitting back and playing on golden harps, and all that nonsense that is gathered around the idea of heaven, but it means the awakening of your real self, and becoming like unto and one of the holy throng that have conquered the world, eliminated the cause of sorrow, evil, and who henceforth dwell forever in the conscious presence of the Spirit. Peace and wisdom abide with you.

PRECAUTION.

There are many persons at the present time who would say, this is Spiritualism. Yes, we may say this is spiritualism, but not the spiritualism that is before the world and that has been

for years past. There are spirits or souls of devils as well as angels, and when the Christ was here we are told that he often cast out devils, unclean spirits. The reason for the presence of these unclean spirits is simply this : whatever our sympathies are with, that we are open to, and the reason why there are so many that have unclean spirits that control them, their guides as they say, is that they become passive to those influences and have not established within themselves the true principle or doctrine of the Christ. No one need to fear evil spirits who takes the teachings of Christ, loves them, desires to incorporate them into their own life, and who hates evil, low, sensuous thoughts, feelings and practices, whose mind is centered and fixed on the one object, to know and do the will of the Father.

Evil spirits are the cause of temptation and many of the inclinations toward evil. The Christ said ; "The prince of this world cometh, and hath nothing in me : " the prince of the power of darkness. Now, see to it that there is nothing in you to attract evil or dark spirits, and you will not be troubled by them.

Again, remember this, the "innumerable company of angels, and the spirits of just men made perfect" will never under any circumstances attempt to control your intellect, or take control of your body ; they only come to help you to be that which you will to be ; to help you to be more really yourself ; more vividly conscious mentally, more potent, and thus enable you to do and accomplish, and live in the spirit of righteousness.

CORRESPONDENCE. QUESTIONS.

1. What was the object in the creation of the world ?
2. Are there evidences in the Bible or in nature, or in both, of that object ?
3. What methods are and were employed for carrying out that object ?
4. What is the ultimate revealed in the Bible ?
5. What revelations are there in the Bible of this ultimate ?
6. Are there any evidences in nature or in the present race of humanity, of the ultimation of that object in accordance with revelation ?
7. What methods of life are necessary for man to apply in order to be partakers of these results ?
8. Were there any in history who were in a special manner the expression of this object and its results ? If so, who were they or who was he ?

Victoria, B. C.

The Esoteric Fraternity,

Dear Brothers: — We take much pleasure in answering the questions asked in the December number, and hope you will make allowances for our limited knowledge.

C. Brothers.

1. The world was created by God who made man upon it under the law of generation, that through many lives of experience, he would gain soul development enough to understand God's laws governing the earth, and would then see by serving these laws which hold him in bondage, is the cause of all

the curse on earth, and therefore he should strive to be free by seeking knowledge and power from God, which would give him the object, viz. power and dominion over all the earth.

2. It is plainly shown in the first chapter of Genesis, and it was expressed and taught by Jesus, and nature reveals the same truth, as all life is evolving to a higher plane.

3. God has always kept His purpose before the people, by inspiring the most holy one or ones at the time, and he is now giving His holy name to the souls that are seeking in Him life and light.

4. That we shall have right to the "Tree of Life", and shall see the light, and shall reign on earth for ever and ever.

5. The last chapter of Revelation tells the ultimate, that we shall have the kingdom of heaven on earth.

6. By physical upheavels at the present time and a restless dissatisfied state of a great part of our population it seems near the time that Jesus referred to in his prophecy, given in the twenty-fourth chapter of St. Matthew.

7. To be partakers of these results, we must live a pure and righteous life, and love God with all our heart.

8. There were several in history who partially expressed God's purpose, but to our knowledge Jesus was the complete expression, as he showed entire dominion over the things of earth.

Chicago, Ill. March 16, 1903.

To the Editor,

Dear Sir :— Only a sense of incompetence has prevented my responding to the call, presented in the December "Review", for opinions on God's purpose in creating the world ; but as there has been so far nothing given out to indicate a strong, self-satisfaction in this direction from the majority of your present readers ; I send herein my thoughts.

God is perfect, love, power, and wisdom. Perfection implies manifestation: His purpose in Creation was manifestation of His own parental nature, combining and including His and infinite eternal self in its entirety.

From the numberless Biblical passages indicating this, the writer hesitates to select; but perhaps might emphasize, "Let us create man in our own image"; also the "Trees" referred to by God, as endowing man with knowledge equal to his own: "Tree of Knowledge" and the "Tree of Life", the eating of the fruit of which should cause death. These, very briefly given may be said to embody the general purpose of God in so placing man, that through, knowledge, sin, death, and all their attendant suffering, man should finally become like Himself, ruler over all things, a true son.

The embryo or germ state of all nature is pure and innocent; but, save for the spark of life, (divine) is without knowledge and power, and is incapable of reproducing its kind.

Only through the natural and gradual process of development is maturity acquired. How else then should the children of God grow into his perfect likeness, save by such experiences through the varying forms of earth-life, as shall promote individual wisdom, give knowledge of good and evil, without which man is not Godlike, all knowing? For man does not learn and grow through reading, hearing, seeing, and thinking about the sufferings of the poor, diseased, friendless, starving, fellow-beings. He must experience the misery and pain, the joy and love, the peace and turmoil; learn to know the realities as God knows them: and only through these God-given experiences do his divine possibilities unfold, and enable him to "inherit the kingdom of heaven", to grow into the likeness of his Father, God: "Except ye become as little children," — "The kingdom of heaven is within," — "Seek and ye shall find," and many other sayings of the Christ point to the fact

that God, the Father, as a manifestation of parental nature, purposed to create "in our image", father and mother in one; and that all human experiences are but the natural and unavoidable conditions for the carrying out of His intention; also that when the development of perfect wisdom, love, and power is complete, and humanity having eaten of the "Tree of Knowledge" with its varied results of joy and sorrow, is sufficiently wise to be satisfied with obedience to the all-knowing voice which speaks in every breast, may we hope to claim our heritage — the kingdom of heaven: then such as abstain from further indulgence in the fruits of the "Tree of Life", (generation) shall no longer die upon the earth, but shall be on earth as in heaven, immortal, perfect children of God, doing even greater things than Jesus the Christ, who like other highly developed ones lived among us as an encouragement, example, inspiration: all of which are as necessary and as natural to perfect human advancement, as are sunlight and shower to vegetation.

Whether the writer has said enough to clearly express her beliefs, or has said more than is desired, she is incapable of judging; but she seems to have covered the questions 1, 2, 3, and 4.

5. There are certainly very many revelations in this direction; to many of which the attention of the readers of the "Esoteric" publications have from time to time been called by its editor and contributors; too many to identify in one short letter, but the writer would mention:

St. John, vi. 40 and 44 — 47., and much of the rest.

vii. 18. 28. 29. etc.

viii. 51.

Revelation, ii. 11. 17. 23. 26.

iii. 5. 12. 20. 21.

Chaps: iv. v. vii. x. xii. xiv.

6. The desire to know God, and to keep his commandments

is rife in the world of to-day, and countless individuals are "seeking", "asking", and "knocking." The Scriptural promise implies that such shall find, receive, and that the "way shall be opened unto them".

7. To live up to his highest ideals, morally, intellectually and physically ; to abstain from all useless and unnecessary self-indulgence, being guided by his own best intuitions, to be discovered through a constant recognition of the Divine within, to which Jesus the Christ, so repeatedly referred, and to which he ever deferred as the supreme and ever present authority and power, and to abstain from eating from the fruits of the "Tree of Life".

8. Jesus, the Christ of the New Testament, was, so far as one may judge from available history, the highest expression of what may be anticipated as the ultimate of human existence, hence of God's purpose in creating the world: the natural outcome or result of human life and experience ; having possessed that power over life and death, dominion over all things on land and sea, in earth beneath and heaven above, which indicates mature sonship of God, the ultimate of His manifestation of parental love nature.

Submitted with apologies for its crudities by your hopeful student and searcher after truth,

R—.

January 21, 1903.

Mr. Butler,

Dear Sir : — I send answers to the questions you gave out, concerning the object of the creation of the world.

I simply write according to my understanding. I think the subject will set people to thinking, and hope it will be prolific of much good.

Yours truly,

A. L. H.

1. It was the natural outgrowth of the eternal principle of God's method of manifestation.

If it is the chief end of man to glorify God, then His purpose was declared in the beginning. The subject is too vast for man's comprehension in his present state of development. Our elder brothers who have climbed the heights where Moses stood and viewed the landscape, can give us some hints and open the way for a broader outlook. Let us turn to them for help and assistance.

2. The cosmogony of the Bible is a perfect unfoldment of His plan and method of procedure, and nature holds in solution all the evidence, when man is developed sufficiently to comprehend the subtle workings of the principles involved and evolved through the ages it has taken, and will take in the ages to come, to make His object fully manifest.

3. God spoke and created from Himself out of the womb of nature and manifested in routine order through the seed time and harvest, from the beginning to the present time. As in the least so in the greatest. When we understand the details of one life, we have the basis for all, for repetition is the method; the same principle working with a tendency to refinement and perfection.

4. That all things shall become revealed to man, and he shall be coequal with God.

5. The Revelation of St. John confirms this ultimate.

6. To those who can read the book of nature, they find it expresses the same growth and advancement as the present evolution of the race: they go hand in hand.

The New Thought of this age is revealing to man his oneness with God, the Father.

7. To live the regenerate life and build from the Spiritual part of his nature.

8. Moses, and Elijah and the Christ represent the principles

involved in a perfect life. Their bodies evidently became transmuted and expressed the resurrection.

Mr. Butler,

Dear Sir :— We herewith submit answers to questions asked in December "Review".

Hillisburg Advance Thought Society.

Committee : J. Q. Garrat.

J. O. Harrall.

D. E. Cripe, M. D.

1. The carrying out of the original thought.
 2. Yes. Bible : John i. Science, the unfolding of all nature.
 3. Thought.
 4. Eternal life.
 5. The hundred and forty and four-thousand.
 6. Yes, those that are living in harmony with the perfect vibration, (regenerate life).
 7. As above stated.
 8. Elijah, Enoch, Christ.
-

In the above answers our readers will see the varied shades of thought upon that most important subject, the purpose and the ultimate in the creation of the world.

Of course when in one's own mentality this question is properly answered, it comes down to the minutia of the individual life, and answers the question, — for what am I here? The published statement of the object of creation in the second volume of the "Occult and Biological Journal" and which has now been printed in pamphlet form for those who wish it, might be epitomized in the following statement.

The object was to create man in God's image and like Him, that they may have the dominion over all the earth. Methods for accomplishment : evolution, development by experience, experimentation. When the development is sufficiently complete, so that man is able to

perceive the cause of his suffering, sorrow, death, and failure to receive the dominion which was intended, then he will desire to know the laws which are ever present with him and therefore easily known, which means, first, the end of generation and the beginning of regeneration, or the increase of life and mind power. From this will come the consciousness that man as an individual is not complete, and that it is necessary for a body to be formed; a body of people of like thought and interest. See Revelation, chapters seven, fourteen twenty-one and twenty-two. When that body is formed it will constitute the temple of God; and when the knowledge and power of God enters into and occupies the temple, then will be ultimated in material form the prophecies in the twenty-first and twenty-second chapters of Revelation, and the body will become the King of the planet to reign through love, for brute force will then have passed away, the animal having been subordinated to the spiritual.

The above statement may contain suggestions for those who are studying on these lines.

We will ask one more question, and trust that our friends will give it thought on all points relative to it and send their answers to us, not alone for publication, but that we may know the tenor of the thought of the students, and thus be enabled to write more for their direct benefit. At the same time the answers will show to all students the way that varied minds take hold of the thought.

Our question is: WHAT IS THE METHOD OF LIFE REQUISITE FOR BRINGING THE INDIVIDUAL TO THE ATTAINMENTS ABOVE EXPRESSED, OR TO CAUSE THE INDIVIDUAL TO EXPRESS THE PURPOSE OF GOD IN HIS OR HER OWN LIFE?

Cleveland Park, March 1, 1903.

My dear Friends:—My heart is so full of joy and gratitude as I attempt to pen these words, that I hardly know how to begin.

I have been reading "Bible Review", and I think all of Mr. Butler's writings, and I feel that it is the Father's hand that

has guided me in my search for truth, to the soul satisfying truths I have found in these works.

After some years of celibacy, for the Spirit taught me that I had risen above the plane of generation, Nancy McKay Gordon's books fell into my hands last summer, and while they hinted at a truth, they did not seem to explain the principle nor involve spirituality. At that time two or three copies of the "Esoteric," were handed me and I knew intuitively, at a glance almost, that that was the teaching I sought. Since then I have been reading Mr. Butler's writings; even "Solar Biology" has not been denied me, as I have been studying the copy you sent Miss Wescott recently. "The Way of Life", in the March "Review" is simply sublime: and after its careful, and may I say hallowed perusal, I feel that I can say I have entered, oh, so reverently, that narrow way: that is it aids me in the assurance that I have made no mistake, and he who is my complement, is he whom I wedded twenty years ago. What a journey it has been, fraught with trials, and difficulties, sorrows and disappointments, yet ever the watchword, "to learn to do his will." Now that the light is breaking I sometimes wonder that the Father should bestow such great joy and blessing upon me, and my daily prayer is: teach me how to use for the good of others the gifts thou hast so richly bestowed upon me.

That the blessed work which you are doing may grow into fuller fruition continually I have no doubt, and that the Father's richest blessings are and ever shall be yours, is my heart's desire.

M——.

The Esoteric Fraternity,

Dear Friends: — I have read your little booklet "Practical Methods". How I wish that it might be in every hand so that

all might read it, and so practice in their homes the good and beautiful that is taught in your little book.

I cannot express in words alone, how deeply interested I am in it; the more one reads it the more beautiful each thought becomes. I read it over each day and it becomes more and more beautiful to me.

Your lesson on "Regeneration, the Source of Life", and "What is to be Obtained Through Regeneration", should be read by one and all. It is told in such simple language, yet so beautifully that all might understand, and live as they should.

When one learns that mind controls the body, they will have gained a great deal.

Wishing you success in all the good work you are doing I am,

Sincerely yours,

M. B.

St. Louis, Mo. March 8, 1903.

My dear Friends:— * * * It is just eleven months since I got "Practical Methods" and started to live the regenerate life. In looking back over my victories and my defeats, I cannot but feel greatly encouraged at my progress, and to-day finds me struggling along more determined than ever to reach the goal. It has been a hard fight with me, for I used to, in my former life, give way every time, but Oh, how differently do I see things now; how thankful I feel to Mr. Butler and the Esoteric Fraternity for rescuing me and setting me on the right road; I shall perhaps never be able to repay you, but I am sure God will bless you for it.

"Bible Review" comes to me regularly, and I look forward to its coming with so much pleasure I wish it were possible that it might come oftener, for I always feel hungry after more. The different articles give me so much encouragement,

that I read them over and over again, as I also do the works I have received from you. I always find or understand things or rather points that I did not understand the first time, better by going over them again. However, I must not occupy too much of your time, so I will conclude by asking God's blessing on your work, and may you be the means of setting others on the right path as you have been in my case, is the prayer of,

Yours respectfully,

J. G.

BOOK REVIEWS.

THE NO-BREAKFAST PLAN AND THE FASTING-CURE. By Edward Hooker Dewey, M. D. 207 pages; finely bound and illustrated. Price \$1.00. Address the author, Meadville, Pa., or The Esoteric Fraternity, Applegate, Cal.

The above title by no means conveys an idea of the important truths revealed by Dr. Dewey in this book. We have here a physician and author. More than thirty years of his life have been devoted to the study and cure of disease. Many years before the advanced truths of the day were generally known, this able man was at work in the domain of higher thought and truth, fearlessly demonstrating the folly of the drug system in the treatment of disease. The following important points are clearly established by him: that the body is a structure of the mind, and that mind is master; that it builds its own body, and may draw upon its surplus bulk without danger to a single function, and corresponding increase of mental clearness and power: that in the cure of disease and disorder it has the right and power to declare and assert itself thus and cause accordingly to be: there is disorder in my house, there is adulteration in my supply: I will not build up conditions that I do not want. I will shut down for a time, use what I have, and then, when all is once more in order, I will start up the machinery and take on a new body, whole and clean. This in brief is what he shows can be done. But fasting is not obligatory except in the gravity of disease. The Doctor further reveals facts pertaining to the relation between mind and body, which set forth in unmistakable terms Nature's great healing law.

THE NEW PENTECOST. Monthly, \$1.00 per year. Edited by John Hamlin Dewey, 117, W. 84th St New York.

Dr. Dewey is the well known author of "The Way, the Truth and the Life", and other good books. This eight page paper is one of the best that comes to us.

THE UNIVERSAL LAW OF FORMS AND SIGNS OF CHARACTER. By Walter Scott Hall. Pamphlet, 16 pages. Price 25c. Published by the author, 70 Dearborn St., Room 8, Chicago, Ill.

This pamphlet is No. 12 of a series. It is upon the subjects of Concentration and Focalization, and is splendid. The author does not bewilder with many words: he briefly and clearly states truths that are of great importance to all in the regenerate life. In sixteen pages he appears to cover all that can be found in the most elaborate works, and a great deal more. He presents truths that cannot fail to benefit each in the measure they are considered and applied. The principles are universal, and the thoughts although accessible to all, will be found of special value to the earnest and devout.

We have received a lot of the above booklet, so that our friends may send either to the above address or to the Esoteric Fraternity, Applegate, Cal.

LINKED LIVES: A Tale of Yesterday and To-day. By Isabella Ingalese, author of *Mata the Magician*. 232 pages, elegantly bound in green and gold. Price \$1.00. Address the Occult Book Concern, 63 West 45th St., New York.

We give here a portion of the publisher's prospectus: "Why are some men rich and other men poor? Why are some men happy while others are miserable? Why are some men strong while others are weak and ill? The answer to these and other 'whys' is found in 'Linked Lives', a story filled with dramatic incidents."

As this is a story and somewhat out of our line, we have not read it.

LIFE CULTURE, Devoted to the Science and Practice of Living Forever. A monthly magazine of 20 pages. \$1.00 a year. Published by Harry Gaze, 1339 Calumet Ave., Los Angeles Cal.

In view of the fact that there are so many periodicals on this line of thought, and so few of any value, it is a pleasure to recommend one of merit. If our impression is correct, Mr. Gaze has good foundation for his claims. We believe he has due regard for the sacred functions of the organs of sex, and that he recognizes the necessity of maintaining this, the avenue of all life, in absolute purity and holy continence, that the potencies of life may be conserved. We trust that he may be able truly to say: "I have laid the foundation, and another buildeth thereon, but let every man take heed how he buildeth thereon."

GOD'S WILL. A monthly paper. We have received Vol. I. No. 1. "Issued as a free gift; money received only as a gift." Address the editor, 650 S. Hope St., Los Angeles, Cal.

It is good: we wish it well.

A—.

BIBLE REVIEW.

Vol. I.

JUNE, 1903.

No. 9.

THE LAW GOVERNING ATTAINMENT.

It appears that the great danger against which the prophets, the Christ, and all great teachers have had to guard, is violation of the law of *USE*, and which gave expression to the caution: "Give not that which is holy unto the dogs."

As we go along, let us consider why this is so, and why it is unwise to give to the unworthy that which is good. "Love is the fulfilling of the law." The operation of law is consistent use; therefore, love, perfect love, which is the fulfilment of the law, is never expressed except as the legitimate demand of use. If this becomes clear, many rough places on the Way will be made smooth. Again, "let your communications be yea, yea; nay, nay;" which is to say, all things whatever we do, let them be in accord with the law, expedient and sufficient, no more.

The great essential which these sayings are intended to express is clearly — *consistency*. Let us consider carefully the value of this word, (not what a dictionary may give, but that value which the law of correspondence makes clear to the inner consciousness), and we conceive that consistency is the manifestation of wisdom or, simply, conformity with use. So the great, pressing need is to discover in all we do, — the use.

Beloved friends, that is the question we are required to answer at every step. Every overture, every response, all initiative, whether in regard to others or as regards our thought and progress in the life, all must conform wholly to the law of use, perfect correspondence. Deviation from that law is the invariable cause of forfeiture, whole or in part, or confusion and sorrow. For as we are unfolded into the light by conformity with the law, the law of light ; so are we closed, shut out, groping in the dark, as soon as we disregard the promptings of the inner consciousness which, as the thermometer is to the temperature, is the register of what we have, and which always in times of danger manifests to us, quickly, as prudence or other spontaneity of perception. When we require both within and without to conform to use, by joining heart and mind continually in deference, loving care, for that which is right and good, in the broadest sense for humanity's weal, we preserve both heart and mind in the natural receptivity of the child mind, the plastic, virgin mind, and, at the same time, are open to the highest knowledge now taking form in the mind of man, by which only we can establish within us and bring to light in the world the highest order of perfected, spiritual man.

Suppose, some day, you are filled with an unusually great, deep, pure love : you know that it immediately seeks its own ; distance is no barrier to that and its own, for it has come in answer to the prayers of thousands, perhaps ; and if you are true to the mature impulse within, that love will take form in your heart and mind if you are able to receive it as vital truth.

To misdirect, unwisely use, is to fruitlessly scatter or repress, in either case to forfeit, yes, more, to conduce in some measure to what the Christ meant : "If these should hold their peace, the stones would immediately cry out."

Close regard at all times to this discriminate law of use, will

open to the understanding that principle of perfected life expressed in the words of the Christ: "The Father hath not left me alone, for I do always those things that please Him: " those things in obedience to the law. This brings us to the point in the road, illustrated by the parable of the man journeying into a far country, who, having found a pearl of great price, sold all he had in order that he might possess it.

In order to receive fully of the Divine nature, all that is allied to externality of thought, all that is of the apprehensive, anxious thought nature, the outgoing kind that is ever involved in the vicissitudes of the transitory events of the old, animal existence, and the antithesis of the Spiritual Mind with which we seek to come into oneness, and which causes these passing events to appear and disappear, all must give place as superfluous and irrelevant to the forming of the Divine consciousness within: this must all drop away, like worn-out, discarded clothing, else the Spirit of Truth shall not be revealed.

All that we see and feel and know of nature through the external mind is by the avenues of the senses; and when we require all such mentality to be secondary and to serve a higher use, it gives place to the presence of the immortal Spirit of Truth.

This we do by controlling the senses, for when all sensation is made to respond to use, its office becomes reinstated to the true, causing us to know the truth by feeling its power within.

Thus it is that mere belief or intellectual knowledge is transformed into the power of faith, and becomes the actual "substance of things hoped for, the evidence of things not seen."

When the new dawn first tints the horizon of our larger possibilities, filling us with the deep, strong joy of the blessed hope, it does so by virtue of the control just referred to; and in the measure that we eliminate from our lives and thoughts the non-essentials, in that degree do we close the avenues of thought and direct them into other channels of higher use and

power. Fear will give place to greater love, for fear is wholly of the senses; likewise, that which evidences as time to the senses, which truly appears to be only a flaw, a lack of consistent conformity with the law of use, and, therefore, but a break in the consciousness: this shall ultimately be transformed into that unbroken, perpetual consciousness which will enable us to enter in and "go no more out forever".

What is the future? It is but a part of one grand whole, of which each may become an epitome. What we regard as time seems to be but a want of continuity and consistent expression in thought and life. It is only the captured, perverted mentality that concerns itself with time: enslaved to the senses, it is ever out-going, out-looking. It is not by such we secure the investment of life and power. The commandment is: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength." To do this perfectly, is to banish death, for it is the *all* of life. A thousand years will be as a day. We must obey use: whatever we have the use for, we have a right to.

The old life is a process of *open and shut*: we come and go, wonderingly, blindly. But in the new life all is readjustment: it becomes *shut and open*: shut first and then, open. Like the Christ, we must be able to say: I have power to lay down my life and to take it up again. True it is, as he said again: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." "He that would come after me, let him *deny himself*, and take up his cross and follow me."

When we cease to dwell upon the apparent, and we require that all we are shall shape in perfect accordance with use, we shall come into a knowledge of the real, the Divinely good and lasting. Then distraction and death shall be no more. We shall cease to anticipate some other time, some other place than

here and within, for what the sense perceives as space, shall be revealed as the direction of force: and time, mere change of direction. These in their true relation and function become condition within. Worlds are maintained, not through but by time and space, force, with direction and change of direction, which evolve a self-supporting condition, or in other words, equilibrium, by the perfect interaction of the centrifugal and centripetal. The perfected man has ceased to regard them as extraneous; they are a part of him: they constitute the perfect circle squared by spiritual attraction.

Thus the individual becomes a world in motion, polarized to Spirit; his course is spiral, evolving, and everlasting.

Adnah.

.

TO ZION.

The child which was by promise was born of her with whom it had ceased to be after the manner of women. This, wrote the apostle Paul, is an allegory. She who was enabled to conceive and bring forth the promised heir was not a bondwoman, but free. The bondwoman brought forth a son it is true, but he was a slave, not an heir.

The apparent difference between the bondwoman and the free is expressed in the words: "It had ceased to be with her after the manner of woman:" in fact the power of the moon over her was a thing of the past. Like the wondrous woman of the Apocalyptic vision, the moon was under her feet.

The Apostle said concerning this allegory: "The bondwoman answereth to Jerusalem which now is, but the free woman to the Jerusalem that is above." Concerning the Jerusalem that now is, the prophet Jeremiah lamented "Her filthiness is in her skirts." She brought forth the bondchild.

Broadcast over the land there is now spreading the doctrine

that in the union of the male and the female, with complete retention of the vital fluids, is regeneration and eternal life to be found. But they who teach and uphold this practice willingly ignore the fact, which all nature so plainly teaches, that "like begets like." In other words that the bondwoman can conceive and bring forth only a bondchild, as the Apostle stated, Jerusalem which now is, gendereth to bondage.

It is written how that of old time the sons of God looked upon the daughters of men, and beholding them fair, took them wives such as they chose. We understand that as a result they became giants, men of renown; but a limit was set upon their lives which otherwise appears to have had no limit, so that the hold which they had on immortality was lost; hence the Apostle wrote: "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman."

The Jerusalem which is above is free, is clean, is washed from her filthiness, she has accomplished her purification, has recovered from the wound of the fall. Jerusalem which now is, the bondwoman, while struggling to obtain freedom after repeated failures, in her despair cries through the mouth of the prophet Jeremiah: "Why is my pain perpetual, and my wound incurable, which refuseth to be healed?"

In striving for the healing of her wound, the bondwoman must know that she is unclean because she is bound, that is, governed and controlled by the creative impulse. It matters not that she bears no children, if her wound is not healed, she is unclean.

The way to the New Jerusalem, is by the way of holiness, and of this way it is written: "the unclean shall not pass over, (travel upon) it." This being so, how can those who are unclean, who are yet bound, say I will bring forth the free child, the heir? It cannot be, the children of bond parents are

slaves. Let not the bondwoman deceive herself into believing that she may enter the sphere and work of the Divine mother while she is bound. She cannot do this until she is free, and she is not free until she is clean, and she is not clean until it has ceased to be with her after the manner of woman; not by virtue of the deadness of old age, but by the newness and holiness of life, and a perfect love.

The unclean cannot conceive the clean, much less bring it forth. The apostle Paul said: "She shall be saved in child-bearing." It is not by bearing the bondchild that she shall be saved, but by conceiving and bringing forth the free child, the New Man, the Lord from heaven, the word of God that is to be made flesh and dwell among us.

As the angel said to Mary: "Thou shalt conceive in thy womb, and shall bear a son. * * * * The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee, shall be called the son of God."

Phebe Hart.

"The heavy, noisy, tread is bold and aggressive, lacking prudence and understanding; but the oil of love and knowledge will anoint the feet of the lowly in heart, and preserve them in the ways of quiet, power and peace."

"Before being drawn into a discussion, and while it continues, consider well the object sought; maintain a calm analysis of the issue, in order that, when ended, the mind shall not have swerved, shall not have stooped to malice, for truth alone prevails forever. If we would know the truth, and live, deep, unbroken peace must guard the soul."

THE ETERNAL BROTHERHOOD, AND THE BLACK MAGICIAN.

It is because it is in Divine order that men should learn the laws of nature and apply the truths in their lives, that the civilized world is filled with seekers after the mystic or magic powers; those who desire to become masters; and because the Holy Ones have come near to earth, so to speak, and are impressing the minds of the sensitive with the true order that is to come in, it therefore becomes necessary for each one to know the path of safety, because in all ages there have been those who were called by various names, such as, black magicians; those who went the left-hand road; those whom Jesus referred to as thieves and robbers; and those referred to in Revelation as the "Beast."

The distinguishing line between the two powers is drawn at this point, namely: Christ in his teaching of the basic principles of Divine order (see "Bible Readings, No I) taught that the first step toward true Divine order was to so live and to so earnestly seek personal knowledge of the Spirit, as to receive from God a recognition and a consciousness of the indwelling Spirit, and then to so carefully live in watchfulness not to displease that Spirit, that it enables the Spirit of Truth thus entering in to lead them into unison, oneness with the Spirit of God, and prepare their minds to be receptive to the instructions of the Eternal Brotherhood who are desirous of leading the race into Divine order. But those who constitute the "Beast", those who are following the left-hand path, are those who through their materialistic tendency of

mind are seeking the mystic for the sake of the power they may obtain thereby. They ignore the guidance and leadings of the inner consciousness ; they ignore the necessity of becoming like a little child, to be guided and instructed by the Spirit : on the other hand, they use their strong (manly?) powers to memorize methods of magic and apply them to develop their own personal will, psychic powers, in order to obtain dominion over the forces governing their own body, as well as governing the minds of others. Thus they will unitedly obtain great powers in the world, but the powers will be purely of the mind and will of the physical and intellectual man, and as the Bible so well says ; "the carnal (or physical) mind is enmity against God : for it is not subject to the law of God, neither indeed can be." Therefore, they constitute the Beast power, the evil magic power, which the angel brought to light in his revelation to John on Patmos; as the power that is to be the "destroyer" the adversary of those who seek unity with the Eternal Brotherhood.

Thus you may know for yourselves which path you are following, by knowing whether through love of God and His Holy ones, you are in conscious touch with the Holy Spirit, the Spirit of Divine Love, and are being admonished and led by that holy influence, or whether you are pursuing your own will and purpose in the methods of the ancients, dimly brought down to you, for the sake of obtaining occult knowledge and power.

It is of vast importance that all should look well to it and see which way they are going, for the above is the distinct line between the two ways, the two ultimate classes.

BIBLE READINGS.

II.

In order to be intelligent all religious beliefs should have a clearly defined foundation upon which to rest, then the conclusions will be in accordance with that foundation, and consequently if the foundation is correct, all doctrines built thereon will also be correct.

The cause of the errors that have crept into the Christian religion, as well as all the religions of the world, is wholly because of leaving the foundation principles, or not having them clearly defined; and as the object of this magazine is to clear up the obscure points and obtain a well defined foundation, it becomes necessary in place of taking the Bible in consecutive order, to take up the subject matter that underlies all other subjects in the Bible.

In our former writings we have so often quoted the thought that underlies all the thoughts in the Scriptures, namely, the the declared purpose, the purpose of the Spirit in the creation of the world, that is: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth:" it becomes necessary in view of this being the declared purpose, and in tracing the object and method, to see how that has been carried out.

We have seen in a former article that Paul said that Christ came not after the order of Aaron, the Israelitish priesthood, but that he came after the order of Melchisedek, the king of

Salem, priest of the most high God. We wish to say here that we shall avoid, as far as practicable, all long quotations from the Bible, and ask our readers to turn to the passages and read them for themselves. If you will please read the fourteenth chapter of Genesis, you will get a clearer idea of the verses we quote here.

“And Melchisedek king of Salem brought forth bread and wine : and he was the priest of the most high God. And he blessed him, and said, blessed be Abram of the most high God possessor of heaven and earth : and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”

In connection with the quotation just cited, read the last part of the sixth and the seventh chapters of Hebrews. Paul's argument, therein, shows two things : first, that Melchisedek was of a higher order, a higher rank, than Abraham, for as he well says : “the less is blessed of the better,” implying that a lesser can never bless a greater. Who this Melchisedek was and of what order, there is no account, but in the eighteenth chapter of Genesis, in the first eight verses we read the following : “And the Lord 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 gave it unto a young man, and he hastened 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,"

In these verses there are two points of importance that should be noticed. First, there were three men, Abraham did not say they were angels, and even if he had, the word angel means messenger, and the word has in it no discrimination as to whether the messenger is in the flesh or in the spirit. Second, we see that Abraham runs to meet them and bows himself before them as to superiors, and acknowledges their superiority by saying, "My Lord", and adds, "if now I have found favor in thy sight," etc. All this declaration is that of a man humbling himself before an acknowledged superior; it is the attitude of worshipful reverence.

Another point we ask you to note is, that no spirit eats and drinks of the meat and bread of the earthly elements, but these men ate and drank before Abraham; and the inference is that they washed their feet, having traveled in the dust for a long distance; thus confirming and making inevitable the conclusion that these were men possessed of a physical organism; men who evidently had not been freed from that organism beyond the fact that they were masters and not servants of the flesh.

Continuing in the reading of this chapter, beginning with the sixteenth verse, we find, that the men after having eaten and drank, and having delivered their message to Abraham concerning Sarah's bearing a son, which was in itself the promise of a miracle according to the order of life, "rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the Lord 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 world shall be blessed in him?" Here Abraham seems to recognize that while he was talking with the three men, he was talking with the Spirit of the Highest that he calls Yahveh, for it must be remembered that the distinguishing feature and doctrine of Abraham, Isaac and Jacob, and of Israel, was expressed in the commandment, "Hear O Israel, Yahveh thy God is one." Therefore, it was not the three men, but it was that which Abraham recognized as the One, the Almighty. It must be borne in mind that the account says that the men went their way toward Sodom, as will be seen in the twenty-second and twenty-third verses: "And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord. And Abraham drew near, and said, wilt thou also destroy the righteous with the wicked?" It seems that Abraham drew near to some one whom he recognized as superior, and whom he called Yahveh. In the first verse of the nineteenth chapter we read: "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." Thus, while there were three who appeared to Abraham, and turned their faces toward Sodom, when they arrived at Lot's house, there were but two, showing clearly that it was one of the three who remained to talk with Abraham, and Abraham recognized in him the God of the whole earth, for he says in the twenty-fifth 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?" Thus he recognized that he was standing before the judge of all the earth, but in the last verse of this chapter, after Abraham had finished his argument, and shall we not say prayer for Sodom's righteous, we are told, "And the Lord went his way."

This form of expression would lead one to suppose, which was evidently true, that Yahveh appeared to Abraham in the person of some man, for the account does not say that Yahveh disappeared, or that he went up, but that he went his way, the same as would be expressed of any man one had met and talked with; and it must be borne in mind that He had come down to see for Himself whether the reports that had come to Him concerning the condition of Sodom were true or not, for we read in Exodus xxiii. 20 — 21: "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place I have prepared. Beware of him, and obey his voice, provoke him not for he will not pardon your transgressions, for my name is in him." In this quotation it is stated: "I send an angel before thee." Whether this angel was in the person of a man, or whether it was one of the souls of just men made perfect, freed from the body, we have no means of knowing, other than, shall we say in our own experience we know what it is for Yahveh to come down and see for himself, and to speak to His servant those things that He would have him know. We know, too, that His words are as a flame of fire that enters into the soul and burns throughout the entire organism. But one fact is brought to light in this account, and that is, that there were living on earth at the time of Abraham, men who had dominion and who were the expression and messengers of the Lord: who were instruments to guide the affairs of nations, and executors of the purpose of God in the creation of the world. Two of these three men are brought to light again in the nineteenth chapter of Genesis, the first three verses: "And there came two angels to Sodom at even; and Lotsat in the gate of Sodom: and Lot seeing them rose up to meet them, and he bowed himself with his face toward the ground; and he said, behold, now my lords turn in, I pray you, into your servants 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 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." Thus, as we have said before, in place of there being three who had turned their faces toward Sodom after conversing with Abraham, there were but two when they arrived at Lot's house ; inferring that one of the three remained with Abraham ; the one whom he called Yahveh. As Abraham did not say whether they all ate of his meat and bread : it leaves it uncertain whether one of them was not a spirit form, for it is a fact that when it is the will of the Spirit, it can make itself as visible as if it had a physical form even to the natural eye of the individual.

In the fifteenth and sixteenth verses of the nineteenth chapter we see unquestionable evidence that these two were men in the body, for we read : "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 ; the Lord being merciful unto him ; and they brought him forth and set him without the city."

It would be well in this connection to read the whole account ; for we will by no means try to exhaust this subject by quotations wherein are evidences that masters appeared to men and gave them instructions.

In Genesis xxxii. 24 — 28., we read : "And Jacob was left alone ; and there wrestled a man with him until the breaking of day. And when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said let me go for the day breaketh. And he said, I will not let

thee go except thou bless me. And he said unto him, what is thy name? And he said Jacob. And he said thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

Here we find that Jacob wrestled with a man, his struggles before he obtained his new name, Israel, which means prevailing prince; which is to say that he had dominion in the line of his calling, which was demonstrated in the fact that his angry brother who came out to slay him, was caused to let go of his anger, and love took its place, and when he met Jacob, he gave expressions of love and not of anger.

In the twenty-ninth and thirtieth verses we read: "And Jacob asked him, and said, tell me, I pray thee thy name. And he said, wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." This implies that while Jacob recognized that he was wrestling with a man, he knew that that man was a God-man, one having attained dominion. What the nature of that wrestling was, whether mental or physical, we are not told, but the fact that he recognized that he was wrestling with one that had the power to confer upon him the thing he desired, is evidenced in the words: "I will not let thee go except thou bless me." But still we wish to emphasize the thought that Jacob knew he was wrestling with a man: and when he received the blessing, he wanted to know the man's name. How natural it is for the human mind to want to identify everyone with a class or name, which implies merely the place, office, or sphere that the person occupies in this world, in place of recognizing his or her calling. And as this angel that was called god, who wrestled with Jacob, was of that grand, old order of Melchisedek, he had received a new name which was of the spirit, and belonged exclusively to his sphere of use in the

mystic body of which he was a member, therefore, he refused to give Jacob his name.

In the thirteenth chapter of Judges, beginning with the sixth verse, we read: "Then the woman came and told her husband, saying, a man of God came unto me, and his countenance was like the countenance of an angel of God, great and terrible: but I asked him not whence he was, neither told he me his name." Now, observe that this messenger of God appeared to the woman as a man, and she called him a man of God, which was a common expression applied to those who belonged to that holy order of Melchisedek. Now, when her husband came, it is said, verses fifteen and sixteen: "And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for you. And the angel of the Lord said unto Manoah, though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord." That is he did not know that he was in the spirit form and not in the material body.

In the seventeenth and eighteenth verses we read: "And Manoah said unto the angel of the Lord, what is thy name, that when thy saying comes to pass we may do thee honor? And the angel of the Lord said unto him, why askest thou after my name, seeing it is secret?" Now the angel did not deny that he had a name, and this teaches us that those who were called angels were the souls of men that had lived in the body, and of course had a name among men, but when they left the sphere of fleshly development and became masters they took a new name, which is a name of their use in the Divine order. The fact that they were men who had lived on earth, and are our brethren, was shown by the angel who gave the wonderful revelation to John, Rev. xii. 8—9. "And I John saw these things and heard them. And when I had heard and seen, I

fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, see thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." This tells us that the angels of God are no more nor less than our brethren that are living or have lived upon the earth, but who have passed beyond the point where they are governed by the laws of evolution, and there are many who have completed their fleshly existence and passed on as a member of the Eternal Brotherhood; and the angel that appeared to Manoah and his wife was undoubtedly of that higher order, and had passed on, for we read in the twentieth and twenty-first verses that "it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar: and Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoah and his wife. Then Manoah knew that he was an angel of the Lord." That this angel of the Lord manifested to Manoah that he had dominion over the elements is hinted at in the words of the nineteenth verse, where it is said: "and the angel did wondrously: and and Manoah and his wife looked on."

We read in Joshua v. 13 — 15.: "And it came to pass when Joshua was by Jerico, that he lifted up his eyes and looked, and, behold there stood a man over and against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, art thou for us or for our adversaries? And he said, nay: but as the captain of the hosts of the Lord am I now come. And Joshua fell on his face to the earth, and did worship and said unto him, what saith my Lord unto his servant? And the Captain of the Lord's host said unto Joshua, loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so." The

connection between this verse and the following chapter is not given, but it is said in the sixth chapter that "the Lord said unto Joshua, see, I have given into thine hand Jerico, and the king thereof, and the mighty men of valor;" and he instructs Joshua how to take the strong city, but we have in this case no evidence showing whether this messenger was in the spirit or not: he simply said that he had come as captain of Yahveh's host; as the superior of Joshua in that he gave Joshua orders.

In I Samuel ii. 27. we read: "And there came a man of God unto Eli, and said unto him, thus saith the Lord, did I plainly appear in the house of thy father, and when they were in Egypt in Pharaoh's house", etc. He said "I plainly appeared," but he did not say definitely whether it was the person of the master, or whether it was a spirit messenger, or whether it was in the form of a word of God; but the instances showing that men of God appeared to the children of Israel, the covenant people, as guides, protectors, and controllers of the affairs of men are too numerous to enumerate.

These quotations will suffice to show you, with the aid of the chapters connecting them, that there did live during the period of the patriarchs, even down to the time of the Judges, an order of mystics, masters as men called them, but as they called themselves, an order of the sons of God, who were in the body but yet not of the people; they lived in obscurity, and only came forth to deliver the messages that God had given them.

Again, it appears that the fulfilment of God's declaration: "let us make man in our image, after our likeness: and let them have dominion," was not postponed, for we read in the sixth chapter of Genesis, "that the sons of God saw the daughters of men * * * and it displeased the Lord:" thus showing that there was a time when the sons of God fell

from their high estate as masters having dominion, and these became the progenitors of the race whose history follows in the Scriptures. And as men grew weaker and more selfish, and began to be more materialistic and live in the externals of this world, the visits of the masters became less frequent, and one after another of the masters left the world and entered into the great company that has been gathering in the heavens, a spirit form. Ancient Mythology tells us that one after another of the gods left the earth, and that Virgo was the last to leave the habitation of men.

Now, in concluding this important thought, let us call your attention to the fact that the commentator in "Cruden's Concordance" gives out the idea that the prophets conducted schools to instruct the people in the methods for obtaining the spirit of prophecy, etc. He says: "These schools continued down to the captivity of Babylon, and it would seem that even the captives went still to hear the prophets, when there were any in the place where they resided. Ezekiel relates many conversations that he had with the leaders of Israel who came to see him and to consult him several times, Ezekiel xiv. 1 — 2: xx. 1 — 3. These schools or societies of the prophets were succeeded by the synagogues."

Thus it is brought to light that it is a thoroughly recognized fact that at the time these masters were on earth, there was a method of learning, a course of instructions whereby men could so order their lives that they could become the recognized sons of God; masters according to the Divine purpose. But when this was taken from the prophets and became the office of the Sanhedrin, a people whose interests were wholly of this world, the knowledge gradually disappeared from the world, only as parts were recorded in the Cabala, the writings of the early priesthood, and even there the knowledge of the school of the prophets is very imperfect. Because of this imperfection it

became necessary that one of these perfected souls, one of the Eternal Brotherhood, should come to Mary and Joseph, overshadow them, and thus create for itself a body in which the son of God, Jesus the Nazarite dwelt. Since that time the knowledge of that Holy fraternity has been less and less in evidence in the world, until at the present time it is doubtful whether there are any known among men who have attained to what might be called in every sense of the word, the true mastery : possessing the dominion according to the declared purpose ; but the work that is now being done by the efforts of the Advanced Thought journals, and as we believe, especially that of the Esoteric Fraternity, is to revivify and re-establish the knowledge, the school, and the teaching of methods by which man may again enter the school of the prophets and obtain the dominion. But this time there is to come forth a higher order than has ever before touched the earth, because the law of the universe is evolution, development from a lower to a higher ; and in every circle the knowledge rises higher and is greater than the highest of the preceding cycle ; and if Christ came of the line of the masters, as we have seen, then it follows that his teachings were intended to lay the foundation upon which man could become like him, having dominion, and because of the low condition of the intellect of this age, he could only teach the basic or first principles, for as Paul said : "Leaving the principles of the doctrine of Christ let us go on unto perfection ;" and as the Christ himself said : "I have yet many things to say unto you, but ye cannot bear them now." They were only ready to learn the a, b, c, at that time, and the many things that he had to say to the people are now being said through the ministration of that same brotherhood of masters whose visitations and instructions to every honest and devout soul, will not only complete and perfect the order as it was in their time on earth, but will complete and perfect it

according to the knowledge they have gained during all these thousands of years in the heavens, that the two worlds may become one: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ."

We think we have made it clear that the following is the method of carrying forward the purpose of God, namely, that from the beginning of this age, or cycle, of the world there were masters who had attained oneness with the Father, the Divine Sonship; and when the world had plunged so deeply into materialism that the truths of the Divine order were lost to it, the Christ came as a member of that order, of that brotherhood that is "without beginning of days or end of life", and that he taught the basic principles, namely, that men should so live that they have the conscious guidance of the Spirit in the soul; that they should have no other God but Yahveh; that is to say, that they should follow the guidance of the Spirit, believe in it, trust and obey it absolutely, and above all they should desire to know the truth that they may live in harmony with it. This places man in the attitude of a little child that can be taught.

Now that the fulness of the time is ripe, that holy order is again to have expression in a body of men and women on the earth: these are to attain a height transcending any that have lived before, and are to become, according to the words of the angel to John, "priests and kings unto God," and shall reign as such on the earth. This is the work before us.

May Divine Peace abide with you.

·MAN — HIS TRUE NATURE AND MINISTRY.

WHAT THE WORD TEACHES: GOD'S ALLIANCE WITH MAN AND NATURE.

Let us look with admiration, in this Spirit, at all the Word has brought to our knowledge. The following is an extract of what we shall learn thereby.

It was by Word that God made His Divine contract of universal alliance with all that exists in immensity. It was by Word that God, in his restorative processes, formed His general, temporal, spiritual alliance, at the different epochs of His gracious work, manifested in the origin and creation of nature: in the promise made to sinful Adam: in His different elect leaders who have proclaimed His laws and ordinances on the earth, both, before the middle time and since then; and in those He will send till the end of time, and at the end. By Word, also, God makes a special spiritual alliance with individual man, planting in him the germs of different gifts and virtues which attract each other and assemble together by that attraction, till they acquire by their strength and harmonious activity, such an affinity to Unity, that this Unity comes and joins them, and consecrates them with its sanction. By Word, God rules the course of His general, temporal, spiritual alliance: when this alliance has acquired a sufficient amount of strength, by the attraction of its powerful, Divine elements, the Word allows it to explode, and it itself passes in the torrent of that explosion, that its salutary substances may better penetrate into the regions which await them; and hence is one of the wonders of active numbers, which, though nothing in themselves, as I have said

before, faithfully represent the hidden course of the Word, and its inestimable properties. It is by Word also that God makes a particular and continual alliance in the earthy nature and vegetation, in which order every production is always preceded by the gradations of activity, germination and growth, attracting each other reciprocally, and terminating in an explosion, either florescence, or by birth, when the eye or center of life in each, has dissipated the obstacles which surround it and is able to take possession of its rights.

WANT OF SPIRITUAL LANGUAGE.

As these grounds of action are disseminated through nature, so are the germs of science disseminated through all men. We want only an analagous language or speech to communicate them to each other.

If we cultivated these germs carefully, they would produce a language which would convey their fruits to us ; but we are carried away by impatience, and instead of waiting for the fructification of this language, we are in haste to compose different languages for ourselves, according to the different sciences we may practice. However, as these languages are barren, unlike the one whose place they occupy, they bring us no profit ; they do not touch the germs out of which fruit should spring.

Men's scientific results stop for the most part at our composite fictitious languages ; and human sciences generally lodge in the outward form, not in the virtue of the words ; and these scientific languages have no life in them, and cannot vivify each other ; and as they cannot vivify they begin by disputing and opposing, and end by destroying each other. Thus they propagate death, which since the fall has spread its empire everywhere ; whereas they ought to have seconded life, or the Word, which, since that great change, cannot take a step without having to fight for it. In fact every generation, every vegetation, every restorative act or operation, even every thought

which tends toward the region of light, forms so many resurrections and real conquests over death. Whosoever is able to penetrate so far as to conceive and feel the continual resurrection of the great Word, will have great thanks to give, and I shall be surprised if he is not melted, and struck dumb with admiration. Therefore, what must be the joy of the heavenly, spiritual, divine powers, when they succeed in begetting, in the world of Truth and Light, a man like themselves, their well beloved son.

THE WORD IN ANGUISH : ALL THINGS BORN IN ANGUISH ;
EVEN LIFE ITSELF.

The true Word is universally in anguish ; and we can neither receive nor perform anything but through anguish ; and every thing that exists, visibly, is a perpetual, physical demonstration of the Word in anguish ; therefore we ought not to shun inward anguish : therefore, words of anguish alone can profit. They alone sow themselves and engender, because such only are expressions of life and love. This severe law is shown, O, man, in your mother's cries when she gives you birth, and your own tears in receiving it. Learn, therefore, from this, what it must have cost the source of all to procreate itself in your corrupted spiritual form, and make itself of your species. But compare your free and active temporal life with that you had in your mother's womb, and see if it does not bring you joys of existence which make you forget your first tears ; and learn from this what you may expect from the smallest impressions that real anguish may give birth to in you.

Prepare, therefore, your eyes to see, and your understanding to admire and understand, what proceeded daily from its general anguish ; for the results of all these anguishes are as certain as they are immeasurable. Hence, it follows, as no solitary, living Word can be born in us, except in anguish ; that it is quite certain that the men we listen to daily speak no word, and de-

ceive us when they pretend they proclaim the truth ; since they speak without the intervention and power of anguish. Moreover the words of anguish are always new, since therein lies the principle of language. Now, the words we listen to every day are never new and afford nothing but reminiscences and repetitions ; which have been told before, over and over again.

Would you see what the sublime object of this anguish of the Word is ? When man listens very attentively, 'Truth seems to say to him : "O, man I can give vent to my tears nowhere but in thy bosom." Thus, then, the heart of man is chosen to be the depository of God's anguish, the friend of His choice ; the confident of all His secrets and wonders, seeing that none of them can have effusion or issue except through anguish.

And after this, so tender and friendly an announcement is made to man, that he realizes it and can examine in his turn. "Floods of pain inundate my nerves and all my being swells with bitterness." Give thanks, then, for at that moment life commences.

HOW TO KEEP THE FIRE OF SPIRITUAL LIFE ALIVE.

The following is a sure means to prevent these first elements of your life from being extinguished. Beware of departing, even for an instant, from the radical, central, fire on which you rest, which ought never to cease exercising you in pain, that this pain may extend to all your faculties, and make them bring forth their fruit.

It is this fire that ought to prepare you incessantly, and keep you in fear ; and without this continual preparation, the living word of anguish will not enter you, and you will become a disgusting object, and when it comes to embrace you, it will have to turn away its head, because of your infected breath ; for if the spirit-man is so often offended by the breath which proceeds out of man's mouth, how should God endure it ? Remain, then, constantly on this central, radical, fire, as an

infant remains in its mother's womb, till it is strong enough to bear the light of day ; or if a less dignified comparison may be used, as a mess being cooked, remains on the fire till it is done.

Under this there are great experimental principles and truths. The most important is, that we should know and feel which is the greatest anguish that God experiences. It is that which comes from his continual attempts to exhume Himself out of the heart of man, and the frightful obstacles which the heart of man opposes to him. For this reason all the abyssal fire which is kindled beneath us through life, is not too much to dissolve the thick coagulations which choke us. For if this abyssal fire does not prepare the way, the word of divine anguish will never enter us, and if the Word does not enter, we can never understand the universal anguish of all things, and can never be their comforters. Yes, if we have not the substance of life in activity within us, how shall we be able to judge or even be sensible of what is dead around us ? Thus it is not merely Nature's sabbath, not even that of the human soul, which urgently requires our care : we have also to make the Word itself enjoy its sabbath, since it cannot be denied that, owing to the migratory, false, or perverse use man makes of the Divine Word, it is on its bed of suffering, not to say its death-bed ; and man can bring it no relief till he feels every anguish of the Word born within him.

THE TRUE CROSS.

We see men give the name of crosses of expiation, to disappointments of temporal life, to worldly afflictions, to bodily afflictions, to bodily infirmities, etc., while that name, in its true signification applies only to the spiritual pains of men devoted to the Lord's work, and called to labor in it, according to their ability or gifts. This class of men are generally tied to circumstances which are quite opposed to the Divine work they

long for, for which they were made, and of which they are so little able to speak, that they would often rather allow themselves to be covered with derision and contempt, than to open their mouths about it.

It is to men of this class that the Gospel precept applies; "He that taketh not his cross, and followeth after me, is not worthy of me." For, if they do not determine to bear the cross which is presented to them, and go forward, notwithstanding the anguish which is promised them, they run their risk of missing their work, and being treated as bad servants. The spirit of the world has disguised the most beautiful meanings of scripture, by giving them the most ordinary and vulgar applications. I am not afraid to say, that even very great saints have failed to give to this grand passage all the meaning that belongs to it; and the famous saying of St. Theresa: "Let me suffer, or die," gives only half of it.

The Cross is far anterior to evil; and when it makes itself felt in us now, acting in the confinement of our present spiritual trammels, it is to lead us to its own free action, and teach us, its own boundless munificence, notwithstanding our pollutions, what the cross of evil is.

No, No! the Cross is not suffering; it is the Eternal Root of Eternal Light. It is not the less true that, if the elect have to bear courageously the painful efforts which this cross makes in them, to arrive at the region of liberty; with far more reason ought we all to bear the tribulations of this world, both bodily and spiritually, to which we give the name of crosses; and this resignation will be the more meritorious, that in the state of disorder and discordance into which the Fall has thrown us, we are not all called to feel, at least in the same degree, the anguish of the higher cross. I will not say that men derive no profit from their inferior way of viewing the Gospel precept in reference to the Cross; I would merely have men of desire know that they may obtain far greater advantage from it in

another way ; for it is in the disappointments and contrarities, in things Divine, with which their faith is at once tried and nourished, that they first begin to learn what the sufferings of the Word are, and they take comfort and are even glad, instead of complaining ; because the Word does not advance in its pains, without also advancing towards the great epoch of its deliverance. It advancing thus, its anguish and tribulation increase more and more. The Psalms would be very different from what they are, if they were to be written. The Word is the divine desire, personified and in action in man. In proportion as it penetrates and discovers itself in the human atmosphere, so it is reduced to feed upon gall and bitterness. But what must be its satisfaction, when it finds a soul full of faith and desire, which seeks to become really regenerated, according to the new law of Spirit and Truth ?

Esteem, then, O man of God, no sufferings profitable but such as have the public good for its object. Can the soldier who has fallen ill from intemperance or his own negligence, be considered as serving the state, when he follows precisely the doctor's prescriptions ? No, he is only serving himself, seeking his own recovery ; and he will really serve his country only when he goes to fight again. Such is generally our situation here below ; we are all under medical treatment, for the consequences of the great disorder, or those of our own error ; when we observe and follow all that is laid down for our spiritual health, we are therein useful only to ourselves. It is wrong to call that serving God, for it is not serving Him. When we are regenerated, and able to fulfill the different ministries of our Master, then we are supposed to really serve God ; for then we may, through the medium of our pains, feel and know experimentally the pains of the Word : till then, we feel only our own. Let us, then, close the gates of evil and vanity within us, that the regions of life may enter.

(To be continued.)

THE OLDEST LAW BOOK IN THE WORLD.

"This inscription is doubtless the most important find that has ever been made in Babylonian literature."

Such is the opinion expressed by Prof. Hugo Winckler of the University of Berlin in his translation, just published, of the Laws of Hammurabi, taken from a stele discovered a few months ago by the French expedition that has been for years engaged in archaeological researches in Susa, the ancient capital of Persia, under the direction of Prof. De Morgan. The inscription was found on a diorite block, 2.25 metres in height, taken from the old royal castle at Susa.

This stele contains, besides a picture illustrating how King Hammurabi received these laws from the sun god, a complete legal code of 282 separate laws, of which, however, Nos. 66 to 99 have been chiselled out. This gap is in part remedied by fragments found in the great library of Assurbanipal.

There are sixteen columns of inscription found on the front of the stone beneath the picture of Hammurabi, and twenty-eight on the rear.

Says the *Independent* : "The history of early law will have to be re-written. Moses can no longer stand as the oldest known law-giver. It will no longer be possible to charge that the Pentateuch contains legislation too minute and elaborate to belong to the period of the Exodus. A Babylonian code has been dug up in Persia nearly a thousand years older than Moses. We can anticipate the delight of Sayce and Hommal in their attacks on the critics."

A special introduction and concluding admonition to future

generations to observe faithfully the requirements of this code indicate that the laws contained in it were made by Hammurabi, the contemporary of Abraham, the Amraphal of the Scriptures, and that this is the oldest *corpus juris* extant, antedating even the days of Moses by half a thousand years and more, the date of Hammurabi being about 2.300 B. C.

That a Babylonian inscription of this sort should be found in the Persian capital is readily explained by the fact that it was brought to Susa as booty by the Elamite kings, and it is not the only specimen of the kind here found, the transfer being made probably in the seventeenth or sixteenth century. The discovery only confirms what was indicated by the Tel-el-Amarna finds in Egypt dating from the fourteenth century, which are also in cuneiform writing, namely, that this was at that early period the common language of diplomacy and international and business communication.

An analysis of these laws shows that the code was confined to secular matters; and while in many instances it forces upon the reader, both by its agreements and its disagreements, a comparison with the legal system of the Pentateuch, it is sharply distinguished from this by the absence of religious or ceremonial commands and prohibitions.

It is exclusively a civic code. In general it shows its Semitic origin by recognizing, even to a greater extent than is done by the Pentateuch the *lex talionis* of an eye for an eye and a tooth for a tooth; and many of the merciful characteristics of the Mosaic legislation are conspicuous by their absence. But within these limitations it doubtless is what Winckler calls it "one of the most important original sources in the history of mankind in general."

The original text, together with a French translation, is published by the Assyriologist of the expedition, P. V. Scheil, in the forth volumn of the "Delegation en Perse," the official

narrative of the expedition. There is a remarkable monotony in the forms of these laws, each beginning with the word "If," and this peculiarity as well as its stringent measures is suggestive of the Draconian legislation.

The series begins with 128 laws that refer chiefly to property rights and business affairs. Of these here are some that are characteristic:

2. If anybody raises a suspicion against another, and he against whom the suspicion has been raised goes down to the river and jumps into the water, and if then the river seizes him, then he who has charged him can take possession of his property. But if the river declares him to be guiltless and he remains unhurt, then he who has raised the false accusation shall be killed and he who has jumped into the river shall have the property of his accuser.

5. If a Judge has charge of a trial and passes a judgment and this judgment has been put into working, and if afterward it turns out that this judgment has been false and the Judge is then convicted of having given a false decision, then he shall return the fine he has inflicted twelvefold, and he shall be deprived of his office as Judge, and shall never return to this office.

6. If anybody robs either the temple or the royal palace he shall be killed; and he who has received such stolen goods shall also be killed.

15. If anybody takes out of the city gate the male or the female slave of the palace, or of a freedman he shall be killed.

21. If anybody breaks a hole into a house he shall be killed in front of this hole, and he shall be burned there.

48. If anybody has a debt to pay, and a storm destroys his land, or the harvest is wrecked, or there has been a lack of water, then he is not obliged to pay the owner any grain for this year, nor shall he be compelled to pay interest.

108. If the (woman) keeper of an inn harbors in her place those who conspire and does not report them, then she shall be killed.

117. If anybody cannot pay his debts then he can give his wife or son or daughter into the house of the creditor to serve for three years, but in the forth year they shall be free.

132. If the finger (suspicion) has been raised against the wife of a man, but she has not been proved guilty, then she shall for the sake of her husband jump into the water.

141. If anybody's wife, who lives in his house, proposes to leave it and has been guilty of squandering and making debts, and neglects her husband, then she shall be brought before the courts; and if her husband then pronounces her divorce, she shall go her way, but receive nothing. If the husband does not divorce her, then she shall be a servant in the house of her husband.

168. If anybody desires to discard his son, and he says before the Judge, "I desire to discard my son," then the Judge shall examine his reasons, and if the son has not been guilty of great wrongs which justify his rejection as son, then his father shall not reject him.

169. If, on the other hand, he has been guilty, then the first time it shall be forgiven him; but if he is for a second time guilty, then the rejection shall follow.

195. If a son strikes his own father, his hands shall be hewn off.

106. If anybody strikes out the eye of another, his own eye shall be forfeited.

197. If anybody breaks the bone of another, his bone, too, shall be broken.

200. If anybody destroys the teeth of his equal, his teeth, too shall be broken.

215. If a surgeon causes a severe wound with his knife, he shall be fined 10 shekels of gold.

218. If a surgeon through his operation, causes death for the patient he shall be killed.

229. If a builder erects a house for another, and it is not well made and it falls down and kills the owner, then the builder shall be killed.

245. If a person hires an ox and by his bad treatment kills the animal, he shall give the owner another ox in the place of the first.

282. If a slave say to his master: "Thou art not my master!" then his lord shall cut off his ear.

In the conclusion of this code Hammurabi repeatedly calls himself "King of Righteousness," as did his contemporary Melchisedek of Jerusalem, and enjoins upon all of his successors upon the throne to observe this code and his laws.

From *Biblia*.

THE UTILITY OF LOVE.

Love is life in motion. To the mind it is thought; to the heart, joy; but always, to all things, strength. Perfect love is the orderly expression of life by law. Love, although from one source, affects all animate life in accordance with purpose and quality. Perfect love is the source of all knowledge, and when it has correspondence in the heart of man, becomes inspiration.

Words do not perfectly convey love; therefore, they fail in large degree to give expression to truth; for, they appeal to the reasoning brain. The reasoning brain cannot perceive truth: it accepts and places in order, or rejects; but by love, only, can truth enter.

So, here is a thought that may help others, as it has helped me: — when you receive your copy of the magazine, — before you open it, first muse upon your hope of attainment, so that all things inconsistent with the life are forgotten, and the main purpose stands out clear. Then let the heart and mind dwell in loving respect upon all that you feel the magazine represents. Never mind the contents for a while. Receive fully, first, the message that words do not convey, and let it take form, as it may, within you. The conjoined love of thousands is with you and for you and for all.

Dear child of God! Immortal youth! Love and live; yea, live.
A Brother.

CORRESPONDENCE.

Grand Rapids, Mich.

Mr. H. E. Butler,

Dear Brother: — Your kind letter of the 29th last, both with the "Bible Reviews" and the two booklets, "The Everlasting Covenant," "The Purpose in the Creation of the World," are at hand. They are appreciated by me, and truly I can say that a great feast was spread before me to enjoy, and I assure you I enjoyed the feast and realized the inner or esoteric meaning. Such works illumine the soul and develop the physical, if followed and its teachings put into practice, will spiritualize humanity, yea, and humanity will be endowed with "the divine nature," of which St. Peter speaks.

The "Everlasting Covenant" is the grandest piece of work that I have ever read on the subject; it is a work which will help those who are hungry and wishing to attain into the higher life and enter into the heart of the Infinite. When this covenant is correctly understood and put into practice, entered into

or made, humanity will be uplifted into a higher sphere of life, born of the Spirit, become new creatures, illuminated in the path, and attain "the life more abundant," yea, even immortality in the flesh.

The Ten Commandments are the covenant written not only on tables of stone ; but written on the hearts by the Spirit of God in us and they are binding ; and through this covenant, and fulfilling its inner meaning, we will discover the secret of life.

The Bible is read and re-read, but many fail to grasp the inner meaning : the reason is, because it is studied with selfish motives ; not with the desire to grow in the knowledge of God, that we might find the path that will enable us to go on unto perfection, until the image and likeness of God reflects through us in this world. Hence, such motives as prejudice, selfishness and a host of others must be laid aside and the Bible studied with a single eye, pure motives, then, we can understand what the everlasting covenant is, and then we will make it and enter into it and live the new life, or rather, say, the regenerate life ; then we will be a light in the world, as our Lord was.

When we come to an understanding of Christ's words, "Whosoever will come after me, let him deny himself and take his cross and follow me ;" then we will be able to see and grasp the first steps of progress in the higher life, or as the Christ calls it, the "life more abundant," then we become more and more like him. According to my experiences and understanding which I got during the past few years of fiery trials, painful in the highest degree ; to deny ourselves is to put off the old man with his deeds.

To deny ourselves is to mortify through the Spirit and truth the deeds of the body, then the promise is, "ye shall live." To deny ourselves is to forsake all, whether the deeds of the flesh, whether material things, home, family, friends, this is the

most painful, the most agonizing : this cup is most bitter. I know what it is, it took years, but thanks be to God that I can say with St. Paul : "the world is crucified unto me and I unto the world," through Christ. After such denial we become dead to the world and alive unto God, we enter into the new life, we bury our will, and hope comes : not my will but thine be done. Sin has no more dominion over us, its desire is dead ; we are born anew, filled with the Spirit ; the covenant now is written in the heart, and our daily motto is like that of the Master's ; "Lo, I come to do thy will !" We live, move, and have our being in Him, and the Infinite is with us, in and around us. We seek not the earthly but the heavenly things, we walk not after the flesh but the Spirit, we are partakers of the Divine nature, we enter into the Holy of holies ; we see wonders ; commune not only with the Infinite but with all His angels ; we can see them around us, protecting, guiding and illumining us, yea, we can be lifted up like St. Paul into the third heaven and, like St. John, see the glories of heaven and the things to come. The Spirit searcheth and revealeth all things, the very deep things of God and leads us into all the truth. Hence the words are fulfilled in and through us "as he is so are we in this world." We are one with the Infinite, and Christ the hope of glory within. We are the express image of the Infinite ; sons of God. No matter what comes to us, deliverance is nigh unto us : nothing can hurt or harm us even if we are cast into the fiery furnace like the three Hebrew children ; the fires cannot harm us ; Spirit or the spiritual cannot be destroyed, nothing can separate us or turn us aside from the truth or the path which leads to immortality. I believe with all my heart that when thus we enter and make our covenant with God, we can attain even immortality in the flesh. This body of ours is changed ; the Spirit can spiritualize it, and this body is the Temple of God, of course a pure body only ;

death has no power over us. Christ says: "If a man keep my sayings he shall not see death;" "The truth shall make you free;" "work out your salvation with fear and trembling," are the Divine utterances. This must be put into practice daily. Truth, love, purity and life will destroy our last enemy which is death, and hence, the Divine manhood springs up, the manhood that God created in the beginning. We come back to Paradise restored, we enter in and realize the dominion over all things; we are no more worms of the dust, but the express image of God, reflected everywhere. We see the Christ, the King of Kings and Lord of lords, and his kingdom within us, hence, we are at rest, peace and harmony forever. Sin, sickness, poverty, and all evils are vanished away and the earth is filled with the glory of God that He might be all in all.

I am yours in Love and Truth,
Basil Stephenoff.

Frankfort, Mich

Mr. H. E. Butler,

Dear Friends: — As a friend and continuous reader of the good things to be found in your magazine, I come to ask a favor at your hand, trusting that in so doing I do not encroach upon your time.

What do you consider to be the aim of the New Thought, or perhaps that should be in the plural, as there are so many phazes of the New Thought?

Just a few words from your pen will be highly appreciated.

Wishing you success, I remain,

Most sincerely yours,

M. Van S——.

Ans. Your question in regard to the New Thought movement in general is a reasonable one.

The New Thought movement is only the result of a higher thought condition that has come and is still coming to the planet. The whole world moves together, because in such mind waves as we are now passing through, they enter the life currents of the people and all nature: all life responds to them according to its form and quality. The souls who have grown mature enough to receive the inspiration and open out toward a consciousness of God and righteousness, will be found among the first ripe fruit of the earth. Those whose bias is selfish will be made instruments of destruction in the near future, for they will inspire the Spirit of Life from God and transform it into the spirit of darkness and destruction; they will pervert the Divine attributes, as many are beginning to do already.

Thus there are three classes before the world: the so-called conservative class that refuse to receive any advanced ideas, and who by rejecting the advanced ideas of life will soon find that they are rejecting the source of their existence, and will soon perish and pass away: second, those who are laying hold of divine inspiration and using it for selfish and evil purposes, who will become demons of destruction, and will in the near future destroy each other, and thus become instruments for destroying those that pollute the earth; these in turn will pass away: third, those who are living in harmony with the Divine purpose, and who alone will survive.

[Ed.]

BOOK REVIEWS.

THE OPEN DOOR OR THE SECRET OF JESUS, A Key to Spiritual Emancipation, Illumination and Mastery. By John Hamlin Dewey, M. D.

Revised edition, 200 pages. Paper 50 cents; Cloth \$1.00. Address the J. H. Dewey Pub. Co. 117 W. 84th St., New York.

THOUGHT POWER. By Anna W. Mills. Paper, 46 pages. Price 15 cents.

Address the author 555 Grand Ave., Los Angeles, Cal., or The Esoteric Fraternity, Applegate, Cal.

Unlike many works on Thought which are but wearisome theories, and confusion-thought paralyzers, this little book is food for thought, so simply told that one is able to get the truth in every line, and move joyously on.

SPIRITUAL EVOLUTION OR REGENERATION: The Law and Process of the Unfoldment of the Christ in Consciousness. By R. C. Duglas. Cloth, 350 pages. Price \$2.00. Published by Lee and Shepard, Boston, Mass.

This inestimable work consists of thirteen lessons on Regeneration. It relates to the symbology of the scriptures. Part I is a beautiful exposition of the six days of Genesis, and comprises the first six chapters of the book.

Part II is devoted to the symbology of the Christ Life. It consists of seven wonderful lessons on Spiritual Attainment; (we say thus, because, truly they awaken the soul to the wonderful possibilities of each, according as is chosen,) arranged in the order of the seven degrees; the seventh being the Sabbath of Eternal Rest, through perfected love.

In addition to the boundless good to be derived by reading this book, the reader may then take up his Bible with the assurance that, therein is set forth the whole working plan of individual redemption; and that as the author states: "there is a scientific law running through them (the Scriptures) as accurate as the law of the more physical sciences; and that the highest philosophy is couched under all its histories, prophecies and figures."

But the specific purpose of this book is to reveal in an encouraging measure the arcanum of immortality which underlies the simple but figurative statements of the Christ.

This book will be found of decided worth to all: the price, if possible, should not be a consideration to those of us who can be happy only in the truth.

STUDIES IN THE THOUGHT WORLD, or Practical Mind Art. By Henry Wood. Cloth, 269 pages. Price \$1.25. Published by Lee and Shepard, Boston, Mass.

The title of this book and the fact that it is written by Mr. Wood, indicates to most readers its value and place in the order of world-growth which signally characterizes the present time.

A—.

EDITORIAL.

We wish the readers of this magazine to keep in mind that the main object of our work is to bring the minds of our people into order, out of the chaos of thought that is now coming into the world.

When we read the various journals, hear the leaders and multifarious teachers, we are reminded of a miner who gets into a rich vein and begins to shovel out dirt, gold, silver, and perhaps platinum, all mixed together, that it may be gathered

up by the proper instruments, washed and separated one from the other, to be eventually brought into form for use. All these teachers are shovelling out a little of the precious metal of truth, and great quantities of common earth ; and if we can by any means whatever instruct the intelligence of advanced souls so that they may be able to, not only select and gather the "precious from the vile", but so that they may know just where each belongs : then we will feel that we have accomplished the Divine purpose.

One great fact which few recognize is this ; that one might gather a great amount of truth, which is the pure gold of Spirit life ; but if in putting these truths into forms of use they are misplaced, have not the proper alliance to convey the idea embodied therein, they become falsehoods, so that all truths might be so arranged as to be altogether a falsehood, and all falsehood may be so arranged as to become truths ; therefore, it is plain that it is of the greatest importance that there should be a clear, well-defined understanding of the order of the universe, especially the order of this planet ; of the purpose in the creation of the world and the use that everything is serving in that direction. In other words you should have a clear conception of the plan of God in creating man in His image and like Him, preparatory to their receiving the dominion. Unless this plan is understood, the statement so common among Christian and Mental scientists that "all is good", is a vague utterance, as if one were talking in his sleep, true in itself, but fails, because none of them know the proper alliance of each truth. Truths cannot be conceived by the human mind alone, as they take form in words ; for the words that compose human speech are like the elements of earth ; they may be formed into any kind of an instrument that may be desired by men, good or evilly designed.

Therefore, we wish to impress the thought that the first

essential is the desire above all things to know and do the will of God. This places the individual in a condition to begin to receive instruction; and the instructions we repeat, that are most necessary, are those which give you the plan and purpose in the creation of the world. When this plan is understood, the alliance of every truth is plain and easy for the individual to grasp, and all truth then becomes as Swedenborg peculiarly expressed it, "the good of truth", because it becomes useful in leading the individual into conscious unity with God.

We have said nothing for a long time regarding the work of the Esoteric Fraternity. As we feel that the near future will bring the Fraternity into more practical form, from the spiritual side, we have not felt like saying anything to attract additional members until that time had come, but on account of a number of letters of inquiry that are being received at the present time, we will make the following statement.

It is a truth that, as a certain man said who is trying to form a fraternity, to one who was contemplating joining us,— "They require too much." Yes, we require too much unless the individual has in his or her life come into conscious touch with the Spirit, and realize that there is nothing in the world, as it is, that they desire, and that their one desire above all else is to so live that they may be in conscious touch with the Spirit continually.

In order for a person to become a member here, it is necessary that they should have at least some idea of the purpose of God in the creation of the world, and the method for carrying out that purpose, and above all of the ultimate that is to be obtained by uniting their life's efforts with this movement.

Considerable is being said in this magazine just now regarding the eternal order of mystics that have been in the world, and who are now concentrating upon the sons of men to lift

them into a consciousness of the laws and methods by which they may become a member of the body in the heavens. We have also mentioned the fact that it is not necessary that one should become a member of any organization in order to be accepted by that eternal order of the heavens, but at the same time we know that those that are accepted by that order and who are following its guidance will be caused to feel that it is necessary for them to unite their physical bodies, mental and spiritual powers and efforts with us at this place; at least such as are to become the members of the body of the man-child, referred to in Revelation, that is now taking form among us.

Whoever concludes to apply for membership should weigh the matter well before doing so, and should feel that they are called by a higher intelligence than their own to unite their efforts with ours for bringing in that Divine order that was purposed in the beginning to be established on earth; for unless each individual feels that they are working in harmony with that purpose, and consequently are prepared to work in harmony with the brotherhood of all the ages, they are not ready to unite with us.

All applications for membership should be addressed to the President of The Esoteric Fraternity.

THE PURPOSE IN THE CREATION OF THE WORLD. BY *H. E. Butler.*

The author proposes to give principles in this pamphlet of 29 pages, which will place the mind of the student in harmony with the purpose of God. He "recognizes God as an intelligent, creative, mind force," who created man bearing the image of Himself, with the purpose that he would ultimately manifest God-likeness. This he can do by becoming an intelligent co-worker with God, by applying methods in his life, by which the requirements of His laws may be met and means by which he may leave the sphere of servitude to the laws and take hold of and become master over them. We admire such an ideal of man's destiny, which is, by the way, an echo of

the Vedanta ideal, 'Manifestation of the Divinity within is the whole of religion.' We cannot, however, look on God as a wise stock-raiser who selected the Israelites as the chosen people and kept them under his direct supervision for the sake of perfect development of His purpose in them. There is no justification for such an assumption. Have not other races shown signs of equal and in many cases more development of the purpose?

The above review by the editor of the Indian magazine, "Prabuddha Bharata," is very good, but for the sake of our Oriental subscribers we want to correct an error that at first sight seems a reasonable conclusion on the part of the Aryan race, namely, that it was, unreasonable to think that God's purpose was exclusively in Israel. Let us for a moment consider what that means. If you will please read the article in this number entitled Bible Readings, and observe our position relative to the masters from whom have virtually come all the essentials of our Bible, you will find a parallel between the account therein given and the history of India and its great masters.

It is accepted by all the learned of India, I believe, that there were in the early days, masters who were the great teachers of India, and these masters were not brown men like the modern Hindu and Bramin, but that they were white men; and the establishing of the caste that now prevails in India was between the white men and the brown men. The caste was undoubtedly the same condition that was established under the command of God to Israel. Israel was commanded not to intermarry with any of the nations of the world, and they were made the aristocracy of that part of the world, as they were called the sons of God in contradistinction to others who were called the sons of men. Did not the same condition exist in India? Certainly it did! Who where these white men and where did they come from? The account of these white men is not alone peculiar to India, but is also prevalent in

China. The answer as to whom they were echos back through the dim past and is lost in the immensity of distance, and we are left to conjecture, with the few hints that we have of the very morning of history, that there was what we in the Occident call a golden age, and what the Orientalists call the close of a day of Brahma, in which the earth brought forth its ripe fruit which was gathered into the spirit world, and there was then a time of darkness, of comparative silence and another awakening of first a tribal and then a national history. In these tribal histories are found accounts of white men that were great masters and wise teachers, from whom have come not only the Hebraic Bible, but also the Vedas and all the sacred books of the India.

These men were undoubtedly of a prior race, or day of Brahma, who through attainment came accross the line of darkness, from the one day to the other, and whose business it was to lead the covenant race to the knowledge of God, His laws and methods, in order that they might be developed to the utmost of their capacity. It is a law, and has been from all time, that wherever there was a man, a soul, sufficiently developed to seek for God with all their heart, that the spirit of wisdom, knowledge and understanding (the true instruction) was always given to them, and therefore these masters were evidently scattered through the regions of Palestine, Egypt, India, and China, and in fact throughout the then civilized world ; and the caste system of India and China, especially of India, and the caste system of the Israelitish race were undoubtedly established by the same authority, because these men knew that in God's purpose there was no such thing as respect of a person ; no such thing as a special regard for some ancestral lineage as such, but wherever there was a people who by development, growth and unfoldment where higher than other people, therein was found a specific purpose, and these masters applied all the laws

known in nature to keep the development in constant progress.

As you of India know, the white race of your nation is extinct, and the brown race has supplanted the white, which has ceased to be in material form, and you know that the white races have developed, from the intellectual standpoint, far beyond all the other races of the world, and that the intellect is the foundation for building the highest spiritual qualities that there are in the earth.

As you know, the Oriental brown races are a race round behind, lower than the white races, and the fact that the white races are the legitimate and direct offspring of the Abramic seed is proved by abundant evidence in history. Remember that he who was afterwards called Abraham, was originally called Abram, A-Bram-man, and as his posterity was the highest caste, because through him was to come the highest race round of human development; we say that God's covenant people, the first ripe fruit of the world, will come through and from the white races; but remember, this does not exclude any man or woman of any race or color who has the development that will enable them to rise to the same height as the white man.

If you will for a moment picture in your mind the close of a day of Brahma, in which the harvest of the earth took place, and a people who were not fully ripe, but who had the knowledge of God and of His laws and methods, and thereby had power over life and death, who spanned the dark gulf between the day of Brahma passed and the day of Brahma dawning, who came across the gulf with many of the tribal races, which we might called the child races, because they were immature and lived almost as wild men in tribes, you would see the lines coming across the chasm of these tribes, and hidden away from them were these wise men, "men of God", who became their teachers; and remember too, as we have said in Bible

Readings, that there was a time when these men finished their earthly work with an infant race, and passed into the spirit world, but they did not leave the race of man without light: they are still busily engaged in leading the highest developed of this age and are preparing them for the harvest of the world, for the closing period of the present cycle; and you who have the darker skin may, if you have the capacity to know and to receive from these great masters the knowledge of laws and methods which they have to impart, be gathered in with the ripe fruit of this cycle; and no man of whatever race or color can be gathered in with any less development than any and all others are required to have in order to enter into life.

Therefore, it is not because of any respect to a person, to a race, but it is by inherent soul development and mental capacity on the part of the individual; but the reason of the caste or the promise to Abraham's seed, was because of their standing a race round above the other nations, and in this our age, they as a people are the highest developed on the earth. But you must remember that in order to enter this higher age, the old must pass away; like an old ship that is sinking and a new one brought up by its side to save the passengers; all who are ready to abandon the old craft and step upon the new, will be saved, but those who cling to the old craft must go down with it.

India, your danger is evident in all your writings; your whole hope, thought and desire is to the old craft. Remember, God never changes, but you change, all men change. We have now come to a time when a new Bible will be written; and a new and higher cult is to be given to the inhabitants of the planet earth. Will you let go of the old and receive the new? If you will, you will be taught by the souls of just men made perfect, by those same masters who have been and are the masters of all the ages, and are now bringing to our planet

SOME SUGGESTIVE THOUGHT.

Although these are mere hints, and some of the thought has been touched upon in previous writings, the conclusions, and the realizations that come after for each, shall certainly reward every honest, mature consideration and practice of the suggestions given.

What is it that enables one to walk without taking thought? What is it that enables the performer on the piano to read the music, turn the pages, render the music with rapidity, ease and skill all, the while supporting an animated conversation with someone? These are the operations of another mind, distinct from our executive or objective mind. We call it habit, but habit is only its expression. The power of that mind is little known, for the reason that we have given it a term; we think only then of the term, and not what it represents, and so we do not bring it into conscious use.

This sub-conscious mind, as it is commonly called, is dependent for its line of action upon the objective, external mind.

The child makes the effort to walk; there are many falls, followed by persistent effort. Why does it not give up? It would give up in many cases and would not learn to walk, were it not for the fact that the accomplishment of this work becomes its *necessity*. Difficult things are only accomplished when they assume the form of necessity: when that is done we have impressed and called into action another and higher, stronger mind, the subconscious mind, the mentality nearest our own soul; and when that is aroused, its action is quiet, strong, continuous; so much so that wherever we are, whatever

doing, awake or asleep, it will obey the impressions we have given it, and which have been duly, firmly fixed upon it by what we have recognized is our *necessity*. To impress this mind and arouse it to action, the same difficulties are encountered that confront the child learning to walk; or the practice, constant and painstaking that the beginner must make in order to become expert upon any instrument, or master of any particular.

The office and relation of these two states of consciousness are, the objective — *director*; the subjective — *performer*: the perfect union of the two insures harmonious, continuous action, either mental or physical, or both— *without effort*. If life ceases longer to be effort in any direction, we may reasonably conclude that there is no longer the old time exhaustion, no longer an excess of destructive over recuperative: in other words, instead of the tearing force of haste, worry, fear and other evidences of unbalanced mentality which control the objective mind, giving it unrestrained dominancy over the subconscious mind, we may have such perfect action of these two states, that they blend into one, higher consciousness: and, regret and apprehension, the two extremes of an illusory state made evident by the disjunction of the two minds, and which appear as past and future — these two, with their host of incidental miseries, are found to wholly belong to an unconjoined state of being; such gives place to all-sufficient, present time complement, and continuous, confident, joyous progression. Incidentally, too, as you will see, this involves memory, the new, true memory, the memory of an orderly, consistent mind, which is just as able, at will, to forget, as to recall, and which does neither except as use occasions, and then its action is un-failing.

As the eye of the soul becomes "*single*", and the "pearl of

great price" assumes tangible form within the conception ; all else becomes dross, and therefore should be pushed away with a rapidity of succession commensurate with our affinity for good : we discover that, which to repeat, is worthy to be deemed, greatest necessity ; all else drops away, and this *soul necessity* stands out alone and clear : we shall not continue to admit irrelevant thought, because the folly of such is immediately evident. Memory becomes, then, more than a mere do-as-I-please faculty ; it is a process of, drawing to us what is needful, by virtue of conscious right through utility. Memory is then redeemed from the animal senses ; it comes under control of a will governed by purpose : a purpose involving the highest good. For a time there is a struggle ; this is the period through which the objective mind, supported only by a little faith, battles on alone : then comes soon a time when this external effort bears in its impress upon the inner and deeper mind : the effort has then grown into a *condition*, taking actual form as a part of the individual life.

When evils beset us, then, the rapidity with which they are rejected will indicate our interior hold upon the peace of the Spirit of the God : in fact, it will determine the continuity and power of that peace ; even more, for evil becomes servant to good ; it points the way ; it enables the individual to maintain the careful, discriminate watchfulness that denies all suggested evil by a continuous mental rejection, best expressed in words as, 'not that ; no, not that', again and again drawing away from the undesirable. Such is the work of the perfect memory, or, rather, the action of that finer mentality which corresponds to the old memory : it forgets or recalls, puts on or drops off, exactly, and without fail — a perfect science wrought out of use. Thus it is that,—"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life". This truth has been variously told in story

and parable. In Dr. Phelon's "Three Sevens, A Story of Ancient Initiations", the neophyte is sorely tried by different evils represented in human form : until he overcomes them, they are evil, and a hindrance to further progress, but, afterward, they become willing servers. The same account is related of Jacob : he wrestled with the angel, (so termed) and received the blessing.

And, so, we see that trials are to be utilized for attainment ; that evil, thine enemy, becomes "thy foot-stool". Therefore, each should seek to maintain at all times the even hopefulness that will enable him to seize these blessings in disguise, and demonstrate that they *are* his greatest opportunities.

Adnah.

THE RIPE FRUIT OF GOD'S PLANTING.

JOHN viii.

31. Then said Jesus to these Jews which believed on him, if ye continue in my word, then are ye my disciples indeed ;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered him, we be Abraham's seed, and were never in bondage to any man : how sayest thou, ye shall be made free ?

34. Jesus answered them, verily, verily, I say unto you, whosoever committeth sin is the servant of sin.

35. And the servant abideth not in the house forever : but the Son abideth ever.

36. If the Son therefore shall make you free, ye shall be free indeed.

These words spoken by the Lord's Christ were not spoken to the unbeliever, nor to the heathen, nor to the unreligious, but they were spoken not only to the devout Israelites who constituted the church of his day, but also to those who believed

on him, which is supposed to be all that was requisite for becoming a Christian. As we have seen in a former article, Christ's teachings introduced the spirit of righteousness; loving, faithful devotion to God, and right living, man with man: these were given as the underlying essentials for obtaining the ultimates which Christ had in view, and which were intimated in the thirty-fifth verse, where he says: "The servant abideth not in the house forever: but the son abideth ever". In order to abide forever, one must have immortality; and the ultimate of all his teaching was such a perfect unity with God that His Spirit would abide in you; and as there is no death in God, therefore, the abiding of the spirit of God in the individual, is immortality.

It is a late day now for one to begin to teach morals, especially for us whose calling is to gather and prepare the first ripe fruit of the earth for entering into life; for the organization and building of God's temple on earth. To go on teaching morals would be to say that Christ's work had been a failure, and that we now need to take up the same work and carry it on in its primates, in this, our mature age and time: but the Christ's work has not been a failure; there are in the world to-day thousands of persons whose righteousness is great, whose lives are pure, whose thoughts and purposes conform to the doctrine of Christ. The preaching of many of the clergy of the past has been the Christ's teachings, and this is true of all ministers who have made a special mark in the work.

The maturity of the race means nothing more nor less than the growth and development of the soul, and the building of a body and mind by that soul, whose inclinations, desires and thoughts are most in harmony with the Divine mind and will; for it might be truthfully said by all men, as it was by the Lord's Christ, though not in the same way perhaps: "I came forth from the Father, and am come into the world: again, I

leave the world, and go to the Father." As he said again, and as we have been taught from our childhood, God is our Father, because God created all things; and when He sent out His spirit to carry forward the work of creation, all things that lived, (and is there anything that does not live?) lived by virtue of the inherent quality of Divinity in them; and when God created the earth and caused it to bring forth, He implanted therein all the qualities of His nature, and all that grows out of it is "very good," but evil is by virtue of use, and that use is relative to the object of the individual. For instance, man desires to fulfill the command of God to subdue the earth that it may bring forth its vegetation to supply his needs; as soon as man begins this work he finds there are many adversaries: the wild beasts would destroy his crops; other beasts would destroy his tame animals that he has for his use, and so we might go on through the whole category of adversaries that he meets and that have risen up from the same ground from whence he came, but all those things that hinder his purpose he esteems evil, and do not those same destroying creatures that man esteems evil, in so far as they are able to reason, esteem man's ways as evil to them? Certainly they do. Then this conflict between good and evil is nothing more nor less than a struggle between creatures of different purposes, consequently different natures and ways of life, for a material existence. All this good and evil or struggle one against the other is as God made it, for God, by the prophet Isaiah said: "I make peace, and I create evil: I Yahveh do all these things." Therefore, it is evident that if evil were absolute and not wholly relative it would impeach the purpose of the Creator, but as it is wholly relative to the nature and purpose of the life of the creature, there is no absolute evil, but in the great general purpose of the Creator, all things are working together for the accomplishment of one specific purpose, which was

declared in the beginning in the words, "Let us make man in our image, after our likeness, and let them have dominion."

Now, it follows, that, if all things came out from God and are by the Spirit of God, and that the only evil is each diverging creature struggling for the maintenance of its own existence, then man, by virtue of his maturity, is most in harmony with the Divine quality. Because of this age of maturity the world is now filled with men and women whose lives and most earnest desires are the purest and most lofty and God-like. It is generally realized and taught that the power of love is the only power that is able to reform, purify and exalt the lives and habits of man. This, of course, is the power that causes man to conform to the Divine likeness; as we are told, God is love, and as the loving disciple John said, "He that dwelleth in love dwelleth in God, and God in him. Many of our so-called advanced thinkers forget that outside of their ranks and even among those who seem to be immersed in a specific business sphere there are those who have deep down in their heart a strong, loving and earnest desire for goodness, righteousness, justice, and all the diviner attributes designed by our Creator that man should ultimately embody, and which transcend their own. True it is that the external tide of human events is so strong, and the struggle between man and man so great, that these higher attributes are kept out of sight; but when the time shall have arrived that the most intelligent and practical minds of our day see that there is a movement that is destined to bring in peace on earth and good will toward man, the world will be surprised to find how many there are who are ready to give all they have and are to the establishment of such a work.

Among the Christian devotees, as we have said, there are many pure, loving, devout souls, and we may say, not only among the Christian devotees, but even in the class we have

just mentioned,—the practical business minds, that spirit of love, purity, honor, justice, goodness and wisdom is held in highest esteem, and, insofar as circumstances will permit, they find expression in the life and habit of such, so that the only thing that is now needed for the ripe souls of earth, is just what the Lord's Christ said to those who have come into compliance with all these basic principles, (his disciples) it is, to know the truth; and, it was by the knowledge of the truth, that they are to be made free from the law of sin and death, for the Lord did not leave us to conjecture what that freedom was,—he says in the verse above quoted, "the servant abideth not in the house forever: but the son abideth ever," expressing immortality; and in another place he said: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." Here we see the lines drawn: we claim to be the sons of God, and we are; but until we know the truth, we are occupying the position of a servant; we have strayed from the Father's house, and can only return to it, as Jesus said, by perceiving what the Father's purpose is, and what He is doing in the world.

When God said in the declared purpose, "Let us make man in our image, after our likeness; and let them have dominion," it was just what Jesus repeated when he said, I call you not servants, but friends. Again, when he gave that wonderful revelation to John, he said, they shall be kings and priests unto God and shall reign on the earth. One that reigns is a ruler, a king or a priest,—has dominion. When we pass from the realm of servants to the realm of sonship, it is only by and through knowing the purpose of God in the creation of the world and the methods for carrying out that purpose; so, it will be plain to you why we are so continually repeating ideas relative to this Divine purpose in the creation of the

world. Is it a common thing for a wealthy business man who, we will say, is in some manufacturing business, or has many interests all depending upon each other, and wishes his son to be thoroughly qualified to inherit his possessions and business, to simply educate his son in all the scholastic knowledge and stop there? Certainly not; but it is common for such a man to educate his son, and place him in his factory as an apprentice, and require him to go through every branch of the business as a practical mechanic; and when he has thoroughly learned all there is to learn about every department of the business, from the lowest to the highest, he feels then he will be safe in committing into his sons hands all that he has gained and attained through a long life of close application and hard work. This is exactly what the Lord's Christ intimated in the above words, and ye shall know the truth. It is exactly what was designed by the Father in the declaration, let us make man in our image; after our likeness, and let them have dominion over all things, and in the final revelation, that, men were to become kings and priests unto Him and to reign on earth. It is exactly what the Apostle meant when he said, you are to be heirs of God and joint heirs with Christ. Are not these words plain to you? You know well what it is to be the heir of a wealthy father; and you know well what it is to be an heir with other sons, a joint heir with the same father. This should remove from your thoughts all that is mystical and mythical, which is so apt to creep into the human mind and make obscure the plainest utterances concerning the object in the mind of the Creator relative to us.

Now, if it becomes possible for us in our work to attract the attention of those mature souls and gain their thought sufficiently to cause them to desire to know what the purpose of God is in the creation of the world, and how it is being, and is to be carried out, and to realize that their own highest ideals, hopes and aspirations are really in accord with God's purpose

and method of ultimating that purpose, then these will enter into this work, becoming co-workers, with all the energy and power of their minds, souls and spiritual natures ; and as soon as a few of these mature souls have grasped the importance of these thoughts, they will be able, from their standpoint, to express them to their fellows ; and thus will be fulfilled the words of God through the prophet Isaiah : "Who hath heard such a thing ? who hath seen such a thing ? Shall the earth be made to bring forth in one day ; or shall a nation be born at once ? for as soon as Zion travailed, she brought forth her children." When these facts are understood there will be no hesitation, but a general movement toward the organization of that body that was alluded to by the Spirit through the Apostle, when he said : "A body hast thou prepared me," for they will realize the fact expressed in connection with the same thought in Psalms xl. 7 and 8 : "Then said I, lo, I come : in the volume of the book it is written of me, I delight to do thy will, O my God : yea, thy law is within my heart ;" and in Hebrews x. 5 to 9, "Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me : Then said I, lo, I come (in the volume of the book it is written of me) to do thy will, O God." Above, when he said "Sacrifice and offering for sin thou wouldest not, neither hadst pleasure therein ; which are offered by the law ; then said he, lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." As the Psalmist said, they will simply discover in their hearts that it is the chief desire of their life to do the will of God and become sons of God, knowing the truth which leads to the understanding of the fact that, there is to come forth as the nucleus of the new age and order of life, a gathering together and an organization of, a body of men and women whose lives and love natures are in perfect harmony with the Divine purpose. Then will they see the glory and fullness of the revelation that God gave unto

His son Jesus to show unto his servant John ; then will the first, seventh, fourteenth, twenty-first and twenty-second chapters of Revelation become the expression of the object of their life and thought.

We wish to have it borne in mind, that, while we feel that it is our calling to bring to manifestation the sons of God, the first ripe fruit of the earth, we do not condemn, but rather rejoice in, the work of the Lord's Christ that is still going on in the world, teaching thousands justice, love between man and man, and all the primary conditions of Christianity or Christ's mission ; and though there are many whose teachings are divergent from ours, and who are even prejudiced against us because of lack of understanding, and even though some are disposed to say all manner of evil against us because the evil thought has been put in their minds, yet we rejoice in their work ; but we realize also the words of the Christ, where he said : "I sent you to reap that whereon ye bestowed no labor : other men labored, and ye are entered into their labors." We have been sent to reap, that is, to gather in the first ripe fruit of the harvest of the Lord's planting, and we do not intend it shall be said of us that we bestowed no labor upon that which we are called to do, but on the contrary, all our thoughts, all our efforts, all our prayers, are that the Lord of the harvest may send laborers into his vineyard ; and, while we cannot enter into the labors of others who are sowing seed and cultivating the rising crop of God's planting by teaching morals and the basic principles of the doctrine of Christ, we are necessitated to work on in the harvesting, and to send forth the call to all those who are ready to, as Paul said, leave the (first) principles of the doctrine of Christ and go on unto perfection.

May the Spirit of our heavenly Father illuminate your mind, instruct your intelligence, awaken your consciousness and bring you into eternal unison with Him and His purpose, is the prayer of your fellow servant.

MAN — HIS TRUE NATURE AND MINISTRY.

BY ST. MARTIN.

III.

THE WORD OF THE LORD UPON MAN.

When the hand of God is upon man for his punishment, man is bound in all his faculties. He is tormented by his disquiet, and the need of action and movement, and by the intolerable torture which retains his whole being in violent contraction ; but he remains inactive, and all for him is in suspense.

When it is for the advancement of the work and progress of the Word, the weight of God's hand torments him also ; but it is with impatience for the reign of justice, and the torture he experiences makes him advance daily in the regions of life, luminous with spiritual activity. The insidious prestige of the region of appearances surround him with its illusions ; he passes by and perceives them not. Earthly passions and darkness pursue him in vain ; he travels through them and leaves them behind. You may leave him a prey to all the wants of life ; the hand of the Lord attracts him, and his impatience for justice is stronger than his wants. You martyrize him, he will submit, he will feel nothing but the weight of the Lord's hand which torments him with impatience for justice.

When a vessel is launched will any feeble ties stop her descent? She snaps them and plunges into the deep. Or if there are any little obstacles in her way, she grinds them to powder or sets them on fire, and plunges into the deep. This is what man may become when he is happy enough to feel the weight of the Lord's hand, and be tormented with impatience for justice.

SEEK, AND YOU SHALL FIND THE HAND OF THE LORD
UPON YOU.

But how will you, O man of desire, attain to feel the weight of the Lord's hand, and be tormented with impatience for justice? By making an engagement with yourself, and saying, *I will never cease praying till I feel that God Himself prays in me.* If I am faithful to this engagement, I shall not have to wait for the slowness of my own prayer that God may pray with me, for He will pray with me from the beginning of my prayer: He will soon even pray with me when I do not pray. "They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord and their offspring with them. And it shall come to pass, that before they call I will answer; and while they are yet speaking I will hear." Yes, my whole life will be one of uninterrupted prayer; since it will be no more I, myself, who seeks God by detached petitions of human meekness, but it will be God seeking me, in the continuity of His unfailing action.

Must we not become, some day, so many flaming torrens, incessantly shooting forth, living and burning flashes from every point of all our constituent substances? Why are we told that our God is a devouring fire, and that we are made in His image and likeness? Then you will be able to say: my soul has found the friend of its life; they have kissed each other, and will part no more. She went not into the market places nor into the suburbs of the city to seek this friend; she had no need to inquire for him of the watchman of Jerusalem: this friend came himself to find her, in the transports of his love, and they will part no more.

These are the riches which he brought me, and poured into my heart in the transports of his love. I was a soul bowed down with the weight of its own misery; despair had well nigh got hold of me; but when I saw the comforter approach,

I heard these tender words come out of his mouth : Why art thou depressed ? Has not God told thee to forgive thy brother seventy times seven ? If God judged thee capable of so much forbearance towards thy brother, dost thou believe him incapable of the same towards thee ? Call upon him therefore to forgive you in His turn, not seventy times seven only, but according to the eternal number of His infinity : take no rest till you feel that He has sealed your pardon, and Himself kept the law, the precept, the command He gave to you. When he has justified you, say to Him : Lord the city shall no more be destroyed ; thou requiredst at least ten righteous, to enable Thee to withhold the fire which threatened Sodom and Gomorrah, and ten righteous were not found. Thou requiredst but one righteous to save Jerusalem, in the days of Jeremiah and not one was found. But now the city shall not be destroyed, if thou requirest this righteous one, for he is found, and has entered the City ; he is Thyself who has entered into alliance with me. This righteous one shall save the City and all its inhabitants, because he is Thy Divine Unity, and thy Divine Unity will spread of itself over all the inhabitants of Jerusalem.

Thou saidst to thy prophet Jeremiah, that although Moses and Samuel came before Thee, thou wouldst not forgive thy people ; but they were not priests after the order of Melchisedek ; and being only ministers of the symbolical law, they could not open the holy gate of eternal mercy.

This living gate is now opened, and this gate is thyself : therefore, thou canst no longer help saving the man that seeketh thee ; thou art, thyself, the prophet placed before thyself, to implore favor of thy people, and thou hast compelled thyself to deliver my soul when it lays its distress and misery before thee. But the man of desire will still tremble. Why dost thou weep, O, my soul ? What is thy new cause of pain ? If I tremble, it is because man has become the murderer of the

Word and of Truth; it is because the vital regions find nothing in him but death and are obliged to retire: it is because his own misfortunes, his own negligence, his own pains, or rather his illusions prevent his feeling the pains of the Word. Alas! how can I do aught but weep, since the pains of the Word are always before my eyes, and all my substance is afflicted. Depart from man, ye streams of infection. Run from him like rivers of muddy water. Henceforward my soul's task must be to prevent their approaching the Word lest they should communicate their infection. I will give myself entirely to this task: I will devote myself to it with an ardor that will know no intermission. It is the only thing recommended as necessary; and all that does not refer to this holy and indispensable duty, I will do as though I did it not. And thou, O Spirit of Prayer, shalt be the companion of my labor; or rather, thou shalt be its master, its agent and its principle; and thou shalt teach me to become like thyself, the master, agent, principle of my work, because thou wilt help me to become prayer like thyself.

Why should I not become prayer, since the Word has invoked itself upon me, and then driven away from me all the enemies of Truth, so that all the men of God might descend unto me, and there celebrate their joy at having found an abode of peace. O! how they will rejoice when they find that abode. They will then keep a feast of jubilee, and sing with transport hymns of life, and they will raise their voices so that their companions may hear them, and hasten to share their happiness.

**MAN A STEWARD, NOT A LAW MAKER; IN DIVINE
THINGS AS WELL AS POLITICS.**

Some years ago when treating of politics, I said that it was not for man to be a legislator; that he could only be a steward of the post committed to him. I showed that, strictly speak-

ing, a man law-giver was contrary to reason : that it was without example for a creature to be sent where he would have to make laws for himself to follow. I said, moreover, that as a consequence of this fundamental and unquestionable principle, the administrative power had absorbed the legislative in all the governments of the world ; which may be verified by reference to facts, especially in religious history.

I can now extend this principle to man, considered in his Divine part, in which, far from having any laws to establish, he ought to have no employment but to be without intermission the organ and minister of his Master. It is even on account of the urgency of the Master's work, and the universal vigilance and activity it requires, that those men who have attained to be employed as its organs, hardly have leisure to talk about rights of their own. For this reason, spiritual knowledge ought to be only the daily joy of constant action ; and the brilliant light communicated through chosen men like Jacob Bohme, would even seem to belong to the next epoch after the present, and to be the price of the universal action or influence which is supposed to call us, in our capacity as stewards, to renovate the face of the world, and bring down the new heavens and the new earth, in which we shall contemplate the universal wonders of the Word, natural, spiritual, and divine.

Think not then, O man of desire, that you can ever have any laws to promulgate but those of your Master.

(To be continued.)

BIBLE READINGS.

III.

JOB'S HEDGE.

JOB.

CHAPTER I.

6. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

7. And the Lord said unto Satan; whence comest thou? Then Satan answered the Lord, and said; from going to and fro in the earth, and from walking up and down in it.

8. And the Lord said unto Satan; hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil?

9. Then Satan answered the Lord, and said; doth Job fear God for naught?

10. Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands and his substance is increased in the land.

This great allegory was undoubtedly given by a man of God to represent the experience of a soul that is seeking unity with the Father: the highest goal of attainment. That this story is an allegory there is no doubt, but the history of the origin of this book, is buried in the dim and unknown past. You will observe that in this allegory Satan is represented as saying: "Hast thou not made a hedge about him, and about his house, and about all that he hath on every side?" as if the adversary had found a hedge, but was uncertain whether God had made it or not. He found a hedge there over which he could not pass; and of all subjects for consideration for those who are seeking the highest goal of human attainment, there is none of greater importance than the consideration of the means by

which this hedge or protection may be obtained, until we are strong enough to command the forces of nature and thus be able to protect ourselves.

The secret of this protection was expressed by the Lord's Christ when he was talking to his disciples alone in the Mount of Olives. In a previous reading we gave a sketch of this great sermon of our Lords, but by no means did we exhaust the comprehensiveness of the utterances; and when the Lord said unto his disciples: "Happy are the pure in heart: for they shall see God;" he expressed a thought that is more far reaching and comprehensive than the most of us have yet considered. The word — pure, is a common one among us, and especially in the study of chemistry; it carries with it the idea of one element to the exclusion of all others. If a thing is not pure it does not follow that that with which it is adulterated is impure or not good, but it carries with it only the idea of more than one element. Lead may be adulterated with tin, silver or gold, and when there is an intermixture of any of these, it is not pure lead; and so is it with all the elements of nature: they are only pure when they are separated from all others. This was expressed by the Lord's Christ, when he said: "If therefore thine eye be single, thy whole body will be full of light," which carries with it the thought of a single purpose.

In order to have a comprehensive understanding of this thought of purity, it is necessary for us to go into nature to see wherein we find it expressed there. In all that God has purposed concerning his children there is an expression of it in nature; for as we have seen before, God produced nature for the express purpose of causing it to bring forth man in His image and like Him. The principle of purity is the one we wish to discover in order that we may build the hedge. Has not every plant that grows a similar hedge about it? Let us see. You plant a seed in the ground, and that seed grows

up and becomes a plant, and a chemist can tell you the chemical constituent of that plant. It may have more than one chemical element, but the elements of which it is composed are those that are essential to its life.

Why is it that two plants containing entirely different elements, growing side by side, will attract to themselves different chemicals ; each will attract to itself the chemicals in harmony with its own nature, and it is always able to reject and prevent being embodied in itself any other but the pure elements of its own nature. Here is found what is denominated, in "The Seven Creative Principles," the principle of discrimination.

This law of discrimination is the one by which pure elements can exist and grow in the midst of a great variety of elements. The same is true of man. We are here as a people in the midst of a great multitude of not only chemical elements, but mind elements, and the difficulty that each and every soul finds in reaching out for conscious unity with the Father, arises from the fact that he finds so many adversaries that are hard to overcome. These adversaries are hard to master only because they are another element, and there is something in the organism that attracts these other elements. To cease to attract anything but the qualities that are desirable, is the great point of attainment ; and the Lord's Christ expressed the fact that he had reached this point when he said : "The prince of this world cometh, and hath nothing in me : " that is to say, he had so thoroughly overcome, eliminated from his sympathies and even from his physical body the adulterating elements of a lower nature, that there was nothing remaining in him to attract the qualities of the prince of this world.

Perhaps it would be well to consider further of what this purity consists, for which we as men and women who are seeking unity with the Father are striving.

We are told that God created the world by a word ; therefore, the word of creation is expressed by the laws active in all nature. Creation has a definite object and method : the method is comprehended in the scientific term evolution, and as you well know that involves the struggle for existence, the development, refinement, elevation of the mind and bringing it more into harmony with the ultimate purpose in the mind of the Creator.

The creative word expressed in the laws of nature has for its chief instrumentalities ; first, generation ; second, death ; and between these two forces lies the great struggle throughout nature : the production of life and the destruction of life, or disintegration of that formed by generation. This has properly been denominated *Spiritus Mundi* or the Spirit of Creation. As long as a man is a partaker of generation, he is in the struggle of labor, sorrow and death. Freedom from that struggle can only be accomplished by overcoming, repelling, and thus freeing oneself from the spirit of the mundane ; and as that is the source of our life in the primates, the only hope of obtaining freedom from it is by separating ourselves from it and uniting ourselves to the cause ; to the creative energies, He that produced creation, but is not of it, though his life animates it.

There is brought to light in all revelation what has been denominated the Holy Spirit, the separate Spirit, that Spirit that is not involved nor controlled by the creative forces, the spirit of the mundane : the Spirit to which Jesus referred when he spoke of purity of heart and an eye single was the discriminative mind which set up within its organism repulsion to all the creative forces of nature and focalized the entire attention upon the Holy or Separate Spirit, or the Spirit of Him who caused or sent forth the word of creation in the beginning. The pure in heart then, are those who have overcome the conditions we read of in Ecclesiastes, referring to man ; "He hath

set the world in their heart ; " the world with its multifarious loves and desires, is mixed up, is a compound of all elements that are working to force all life on in the revolving currents of father and son ; mother and daughter ; generation after generation, the production of life, succeeded by death, while on the other hand we are told that God is eternal, unchangeable, immortal.

You will observe that in all the Christ's teachings there were only two principles set before the world by him ; one was sin and consequent death ; the other, righteousness and immortality. We are glad to see that the world has grown sufficiently so that the idea of hell fire, eternal torment in hell is no longer believed by intelligent Christian people, so that we need not discuss that point in this article ; but instead we ask you to examine the account of the teachings of the Christ, and you will find that wherever the word hell is used, it indicates the grave, the place of disintegration of the body, and thereby he brought to light more fully than any other words could do, that when he said immortality, it was not immortality of the soul that he meant, but of the physical body, for the grave could disintegrate nothing but the physical body. Then the purity of heart of which the Lord spoke was simply ceasing to love the work of creation in all of its forms, and fixing our love, our desire, our aspiration and in fact all that we are on God, the Holy Spirit. This is the single eye ; the eye being that which carries with it the thought, the attention of the individual. Whatever the love and attention is centered upon, from that the individual draws his sustenance and life.

The attention of the plant or the life that is in the plant, its loves and sympathies must necessarily be open exclusively to the elements in harmony with its own nature ; thus it draws to and embodies in itself the qualities of its true nature.

While man is under the spirit of the mundane, he is under

the curse symbolized in the allegory of the garden of Eden, where man is represented as having transgressed the law of the everlasting Father, and thus became subject to the law of evolution, sin and death. Christ said he came "that they might have life and that they might have it more abundantly." Again he said: "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." This the reasoning mind would question; but bear in mind that the life which is of the spirit of the mundane does not belong to the individual, but the individual belongs to it and is carried forward and controlled by it. In other words, man, when under the dominion of generation is a servant of generation, and therefore he has no life in himself; but the Christ said: "For as the Father hath life in himself, so hath he given to the Son of man to have life in himself." Here then is the point where the keenest discrimination must be made.

All those who would attain the regeneration and become joint heirs with Jesus the Christ, of the kingdoms of this world and the dominion over them, can only do so by freeing themselves from the dominant power of the law of creation and uniting everything that they have and are with him that produced the law; the Holy Spirit.

Here we come face to face with a universal law, namely, that every thing that has form is a word of creation, a thought form expressing a quality; and the Egyptians who were the greatest magicians recorded in history, possessed magic power transcending anything we have any account of, but they had it through their alliance to the spirit of the mundane. This was done by what is now blindly known as the worshipping of many gods. These Gods were images of certain dominant laws of nature, and chief among all the laws, in fact the prime factor in the use of all the laws that they imaged and called gods, was the spirit of generation. These Gods always repre-

sented to their minds a certain force in nature, and by allying their minds exclusively to that force they were enabled to set it in motion to accomplish their purpose.

There is before the world to-day a great amount of literature called New Thought (?), and one of the leading characteristics of this New Thought is expressed in the words, all is good, and all is God. When anyone takes that attitude of heart and mind, the eye is not single, but it takes in all that exists, and the work of discrimination ceases, and the whole being is open to receive and to express whatever the impulse may lead them to.

Job's hedge was brought about exclusively by the following condition : first, overcoming the work of generation, repelling it from the loves and sympathies and thus from the organism ; and while it is true that in the great general purpose of the Creator all is good and all is of God, is it good for your food to partake of all the elements of nature without discrimination ? Is not all the labor of your hands to supply the needs of the body, and to discriminate and take from nature certain qualities that you need, pure qualities ? None of the wise ones would be willing to put poison in their soup and eat it ; then, while it is good, yet it is not good for me. For me there is only one source of good, and that is the Holy Spirit. There is no good but only evil in the spirit of generation and consequent death for me, therefore I set up within myself an ideal of purity.

In order that that ideal might enter into and become part of the people, they were impressed some years ago to take up the thought of pure dietetics, and hygiene, and some have criticized those who have taken up this thought and said of them : "They think they are purer than other people." That is just exactly the condition requisite for building this hedge around yourself ; but to build it you should be wise, not reckless like those who have no wisdom. Thus, when you begin to repel,

cast out the word of creation, and all that belongs to it, and to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," then you have obtained a mental state wherein you delight in God, the cause of all things, the Pure Spirit that is separate from and is not serving in creation. Thus you should keep in mind a love for the regeneration and a hatred or repulsion to generation. You should think over and grasp in its completeness the whole of the work of creation, the object of every thing that lives ; but your attitude of hatred to all creation must not be one that would destroy, but it should be a repulsion that puts everything in its place. It has been found by the mystic, that when some unclean influence comes pressing in upon the mind, if the mind is in the spirit of Divine love, they have only to say to the evil spirit, you go to where you belong, you have no right to me, and the annoying influence will obey.

You will find yourself pressed in upon from every side by the spirit of creation, and what is worse, the perversion of the pure Spirit. These things you repel with the realization that they are impurities, because you have set before you the goal of purity, which means the separation from all that belongs to creation, generation and death ; and a unison with God, the Holy Spirit ; and your object is to make your body the temple of God, pure and clean.

It is necessary for you to fix these thoughts in your mind, for words alone cannot do it. Keep in mind that you are clean, and also that generation and all that belongs to it is unclean, and that all persons that are controlled by it are the embodiment of that uncleanness : in fact all animal life is to a certain degree the embodiment of that uncleanness. While you keep in mind that discrimination and separate yourself from all that belongs to generation, and claim oneness with the Spirit of Purity and Immortality, you begin to realize your Divine

sonship ; and in your realization you will find that you are an heir of God to inherit the world and all that is in it. All that is in it at the present time is of generation and death, nevertheless you must not hate your inheritance, but love it as a man loves a good dog, a good horse or a good, faithful, servant, but not as you would love your soul's companion or God. I can imagine that some will say : love is all alike ; I can see no difference between loving my horse and loving my husband or wife as the case may be. To such we have nothing to say, because until man has risen to where he can discriminate between Divine love and the animal impulse or passion which is called love, they have nothing to do but to work out the primary principles of the doctrine of Christ, and of generation ; but you who can love your servant, and realize that all things in nature are your servants, and love God with all your heart, mind and soul, and keep clearly defined in your mind the line of discrimination between yourself, the child of God, and those forces that are still the children of nature, will build around yourself a conscious, impenetrable wall which none of the evils, none of the elements of generation can pass over. Read carefully in connection with this thought an article in this number entitled, "Some Suggestive Thoughts".

We have heretofore endeavored to impress this thought upon our readers, by telling them to pull themselves out of the body of humanity and separate themselves from the work of creation. These words express the general thought, but we wish in this article to hold your mind to the specific thought of a keen discrimination ; of love and attraction toward God in His purity and holiness, and repulsion toward invasion of any of the laws or conditions governing creation and death.

May the Spirit of Him that spoke the word in the beginning illuminate your intelligence and cause you to see and know, is the prayer of your fellow-servant.

THE TRUE REASON FOR THE CENTRALIZING OF WEALTH.

The Sun in Aquarius, the airy sign which governs every expression of force on earth to-day, is the motive power behind the throne that governs our centralization of capital into a few labor saving methods. The air is invisible, universal, and one. Centralization of power of capital into gigantic centers of industry, is like the sun controlling a retinue of planets in their relative relations to each other, and also to their relations with the sun in disposing of its vibrations has reflected rays of light and heat by means of radiation and absorption. This dual action is the center of motion of life of creation in forms, both on the mental and physical planes of manifested life.

The machinery of trusts and corporations from which radiates all power of united capital is natural and due to the sun's vibrations in air as an ocean of life and intelligence, infinite in potential power and expression. Only by centralization and co-operation can the greatest achievements be accomplished: each are parts necessary to the whole in every department of life, no two are exactly alike, yet similar in many respects, like the different organs of our bodies which co-operate to perform the necessary functions of life. This correspondence is perfect in every detail, both in man and in the universe.

We do not find fault with our brother because of the color of his eyes and features then why should we concern ourselves and find fault with him regarding his ideas of religion, of God, so long as he is honest, truthful and reliable in his dealings.

Every man has a right to these inherent qualities and inherent idiosyncrasies : they are natural to his race and to his country, and they differ in each by reason of education and his polarity to planetary vibrations at the time and place of his birth.

These facts are Nature's laws in operation all about us in everything including man, therefore, we should be wise enough to see and obey her admonitions of charity and tolerance toward each other, in all our differences on every subject no matter what it may be. We will find that in changing places with those with whom we differ, that from their standpoint of viewing nature, we will be compelled to agree with them, and vice versa. The point of vision from which we view any subject gives us our ideas regarding it ; change the point of vision and we necessarily change our ideas regarding the subject under consideration.

Truth is round, and like the sun has its center and circumference from which it radiates in every conceivable direction.

Capital centralized can control the factors and forces of human affairs in a majestic way which corresponds to the sun in its control of its retinue of planets which are only the mediums for the distribution of solar power : each planet radiates the sun's rays with different degrees of vibrative force and power peculiar to itself. This Astrological knowledge was well known to the ancients. The sun and planets co-operate in unison to accomplish the will of the Supreme Intelligence that called them into being. Capitalists obey this law of solar vibration, without realizing that they are only agents working out the will of the Infinite Creator, the Infinite Intelligence that manifests throughout the whole organism of manifested life, in which each organ functions in harmony with all the other organs, both in the microcosm and macrocosm, in mankind as well as in Deity. Each race and nation of

human beings are bound together and co-operate as one organism, as expressed in our solar system, and when they are natural in their functions, all is perfect harmony and perfect health.

Disease results from any violation of duty or obligation to each other in the national as well as in the individual organism. As their functions are different each from the other, and peculiar to themselves, they must be allowed their liberty to decide for themselves what is right or wrong as to their individual rights.

This broad tolerance is absolutely necessary to health and happiness and harmonious co-operation with each other, just as it is in the human body, so is it in the body of Deity of which we all are but parts. Each one has the right of its identity and liberty to the full extent that it recognizes the rights and liberties of all others, in other words we should do unto others as we would that they should do to us.

Obeys this first law of life and health, and happiness and harmony will result to all God's creatures, whereas disobedience or violation of this law always results in diseases and death alike to both nations and individuals.

I have pointed out the reason for all our misery and suffering, and the remedy to prevent and cure all our maladies, no matter by what name they are known.

Until we do to others as we would that others should do to us, we must not expect heaven upon this earth; but when we do obey this law of Deity, wars will be no more, diseases will be cured and health result as the fruits of obedience to this law, and God will be glorified by His children of every nation and tongue. The brotherhood and sisterhood of man, and the fatherhood and motherhood of God will be realized upon earth.

Henry Wagner, M. D.

THE DEATHLESS CITY.

JEREMIAH.

CHAPTER XXXI.

6. For there shall be a day that the watcher upon the mount Ephraim shall cry, arise ye and let us go up to Zion, unto the Lord our God.

These words are written for those who are just on the border-line separating the false from the real ; in other words, for those who are ready to accept life under conditions of an entirely different character from the one observable on the surface of the planet earth.

God seeks the seed of the house of Israel (see Jeremiah xxxiii. 8.), those who are divorced from the body of death, where the disinterested observer notes the taking place of birth, misery, sickness, want and death ; in short, the Spirit calls on all those who are able to enter through the gates into the deathless city, into the temple where dwells immortality, the inheritance of the sons of God.

"Arise, shine, for thy light is come and the glory of the Lord is risen upon thee. * * * * Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall no more be thy light by day ; neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy Glory."

That man is born to die has been accepted as a fact in the consciousness of the planetary man, and as this thought has been upheld by the vitality of nearly every living being since the beginning of this age, no argument tending to prove that man

is created to live can be accepted, save by those who from the beginning have had the germ of the Spirit of God in them.

At this point we would like to call the attention of the reader to his or her own organism, for within resides truth, if we only would accept it.

Our bodies are masks hiding within themselves the real man ; each body being composed of twelve functions, each having a special use. If void of Spirit, man's functional activity will be expressed on the material or animal plane, thus following the automatical process of generation, which creating only form leads unto death ; on the other hand, if the Spirit has taken possession of the twelve functions, the body serves as a connecting link between the occupant and the world of matter, and through control of the life-giving function or the sex, or properly speaking, through conservation of energy, the occupant can hold the body intact, as long as he wishes, or as long as it serves a use ; thus bringing forth the likeness.

Sleep is that state of man's existence in which the vital forces are drawn to the different centers of man's functions, so as to replenish the waste of the cells consequent upon the use to which they were put to by the occupant, thus "Increase and replenish" is only lawful in man's organism on the unconscious plane, but the moment it is indulged in by the consciousness of the sense man, it creates loss of vitality through the sex function not intended, except on the animal plane, hence in its train brings forth disorder, sickness, and finally dissolution of the organism ; hence this has led man to believe that he was born to die.

In order to facilitate the comprehension of these thoughts, we should place ourselves in the attitude of a disinterested observer, looking on the surface of things and yet dwelling within them ; thus when any one speaks we will be able immediately to discern whether it is of the flesh or of the Spirit, consequently,

we can easily perceive in ourselves thoughts which are life-giving, useful, or destructive, nonuseful; and encourage and dwell upon the former and dismiss the latter.

Thus our relation to the organism we dwell in, is the key unlocking the mystery of the relation which God sustains toward mankind; for in the control of the life forces, leading them toward Godlikeness, rests the foundation and ultimate of our existence which is freedom, and is gained by self-sacrifice, which is merely the abandonment of the illusions we see displayed on earth to-day.

As long as man is subject to anything which has rise in the five senses, he is a slave; but when he gains control over the life forces he becomes free, for only in a mind undisturbed by passions can the light of truth reflect its own purity and the image of God assume tangible form.

The aim of existence is to become natural, to recognize the oneness with our Creator in the control of the life forces. This atonement is reached when each aspirant has outgrown the animal self, and has reached a status where he is not necessitated to stand guard over it continually. This freedom from that tension was illustrated by the Master when he rode into Jerusalem on an ass, and the people shouted: "Blessed is he who cometh in the name of the Lord".

The aim of the Creator towards this planet, is that it should be inhabited by pure spirits living in immortal bodies; consequently, it follows that in time to come, entities such as we see on earth to-day will not be able to manifest themselves, and in their place will be beings fulfilling the precept: "Love the Lord thy God, * * * * and thy neighbor as thyself."

To the statement that life is one, we all can readily assent if we consider the fact that its manifestation differs only because thought differs; for life on all planes of activity comes from the four primal elements, and therefore should be charac-

terized by the oneness which exists in the creative mind, and for which all those who have at present accepted the teachings of the Christ, which is to follow him in the regeneration, are laboring; and turning our attention to the practical aspect of a union of those whose minds are one with God, we see the absolute necessity for that amalgamation, for each of us touching our material status, whether rich or poor can utilize but very little of it, for above our needs the rest is evil, useless. When we observe our intellectual riches it dwindles to nothing, because without association with our fellow-beings, it is a useless article; and when we come to our spiritual attainments they only come to us in proportion as we can give to others. Thus we can only grow strong through union, for in it there is growth and life.

“And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.”

Capricorn—Aquarius.

MODERN SCIENCE PROVES THE BIBLE TRUE.

Perhaps the most remarkable event in the history of modern Christianity is the unexpected confirmation of Bible truths from the hands of what seemed to be its arch-enemy, Modern Science.

* * * * Within the last two decades the excavator has been actively engaged in uncovering a few cities in the land of Eden, the home of Abraham. The University of Pennsylvania is excavating Nippud, the Biblical name of which is Calneh, (Genesis x. 10): the French are excavating Tello, a city which flourished before Abraham was born, and the Germans are at work upon the temple and the “Tower of Babel” in the city of Babylon.

The origin of these remarkable Babylonian legends which so closely resemble the Biblical accounts of the Creation, Eden, and the Deluge belongs to this country. The Deluge story, for instance, as recorded by the Babylonians is strikingly similar to the Old Testament, even in minor details. Atrachasis, the Babylonian Noah, is commanded by the gods, after they had decreed a flood, to build a ship or ark : to pour pitch over the outside and the inside, and to take the seed of life of every kind into the ship. When it was ready, Atrachasis embarked with his family, servants, possessions, cattle, and beasts of the field and closed the door. The heavens rained destruction for six days and nights. The winds raged, the floods and storm devastated, until the whole of mankind was turned into clay. The ship grounded on a mountain of Nizir. After seven days a dove is sent forth ; but it returned as a resting place it did not find. He then sent forth a swallow ; but it also returned. Lastly a raven is let go which did not turn back. Everything is then sent forth to the four points of the compass. An altar is erected and sacrifices offered. The gods smelt the sweet savor and gathered like flies around the sacrificer, after which it is decided that, instead of a deluge, wild beasts and famine shall diminish mankind because of their sins. * * * *.

From the "*Salem Journal*", Oregon.

SCIENTIFIC EVIDENCE OF A HEREAFTER.

"Sir Oliver Lodge, F. R. S., President of the Society for Psychical Research says : 'If any one cares to hear what sort of conviction has been borne in upon my own mind, as a scientific man, by some twenty years' familiarity with those questions which concern us, I am very willing to reply, as frankly as I can. First, then, I am, for all personal purposes, convinced of the persistence of human existence beyond bodily death — a belief which has been produced by scientific evidence that is based upon facts and experience.' "

QUESTION AND ANSWER.

Why are the days so long and sad ?

Look up ; for God will give thee light.
He can turn sadness into joy,
And darkness into paths most bright.

“How can the masses look up ?”

Someone in wonder replies.

“They are draining the dregs of Life’s bitter cup
And turn not their gaze to the skies.

“Look at the toilers, down-trodden

‘Neath the heel of power and wealth.

What time have they to devote
To the culture of morals and health ?

“Men lose their noble ambition,

Women, their bright womanhood,

Striving against a condition of things
That cannot at all be termed ‘good’.

“Life’s sunshine and earth’s wondrous beauty

They have no time to enjoy.

For them there’s no pleasure in duty,
And virtues only annoy.”

Comrade, your stand is well taken,

But what of the other side

Of the question at issue,
Which you would like to avoid ?

Conditions are not always unfavorable ;
Dark clouds aren't o'er all the land ;
Opportunity, golden is ever near
To be grasped by a determined hand,

And turned into life's great triumphs,
That are commonly called success,
Ensuring to him who goes in to win,
Comfort and blessed happiness.

Then rise in the strength of your manhood,
Say to yourself "I WILL",
Put your soul into the contest,
Combined with your force and skill.

Trust in your God-given powers,
Trust in yourself — be a man.
Employ all the minutes of every day
In working out some definite plan.

Thus will conditions be altered,
Fate will smile and be kind,
Working together harmoniously
For the man that rules with his mind.

Ethel Coles.

CORRESPONDENCE.

Whitewater, Wis.

The Esoteric Fraternity,

Dear Friends:—Your kind letter came like a sweet messenger into my hands and proved quite a stimulus to me; for I am in deep sympathy with your grand mission in behalf of aiding man.

I found the December Journal of great interest, as "A Biblical Experience" by Chester E. Pond, is a close analogy to my own experience, coming into a higher degree of Spiritual realization from opposite planes and differing channels: he having come through the church and I through atheism.

Viewing life and human relations from a higher plane than formerly, dealing with principles rather than external appearances, with the essence of truth, rather than the channel of its expression; as a spiritualist, a man who is striving for the realization of higher and loftier ideals, seeking illumination and attainment of deific attributes: from this plane, free from all sectarian motives, I offer a few thoughts for your esteemed paper and its readers.

Has not Spiritualism a living message to God's children? A real, vital, mission in behalf of mankind? Is not Spiritualism, when correctly understood, endowed with a broad and reformatory spirit, calculated to assist man in his greatest effort to ascend the mount of spirituality?

These are questions arising within the expanding intelligence of earnest, light seeking, truth loving, men and women in all walks and stations of life. The very foundation of our social and religious institutions seem to tremble under the mighty

power of modern thought and the desire for a higher knowledge, for greater enjoyment, and larger expression.

The spirit of progress is permeating the very atmosphere we breathe; leavening the masses of men; quickening into activity latent faculties of a higher manhood; revealing a superior degree of inherent power, whispering in prophecies a message of greater possibilities, achievements of greater freedom from servitude of environmental conditions, freedom from the limitations of sense through illumination and understanding.

Thus man rises in the scale of being, by systematic development, harmonious, natural unfoldment. Thus he recognizes through his illuminated understanding the real self, the immortal ego; its inherent powers and potentialities; its deific attributes and endowments. Thus will man find through illumination the source of his being, the fountain of life, and his relation to time and eternity, and enter into at-one-ment with the Father; the Infinite Essence of being. Ascending from the lowest types of primal expression, through countless cycles, to the plane of the human. Continuing his evolutionary career as pictured in the Bible, through all the intermediate stages of functional expression; from the Adam to the Christ degree of soul consciousness, culminating in the transfiguration on the mount, where the transmutation from man the human to man the divine takes place. Thus does man evolve into God: thus is the creative word made manifest: thus is Adam redeemed in Christ.

This to me is the plan and process of redemption by salvation. What a sublime symbol of divine alchemy is revealed in the Christ degree of soul when interpreted by the spirit as contrasted with the elemental, crude essence of orthodox theology; confounding the light of the spirit with the shadow of their mortal vision, confounding Jesus the man with the Christ in Jesus * * * *.

To bring man into an intelligent recognition of his inherited immortal selfhood : to lead him into the high degree of illumination : to assist him to rise higher in the scale of being : liberate him from limitations and servitude of sense, and free him from the fetters of darkness, from the fetishes of the past, and bring him to that plane of soul consciousness and illumination which qualifies the master soul : this is the profound and lofty purpose and mission of philosophic, ethical, scientific Spiritualism.

Be patient, oh child of earth ; thine is immortal bliss. Be patient, eternity is thy school, infinitude thy home. Be faithful until the Spirit of Truth, which is thy Father, and which has quickened you, will illuminate thy understanding, and thus reveal to you all truth.

Let us seek and recognize the truth in all dispensations which lead man onward and upward, meet his highest demands, quench his thirst for truth, and fill his soul with delight.

Let us grant each soul absolute freedom to find and live in harmony with the law of its being, in the promotion of happiness.

Let us respect the sacred rights of each seeker and devotee of truth ; every aspirant to higher achievements, to find within the sacred pages of nature's eternal volume, the divine revelations of infinite truth. This is man's divine prerogative.

* * * * In truth and love, praying for light and strength, I am,

Richard F. Tischer.

Ans. The question asked by our correspondent : "Is not Spiritualism, when correctly understood, endowed with a broad and reformatory spirit, calculated to assist man in his greatest effort to ascend the mount of Spirituality ?" we would answer in the affirmative. Its object was, undoubtedly, to break down the gross materialism into

which the race had gradually drifted, but, while it is reformatory, has it reformed ?

Let any one carefully investigate what Spiritualism has done for the Spiritualists as a people, and they will see that it has reformed and elevated perhaps in a few isolated cases, but in most cases it has dragged down and brought about degeneracy. Especially is this true of the Spiritualistic medium. Now, why is it so? Some of the most exalted ideas are promulgated by the Spiritualists, and we have seen present at Spiritualistic meetings high and grand souls.

The reason that Spiritualism is not reformatory is, that the people have become so materialistic that when spirits begin to make themselves manifest, they simply open their mouths, figuratively speaking, and swallow everything that is given them without discrimination : they throw away the moral teachings of Christ, and thus they are left to their own ideas and to follow their own passions and perverse inclinations common to humanity. This has opened the door wide to evil spirits, that were called by the Christ of Nazareth, devils.

There has recently been published in the organ of the Spiritualists, "The Philosophical Journal", a series of letters written by the family of Wesley, the founder of Methodism. His house was annoyed by manifestations, according to these letters, for a long time. These letters were published as evidence of Spirit return, and so they are ; but on the one hand if Wesley had subjected himself to these influences, they undoubtedly would have caused degeneration and skepticism on all religious subjects ; on the other hand, if he had been wise and well instructed in the law of spirit, which all Christians should be, then he would have counselled them, found out what they wanted to communicate, and after receiving their message, dismissed them, and utilized the information given according to his highest and best judgment ; he would not have been annoyed as he and his family were for a long period of time, and he would have gained information that might have been valuable.

The whole question as to why spiritualism does not elevate, rests on this one thing.

In order to be a Christian, a man or woman must have deeply lain

in their own inner self the foundation principles of morality; they must have high aspirations, and a clear conception of the object of their existence, namely that they might be developed into the likeness of "the souls of just men made perfect." When these principles are deeply and well established in the individual, he or she need not fear any communications, let them be from spirits or mortals, for he or she will be prepared to treat them with the same common sense and judgment; to use the useful and reject that which is not useful; to such Spiritualism has been and may be made of use.

[Ed.]

Mr. Hiram Butler: — I am greatly interested in the work you are doing for the good of humanity and understand how discouraging it must be at times.

I have been an interested reader of "The Occult and Biological Journal", and "Bible Review", but I find it is not best for me to study and have had to give it up. * * * I tried to follow your teaching, but it is impossible in my position, and do you know I fear it will not do for every one, that it is not quite practical. One gets so far away from the rest of humanity that they lose their influence and people think one crazy and are so misunderstood, but the Christ certainly set us that example.

If one becomes too idealistic or soulful they cannot live in this world. I fear to follow too far. You have asked often in your Journals for honest opinions and questions so I venture to say this with all honor and respect to you whom I believe to be a great teacher ahead of the times.

Sincerely your friend,
Mrs. J. W. S.

Ans. The above letter expresses the thought in the minds of many, and it seems that Jesus foresaw this condition, when he said: "Straight

is the gate and narrow is the way that leadeth unto life, and few there be that find it. "

There never was a teacher of great truths who came before the world but what many said of him : he is far ahead of his time, and others would say all manner of evil against him as they did of the Christ.

It seems to be a characteristic of human nature to want to go the easy way, and what a serious mistake they make. In their efforts to go the easy way, they find nothing but labor, sorrow and misery ; they struggle on for a short life, and then comes the dissolution of the physical body, after which they must return and take it up where they left it. It is true that many have not finished their experience in the old order of life ; but there are many who are really rising to newness of life and will attain to immortality.

The above letter is only the expression of the words of Hagai i. 2—11, which please read.

[Ed.

San Diego, Cal., May 25, 1903.

Dear Mr. Butler :— I will give you an answer to the question in May "Review", and shall be pleased to see your comment.

Question. — "What is the method of life requisite for bringing the individual to the attainments above expressed or to cause the individual to express the purpose of God in his or her own life? "

Ans. — To my understanding the example of Jesus of Nazareth in his life of chastity and purity and devotion to the Father's will, we have a full expression of the method of attainment. Did he not say with authority : "I am the way, the truth, and the life. He that believeth on me though he were dead, yet shall he live, and he that liveth and believeth shall never die." How few, even of the zealous Christians, can realize the full import of his words.

Christ is our savior only to the extent that he furnished us with an example or method whereby we might save ourselves. We have but to follow carefully his method, and it is to be regretted that the apostles did not give a more detailed account of his daily life. But enough has been given to show us that he lived the regenerate life, and if we will follow him that far, truth will be given to us as fast as we are able to receive and express it.

There are some who would teach us that all we have to do is to assert the I, claim our heirship and dominion is ours; but we will never be fit to have our dominion on earth until we establish dominion over ourselves, and this will be found to be the hardest part of our duty. The physical must be made subservient to the spiritual, and that can come in no other way than by living the regenerate life. We may delude ourselves with the belief that we can climb up some other way, but sooner or later the bubble will burst and show us just where we stand.

After Christ had lived the life for years, he proved to the world that he had complete dominion, by turning the water into wine; by feeding the multitude; by walking upon the water; by commanding the sea and being obeyed; by taking money from the mouth of the fish; by healing all manner of diseases; by raising the dead and restoring life, and finally by allowing his enemies to kill him in order to prove to them and to the world that he had dominion over death, and was able to bring his own body forth from the grave and clothe it with immortality.

This is the dominion that the Creator intends that man shall exercise on earth when he has fully established dominion over self; for Christ has promised us that "these things shall ye do and greater than these if ye only believe".

Let us follow the Christ. If there is any other method, his mission was in vain. The only trouble with the world is in understanding and knowing the truth. But he has promised

the earnest ones that "ye shall know the truth and the truth shall make you free."

T. J. Van Arsdale.

BOOK REVIEWS.

THE SCIENCE AND PHILOSOPHY OF LIFE. By Edward H. Cowles, D. P. Morocco, 255 pages. Price \$1.00. Published by the Portland School of Psychology, P. O. Box 464, Portland, Oregon.

The effort of the author in this work is to show the power of thought. It is pleasure to recommend this work, for the writer deals with a subject that is directly related to all attainment — material and spiritual. He endeavors to lead the reader to where it may be demonstrated to his satisfaction, that thought is only one manifestation of universal life, and that we inspire thought as truly as we inbreathe life; and that upon the control of thought depends the quality, degree and perpetuation of life.

CHRONIC ALCOHOLISM, ITS RADICAL CURE WITHOUT MONEY, WITHOUT PRICE. By Edward Hooker Dewey, M. D. Cloth, 75 pages. Price 50 cents. For sale by the author, Meadville, Mass., or The Esoteric Fraternity, Applegate, Cal.

Every line of the work by this eminent physician is established truth. By thirty years of independent, intelligent practice, he has revealed here the higher physiology of life, in effective simplicity of expression. He proves that the drink habit is dependent, for its life, upon food, just as the body is dependent upon food: he shows why: he shows how to put this demon out without injury to the body. Even more; he gives Methods for building body and mind, health and power.

A—.

EDITORIAL.

The Esoteric work has from its beginning been an illustration of the words of God, when he said: "Not by might nor by power, but by my Spirit saith the Lord," for everything has been done to crush this movement that a semi-civilized government would permit, yet it lives, grows and prospers.

Our attention has often been called by the friends of the work who are watching the trend of the thought

of the age, to the fact that the Esoteric movement has been largely instrumental in changing and leading out the lines of thought in all branches and advanced thought, yet everyone carefully avoids making any reference to the work, even when quoting parts and sometimes whole articles from it; for one and all seem to feel that the Esoteric work is the fountain from which they have a right to draw and use as if original with themselves; and this is so simply because it is in Divine order.

We were impressed by the Spirit in the beginning of our work, that it did not matter how the truth was brought to the world, or who brought it: it was our work only to stand and hold the light and give only such truths to the world as the Spirit impressed our mind. When the Lord's Christ said: "And ye shall know the truth, and the truth shall make you free," he referred to a great underlying principle, namely, that Divine Truth being vital is of the cause world, and enters into the inner consciousness of the people, and becomes what Jesus called "the spirit of truth"; so that no matter how much opposition or prejudice may be active, when one who has the Spirit of Truth receives these things, they know that they are true, and so nothing that any person or class of persons, or the whole world united can say will change them for a moment. With all of God's children they are seeking such knowledge as will show them the true way of life; and when they have found that knowledge, they do not say as many are now saying concerning the Esoteric work: "It is a very hard life"; for nothing is hard to a person when it is in accord with their real nature; it is only hard for an individual to go against their nature or to live a life that is not natural to them: to such the Esoteric work is a hard work. It reminds me of what was said of Christ's teachings; "This is a hard saying, who can hear it?"

The Esoteric life is a hard life to those who love and desire

to continue in the old habits and perverse and self-destructive course of life; but those who love God, holiness, righteousness, purity, and all that is good and elevating, do not find the Esoteric life a hard one, but, on the contrary they are happy in it. It is the kind of happiness that Jesus referred to when he said: "Happy are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for" he adds, "so persecuted they the prophets which were before you." He did not mean to convey the idea that they are happy because they are persecuted, but happy because when persecution and trials come, the holy angels come unto them and causes them to realize that though all the world turns against them, they have friends whose friendship is worth more than all the world can give them; that they have friends that are so true, so reliable, who love them so unselfishly and so perfectly, and whose power to befriend is so transcendent, that all earthly emoluments sink into insignificance.

When the mind of the individual is raised to the altitude where they are one with the everlasting Father, they look pityingly on all this folly and egotism of the masses, who like little, ignorant children go strutting about in the sight of their fellows, saying in their hearts, see how big I am; they pity such ignorance and look upon them as the Father looks upon them, realizing that they are but growing children, playing with their toys, not having yet begun to think.

Then let all who have awakened and are awakening to these great truths realize that it is their duty to look about and "behold the fields that are white and ready for harvest," and not only to pray the Lord of the harvest to send laborers into His vineyard, but to see to it that they labor faithfully and diligently, wherever the opportunity offers, to bring the light to the minds of the needy.

BIBLE REVIEW.

Vol. I.

AUGUST, 1903.

No. 11.

THE DOMINION.

We hear a great deal, at the present time, about having the power to dominate the forces of nature : to speak the word of command, and be obeyed : to heal the sick, either by the power of the spoken word or by the silent will ; to command mother nature to supply us abundantly with her substance, that the desirable things of earth may be ours : in fact, a knowledge of and training in the use of the powers and faculties of our being may be bought in open market.

There are many who advertise that they will teach any one for a certain stipulated price, how to obtain some of the so-called Christ powers ; and some of them do have and teach their pupils how to manifest these powers, though to a very limited degree ; and among some of the advanced thinkers, it causes little or no comment for any one to say : I found a person afflicted with "so and so", and I cured him ; or I wanted "so and so", and I got it.

The people of to-day are beginning to realize and obtain substantial manifestations of the fact that they were created with the intention that they should dominate all nature, to have the mastery, to have power with God and with man.

All power resides in God and is derived from Him.

Some perform their works by an effort of a strong will, directed by the intellect ; others, by assuming an attitude of

childlike love toward God, thereby drawing into themselves the substance of God, with His consciousness of power: in either case, they consciously or ignorantly, lay hold of the Divine substance and impel It or Him to do their will.

There are many who are thus taking the mastery; entering into their inheritance; growing into the consciousness of their powers and buoyancy of spirits: to feel that nothing is too hard for them to accomplish, and are beginning to claim that they have the dominion, that all nature is subject to their will.

This assertion is true, but, there is one side to this question of which few appear to have any knowledge, namely, that those who have these powers are each doing that which appears right in their own judgment. Some are striving earnestly and honestly to do good, seeking the good of others as they see it; but, human nature is strongly selfish in its tendency, and men seek their own will rather than the good of others; hence, there is no unity of action and effort, consequently, the greater the power the individuals obtain the greater will be the confusion of the mind and life forces of the planet, caused by the opposing wills of the people who have laid hold of nature's forces, and it is only a question of time until men will, if left unhindered, "destroy the earth;" and this is not in harmony with the plan which Divine reason has devised.

God is one, and He has one object and one will concerning the earth and its inhabitants, and that will is absolute in the earth; nothing can hinder the final accomplishment of that object; and those who are striving for and obtaining magic powers, unless they learn the Divine purpose concerning themselves and the world, and bend their efforts toward the accomplishment of that purpose, they will be following their own purposes, doing their own will; but they cannot thwart the purpose of the Creator; if they refuse to conform to it, it will turn them aside to their destruction.

Phebe Hart.

THE SUBCONSCIOUS MIND.

GENESIS.

CHAPTER 1.

1. In beginning God created the heaven and the earth.
2. * * * * And the Spirit of God moved upon the face of the waters.

The words: "In beginning", may have indefinite reference. In beginning of what? The context shows that "In beginning God created the heaven and the earth." This beginning of creation was the commencement of a long work, for what was supposed to be four-thousand years after this record, the Christ came and said: "My Father worketh hitherto, and I work."

There is a beginning to every organic structure as well as to the world in general, hence, when those words are applied to an individual organism it is correct to say, in beginning my existence; for in an individual existence, creation is active, and expressed in the words: "The Spirit of God moved upon the face of the waters;" for it is an accepted fact that a large percent of our physical being is water, and the spirit of God is moving upon these waters to produce after its kind.

This moving spirit has been recognized under many names, according to its varied forms of manifestation. It has been called the psychic or soul power; it has been recognized as hypnotism or mind power; but of late it has been studied and written about under the name of the subconscious state. It is manifested in carrying on all the work of the body, such as digestion, assimilation, keeping the heart in motion, circulation, tearing down wornout material and replacing it with new; healing wounds and rebuilding destroyed parts; it grows the child to manhood, keeping the

individual life qualities according to its inherent nature, by the process of discrimination. But as these things have been recognized only in their beginnings, and in their most obvious manifestations; there is left a wonder world all unexplored, wherein this mind is the dominant, controlling factor.

This is the mind that built the universe; that instructs the bird how to build its nest and care for its young: every beast and insect is also directly under its control. In that realm we call the action of that mind instinct: when it lays hold upon matter and builds for itself a body, and rules the body absolutely, without a reasoning organism, it is wholly instinct. Is not the whole work of creation, not only in your individual body, but, also in all that lives, yes, and also in all that is called inanimate, being moved upon by the same spirit, which is changing, tearing down and rebuilding, and carrying up through slow but successive stages, each organism toward a specific end? Hence, it has been recognized in times long past, as the spirit of the mundane. This spirit, though of the mundane, is no more nor less than the creative word of God that was sent forth in the beginning, and whose ultimate was declared in the words: "Let us make man in our image, after our likeness."

If we can find the relation between what we call our real consciousness, the reasoning mind, and the subconscious state, we will, then, have a basis upon which to begin an important work.

In experimental psychology it has been observed that the mind of the operator can dominate the subconscious mind of the subject, and when thus dominated, the subject can be made to remember and know things long since forgotten; also to know things that are taking place in distant localities: to see and to describe most minutely objects and furnishings in a room of some one living many miles away, for distance seems to be no barrier to that subconscious state.

It has been discovered, as it was by Carpenter, an experimenter and professional hypnotist, that certain conditions may be changed in the body while in the subconscious state ; for instance ; he gave an account of a woman who had been compelled to wear glasses for a long time, and while in the hypnotic state he suggested to her that she could see without her glasses, which she did and read without difficulty, and when she came out of her hypnotic state, the same condition continued : her eyesight was restored.

There is a system of thought called "Suggestive Therapeutics" which is now being promulgated in the world. This whole system of suggestion presents to our mind the idea of the reasoning mind having power to cause the subjective mind to act in accordance with its suggestions ; in other words, if by any means whatever a person can be caused to believe, without a doubt, that any certain thing exists, the subconscious mind will cause the condition to exist. It was this fact that the Nazarene referred to, when he said : "For verily I say unto you that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass : he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

The whole work of Christian Science, Mental Science, and the various branches of the same system of therapeutics, is based on this law. The lessons in Christian Science and Mental Science are intended to stimulate a faith within the individual ; and the intellectual constitution is such that if a person repeatedly says a certain thing is true, even if it is an intended falsehood in the beginning, they will soon believe it to be true, and thus grow a reality out of a falsity.

The subconscious mind in man is identical with the mind of

God that began and is carrying forward the work of creation, by "the word of His power", for the declared purpose to make man like Him was the endowment of all that is with that creative tendency ; and as man is the highest unfoldment, we might properly say, the nearest to and quintessence of that original creative word, and as that creative word was the expression of a thought formed in the mind, therefore, a thought formed in the mind of man, and expressed by a word spoken so as to cause it to act upon the senses, becomes a creative potentiality, and is so in just whatever degree the mind apprehends the truth of what is being expressed. Again, the degree of apprehension is dependent upon the fulness of the life, and its qualities that animate the organism.

The thought of regeneration as taught in the Esoteric books is the method by which an effectual effort can be made to reverse the action of the involutionary currents, which action is to receive by involution, inspiration, the essence of life from the creative fountain and to radiate it, or send it down in the work of creation, divided up into smaller particles, and thus virtually adulterating it with earth elements, so that in the radiation of the life of those governed by the work of creation, the opposite of refinement and concentration is continually going on in the organism, and therefore, in place of the mind being able to concentrate and focalize life qualities into keen, discriminative thought, the opposite effect is obtained ; but by gathering this sublimated life of creative energy, holding, refining, and intensifying it in the organism, (the regeneration), the ability is produced, in the individual, to focalize and intensify the mind, thus bringing the mental capacity and consciousness of the individual nearer the likeness of the Creator.

When this mental consciousness is intensified in the individual, the mind is able, as it were, to turn and look upon itself ; to study and analyze its own qualities of action, and to

study and analyze the cause of action. In this study we are brought face to face with the potentiality that was in the creative word of God, expressed in the words: "In beginning God created the heaven and the earth," and also in the words: "And the Spirit of God moved upon the face of the waters."

Having come face to face with that cause of motion, the reasoning mind may thus unite itself by that observation and examination with this causative mind, and through this union the capacity to cause to be is obtained by the individual; and as we have seen that the causing to be is the expression of a thought, it becomes necessary to stop and question wherein the two thoughts may differ from each other, the one expressed with full and perfect confidence of its truth and verity, the other without that confidence.

If we believe a thing to be absolutely true, it appears in the mind as an object; and the fact of its appearing as an object in the mind, is the method by which, as we read in Genesis, that God created every plant before it grew in the ground; He formed the thought of the plant the same as you do; and as that Infinite Mind knew the law of creative power, He thought it into form and held it in being by a realization of its existence; whereas, the opposite is to say a thing is true when it is not believed to be true; the mind may form it, but the same instant it dissipates it with another word or thought of its nonexistence.

In these thoughts resides the whole science or system called by the various names of, Mind Healing, Suggestive Therapeutics and all systems of thought that are now active in the world, by which mind is caused to produce and to change that which is produced. Thus, one of the leading features of Christian Science is to deny the existence of a thing or diseased state, and when the mind can make real, truthful, the denial, the creative factor that produced the condition is dissipated, and by

the affirmation of the condition desired until the subconscious mind accepts the fact, and the belief springs forth without a doubt; though it may be wholly in the subconscious mind, the condition is obtained. There is no more a limit to the power of this subconscious mind than there was in the power of the mind of the Creator when creation was begun; and as this subconscious mind is that moving power in all nature, being the forming, transforming and conforming power; therefore, if you study this mind, muse upon it continually, it will unfold and develop a consciousness within you that will have the capacity to do and accomplish almost anything that is found desirable. It is the subconscious mind that took the germ from which you came and built for it, first the child body; then it caused the child body to grow, develop and mature; and it also caused it to grow and mature a reasoning intelligence. Before that subconscious mind had brought a certain stage of maturity in the organism, which stage of maturity is called puberty, at which time the life that is gathered by the organism begins to be used in the work of generation, the body was continually growing; but after that principle or power or whatever you may choose to call it, has assumed dominion over the body, instead of going on and building the body greater and stronger, its attention is turned toward the building of other bodies, and in the process of building other bodies, the thought brought about by struggle, effort, and failure, that the original body is getting old and must pass away, is impressed upon the subconscious mind. Thus disbelief comes into the living word, which dissipates your vitality, and incorporates disintegration into the system.

When you can by the reasoning intelligence take possession of the subconscious mind within you, and discover the open door to the fountains of unlimitable life, and a realization of the truth is obtained in the consciousness that this physical body is

never old, for it is well known that every particle of the physical structure is thrown off and made entirely new within at least one year; then you can readily perceive that when a man says, I am old and hence must soon die, he is thinking of his physical structure, and he is forming an untruth and a destroyer in himself, which was called, in the beginning of Genesis, the "old serpent", "the devil", and again as "him that had the power of death, that is, the devil." Again, the same thought was expressed by the Apostle, when he said: "You may believe a lie and be damned (condemned)." It is belief in a falsehood to believe that our bodies are old, and it is a suggestion to the subconscious mind to cease the work of renewing, of vitalizing, and perpetuating the body. In order to produce or restore the child condition of growth and development, we must to a certain extent return to the childish state, as Jesus said: "Unless ye convert and become as a little child," etc.

The regeneration means to take control of generation, and not allow it to take the building or creative elements of the body and direct them toward the creation of other bodies. That together with the belief of the truth that our bodies are always young and always will be, will make them so.

Thus it will be seen by a cursory glance at the foregoing, that there is no such thing as an absolute falsehood in the creative mind or in the mental faculty; for the creative mind at once causes all untruths to become realized facts. There are two kinds of thought: one constructive; the other destructive. One is endowed with belief, realization; the other is devoid of belief and realization. But the belief in which resides the potentiality can be used as a destroying instrument in place of a building one. It is the same as if a mechanic's tool that was made to construct is used for the purpose of destroying.

This you see reduces the whole work of creation, integration, perpetuity, health, life, joy, vigor, and all that is called good:

sorrow, sickness, disintegration, death, and all that is called evil; to simply the use of this tool, the subconscious mind, which is a passive instrument in your hands, and is wholly subject to your will; so that by mind man may live and enjoy the delights of heaven, or he may die; and in the process of death are the miseries of Hades. No wonder that Joshua said: "Choose ye this day whom ye will serve;" if you will serve God, the Creator, the Builder, the Preserver, serve him: if mammon, the delusive things of life, serve it: and we say to you in the words of Moses: "See! I set before you this day life and good: death and evil," and place in your hands the capacity to choose either one.

May Divine wisdom guide you.

Oh! Love that dost with goodness crown
The years that roll the ages down:
'Tis in thy strength the mountains stand:
The seasons roll at thy command,
And rooted are all things that bless,
Deep in thy everlastingness.

J. A. Toggel.

Whate'er in nature is thine own,
Floating in air or pent in stone,
Shall rive the hills and swim the sea,
And like thy shadow, follow thee.

Emerson.

MAN—HIS TRUE NATURE AND MINISTRY.

BY ST. MARTIN.

IV.

SPIRITUAL JOYS: HOW TO RECEIVE THEM FOR THE EXTENSION OF GOD'S KINGDOM.

When joys come upon you in your spiritual exercises, do not think they are sent for your own sake. No, they can have no object but your Master's work, to nourish your strength and sustain your courage. Where the Word itself to descend upon you, do not forget the important intimation you have read, and say: Is it for my sake that thou dost visit me? I who have done nothing that thou shouldst come near me; but on the contrary, everything to keep me far from thee. I will not then yield to this joy, till I feel that thou comest for thine own sake, and not for mine. I will not yield myself to this joy till I feel that universal desire which animates and creates Thee eternally. I will not yield to it, till I perceive the particular object for which thou art come, and the kind of task thou askest me to do in the work of general improvement. Without this precaution, not only would my joy be vain, but my course would be uncertain, like that of a neophyte; and I might, even, at any moment, fall again into the dark region of men in the stream.

Then, O man of desire, when the Divine Word descends into you, think only of allowing it to penetrate your whole being, that it may cause the germs that are deposited there to fructify, by visiting them with the power of its own eternal generation.

The Divine Word is so powerful that the mere recollection

of the favors you may have received from it, will enable you to drive away the enemy, as the mere shadow of the Apostles cured the sick: for this Divine Word can show itself nowhere without leaving indellible signs: we have only to observe these signs more carefully, and follow them with more confidence. Nothing more is required from all men, than that they should use every effort to be constant in effectual prayer for the universal recovery, that is, in a state to exercise the Spiritual Ministry of Man.

When the Word commands man to be ready, it means that he must always be prepared to answer the impulse, whenever it may invite him, to the work of recovery; for the Word is the right means itself; it tends but to restore men to their own original proportions, that they afterwards may cause the Divine measures to revive in all the regions where they are lost. This is the true extension of the kingdom of God: it is to be first for Himself and afterwards for us.

HOW MEN DISPISE THE WORD WHICH GOVERNS ALL
THEIR DEAD CONVERSATION.

If we have the happiness to know experimentally, though ever so little, of the mighty power of this Word, the exclusive universality of its government, the vivacity of its action, and the sanity of its spirit, it afflicts us deeply to see men, not only as if they were deprived of its ineffable support in their daily walk, but as not even suspecting its eternal existence, and putting dead nature, that is vacancy, in its place. This painful feeling is followed by surprise; for, seeing that this Word is the sole support of all order, of all lives, of all harmony, and seeing men every day dispense with its indispensable support, or even declare themselves its enemies, we can but be astonished that they are not even worse than they are, and that they should still retain, though if but in thought, even a trace or an idea of justice and perfection.

How could they advance in the line of regularity and life, with this enormous mass of nugatory, empty, earthly, false, covetous, conversations which every day fills the whole world from one end to the other?

Since the great corruption, all men have fallen under the authority of dead words, which rules them despotically, and does not allow them to escape for a moment from its sway. Look at all classes, collect all the words which proceed out of their mouths, from the time they awake to the time they go to sleep again; will you find one word that relates to their progress in true righteousness, or towards their original destination.

We will not speak of the man of toil, who, while he tills the earth in silence and the sweat of his brow, and thereby undergoes the sentence which was pronounced upon the human family, appears, at last, by his resignation, and by that kind of dumb word, to accomplish in an inferior order, what our virtual word ought to do in the order of Spirit. We will not stop even at these words which are extorted from us by our earthly cares and miseries and temporal sufferings, but we allude to that torrent of barren and pestilential words which we sacrifice daily to idleness, vanity and frivolous occupations, to our passions, to the defense of our false systems, pretensions, phantasies, to injustice, crime and abomination.

Since the living Word has been withdrawn from man, he has been surrounded with an atmosphere of death. He is no longer active enough to unite his word with the living focus. Rather than bear this painful privation courageously, and wait patiently for the spring from on high, he supplies its absence by that flood of unprofitable words issuing out of the delirium of his thoughts. He would rather be contaminated in this way, and infect his fellow creatures at the same time, than humbly and in all docility, allow the healing Word to act upon him;

that Word which seeks only to vivify him, as it vivifies continually all creatures to which it gave existence.

THE SUBSTANCE OF MEN'S WORDS WILL RISE UP IN
JUDGMENT AGAINST THEM : WATCH FOR THE
SAKE OF YOUR FELLOW CREATURES.

Man forgets that when the substance of his words disperses in the air, it is not destroyed ; that it does not evaporate, but that it forms a mass and corrupts the spiritual atmosphere, as our putrid exhalations corrupt the atmosphere in our dwellings : he forgets that every word that man's tongue pronounces will one day be produced again before him, and that the air which our mouths make use of to form words will restore them just as it received them, as every element will restore what is sown in it, everything after its kind ; that even our dumb speech pronounced tacitly, only in secret of our being, will likewise reappear and resound in our ears ; for silence also has its echoes, and man can not produce a thought, a word, an act, which is not imprinted on the eternal mirror on which everything is engraved, and from which nothing is ever effaced. The holy dread of an oath originally derives from a deep sentiment of these principles ; for when we penetrate to the ground of our being we find that we can unite ourselves by our word with the inflexible source of truth, but that we can also by its criminal use unite ourselves with the awful abyss of lies and darkness.

There are savage nations who, though without our science, have gone less astray than we have, who esteem nothing so much as an oath ; whilst among the civilized nations, the use of oaths is little more than a form, the moral consequences of which appear to be of little importance. But letting alone these false oaths and perjuries ; when we see the great evils that result daily from the mismanagement of our words, is not this enough to teach us wisdom ?

O man, if the care of your own spiritual health is not enough to induce you to condescend to watch over your words on your own account, watch over them at least for the sake of your fellow creatures ; and do not abuse them any more with barren words of no profit, which drag them into all manner of doubts and illusions ; but speak in such a way that your words may be at once a torch to guide them and an anchor to steady them and secure them through the tempests.

ESSENTIAL LAWS FOR THE MANAGEMENT OF SPEECH.

It is to think sufficiently highly of the human intelligence, to feel that its conversation ought to be only with its own order, and that we ought to present nothing to it but what is worthy of it and may add to its riches.

It is to convince yourself that this intelligence of man ought to be treated as high personages in the East are treated, who are never approached without a present being offered them.

It is to contrive to always add to the light and virtues of those who converse with you ; that your words may always show some profit for those who hear them. It is to converse only on solid grounds and profound truths instead of feeding men with mere recitals and frivolous narratives, since these recitals and frivolous narratives are composed of time, in which there is only past and future ; whereas, great truths are always present, like axioms ; they belong not to time but to the permanent, eternal, region.

It is to distribute your words soberly and with moderation. It is never to forget that speech, the Word, is the light of Infinity, which ought to be always increasing. It is to always examine, before speaking, if what you are going to say will accomplish these important objects. If you keep only on the level of those with whom you converse, the work will not advance : the advancement of the work should be your principle aim : every breath of your life should be employed for this.

THE WORD WILL DIRECT ITS OWN MINISTRATIONS.

I know that in idle society these laws of speech cannot be observed, because the Word cannot conveniently exercise its ministry there; nor is it to such I address myself. But it is for you to so comport yourself, that the Word may give you a ministry to perform in whatever place you may be; for if you try to do it by yourself, you will only add extravagance to profanation.

(To be continued.)

SPIRITUAL GROWING PAINS.

There comes a time in the soul's upward flight from earthly realms of doubt and mistrust and human pain and discord, when, by that silent law of attraction which binds the elements of life together, the spirit seeks fitfully to revisit scenes long past, and bound by the strong ties of memory to the past loves and bygone delights, rests not but chafes against the unvarying law of growth, desiring freedom, yet preferring servitude. Such is the life of the soul of man.

We often think how easy it would be to grow and blossom out and strive and conquer self, and bless the world amidst other environment than what we have. Our work lies just where we are, and yet the prospect is all so vile, the surroundings so materialistic; the people we mix with so given over to objective pleasures, with never a thought nor care for our higher inward ideals or aspirations. Perhaps we too have lived and loved and suffered among this motley throng, and there yet remains a lurking wish to once more mingle with those on the more physical plane of thought. Perhaps the time comes when we too fall away, apparently, and seek to gratify with fleeting pleasures the senses of the lower self, led away by the glamor of things temporal; and after many days of pain dis-

quietude and a scourged conscience seek again with tears the Father's house.

In these daily and hourly misgivings of the self there is waste of energy, wanton waste of nerve force, lack of due comprehension of the spirit of trust and forgiveness which are ours at that moment of renewed desire to return homeward.

The spirit of a live and effective prayer utterance cannot be known without knowledge of self and infinite self inflicted suffering, and the unanswered prayers to-day of the thousands of nominal followers of the Christ are a sad proof of the misunderstanding regarding the nature of man's attitude towards the Father.

There is a verse in Daniel which sheds peculiar light upon the attitude necessary to obtain an answer to prayer, and one connected intimately with the title of this brief article. In Daniel x. 12. you will find these words: "Fear not Daniel, for from the first day thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard."

There are two steps necessary to effective prayer. Setting our hearts and chastening ourselves; an answered prayer is the absolute certainty of attention to the faithful carrying out of these conditions.

I quarrel with no man's beliefs, nor espouse one sect or religious denomination above another; but alas for the religion of head instead of heart which seems to be the common religion of many orthodox bodies of to-day.

There is a tendency to gratify intellectual curiosity and engage in much mental analysis of psychic phenomena, which, while stimulative in rare instances does not further spiritual growth to any real extent. There must be a heart impulse of love; an infinite yearning of the soul for more light, more truth, in order to help others: there must be the setting of the heart by a voluntary God inspired act of service to man, first.

The word — chastening, must not be confounded with punishment ; chastity, chastening, all spring from the same root and indicate a purifying of the heart, not a punishment, self-inflicted or otherwise.

The willingness to live the Christ life, only becomes true willingness when the second step of self-discipline and self-purification becomes manifested, and it is a fact to be deeply deplored that there exists to-day such a large number of those who seek for intellectual light upon the psychic plane of thought, who are wholly unprepared for the second step and consummation of the light so granted. While it is evident that certain hygienic and rational methods of discipline must be subscribed to by any applicant to the true Esoteric way of living, there yet must exist a latitude for those who, from stress of environment find much that is advised impracticable.

In the angel's message to Daniel are given the clearest possible commands, which we may interpret as we will, always bearing in mind our lot cast in the world around us.

When our hearts are truly set, our motives pure, our ideals and aspirations lofty, and our concept of the Christ life true ; environment becomes to the inspired soul a breathing ground only ; a testing place where, if there be added hardships present, exists yet a more glorious opportunity for conquest and glorifying God.

The path of attainment is so narrow that but one can pass at one time, and consequently we find great souls scattered, seldom together in masses, but like glittering stars with vast spaces dividing them, yet linked together by that common ocean of ever vibrating, golden hued, scintillating thought, swept by currents of the Divine Mind Power of the universe.

This chastening is the will to do : the setting of the heart : the will to know. The will to know the mind of God, and the will to do the dictates of that mind : these constitute the whole

duty of man, and include and comprehend every duty, every sacrifice ; they become the perfect union and consummation of the masculine and feminine properties of the perfectly developed and consecrated will of man, and from that union and conception and gestation of the soul, issues a perfect thought form, an answered prayer.

H. Alymer Harding.

WHAT IS ASTROLOGY ?

Astrology in its universal application is threefold : it is a religion, a science and a philosophy. In its application it is the scaffolding, the stair and the elevator to enable all classes of people to climb to the dome of God's temple, the Universe. It is a language of signs and symbols, and its alphabet must be understood before one can read the deep and hidden meanings concealed beneath these hieroglyphics.

In the English language we have twenty-six letters with which to write the learning of the world : the way in which these letters are arranged gives us the means by which to express an infinite number of ideas, and the same is true of figures.

The twelve signs of the zodiac, and the nine planets and our earth, comprise a language of symbolism that is scientifically, philosophically, and religiously true to Nature's law of evolution on the planes of spirit, mind and matter. The zodiac of the sun symbolizes the universal spirit as the ocean of unmanifested being in its involution and evolution, governed by the law of polar motion.

The zodiac of the Universal Mind is symbolized in ideas and words, while matter is symbolized in forms and colors of an infinite variety from the atom in mineral up to the atom in man, in which we find the highest form of matter, the embodi-

ment of all other forms in one as the miniature universe or the epitome of Deity.

Man is made in the image of God, male and female created he them : positive and negative or dual opposites on all planes of manifestation, be it mineral, vegetable, or animal.

The zodiac and its symbolic alphabet enables the student of nature to read the past history of our earth and its geological revelation.

The bibles of all countries are written in the language of symbolism. We must familiarize ourselves with this language in order to read and interpret them aright, otherwise our bibles are sealed books not understood by our wisest scholars. Pictures and symbols are used to teach children : the children of our race, when it was in its youth, had to be taught in this way ; now that manhood has arrived for our race, we must teach them by the means of the language of science, philosophy and religion in their varied and complex uses as witnessed to-day in modern life. The symbols of the old and the new must be interpreted and explained to prove to man their same origin.

The infant races and the mature races are equally God's children. He created them and He supplies them with food suited to their growth, both physically and mentally by means of the laws planted in man. The microcosm evolved out of the macrocosm. This is pure astrology as taught by our forefathers who gave us their knowledge.

The chair in which the Pope sits in the Vatican, has the zodiac carved upon it : this is significant to say the least, of his spiritual rule and symbolic of his power and relation to the universe as an embodiment of nature's hidden mysteries revealed only to the astrologer who alone can read and interpret the meaning concealed in the horoscope on this chair, which in brief tells the whole story of the Pope's authority and power.

Henry Wagner, M. D.

THE BABIST MOVEMENT.

EDITOR'S COMMENT.

The thought of a savior to be manifested, another Christ or Elijah who was to restore all things, has been active in the mind of the world for many years past, and has found expression in many individuals.

The necessity for a restoration by virtue of change of the tendency of the public mind has been strongly impressed upon the intuitive consciousness of all those who are sensitive, of all nations. It has brought forth many "I Ams" in the world and professed Christs and saviors; but the fact of there being so many false Christs and false prophets does not argue against there being one that is genuine and true, but on the contrary, for, as there is never a counterfeit note made on a broken bank, so there is never a counterfeit unless there is a substantial reality; and the fact that there are false Christs and false prophets, argues that there is a real Christ, a real prophet, Elijah who is to make his advent in this world; and as the world has come to a condition where all the nations are linked together as one, unlike it was a thousand years ago when one nation was almost unknown to another, it follows that if a messiah should come to one nation, he might be the messiah of the whole world.

All the prophets point to a time when there shall be peace on earth and goodwill toward men; and that was the central thought around which gathered the work of the Christ of Nazareth. We read that Ishmael was to be a "wild man", and it was said of him: "His hand will be against every man, and every man's hand against him;" and as that has been the history of the Turk whose religion is mainly that of Mohammed, might it not be reasonable to suppose that the reconstructive messiah might be expected to appear where he was most needed, even among the Muhammedans?

In the revelation that was given to John on Patmos, it was shown that after the gathering of the first ripe fruit of the earth, the one-hundred, forty and four-thousand, there was to be at least a thousand years in which the work of creation, generation, was to continue in the world; and in order for it to continue, it must be reconstructed.

We herewith publish an article from one of the followers of the Babist movement, which speaks for itself. In this article it is stated that Beha Ullah said his whole teaching could be given in three words, — love, unity, and humility. These are the three underlying thoughts requisite for the perpetuity and development of a higher humanity. Therefore, we say that if this message of Beha Ullah is accepted by the whole world, it will become the vital quality requisite for a higher order of generation; but we hope that the readers of this Journal will bear in mind that we are not advocating the Babist doctrines only in so far as they are adapted to the child race, the immature manhood of the race which constitutes the majority of the human family to-day, to become an instrument to bring them into Divine order, that they may grow and develop into manhood.

There must be two movements before the world at this time: one adapted to the growth and development of the race, and the other to gather in all the mature manhood, the ripe fruit of the earth, prophesied of as the one-hundred, forty, and four-thousand, who are to become the saviors of the world, or metaphorically speaking, the harvesters of the ripening fruit of the earth during the period of the higher generation, as will be seen in the seventh chapter of Revelation, where the gathering in of twelve-thousand of each of the tribes of Israel is spoken of, after which John saw an innumerable company of every nation, tongue, and people. In order that it might be of every nation, tongue, and people, is it not necessary that there should be a movement similar to the Babist movement, if not that movement itself, to lead all people or nations into harmonious unity, the purpose of Divinity?

As a suggestion of the possible existence of such a movement, we publish the following.

The movement, which is popularly known as Babism, in Persia, is a part of that great religious awakening which touched the entire world during the latter half of the nineteenth century. It manifested itself under various names in different countries, but it has always given expression to the same spiritual truths. The recognition of God in life, realization, at-one-ment, unity, brotherhood; all these wonderful words express the form which spiritual progress has taken everywhere.

One of the peculiarities of the Babist movement, is, that it has recognized three teachers, though the central figure has always been that of Beha Ullah, the prophet whose coming the Bab foretold, and whose son, Abbas Effendi, completes the trinity of inspired religious teachers. The Bab began his teachings in 1844. His name was Mohammed Ali. He was a descendent of Mohammed, and was born in 1819. He was a man of charming personality and great eloquence. His school education had been very deficient, but he possessed the gifts of the Spirit in such high degree, that books did not seem necessary to him. He had studied with various celebrated teachers of the Shyte sect of the Mohammedan faith, and was familiar with the prevailing belief, that the last and greatest Imaum would appear again on earth, and that the time for this appearance was at hand. Mohammed Ali studied all religions, and he became convinced that another destined, prophetic period was dawning, like that of Christ and Mohammed. He felt that he was called upon to be the forerunner of the great coming prophet, of whom he always spoke of as "Him whom God will manifest," and he began to preach everywhere the new time, the outpouring of God's peace and the day of unity.

The Mohammedans were familiar with the presence of inspiration in human beings. Their teachers had often constituted

themselves the mouthpieces of the departed Imaum, and spoke the will of the great spirits. Such an inspired one was called a Bab or Gate to Heaven, and the Mohammedans immediately gave this name to Mahammed Ali, though he declared that God spoke through him, and not the departed Imaum.

His teaching was very simple and clear. He said that he came to announce the beginning of a spiritual movement, which he figured under the form of an ellipse. "I am the point of this ellipse," he said, "but he who is to follow me, and for whom I prepare the way, will be its center. He will be the greatest manifestation of God the world has ever known, because he is a direct reflection of the fatherhood principle of God. He is the one whom God shall manifest, and I am his forerunner, as John the Baptist was of Jesus the Christ."

He told his followers that this great manifestation would come to bring unity to the world, that he would reveal God as he had never been revealed before, and that men would know at last that they were all one in the Divine Fatherhood and in human brotherhood. They would forget their differences of sect and nationality, and live under the law of love.

Mohammed Ali called himself the Point or Nukta, never the Bab. His words seemed to fire the multitude. His mission lasted only six years, and for five of these he was a prisoner. At his execution in 1850, there were already millions of followers, who had accepted his teachings, and looked with eagerness for the coming of the Prophet, who would complete the revelation he had begun.

When the Bab or the Point was executed, his most distinguished convert was Housseyn Ali, Prince of Nur, whose father had been at one time the Shah's Grand Vizior. He had been from his infancy a most remarkable character, and it was evident before long that he was to be the center of great

events. He was soon recognized to be the one that the fore-runner had announced.

He laid aside his personal name and title, and wished to be known henceforth as Beha Ullah, which means the Glory of God.

He taught his followers no new religion, but he told them that the day of fulfillment had come, when the prophecies were to be realized, when God's law should reign, and Christ's kingdom should be established upon earth. The Christians had looked for a millenium, which they understood but dimly: Beha Ullah told them this period had arrived, and that he had come to prepare the way for the ushering in of the Day of Perfection.

He explained this Day of Perfection very clearly. He said that Christ had given the world a law of life and love, which men had never followed, but which must be carried out literally for the attainment of the perfect life.

"I can give you my teachings in three words", he said, "Love, Unity, and Humility. These have never been anything but words to the world: henceforth they must be deeds, and the moment you make them so, you see their transforming power."

Beha Ullah taught his followers the practical law of brotherhood, and certainly gave them the secret of spiritual realization as even our Mental Scientists to-day have not received it. His whole teaching dealt with the wonder and joy of realizing God and love in life. The word unity was constantly on his lips. He believed his mission was to unite mankind under the banner of love, and he was willing to suffer everything himself for the accomplishment of that great purpose.

His teaching of God was the same as all the great inspired ones, with a new and more tender expression: God is the Infinite Spirit pervading all life, constituting all life; God is manifested under all forms, but the Essence is beyond mani-

festation. God is infinite, and necessarily both personal and impersonal. It is as God the Father that men know him, and the prophets have interpreted him. Christ's mission was to open men's hearts to a knowledge of the Father." The Father principle is believed to have been reflected in Beha Ullah, more perfectly than in any other. Christ brought the Father to men, and Beha Ullah brought the power of realization, so that the perfect life becomes possible to the common man. "In this day," he said, "the Spirit must rule in all things, it must overcome all obstacles, and conquer everything, but only by the non-resisting power of love."

The teachings of Beha Ullah make the present time strangely comprehensible, and rouse all the power of the soul for pure living and realization, so that the Behaists are noted for their consistent living, and for the strange, spiritual, power they are supposed to possess; a power which is nothing more nor less than the active expression of love.

The third figure of this wonderful trinity in a significant religious movement, is still living. He is the eldest son of the prophet, but holds his place through spiritual destiny, not through heredity. His home is at Acca, in Syria, and like the great prophet who died in 1892, he is a prisoner of the Sultan. He is not in actual confinement, but is under surveillance, and cannot go out of his city without permission of the Sultan. He is called "The Center of the Covenant." If we should describe him in our own phraseology, we might say that as this is the time of the second coming of Christ, when the "Christ within" is fully recognized, Abbas Effendi is the outward symbol of this "Christ within".

He is a gentle, lovely and perfect man. Though millions look to him for spiritual guidance, he receives no salary, he bears no title, but calls himself Abbas Abdel Beha — The Slave of the Glory of God. His household is simply conduct-

ed on Christ's principles of Brotherhood; the slave is as welcome as the prince. "The Master", as he is called, is married and lives the unostentatious life of a simple citizen. He believes that we must seek perfection through the fulfilment of every earthly function and duty; that the citizen is a much better man than the hermit.

Many have visited him from our western world. All have come away enlightened and uplifted by meeting him. Some one asked him why this was, and he replied: "I see the Father's face in all who approach me. Try it, and you will find that all are better for being with you."

His sayings are luminous and inspiring, and nothing could better conclude this very imperfect sketch than the answer he gave to a lady, who asked him how she could live the spiritual life. He smiled and said gently: "Characterize thyself with the characteristics of God, and thou wilt know."

She went away with a new idea. She began to think of the characteristics of God. She forgot to worry or be sad, because the characteristics of God filled her thoughts.

It is a very simple but a very wonderful and efficacious recipe for living the spiritual life.

Mary Hanford Ford.

THE NAME.

While reading the Scriptures I have thought a great deal about the great and mighty name of the everlasting Father. Every time I see the name I always take notice of it and try to see what is in it or to be learned about it. When Jacob wrestled with the angel he asked to know his name; and we also read that Elijah built an altar in the name of the Lord and afterward called down fire; and in Proverbs it is said: "What is His name, and what is His son's name if thou canst tell?" Judging from this the name is apparently unknown, yet David says: "The name of the Lord is a strong tower, the righteous runneth into it and is safe," showing that the name of the Lord is a place of shelter and a source of protection. In another place he says: "Though an host of men come against me to eat me up, yet in the name of the Lord will I destroy them."

We read in the 22nd Psalm that when Christ was speaking through David about Himself, before he had taken up his body, he said he would declare his name unto his brethren; and now if we will look through the 17th chapter of the gospel by John, we will find that the Christ said in his prayer: "I have manifested Thy name to the men Thou gavest me." Here we see that his disciples knew this great name, because he had told them; and the account says that he sent them out two by two, and told them to cast out devils and perform cures; and when they returned he asked them how they had got along, and they replied that even devils were subject to them in his name. They undoubtedly realized the power of that name, for they wanted to call down fire from heaven, but the Master

would not allow them to do it; and we find in the last verse of the 17th chapter a promise that he will declare it, that the Father's love may be in them, and that he may be in them. This is a beautiful promise to look forward to.

I do not think that it can be known by words by any one, because it is great strength, it is the mighty arm of the Lord. If we knew it we should be able to do the great works: healing the sick, casting out devils, and raising the dead; this is proof that none of us know that great name, because we cannot do the works. Then let us strive to be worthy of the promise, that we may be partakers of his glory, and abide in his kingdom forever.

W. H. W.

A costly edifice is a work of art, of thought, patience and toil: in the course of its erection many temporary supports must be utilized; but when completed, and even as each part has received due strength and proportion, the scaffolding and stays are removed, in order that its beauty and service be unobstructed and complete.

So should it be with the perfecting soul. Many props, many expedients, are used — habits formed to hedge in and fortify each maturing part. The presence of these is oftentimes repellent; they hide the light, and their unwholesome shadows are intrusive and gruesome. Let us closely watch the work and see to it that each marring make-shift is quickly pulled down, when it has served its time.

A.

THE INTERIOR WILL.

"I WILL BE WHAT I WILL TO BE."

"The kingdom of heaven suffereth violence, and the violent take it by force."

"If any man come to me and hate not his father and mother and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple."*

"Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God."

"Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Jesus said to the young man, — "yet lackest thou one thing: sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said: how hardly shall they that have riches enter into the kingdom of God."

It is hoped that means may be here suggested whereby the statements of the Christ may be recognized in their practical light, and adopted as the true line of action in the search for eternal life.

The question to be solved by each is: why, in order that the kingdom of God may be revealed within me, should I give up all human ties and riches, and be born again? What is this, being born again? And why should I be violent, (strong willed) in order to enter the kingdom of heaven, while also I am told that, whosoever does not receive the kingdom as a little child can in no wise enter? Here, certainly, are matters for consideration. If these statements are true, and we have the wish to put them to the test, as such, then we have the opportunity to lay out for ourselves some simple rule, based upon law, that may be applied in all daily conduct, and that shall

* "To hate is not always to be understood rigorously. It signifies no more than a lesser degree of love." (Cruden's Concordance.)

inevitably and speedily bring us face to face with the truth of the above; and we shall hold them, one by one, as actual issues to be met and wholly conformed to, before we can enter into life.

We understand, of course, that the very bulwark of character should, at the outset, be made up of honor, truth, justice and mercy. Our hearts should love virtue, and regard it with a respect even greater than we hold for our own life, until the time comes, when, so great is our love for all virtue, it becomes the very bone and marrow of our being; nothing else will do and we crave it as a very thirsty one does a cool draught, Jesus said: "I have meat that ye know not of: my meat is to do the will of Him that sent me." We must crave this same meat, that we may also be "full of grace and truth." The one who loves virtue is, indeed, dear to the heart of the Infinite, and to that one all knowledge and all good will flow,—upon, however, one condition, and it is this we have here to consider:—he must give up—let go. What? Why, everything indicated by the above statements of the Christ,—and even more—he must possess the ability to cease, at will, all thought, if need be, otherwise; he cannot hope to possess the kingdom, and, as it is promised, "go in and out and find pasture." He must be emptied of all untruth, all uncleanness. He must have the ability, as stated, to cease thought; not thought in truth, but what the world calls thought, and which includes every mental process that produces image or form.

People do not want longer to be told what to do: they want a reason, in order that they may perceive what to do and its relatedness, order and fitness to eternal principles. The following means are therefore suggested by which one may, provided he has a love for the virtues mentioned, begin with purity, and the seed generated within him, and by taking control of that, the fountain of his life, as the material out of which to gather and mold the substance of life, begin at the

bottom and work upward through successive steps of unfoldment, testing every part of the way by his own experience. He is to know why the statements of the Christ are true, why they apply especially to individual life, beginning with to-day; and he *shall* know, if he has the willingness to face the issues as they are met.

The hope here, then, is to enable the individual to so order his daily life, that all the time of each day, including "spare time", and all the hours of work, may be utilized for higher uses while at the same time these are employed in earning the necessities of physical life, so that the individual may constantly be under a course of preparation that in no way interferes with present duties, but, rather, shall greatly conduce to excellence in any and every department of endeavor, until the time has come when he has wholly outgrown the human sphere, and is ready for the first time to wholly conform to those requirements of the larger life set down by the Christ, and even more simply and comprehensively expressed in the Great Commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Few, indeed, are they on earth who approach to a conception of the illimitable life and transcendent capacity vouchsafed to one who fully meets that requirement.

The main requisite for the accomplishment of any project is the desire to do so — fortified by the enlistment of the heart; and the purpose here is to aid the individual to kindle that desire — that is all. It is presumed that already he has some desire in this direction: it will grow by the exercise of that which fulfills desire, viz., WILL. But, there are two kinds of will. One is external and unnatural, hard, coercive and self-destructive: it engenders fear and hate. It is characteristic of the world, and is the product of the material mind in competi-

tion and strife. There is nothing in such a will but death. The other is interior, quiet and sustaining, unitizing, integrating and constructive. It is based upon truth; nourished by love. In its fullness it is luminous, strong, fearless, undying. Its manifestation calls out goodness, admiration and complete, loving support; for, it conforms to law — it is the expression of law, and, as every living thing is subject to law, then all action in conformity with law has the complete support of all nature. This is the will that is desirable. It does not come in a day, nor in a year, but, yet,—in the twinkling of an eye. Is it not the coming of the Son of Man, of whom it is written: "For as the lightning cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of Man be?" This will is truly that of the divine son-ship. It is the will of the single eye, of which it is said: "If therefore thine eye be single, thy whole body shall be full of light." The reader is requested to read and consider well that verse: Matt. vi. 22, and Luke xi. 34. Jesus says there: "The light of the body is the eye." Now, that can only mean that the eye lights the body, and, if this refers to the physical eye which is always turned from the body, how can such an eye be the light of the body? No, it is the interior eye that illuminates the body and mind, and it comes by the enmassment of the light within; the force of the interior will. We should not expect to jump into such an achievement; it can only come by the utmost sanity of purpose. The object here is to lend to that purpose intelligent, orderly, persistent inspiration by suggestions for your thought, and it is hoped, your acceptance.

Throughout the Bible we are repeatedly told of the wondrous might of the Name of God. We are there told that God withheld His name because of the unreadiness of the people to keep it; but, as the world evolved, races matured, the promise afterward was: "I will write my name in their inward

parts." This time has come, and His name is being revealed. In language, as we have been taught, it is expressed in the "I will be what I will to be." In truth and fullness it is revealed only to the tried and true.

Let us examine into the meaning of this "I will be what I will to be", and then apply the truth to daily life. It represents the mental state requisite not alone for the attainment of unending life, but as well for the all of All. Its approach to remote possibilities is simultaneous with its mastery of affairs at hand. Eternity is not to-morrow, nor is it the last morrow away out on the border of infinite morrows; it may be now: it is completement of consciousness. The interior will is the divine will; the will of still power, strong in truth. It may be grown out of the little things of life that daily claim attention. First, we consider use in the accomplishment of a definite thing, then we should enter into the heart of it to win, without thought of competition or personal preference, for there is something infinitely higher at stake, that is not related to the mere fruits of work, nor any thought of the pleasure or displeasure of others: the whole of the man goes into the task because here is a simple means to be what he wills to be; an opportunity to enter in and close the door, and to be exclusive and still and strong in the accomplishment of that whereunto the purpose is set.

There is always something to be done, in turn; it does not matter what it is: it is the perfectness of its doing, the rapt attention that makes a single eye, it is this that relates us to the perpetual principles of life, and this requires that the whole heart be in it. You are then *that* only for the time being. You will know when you have this, for nothing intrudes upon the attention; one by one, each thought belonging to the matter in hand comes up orderly and free, and what would ordinarily be a task is converted into a means of great pleasure,

and a school of transcendent growth. Such doing exceeds the point of effort. As a delicately adjusted instrument is focussed for the inflowing rays of light, just so, by wholeness of purpose, the human organism, physical, mental and spiritual, becomes that which it wills to be — only that, but all of that. What, then, is *that*? (One drop of water possesses the principle of all water. The power inherent in one atom is related to all life; to grasp it is to hold the magic wand of being.) It is the inflow of life and power and love in the fullness of individual conception; and the conception will grow if we pursue these conditions. To be that which you will to be, is to receive so fully of thought and life of one quality, that it shuts the door to all fear and the inharmonies of external life. To do this is to learn to take the Name of God effectually.

Dear brethren, the way is open to us all: like little children, our first steps into the immortal life are made by the recognition of this principle that is applicable throughout all life — the banishment of all that is adverse, by command of the thought, the abiding ever in that God-given power — the “I will be what I will to be.”

Bear in mind the great requirement above stated. It is elsewhere expressed in the Scripture as follows: “Come out from among them and be ye separate, saith the Lord, and I will receive you.” One would naturally suppose this to mean a physical separation; not necessarily so; it means far more; it means just what we are considering here, viz., the taking hold of the entire individual nature, in the name of the Father. You have the means at your command to make a beginning right where you are, whether it be in tasks menial or exalted; they are all the same from the interior standpoint. Each holds within it an equal lesson that is found only within. Love opens the door in every case, leads us into the “holy of holies”; the circumcision is made, the separation effected, and the indi-

vidual is alone with God. All disturbances cease for that one. The world is renounced and put under. This is accomplished by the interior will that lays hold upon a work because it loves truth, and uses it as a means whereby to approach the Father with all of heart, soul, mind and strength. All else is shut out; all but Truth. We cannot suppress Truth; there being naught else to impede, Truth enters.

Walter Scott Hall in his magnificent work, "The Universal Law of Forms and Signs of Character", makes a statement regarding memory and recollection, which is based upon law; law that is even more operative for the one in search of immortal life. He says, in the event that the one wishes to recall any thought: "If its return be delayed, avoid racking your brain or searching the vault of heaven for 'The Lost Word' or idea, but maintain a vacuum in the mind whereby is created a strong affinity that will compel it to return to its master." The same principle is true on an enlarged scale, and here is the office of the interior will,—to be able to close the door completely to all except that we will to be. Then, "The common round, the trivial task, will furnish all we ought to ask — a road to lead us daily nearer God."

This principle is again expressed in the well known axiom that, "Two things cannot occupy the same place at the same time." Therefore, every moment, every incident, every event in life holds a deep significance: out of them we have the means to receive the Name of the Father in our "inward parts"; that Will which maintains a vacuum, center or vortex into which unflinching comes that for which we have the strongest affinity — the spirit of immortal truth.

The foregoing might be called the kindergarten of attainment: if we continue on, there comes a time when, so complete and strong is the mental picture of our purpose, that physical hands shall not longer be required for the accomplishment of

any work in the Name of the Father. In the meantime we move on : our understanding is broadening for the encompassment of greater truths, higher service. Thus, the principle applied to little things holds with equal force on the enlarged scale of being. Let us, then, "go on unto perfection", hopeful of the final blessing under the law : "Well, done * * * * thou hast been faithful over a few things, enter thou into the joy of thy Lord."

Adnah.

THE PATH OF LIFE.

There are times in life when the rulings of fate give hardness
and pain to the soul,
And we question the wisdom and justice of God in the order
and rythm of the whole :
For some are crushed by the weight of care, yet buoyed by the
light beyond ;
While others have joy in the light that is, yet fear for the
years to come.

The early love of a sensitive soul may be crushed by the
weight of years,
And love that is greater than life itself, give naught but its
bitter tears.
Ah! the price we pay for love that is lost, may be more than
the heart can bear,
And leave it dead in a living form, a prey to hunger and care.

In the restless struggle of daily life, ay, many an honest heart
Has but for reward an aching void, its own good deeds impart,
And a creed of honor and truth itself, though bright as a
guiding star

May mark but the vale of the shadow with the track of the things that are.

How little we value a labor of love in these times of greed and gain

Or give reward that is due to it in the race for riches and fame.

We reckon the flowers of little account, as they bloom 'neath the summer sun,

Yet long for their beauty and freshness, when the day of their bloom has gone.

Then waken thou soul to know the truth, and broaden then out thy mind.

Give rein to that which in thee is good, and curb the evil kind,
That at the ending of thy days, when by death thy page is sealed,

The record of thy doings may safely be revealed.

F. W. Cooper.

"The earth is filled with aching hearts empty and longing for love, not knowing of the love of the Great Heart of all who is waiting till they turn to Him, that He may pour into their being that love for which He created them."

CORRESPONDENCE.

Glasgow, Mo., March 30, 1903.

Dear Brother Butler and Friends of the Esoteric Fraternity:—As it has been some time since I have had direct communication with you, I thought I would write and express my love and appreciation for the great good, peace, and happiness which has been brought into my life through the spiritual teachings as taught in your magazine and books, which has brought my life in closer touch with the Spirit of God, the regenerate life, and some day, probably, I can personally know and see the members of the Fraternity, the noblest and grandest body of self-sacrificing people on earth, giving all for elevating morally, physically, and spiritually their fellow men and bringing them back to God.

The April number of "Bible Review" came to hand, and will say that it contains more vital truths than all the other New Thought Magazines combined.

I note in the editorial of the present number your thought on the similarity of ideas as expressed by different persons at the same time, though thousands of miles apart, which I have also observed, not only in "Bible Review", but also in other magazines and papers. Some time ago there appeared in "Lippincott's Magazine" two stories which in their similarity of thought and expression were striking, and called forth comment from the Editor; and herewith I give an experience which by personal observation I can demonstrate as a fact, which goes to show the unity of all thought and life.

About a month ago I wrote an article for a paper of national reputation, and in the same number there appeared an article

on the same subject which expressed the same thought, with a few variations, the subject matter being the same. The man who wrote this article was in Illinois, and his name is Crow, and in the same number I had an article on the philosophy of dreams, and in the succeeding number there appeared an article on the same subject, with a similar line of thought ; this man's name was Raven, and he also lived in Illinois. Now, what I wish to bring forth is not only the similarity of thought, but also the similarity of names. There were three individuals expressing the same thought, though many miles apart, at the same time. Can we give a reason why this is? We will try both as to thought and names.

Thought is the product of life, or in other words, thought can only be brought into being by the transmutation of life : this is spiritual thought. There are two other forms of thought : sensual, which comes from the five senses, and memory, which is the storage battery of the brain, storing both sensual and spiritual thought. This spiritual thought is life lifted up to a higher or spiritual existence. We derive this life from the various transmutations of the four elements, which, by the laws of involution, are the forces or Spirit of God moving from unity to diversity ; and it rests with the man, he having perfect freedom of action, to take this diversity of elements and bring it back to unity, from which it sprang.

This can only be accomplished by using the life within us for spiritual purposes, that is, bring forth spiritual or creative thought — we call it creative thought, because it comes from God, and not that man creates it : man cannot create any thing, he can change its form or transmute it either from a lower to a higher or the reverse. When this thought is expressed in words we have fulfilled the purpose for which God has created us ; for John says in the first verse of the first chapter of his gospel : "In the beginning was the Word, and the Word was

with God, and the Word was God ;" and when we have made the right use of those spirit principles which God has placed in nature and return them to God, or the Word which is the expression of thought, we are brought into oneness with Him. This can only be done by living the regenerate life ; by not using the life generated or transmuted for a selfish or sensual purpose. I will elaborate this idea more fully. If we retain the life within us for a certain length of time, it is transmuted into the waters of life which the lymphatic system conveys to the blood and brain, joining the nuclei of the blood and the brain cells, they being the male and female principles of the body, and when the blood flows to the brain, the blood and the brain cells come in contact, forming a chemical combination. Both are transmuted into a higher quality of life, — thought. Thus are we born again a spirit being. Our second birth is brought about by the life principles just as our first birth of the flesh ; only, by one we are lifted up, that is, the life flows upward, by the other they flow downward through generation, and eventually return to the spirit element by death, to be reincarnated again by the laws of evolution.

Coming back to the central idea, we can see that if all thought is formed from the life within the individual, if two or more persons have developed their life up to the same plane or degree of intensity, the results are obvious, for if the life in two persons is the same, it follows that their thoughts will be similar. However, why, in the foregoing case should the names have been similar? To explain this we will have to bring in the law of heredity and environment. Rapp is derived from the saxon word Rabbe or Raven, as expressed in the English, which is of the Crow family of birds. We can see in these three names that the root or meaning had a common origin, therefore, the individuals through heredity sprang from the same person, or in other words, were originally one and the

same person. Many persons belonging to one family and bearing the same name are liable to emigrate to different countries where foreign languages may be spoken, hence, the name will be changed but the meaning will remain the same.

These thoughts are given for what they are worth to those seeking and longing for the establishment of the kingdom of God on earth which is rapidly approaching.

I am sincerely yours in the oneness of fraternal love,

Louis Rapp.

Prophetstown, Ill., May 8, 1903.

H. E. Butler,

Dear Friend:—In response to your question, "What is the method of life requisite for bringing the individual to the attainments above expressed, or to cause the individual to express the purpose of God in his or her own life", I will answer in brief what I feel to be the best method for myself. It is this: to have access to the most advanced scientific thought of to-day, also to the knowledge of the truly wise men of the past who know something of what true Life is; to be so situated that I may be able to come in contact with human souls that I can help and with still others with whom I can share the deep purpose of our lives; to be daily occupied with a moderate amount of out-door work with Nature; and of course to continually possess an unswerving purpose to crush every form of sensuousness by the power of the God of the universe, and to keep the avenues of the soul to God unclogged.

Grateful for the light God has given me through you, I rejoice in the work before us.

Morton L. Brown.

Macedon, N.Y., March 23, 1903,

Dear Brother Butler:— The April number of "Bible Review" came to-day, and I must say it is the grandest of all the series, for it is filled with inspired and constructive thoughts that come as refreshing streams of pure water to those who are athirst. I am sure that every reader will unite with me in saying that the thoughts contained in April "Bible Review" have given the world spiritual power and idealism that will bring to every earnest soul a clearer vision and a more positive experience of the kingdom of God.

This spring is indeed an inspiration; the voice of God seems to speak out of the Silence as never before, and somehow the presence of the unseen and eternal is very apparent in the visible universe, which makes all nature glow with a beauty which is Divine.

"Bible Review" has a grand work. It fits itself into this age and comes to me not only as an answer to many a question but as the awakener of questions which the still, small, voice of God is constantly answering for me.

Yesterday I preached from the text: "Draw nigh to God and he will draw nigh to you," and never have I felt more fully the presence of God or the inspiration of truth as I did while giving the message.

Minds seem to be opening to these thoughts and the soul life awakening, that the mind may become not the house of thought, but the place where thought is transformed into spirit, that it may go on to fill and inspire the soul. * * * *

Who can look out into God's great world and not be touched with the presence of the eternal and exclaim: "This is none other than the house of God and the Gate of Heaven!"

Faternally yours for truth,

Rev. Harry M. Wright.

BOOK REVIEWS.

THE SCIENCE OF SCIENCES. By Hannah More Kohaus. Cloth, 262 pages. Published by the Universal Truth Publishing Company, Chicago, Ill.

I consider this book one of the best expressions of truth that I have yet seen among the New Thought books. The author uses words as a brick layer uses bricks : everyone fitting in its place and building harmoniously, until she reaches the point where the statement is made that man is already perfect, then she seems to labor, leaving mathematical logic of words, which characterizes the balance of her work, in order to leave out of consideration the most important factor in human life ; namely, the necessity on the part of man to use means by which he may accelerate or at least remove all obstructions to his rapid growth and development into the ideal that was in the mind of God when creation began.

There is probably no one thing that is better understood and more thoroughly demonstrated in all nature and in man than the fact that man is not perfect, notwithstanding she makes the statement that he is perfect, and that he cannot change unless God changes. The unreasonableness of this statement is very apparent when we consider the fact that when the mechanic builds he does not have to change as he proceeds with the building, neither does God, the Creator, have to change in order to cause man to continue his growth toward the Divine likeness and image, or toward the Divine ideal in the beginning of creation. Her statement is as follows : "What a full, complete, and vast Estate is Man's nature as the storehouse of all that infinite Store which comprises the limitless, eternal, absolute Good. Nothing more can be added to him. He lacks no good thing. What he is possessed of can never be taken from him. He is as fixed, full, whole, complete, unblemished and entire as his Cause, by the necessitous law of cause and effect. He is out of harm's way, always living, moving, and having his Being in the Almighty. He is above and beyond the possibility of change, sin, sickness, sorrow, deformity, lack,

loss, accident, birth or death. If any alteration could ever take place with Man it must first occur with his Cause, and surely, nothing can ever change the Absolute. If God is Omniscience, Omnipotence, Omnipresence, Man is omniscient, omnipotent, omnipresent. If God is Good, Man is also good; logic declares it, the Bible confirms, and demonstration proves it." You see the above is purely a statement from extravagant conclusions. We would like to ask the author what she means in her statement further on where she says: "Is Man active, or inactive? Why, necessarily active. His activity is as imperative as God's activity, therefore it must be as productive of results. Jesus said, 'My Father worketh hitherto and I work.'" We would like to ask, what is man doing? just idly acting because it is necessary for him to act without any accomplishment? If he is acting for accomplishment, what is that accomplishment? If the author would answer these questions, she would find that all action is applying methods in nature by which the purpose, the ideal, of God concerning man is to be brought into expression; not by which it is expressed, but as a means by which it may be expressed. If this thought is taken into consideration then she and her followers will discover the need of something more than simply saying, I am perfect, and will be brought to consider what Jesus the pattern man said in his parable concerning the Pharisee and the Publican who went up into the temple to pray: "The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

They who claim to be perfect have no need of anything but to simply follow the impulses of their own nature whatever they may be; but those who realize their imperfection and the necessity of becoming perfect, will be ready to seek ways and means by which they may perfect themselves, and more speedily grow into that which God designed and intends man to be.

As I have said, taking this book all through there is more vital truth in it than in any work that I have seen of modern times, but it does seem almost as if an evil spirit had succeeded in placing his seal upon the very center of its vitality and source of man's advance-

ment in this work, by virtually removing the idea of there being anything for man to cultivate and develop by applying methods for accomplishment ; but the book as a whole is one that we would desire all students of the New Thought to read carefully and thoughtfully, for, we repeat, there is in it vital truth in orderly form and well expressed, and all who ever attain anything worthy the name attainment will readily see wherein the author has failed in her logic and reason in the point under consideration.

It is true that the ideal of perfection will heal, or bring a certain amount of perfection in the body ; and it is also true that the original thought concerning the creation of man in God's image and likeness was a perfect thought, and that that thought is active in man, carrying him forward toward that perfection ; and insofar as the individual can by a mental effort realize his perfection, either in the physical body or in the soul consciousness, to that extent the condition will be produced, for we agree with her that all diseased states arise in the perversion of the mind, but the trouble with Christian Scientists is, that they ignore the methods requisite for creating a more perfect life and mind quality in themselves, and try to force the mind into a belief, a realization, of that perfection which exists only in the Divine ideal. Insofar as they can in themselves realize, or project the suggestive realization of perfection, wholeness of mind or body, to that extent they may produce that wholeness ; but as the wholeness does not exist and the statement and belief is not of truth, therefore it is only by a forced effort that it can be realized momentarily. Because of this, Christian Science and all Mental Science healers have to ever be engaged in healing, in order to maintain health in themselves, and even then they fail, sicken and die, simply because the perfection they claim does not exist in themselves and the subjective mind is too vividly conscious of the imperfections to allow the consciousness to retain the ideal of perfection. When the Lord's Christ said : "Be ye perfect even as your Father which is in heaven is perfect," he added to all this his other teachings, which, from the beginning to the end relate to methods by which that perfection might be obtained in man.

[Ed.]

EDITORIAL.

We publish the following notice regarding the Chautauqua Assembly, because that organization is doing a good work, and those of our readers who can make it convenient to attend the convention would undoubtedly find it profitable to do so.

The Methodist camp meetings have always been characterized, in our experience, by a deep soul devotion, which is the requisite foundation for all spiritual attainment. We have long since given up hope of any obtaining high ultimates, but those who have that spirit of devotion. No building can stand without a foundation, and as St. Paul so well said: "Other foundation can no man lay than that is laid," namely the spirit of devotion to God; and the angel said to John: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of its place, except thou repent."

That loving devotion is not only the foundation, but it is the adhesive and perpetuating principle of the whole structure of occult, true scientific or the highest goal of human attainment.

The following announcement speaks for itself.

Pacific Grove is putting on its best dress preparatory to the opening of the Conventions, Schools, and Institutes with which that resort will be crowded, from the first day of July until late in September.

Among the events scheduled are the Summer School of Music, the Mid-Summer Encampment, the Campmeeting of the Methodist

Church, The Congress of Reforms of the Woman's Christian Temperance Union, The Farmers Institute, the Itinerant's Club Conference, The California Annual Conference of the M. E. Church, and the greatest of all the 24th Annual Pacific Chautauqua Union.

Every effort is being made by the directors to have the Chautauqua assembly the best in its history. To that end, neither pains nor expense has been spared in securing eminent speakers as well as the best lecturers, concert attractions and entertainments, which the country affords.

The officers of the Assembly are Rev. E. McChish, D. D., College Park. President: Josiah Keep, Mills College, Vice-President: C. L. Anderson, M. D., Santa Cruz, Vice-President: Rev. H. N. Bevier, San Francisco, Vice-President; Mrs. M. H. Field, New York, Vice-President: Mrs. E. J. Dawson, San Jose, Gen. Sec. and Treas.: Rev. Thomas Filben, D. D., Pacific Grove, Supt. of Instruction. The music will be in charge of Mr. Harry Barnhart of San Francisco who will be assisted by Mr. Harry Fairweather, Mr. Lewis Easton, and Mr. Julius Hamilton Howe.

One of the great events will be the Choral Concert on the closing evening, given under the direction of Mr. Barnhart, at which Miss. Millie Flinn will appear as soloist: United States Senator J. P. Dolliver of Iowa, gives two lectures: the Hon. Champ Clarke, United States Congressman from Missouri, has two addresses: the Eastern attractions include Germain the Magician, and Mr. and Mrs. Thos. Trueblood of the University of Michigan.

The S. P. offers special rates on round trip tickets to Pacific Grove; the boarding houses and hotels also offer special rates, and tents have been erected by the hundreds to accommodate the crowd which is expected to be present.

BIBLE REVIEW.

Vol. I.

SEPTEMBER, 1903.

No. 12.

THE GREAT LIGHT.

ST. MATTHEW

CHAPTER IV.

16. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up.

ST. JOHN.

CHAPTER I

4. In him was life; and the life was the light of men.

5. And the light shineth in darkness; and the darkness comprehended it not.

All knowledge is made possible through contrast. We know light because of darkness: we know good because there is evil: we know cold because there is heat; and so on through all the ramifications of consciousness or knowledge.

We call light, knowledge, because in the darkness we know nothing of that which is about us, only by the more imperfect senses, touch, and feeling. As the Christ said: "The light of the body is the eye;" for the eye enables us to take cognizance of all that is around us. Light, then, is a means by which knowledge can be obtained.

When God began the work of creating the present race of humanity, he sent forth the word of creative energy, and that word was His spirit and life; but that spirit and life re-

lated to and were to be involved in matter; and as the method by which man was to be unfolded and developed like unto his Creator, was through the process of evolution, therefore man became the subject, and the original thought the object; and as man was subject, he was merely a servant, a tool; he was the clay in the hands of the potter, being molded for Divine purposes. But during the long period of evolutionary development: he being servant, was in darkness, because the only light he had was that reflected from the process in creation, the experiences through which he was being forced; therefore, his whole mind and thoughts were centered upon himself, the care of the physical body, and the maintenance of his physical relations to the material world. He knew, and still knows nothing of the cause: and as the cause is the source of all light, therefore, man has been in darkness during all the centuries of his evolutionary unfoldment.

It was said when the Christ came, that, "the light shineth in darkness, and the darkness comprehended it not." The darkness was the condition of man, and the light was the revelation that the son of God had come to impart to those who were in darkness, yet they did not see the light: they comprehended it not: and all these centuries of the Christian dispensation have been a period of continued darkness, having no light, only the small lamp that they were able to receive from the Christ: but still it remains a truth, that "the light shineth in darkness, and the darkness comprehendeth it not." But as we have come to the fulness of times, there is a light shining forth from the heavens upon the sons of men, greater and brighter than ever before in the history of the world, so that the atmosphere itself is actually illuminated, and that luminosity seems to be rapidly pressing in upon the earth, but its effect upon the people is similar to the effect produced upon a man who comes out of a dark place into the light: the light dazzles his sight, and he would

seek the darkness again to get relief. Such is the state of the human family at the present time.

For the last fifteen or sixteen years, the sunlight of Divine knowledge has been shining upon the human family. Men who were in darkness were blinded by its rays: they covered their eyes with sophistic reasonings and self justification; condemning the light as a great evil that had come upon them. We have observed that during the past year this intense light that has been shining on the world has been dispelling these sophistic reasonings and self justification with which men have covered their eyes so that they should not see and know: and all classes that pretend to think at all, are beginning to accept the great facts that are around them.

The errors that have been believed for centuries past are melting away, and truths that have never before dawned upon the mind of man, are now taking form. The angels, the brotherhood of all the ages, are beginning to touch the highest developed of our race, and are making themselves known to them as rapidly as men can be led into Divine order, and even now the heavens that were withdrawn from the earth centuries ago, the great, Divine brotherhood of the sons of God, that began to be rejected at the time of the allegorical fall of Adam, are once more pressing their way into recognition among men: and all this effort that is being made by thousands of men and women to organize occult or mystic orders, is only a response on the part of the intuitive to the consciousness of the fact of the presence and power of the Divine brotherhood.

But as the human heart is centered upon itself the majority are seeking power and knowledge of magic by which they may obtain powers superior to their brethren that they may use them for self protection and preservation without labor and sorrow as under the curse of the fallen race. All this, however, is merely the imaginings of a selfish and perverted mind, but

all such efforts will not save them from the curse of the fallen race, but will bring upon them a curse more terrible in its results, more far-reaching than any other curse that has ever blighted our race. It is a dangerous thing for one who is selfish and not illuminated by Divine light, to attempt to use the powers that belong to the creative attributes of Divinity.

As the light, after a dark night, reveals all kinds and conditions of things, so this Divine light that is now coming upon the planet, is making manifest all classes and conditions of men; is bringing to the surface the imaginations of the heart, and is fulfilling the words of the Christ, when he said: "For there is nothing covered that shall not be revealed; neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear shall be heard on the housetops." In symbolic language he made the declaration that the time was coming when no secrets could be maintained by the human family, for the light of the Divine mind would bring all things into manifestation; and if there ever was a time in the history of the world when that is true; yea; if there ever could be conditions brought into existence that would uncover the secrets of men's hearts, those conditions are beginning to act upon the human family to-day; but not yet as fully as in the near future, because the earth is bringing forth her ripe fruit: men and women are being forced up to a plane where their mental sensitiveness enables them to know the thoughts of their fellows, so that the inmost thoughts of each one are being revealed to others, and the capacity to keep secrets is passing away. As the light continues to force back the darkness, it will illuminate every dark recess of the human heart: dishonesty, trickery, and treachery, and all that is of darkness will be brought to the surface, and banished from the human consciousness; but that light is recognized by all those whose sole interest is

in this world as a great curse : they hate it, and the lower order of humanity hate and would gladly destroy all those in whom the light is, because it is destroying all that they love, and is overturning the foundation of their hopes and desires. This is the reason why all classes of men are now uniting their interests into trusts, society relations, etc.; as the Christ said, they are being bound into bundles to be burned ; because God is a consuming fire : God is the source of all life, and He is descending upon His earth ; and those tares that are bound together in bundles, thinking that thereby they can protect themselves under the law expressed in the old maxim : "In union there is strength", thinking vainly that by uniting their puny hands they may hold back the approaching power, light and fire, will find themselves incapable of doing so, for it will set on fire their own angry passions, which will consume them (cause them to consume themselves).

Even now the light is shining in the darkness, and among those who have sat in the region and shadow of death, light has sprung up, and the so-called New Thought journals are beginning to talk about life, life, immortal life. Yes, they have sat in the region and shadow of death all these centuries, but the doctrines of the great teacher and master, Jesus the Christ of Nazareth are beginning to be revealed by this new light that is shining upon the world. They see that although for centuries, men have sat in the region and shadow of death, now they are beginning to talk, as men in their sleep, of life, life, continued life ; but how this is to be obtained has not yet dawned upon the consciousness of those writers ; but as the light is penetrating more perfectly every dark recess of the consciousness, the way is opening, and soon the light of life will shine forth upon the race in all its glory.

Jesus said that unless these days are shortened no flesh can be saved, "but for the elect's sake those days shall be shortened ;"

and again: "A short work will the Lord make upon the earth." Therefore, we must reasonably expect that this being "the beginning of the day of judgment," and the books of human life are being opened by the presence of that light, which is the mind of the Spirit, that everything will be hastened to ultimates as rapidly as possible. This is because of the mercy and loving kindness of God and His holy ones, who are conducting the closing drama of the old perverted order of life, for the time has now come when the line of separation between the heavens and the earth is being forever removed and the consciousness of men and angels, sons of men and sons of God will be one and the same. Then will have arrived the fulfilment of the oft repeated prophecy, "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ." Then will sickness, sorrow, pain, and death have passed away: and as the angel said to John: "Behold, I make all things new." Amen, even so, come Lord Jesus.

To the human ego — what is time?

It is the succession of events in which man is a creature of circumstances.

What is eternity?

It is the succession of events wherein he is a willing and joyous participant.

MAN — HIS TRUE NATURE AND MINISTRY.

BY ST. MARTIN.

V.

SPEECH IS THE FRUIT OF A CONTACT OR ALLIANCE;
AND WE ARE NEVER WITHOUT CONTACTING
ONE OF THE SAME SORT.

All speech can be only the fruit of thought, and every thought is the fruit of an alliance; but as the alliances we make are so different one from another, it is not surprising that our speech should likewise take so many colors. In fact it is only through our alliance, or our contact with God, that we have any divine thoughts. Our contact with Spirit gives us spiritual thoughts; our sidereal or astral thoughts come from our contact with astral spirit, which is called the Spirit of the Great world: our material or earthly thoughts come from our contact with earthly darkness, and our criminal thoughts from the spirit of lies and wickedness.

We have power and are at liberty to contact any of these alliances; we have only to choose. But what ought to keep us constantly active and watchful is, that from the very nature of our being, the fire which cannot be extinguished, we are every instant pressed to contact one or the other of these alliances, and what is more, we are never without contacting one of one kind or the other. In short, we never are without engendering fruits of some kind; since we are always in contact with one of these centers, divine, spiritual, sidereal, earthly, or infernal, which all surround us.

**FRUITS OF THE SPIRIT COMPARED WITH THOSE
THAT ARE NATURAL.**

Now the task of man, particularly of the man of truth, who aspires to become a minister of God, a workman of the Lord, consists in examining well the words which correspond to these fruits, thoughts or alliances; and this is what would pass in such a man if he is restored to his divine proportions, through the process of regeneration: not a desire, but in obedience; not an idea which is not a sacred communication: not a word which is not a sovereign decree; not an act which is not a development and extension of the vivifying rule of the Word.

Instead of this our desires are false, because they come only from ourselves. Our thoughts are vague and corrupt, because we continually form adulterous alliances. Our speech or words are without virtue or efficacy, because we allow them to be blunted every day by the sour heterogeneous substances to which we continually apply them. Our acts are insignificant and barren, because they can but be the result of our word, since there is nothing for the real spiritual ministry of man.

**POWER OF THE ENEMY DURING NIGHT, IN THE
ABSENCE OF SPEECH. BRAVE MEN
AFRAID IN THE DARK.**

The power to cast out the enemy, although, by virtue of our speech, one of our primitive rights, remains not only in suspense, but from having fallen so long into disuse, has come to be considered as an imaginary thing; and here independently of idleness, which draws worldly people together, we get an insight into the reason of their love for late hours, and their turning night into day: they are far from supposing that this inclination to which they yield, has a very deep root.

If man were in his true law militant, he would watch much more at night to drive the enemy away than by day : this was the original object of the natural prayers of religious affiliations, and this is practiced materially in our military encampments. For in both orders it is night time that the enemies commit their greatest ravages, as in fact it was during the sleep of the first man that he became his adversary's prey, and the divine covenant was forgotten.

Without rising to this spiritual law militant, if man were in his pure, natural law, he would sleep peacefully through the night, and derive from his rest a renewal of strength for his labors. Such is the case with the man of toil and the peasant, who, generally, are little troubled by the enemy during their sleep. But the man of the world who feeds only on vanity and corruption, and does not work, has no such quiet nights ; as he pursues those false substances with which he allows himself to be continually impregnated, and over which the enemy's rights extend, which rights he enforces during the hours of night more than during the day. This is why worldly people who are without the Word and who run away from themselves, yet, seek each other so eagerly during the night hours, because thereby, without knowing it, they diminish the force of their enemy's attacks. It is well known that some very brave men who continually face danger and death unmoved, will not enter a church or graveyard at night. No doubt all these brave men have not had all their rational principles developed ; but the development of their reason would not alone enable them to triumph in such cases, if there is a real ground for the feeling of timidity which darkness inspires ; and what the savants call the development of reason in this respect consists, not in their overcoming the obstacle, but in their persuading themselves that it does not exist.

To speak the language of truth, we must say that this fear has positive grounds, and what will raise us above it is, that we should turn to the luminous eye of the Word, or the Spirit which is developed and nourished with all the light that belongs to it. There we shall learn that nature was given to man to serve as a type and figure of the supreme truth which he cannot see any more; that when he is deprived of this type by darkness and has not received his speech, he is doubly separated from the truth; having neither the copy nor the original near him, he is in complete privation, and pursued by vacuity with all its horrors. But this solution, though correct, is yet not the deepest: the following is deeper yet not less true.

**NATURE, A PRISON FOR THE ENEMY :
A PRESERVATIVE FOR MAN.**

Nature was intended to serve as a prison for the enemy still more than for man; for it was given to man as a preservative also. Where this preservative is not before his eyes, the thought of the enemy is secretly awakened in him; perhaps the enemy can approach more easily when this obstacle is less active, and men cannot draw from their preservative all the support they would, were it visible to them. Thus, in this case, the presence of the smallest person is reassuring, because their combined forces can dispel the enemy.

It is then, the secret dread of the enemy which pursues men in the dark; and this dread can be completely dissipated only by the sense of a spiritual power, which they can find only in being truly born again or being in alliance with the Word.

When we recognize that the darkness of nature acts so powerfully upon us, and the sight of it gives such a feeling of security, how can we avoid the conclusion that it was given to man, as much for his preservation and safety, as for the purpose of separating him from the Great Light.

THE ROOT-WORM OF NATURE.

It has been remarked that fear has, in some people, produced worms. This opinion which was advanced by Dr. Andry in his treatise on the generation of worms in the human body, agrees quite well with true principles. Those who have had the opportunity to understand and consider the fundamental forms of nature, are aware that the worm represents its root; showing the degradation this nature has experienced, and the efforts it vainly makes to deliver itself from anguish, by circulating continually. The healing power which applied a refrigerant to this disorderly root, thus caused this root to be concealed from us during our animal existence. It is as it were, absorbed by the harmonious, beneficent influence of this refrigerant. But when from any cause whatever, this becomes disturbed or loses its dominion, then the root-worm naturally takes the rule and shows itself.

Of all our possessions and weaknesses, fear, is one which most readily deprives us of speech, and is also the one most apt to disturb the refrigerant, and consequently to give our root-worm and its productions, a preeminence they would not otherwise have had, that is, if we had been in possession of our speech.

POWER OF HEALING : MESMERISM, ETC.

As to the power of healing, which should be considered but as a secondary privilege, even in our regenerate state, we may say, it becomes one of the snares which the enemy lays for us, when, in exercising this power, we make use of any extraordinary means; especially if we use them of our own human will. When man does this by the Divine power and authority, he is perfectly in order, both as regards himself and the patient, because, then the supreme will rules in both. Then only can he be sure of success. When he proceeds by means of mag-

netism and somnambulism, he may injure his patient, even in curing him, for he knows not whether his sickness may not have had a moral object which will be neutralized by a premature cure; and therein the operator exposes himself greatly, because he ignorantly obtrudes himself into a higher ministry; he has besides, always reason to doubt the result; when he proceeds only by means of ordinary medicines, he does not sin, even though he be ignorant; because, as he then uses substances only of the inferior order, he acts only on the material man; then if the sickness have a moral cause and object, the remedy will be without effect, because the moral order is higher. Thus the common physician who employs his science prudently and modestly, always committing the issues to the Great Ruler, is more in order and safer than the magnetiser, who uses means of a higher class with too much confidence, levity, and pride.

(*To be continued.*)

A LETTER FROM A MYSTIC.

We publish a portion of a private letter just received from a member of one of the mystic orders, as it contains so much of interest and importance to the people at the present time.

[Ed.]

* * * All these orders are really under the supervision of a Master or Masters of the Great White Brotherhood of the ages.

The different Mystic Orders correspond to the various sects of the church denominations, which, as a rule, represent people on a somewhat less advanced intellectual plane. There are many advanced souls, spiritually, in the church, but before those souls can obtain the lower degrees of mastery, they must be correspondingly developed intellectually. A master must be "an all round man" in every sense of the word, so the Mystic

Orders arise in response to a demand for opportunity to further intellectual development, and especially to correlate the intellect with the spiritual nature. This the churches do not furnish, and until recently have frowned upon all attempts to do so; wherefore, religion and science, secular and intellectual pursuits, have been divorced, and the churches have failed of fructification.

If a preponderance of the members belonging to the various Mystic Orders seem to be devoted to intellectual pursuits, it does not follow that such are spiritually undeveloped, rather the contrary, but he is simply making time, "coaching", as it were for his tests, in order to receive his first or whatever degree he is trying for; and since he is behind in his intellectual development, he must make up for it, devoting himself particularly to that pursuit.

The church, in reality, is the nursery or primary school of the incipient Master: Mystic Orders a sort of intermediary or grammar from which the souls will graduate in turn. But as every opportunity is also a test, it follows that many will fail or fall out of the way, and one must be careful not to judge the whole order by the failing member: still, it may happen that an entire organization may deteriorate and be flung back: this would be a part of the Master's evil karma, and he would suffer and be retarded in his progress correspondingly, for I presume, although I do not remember where you have touched upon it, that you know the law governing attractions by which souls on this physical plane gravitate to one or another of the various sects or mystic bodies.

When a great soul has accomplished its apotheosis, that is, reached a state of godhood, the physical has been indrawn into the soul substance, and the two in one been indissolubly united with the Christ principle, the spiritual marriage. Then the Master is given in charge (as Lord) of the microcosm, his

universe in little, and it becomes his duty to watch over and assist all grades of matter below him; they become subject to his will and direction, precisely as the elements in our physical bodies become subject to our will and direction, or if they become rebellious, persistently so, the Master's body would become diseased or even disrupted, even as our physical bodies become diseased or may be disrupted through inability to control all the forces generated during the evolutionary process. Of course the more one knows the Good Law, the better one can preserve the equilibrium of the forces; keep ones instrument, i. e. the body of the microcosm, in tune, the more perfect one's degree of mastery, the greater *virtuoso* one becomes.

Now the thought of the relative perfectability of all grades of substance needs to be borne in mind, otherwise one will be in danger of constantly misjudging oneself or others; at the same time one needs to exercise the most careful discrimination.

We are a part of the body or microcosm of some one of these Masters, and our relation to him is literally that of a child to its parent, he is our Father, and we have at some time been a part of some one of the various bodies he has generated and used in his progress along the lower grades of substance, at the same time in relation to the *Great God and Father of All*, he is our Elder Brother; for it must be borne in mind, that the golden ladder that leads from earth to heaven, is a very long one, and innumerable are the angels of God who pass and repass thereon.

Moreover, it must be remembered that those masters who come in direct contact with the physical plane are themselves, comparatively speaking, but recent graduates from that plane, although they may be some ages ahead of us, still they are under the direction and bound to implicit obedience to those who in turn are their superiors, the Masters of Masters. They

are helping along their own evolution by helping humanity ; doing a work which the Masters above them could not do, because their own physical elements have been indrawn, and consequently, they cannot manifest on this plane except mediately. A soul still in the physical, may in a state of exaltation or ecstasy rise momentarily to theirs, but they cannot descend to ours except through the chain of service which the lower masters and more highly developed orders of humanity afford them.

I am not overlooking the fact that as the time approaches for the indrawing of our own physical elements, our consciousness becomes more permanently related to and cognizant of those Holy Ones and the plane which is their home, and ultimately to be ours.

* * * It was revealed to me * * * that those called to form the organ of the heart in the Grand Body, would be subjected to a peculiarly long and arduous course of discipline in preparation for their place in that organ. The heart is a most important function, and upon its integrity depends the welfare of the whole body ; hence the trials to which its units are subjected.

As the heart reciprocates through the vital fluid with all parts of the body, the human units of the Grand Organ must understand all classes of humanity, their needs, and the best methods of supplying them. As the earth is commonly accredited with the position of the heart of our Solar System, the fitness of its being the theater of the Divine Drama of the Lord Christ's incarnation becomes evident. Indeed our Solar System may in its turn, be the center or heart of a still larger interrelated and dependent body of Solar Systems, and thus augment the significance of the events that have transpired and are to come. Now the physical elements of the body of Jesus have been so far indrawn, that he can return to earth

only mediate, that is through the body that is being prepared for him (the one-hundred and forty-four-thousand), and as he stands for the heart or Lord of the System, it follows that the heart of the Grand Body will be in a peculiar sense under his direct supervision, and subject to a peculiarly vivid consciousness of influx from his vital elements ; and the particular individual arriving, through his devotion to this consciousness, feels and claims to be the *promised Messiah* ; hence arises the wide-spread Messianic consciousness, and the claims of the rival Messiahs. They do not as yet perceive the *whole organ*, and that their separate and individual organisms are but as a single cell in the organism of The Heart. They are the heart, and they are the promised Messiah, and they are delegated to complete his work, only as their individual consciousness adheres to the consciousness as a Whole ; they must adapt themselves to the idea expressed in our national motto "E Pluribus Unum," "From Many, One," and *hold absolutely inviolate their integrity to the Organ as a Whole*, then each will speedily find his or her just place in the organ, and while each performs his or her own office as part of the whole, it yet enjoys and realizes the importance and dignity of the function as a whole. It is through the failure of so many individuals who by karmic right belong in the heart, to recognize and maintain their just relation to the heart as a whole, that the Holy Ones who have the organization of the Body in charge have been hindered and so often set back in their efforts to establish even the beginning of the great work. Repeated attempts at organization have been made and failed because so many of the units would persist in considering themselves the "whole thing". They were *the one*, and everything must go their way, or the body might disintegrate, which it has had to do in more than one instance, and the liberated units forced to seek new forms.

The great difficulty with which the organizers have had to contend, is the fact that the units are among the most highly developed of the human race, and through evolutionary development so highly specialized, that is, strongly individualized, that it is next to an impossibility for them to subordinate their personality to the idea of the body as a whole; this is especially true of the Western races; and were it not for the elements of cohesion furnished by the Oriental collaborators, they could not have accomplished what little they already have. But the time grows short, and there is much yet to be done to marshal the forces for the onslaught of the Enemy, when his hour shall strike.

It is above all things necessary to infuse the forming Heart with what our French cousins call the "esprit de corps", the animating spirit of a body as a whole; that is what the various attempts at unity mean; but each member must understand fully that the only bond of unity is in the Spirit: not in slavish adherence to vows or pledges, then they can never be misled into giving their adherence to bodies which have lost the Spirit, have become simply ghouls to fatten on corruption.

Now if you will bear in mind what I have said about the churches being the nursery of the spiritual nature of humanity, the primary grades, and how much of your work has lain along church lines, and their extension through the cultivation and development of the highest spirit of devotion, you will begin to perceive where you are. These highly devout ones come to a place where the churches hold nothing more for them, then they begin to crowd into the mystic orders which, as I said before, were a sort of intermediary school, in which the intellect receives special training and development, but always, unless an order is perverted, in relation to or correlation with the Spiritual or higher self.

A. W.

"WHAT IS TRUTH?"

This was asked by Pilate of the Christ. He received no answer. Pilate represented the world's tribunal, its standards based upon ignorance and error. The world as such shall never know truth. Nevertheless the question was directed to the proper one for answer, and this question has been continuously asked; and, after nearly two-thousand years a mere handful out of earth's people have developed a spiritual mind able to comprehend it.

Language cannot tell us what truth is, but it can tell us what truth is not, and having it expressed in negative terms, we may eliminate those terms, — the base elements, exposing the pure Gold.

If you will call up in mind all that the world holds dear, of knowledge, riches, human affection, ambition, approbation, desire, and absolutely all thought in any wise related thereto, including everything that can assume form in the mind, all that power has to give or to receive blame, praise or offence; or attracts, repels, molests or disturbs, has no part in truth. When all this is called up, passed in review, and dismissed as unworthy of quest or thought, and there remains an intense longing, surely that one loves truth, — loves the absolute and enduring, and it is to such that the words of the Master; "Ye shall know the truth, and the truth shall make you free," have special, immediate import.

Many believe that the truth that shall make free, means the storing of much mysterious, intellectual knowledge; facts, formulæ, laws and methods governing the functions of the body, which applied, shall give eternal life. Well, in a sense this may

be so, but do you not think that, more correctly, truth comes first to the mind as excellencies of virtue and wisdom, which are only accepted when they sink into the heart and are adopted, becoming then, actual, abiding consciousness within, after which it may be likened to much incomparable treasure, spontaneous in its outgoing to one who is emptied of all else, still beyond human language to express?

If we banish all forms of fear, anxiety, doubt and distrust, everything that can cast the slightest shimmer or ruffle or stir upon the inner peace, the mind is prepared to feel out for truth. Is there anything grander or more formidable than truth? For the one who abides in truth, can there be evil or misfortune or any vestige of fear? No! He that is willing to meet all issues and rest his case with truth, fully knowing that it only shall prevail, is assured of the imperturbable rest, freedom and deep peace that belongs to true courage — resignation.

The power of the truth resides in the one who diligently practices renunciation. The wholeness of the perfected life depends upon due observance of the simple incidents of daily life.

The following illustration is, doubtless, in some degree the experience of all.

Necessity requires that something be purchased from a store, the only store, perhaps. Already it is past closing time. Far ahead you see the light, which indicates that the place is still open. You are stirred on by this urgent need: it is a long distance: doubt grows into a weakening, sickening apprehension that the light may go out before you can reach it. Your steps quicken, the light burns on, but there is yet ground to be covered; and a dread, all have felt, none can express, comes upon you: all that urges on, and that gives hope, may just be cut off, with the light, by a careless breath.

These nameless, groundless, fears seek to intrude into every incident of human life. We have them to overcome. Let us meet these issues. Let truth be the ultimatum for every one of them. For instance: that light shall go out, or it shall not go out. This is simple, but it is true. If it goes out, that may be fact, but it is not truth: if it burns on, that also may be fact, but neither is it truth. Truth gives us this, simply: it will go out or it will not go out. It imposes no grievous tasks; only asks, "Abide in me." "In quietness and confidence shall be your strength."

He receives marvelous strength who renounces all anxious doubt; mellows life with supreme love, mercy, and honor, and shapes his ways always, humbly, in truth.

Such a nature is clean and purely natural, for the elimination has been made, and there remains no deceit or vanity: such is ready for the power and attributes of truth.

Consider now the prayer of the Christ: "Sanctify them with thy truth: thy word is truth." It is very necessary that we be sanctified with the truth. Possibly no two persons would give the same meaning to that word unless they accepted a stereotyped one, such as a dictionary would give; but the true meaning for any word is the intuitive one, that has regard for sound. To me, sanctify, means to imbue, to clarify and enrich, an holy anointing. But whatever may be the meaning to you, the idea is to so dwell upon the quality, the characteristics of truth, that these may enter the heart and form a union with the true bread of life.

If unable at once to cognize truth, conceive of true friendship. We know that a true friend will not mislead, nor in any manner deceive. We could not trust as a friend one we knew was untruthful, or otherwise unsafe or dishonorable, however much that one might profess to us loyalty and love. The highest friendship is that which holds within it the greatest ultimate

good, one that loves the virtue within you, and does the utmost to multiply it. A servant could not do this although he dearly loved you ; an equal might, if he by some one was also being drawn upward ; but a superior in truth may and shall draw you unto himself, if you will. Such an one is just and true ; he will lead you into truth, cost what it may. He knows it is the best you can have, the best you shall ever want : that is his standard, and to it he is uncompromisingly true. He will not sanction wilful error, neither would he fortify you nor uphold you in an unjust cause. Evil moments might cause you to withdraw from that one, especially if his love of justice and honor would not permit him to indulge your error. While thus beclouded you might meet another who claims to know your friend, and who may seem at first a truly good friend ; but you soon discover that all he says and does and thinks are but the product of hourly, daily, or even yearly events : that he has no foothold upon the absolute : there is no virtue, no fruit in his speech ; his words therefore, however well meant, are as husks, starvation. He is unsafe : the truth is not in him. And so your ways diverge ; he to what he represents, — the world that dies : you to abide with your friend, of whom it is written : “When he, the Spirit of truth is come, he shall lead you into all truth.” When troubles beset, trust in him : he will lift you out of the fearful apprehensions of a moment, an hour or a day, yes, for all time, and place your feet upon a stable rock, whereon, in peace, you may view the vicissitudes of mortal life, and in calmness consider ; in a thousand years where shall these passing frets be ; in a hundred years, even one year and less — where ? Blown away in a breath. Therefore, at all times, let us consider the wisdom in the precept : “Let nothing disturb thee, nothing affright thee ; all things are passing ; God never changeth. Patient endurance attaineth to all things. Whom

God possesseth in nothing is wanting ; alone God sufficeth." This is the Rock of Ages of which our fathers have sung : through the monarch Thought's dominion it is perceived : while it is the only reality there is, yet only imagination, the feeling, imaging, craving, creating force of mind can make it so to each. It is by the groping, feeling after process of the mind, that truth can be touched, known, and made a part of us. One no sooner endeavors to abide wholly in truth, than all nature seems in arms against him. All occasions, all persons, seem in nature or manner to say, — you must not, you cannot ; you must continue to conform to the old ways. But, remember, the promise of ethereal life involves these very obstacles : — "He that overcometh shall inherit all things." Hold to the truth in all humility but confidence of Spirit, and evils, sorrows and fears shall be turned to joy and peace.

Suppose that you are suffering from the anxiety of some anticipated trouble : if so reflect : why should I worry ? I will not ; only truth can prevail ; I will meet the issues, and rest in the truth. Imagine yourself, if you will, in the most hazardous predicaments : call up the fears that ordinarily haunt you, then dismiss them and enter into truth. Why call them up ? Not to dwell upon them and thereby feed them ; but, because the rose has its thorn : in all nature extremes are adjacent, safety is found where danger is apparent : the true path of safety lies between. The child, the first birth, does not enter the kingdom of heaven : it is the child made, second birth. "Ye must be born again." We must know the force of these extremes in nature, and tread the narrow way between.

When you can feel the truth, even in a small degree, build upon it : touch and retouch, affirm and re-affirm : cause it by constancy of devotion and wholeness of heart, to be a reality to you and in you. Make a covenant with truth, and of your body, the ark of the covenant. Day by day you shall become

more and more endued and characterized with its substance.

Truth imposes no tasks, asks no championing or apology. They that are of the truth are content to rejoice in the truth, and to manifest it. Truth speaks of itself, or manifests without speech, fearlessly, harmlessly, naturally, swiftly, surely. It says; "Take my yoke upon you, for my yoke is easy and my burden light." Invoke the truth: "Spirit of Truth, O just, eternal, Friend, all else is passing, dying; shall I let these disturb? No! In Thee I place my trust; into Thy life I blend my own. Ages may come and go, generations wither like the grass, Thou only endureth forever. O, Truth, Light of my soul, pervade, fructify and quicken the very bone and marrow of my being with the snow-white purity of thy indestructible light." The answer is ready for us: "Son of mine; Daughter of Zion: take of me and live. O, beloved, be established."

Truth is the seal of life; its impress comes to the clean, pure, heart, lowly, and needy and still.

The Christ said: "Swear not at all; neither by heaven: for it is God's throne: nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King. * * * But let your communications be yea, yea; nay, nay: for whatsoever is more than these cometh of evil." It is very significant that, following this, he said: "Ye hath heard that it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." The necessity, here shown, is for preparation, that the conditions may be made for becoming affinitized with truth. Truth has no part with dissension nor superfluity of speech: it consults use, and is spontaneous in expression. No greater example of this was ever, nor probably shall ever be, more strikingly given to the world in one individual, than the conduct of our

Messiah before Pilate. He did not explain, nor plead his cause. It was not expedient to do so; it was not of use, and therefore would have been of evil. Could error understand truth? It could only weakly, wonderingly, mumble: "What is truth?"

This is the world's position even to day; therefore, wherever you go, whomsoever you meet, or contemplate meeting, remember that no anxious casting about, and self inquiry: what shall I do? what shall I say? how shall I please? are of the truth. But to all times and occasions apply the words of our Lord: "But when they shall lead you, and deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost."

He that is of the truth does not seek favor of men, nor is he anxious about outcomes, nor of being heard; nor is he fearful of committing offence, either by speech or by silence. He does not fret over the approbation or condemnation of mankind, for he perceives that all men and all things are subject to the law of change and removal, that, truth alone endures on, and before this court he is willing to, and does always, lay all things bare. He knows, too, that he, only, who is of the truth rejoices for the truth of another; that all such are attracted without the agency of speech, and that in their midst there is no misunderstanding, uneasiness or distrust, and that on the other hand, no amount of speech, of explanation or solicitude, can span the gulf between they that have and they that will not have.

The soul, by truth, is able to immortalize its abode. It is able to draw to it that which is indestructible: it does so by the avenue of mind: the body is its depository, and it may be filled with consciousness, and the quality of that consciousness is the essence of thought, and the degree of consciousness is all

that mind, through imagination, is able to conceive. If we dwell continually upon that which is immortal, peace-giving and all-accomplishing, its quality permeates every atom of the physical structure, transforming it to like quality.

Such is the virtue of truth. Consider its worth: search its ways: imagine it: meditate upon it, that the heart may respond to it, cherish and crave it; it is thus that the nature is open to it, and that the tabernacle of God shall indeed be in the keeping of man, and God and man be one.

Brother.

ENCOURAGEMENT.

The human form, as seen, but proves, reflects
The soul's accomplishments and its defects;
And in proportion as the soul progresses,
The body, purified, that growth expresses;
Rising, not over life's great, crying needs,
But in to life, a purer race it breeds.

I am invincible, resistless power
For loving helpfulness, — a priceless dower!
Eternal Wisdom, throned, controls, inspires
My every thought and act, all my desires:
Health, wealth, peace, harmony, success attend
My every worthy effort to befriend.

Eloise. O. Richberg.

BIBLE READINGS.

IV.

By continuing these Bible readings, it is our hope to lead the mind in a manner that will enable the individual to grasp the real importance of the work before us.

In the May number we took up the Beatitudes, because in them is laid the foundation for all true development toward the Divine source. We consider this sermon, which was delivered by the Lord's Christ, especially to his disciples, as one of the most important studies for the human mind, as it lays a deep and broad foundation for the construction of an orderly life in harmony with the vital currents of being, and therefore, must of necessity lead man to the highest goal of attainment; for, if the foundation is right, all that is built thereon must of necessity be right.

Through lack of knowledge and errors of belief a person may distort their building, but if the foundation remains unmoved, the law of mind will soon cause the individual to perceive the incongruity of their building, so that they will pull down, reconstruct, and eventually build according to the Divine purpose; and when they thus begin to come into Divine order, then will the words of the Christ be fulfilled; Matt. v. 13: "Ye are the salt of the earth; but if the salt has lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Salt, because it is a preservative, is a saving power, and therefore is used as a symbol of the qualities of a spiritual life, and is also used in the preparation of food, to adapt it to the taste, and the use of the body. The idea intended to be

conveyed in this symbol is, that those who really live the true life, are producing in the minds and lives of others, admiration for such a life, and not only so, but more especially because it is a fact that two persons cannot meet and converse, even for a few minutes, and separate, without a change being produced in the more negative of the two; and as sin and error are negative, and righteousness is positive, therefore such a life becomes a controlling influence over the lives and characters of men.

Verse fourteen says: "Ye are the light of the world. A city that is set on a hill cannot be hid;" thus carrying out this thought to a greater extent, that not only do the lives and habits of the individuals who follow these higher lines of thought become a living testament to all who know them, and a silent reproof and condemnation of evil and error in all persons; but it is a source of knowledge of the true life and its results; even if such individuals never attempt to teach the great truths, yet their lives and habits will teach more potently than words.

He further continues in the fifteenth and sixteenth verses: "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Those who are living the true life are commanded to let their light shine before men. He expresses in another place what he means by the word — light: "The light of the body is the eye." By means of the eye we are enabled to know what is around us; the mind is caused to take cognizance of all things in nature. Light, therefore, is used purely as a symbolic expression of knowledge.

The great mistake that has been made in the Church is, that they think the words: "Let your light shine", mean that they should continually talk about these things before others;

but this is clearly an error, judging from the following words : "That they may see your good works", not hear your good words. You will observe that there is quite a difference between the two. That is to say, all those who have the light are required to live before men as they should live, allowing no feeling of shame, because they are different ; no feeling of restraint, because others live in a different way ; or because others indulge their lower nature ; but in defiance of all custom and habits of associates, the individual must stand out and be his or her real self.

Good words in the right place are good ; good words spoken to those who are not ready to receive them bring evil results.

Those who would become Christ-like, are men of prayer. The first great foundation principle of it all is, to seek God with the whole heart, until we become conscious of our acceptance with Him, and of the presence of His spirit and mind ; and when this spirit consciousness has been received, the Spirit of Truth, as Jesus called it, the individual will find that by following its impulses, the impressions made by it upon the inner consciousness, and at the same time being fearless before men, he or she will receive the impulse when to speak and be given the correct thoughts or ideas to express ; so that the light embodied in his or her life may be extended wisely in teaching those who desire the truth ; but if there is no desire on the part of the individual to know the truth ; no feeling of need of knowledge that they may lead a higher and nobler life ; the effort to teach becomes, as Jesus said, the casting of pearls before swine, with the result that they will turn and rend you, and the very act of rending you brings upon themselves evil results and a reproach upon the work you represent. Thus, in all your getting, get wisdom, which is only obtainable through a conscious unity with the mind of the Spirit.

In verse seventeen he says : "Think not that I am come to

destroy the law, or the prophets, I am not come to destroy but to fulfill." Here Jesus seemed to anticipate a gross error that has crept into the Church and into the minds of many devout Christians concerning the Old Testament Scriptures. They say, that is law, and they are not under the law, but under grace. If it were true that they are no longer under the law, but through grace, (a special favor) the law is abrogated, then there is no law; and as sin is the transgression of the law, there is no sin. Man can go on satisfying the lusts of the flesh and all the evils that arise from perverted appetites and passions, and there is no sin; but that this is not true, is shown by the words: "I am not come to destroy:" a better word for destroy, is subvert, turn aside, extinguish, or to do away with the requirements and efficiency of the law.

All men and women are under the favor of God who are obedient to the law of God, as Paul so strongly argues upon this subject: a man who sins against the law is under the penalty of the law; but those who are righteous, right doers in view of Divine law, are not under the law, but under favor. We might as well say that the laws of the land are abrogated, done away with, because a man is not arrested and punished when he has done right in view of the requirements of the law.

A citizen who is a law abiding person is under favor with the government and with men, therefore, he is under grace and not under the ban of the law; but the law remains, as Paul said, for the transgressor, and so in the words of the Christ, the law of God is made to lighten the path way of human action, so that men may not be transgressors ignorantly, and may, therefore, be continually under favor.

The law of our land does not recognize ignorance of the law: if any one transgresses it he is punished accordingly; neither does God's law recognize ignorance concerning it: and because of this fact God has sent His angels from the

beginning, to give revelations concerning Divine laws and methods, and has caused that revelation to be recorded and to become the composite elements of thoughts and ideas called the Bible. Divine mercy and wisdom has also caused this Bible to be published and scattered throughout the world, wherever there is a willingness on the part of the people to receive it; and where the Christian Bible has not found its way to other nations, revelations have been given adapted to their peculiar sphere of life, which becomes a law unto them.

Christ said: "Think not that I am come to destroy (subvert) the law, or the prophets." The Christian world at large has not only thrown aside the law, but the prophets also, as things of the past, obsolete, and say that the prophecies were all fulfilled in Christ, or perhaps the more learned would say, that they were all fulfilled before Christ came and through his coming, and therefore, became obsolete, that is to say, they were destroyed by being fulfilled; their use and purpose were accomplished. If that were true, why did Christ say, "I am not come to destroy", simply because the main part of the prophecies remained unfulfilled, for as the angel said to Daniel, they were for the "time of the end" and not for the time then present. True, they came to the people of Israel as an instrumentality by which they were warned of their transgressions of the law and the consequences that would follow; but they also came as a promise of redemption from those results; and no one who has the light of the Spirit, can read the prophecies of Isaiah, Jeremiah, Ezekiel, and the seven minor prophets thoughtfully and prayerfully, and yet believe they were all fulfilled in Israel. They will be forced to say that they were false prophecies that never were fulfilled, or that they were prophecies looking to the time of the end; the time of the closing of the cycle, at which time all these things must be fulfilled, worked out and ultimated to the letter. He said:

"I am not come to destroy, but to fulfill:" the word, fulfill should be translated — establish, in fact it is so translated in the emphatic Diaglott; and of course that which is established is not done away with.

In the eighteenth verse he adds; "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Herein is the strongest declaration that words could form: it is established; it remains forever, for it is God's law; the law of God's nature given form in words, and as God does not change, it therefore remains an established fact.

Whoever lives in harmony with the Divine nature is under grace, favor, and is given the consciousness that he or she pleases God, simply because his or her life conforms to the law of its being, to the very powers that created it, and being in harmony with the powers that produced it, the law of sin and death has no more power over it. Then the Spirit of God can manifest in them, as the prophet said; "Thy maker is thy husband;" thy Maker will husband thy forces, will regenerate within you His nature, His qualities, His powers and attributes, that you may become like unto the son of God, being as was the Christ, the son of man.

In the nineteenth verse, he continues to emphasize the thought, and says: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Ministers and active church men should consider this declaration.) This gives a full and complete seal of truth to what has been said above concerning the law and the prophets; and then he adds in the twentieth verse: "For I say unto you, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no

case enter into the kingdom of heaven." There is no righteousness if there is no law ; neither is there unrighteousness or sin, but in view of Divine law there is manifested righteousness in those who are obedient to the law. He says that unless your righteousness exceeds that of the most devout class of men that then existed, the Scribes and Pharisees, whose business it was to study the law, to teach it and to live it ; "ye shall in no case enter into the kingdom of heaven." Your righteousness must exceed theirs, not but what they kept the letter of the law ; lived according to its external covering ; but you must live in harmony with the spirit of the law, for "God is Spirit, and they that worship Him, must worship Him in spirit and in truth."

The Church has for centuries taught that all that is requisite for admission into the kingdom of heaven is to believe on Jesus Christ ; but the Christ said : "unless your righteousness exceeds the righteousness of the Scribes and Pharisees, ye shall in no case," mark the words, under no circumstances, "enter into the kingdom of heaven." Here we are again brought face to face with another error in the Church's teachings. We hear the statement, not by works is a man justified, but by grace. What do they mean ? Not by living a righteous life, in thought, word, and deed, but by the merits of Jesus ? But Jesus never said a word about his merits standing for you, and you may rest assured that you never can receive anything from God, nature or man, only as you merit it by righteousness in acts, thoughts and life : in other words, by a series of well defined, clearly understood methods of life, by which you may comply, live in harmony with Divine law, the Divine purpose in your creation ; and Jesus declared here emphatically, that unless you do this, "you shall in no case enter into the kingdom of heaven."

PRE-ADAMIC MAN.

It used to be supposed that the Book of Genesis taught that the world was created in six literal days, and that Adam was the first man. But when we recognize the fact that the Hebrew word "yom" is equivalent to era, epoch or cycle of time, we cannot help seeing that Genesis contains two distinct accounts of the advent of man. To facilitate comparison, we present below a synopsis of the two narratives.

First Chapter

Elohistic.

Sixth Era.

- (1) The Adamites.
- (2) Created.
- (3) Male and Female *together*: number not specified.
- (4) To occupy the *whole* earth.
- (4 a) To rule, subdue and replenish it.
- (5) Every herb and *every* tree granted without exception.

Second Chapter.

Jehovistic.

Seventh Era.

- (1) The Man Adam.
- (2) Formed.
- (3) One man *only*: subsequently *one* woman.
- (4) To occupy Paradise; a *garden* especially prepared by God — "Eastward in Eden."
- (4 a) To dress it and to keep it.
- (5) One tree (tree of knowledge) forbidden on pain of death.

In chapter i. 28—29, God gives to mankind, male and female, dominion over every living thing, and also over every herb, plant and tree without reservation. Primeval man was abundantly supplied with food, for he was not restricted to any particular place — all the fruits and the animals of the earth were his, by right, as well as the fishes of the sea. He probably lived in a similar manner to that in which we find aboriginal peoples living now, not tilling the soil (Gen. ii. 5.), but living by hunting and fishing, and on the spontaneous produce of Mother Earth.

Adam on the contrary was specially formed and cared for, and specially restricted. God breathed into him (*nishmath khayyim*) “the breath of lives”. It would seem that God imparted to him a portion of his own eternal life, so that he would have lived “forever” if he had not fallen from his high estate, as a son of God (Luke iii. 38.) and partaker of Divine nature, and of the “*nishmath-shaddai*”, or inspiration of the Almighty. Unique care was taken of Adam — God planted the Garden of Eden for him, alone, and no doubt he was specially guarded by angels and cherubim, from every kind of danger, except the one trial which was to prove him, and under which he fell.

Jacob Boehmen gives a remarkable description of Adam, which exactly coincides with our view, and explains the reason of his advent. “Adam was created”, he says, “to be the restoring angel of this world. His nature was two-fold. *Within* he had an angelic soul and body, derived from the powers of heaven. *Without*, he had a life and a body derived from the powers of earth. The former was given him that he might be separate from, and superior to the world. He was endowed with the latter, that he might be connected with and operative in the world. * * * *

He was destined to be the father of a like angelic human race who should occupy and *reclaim* the earth for God, keeping down the ever emerging curse, and educating and multiplying the blessing which God implanted."

This conception of Adam as Ben-Elohim, A Son of God, explains the otherwise inexplicable passage in Gen. vi. 2—8.: (see R. V.)

The Beney-Elohim are the Adamic race, the Benoth Ha-Adham, are the women of the Pre-Adamic races. It is evident that God did not intend that the superior race of Adam should mingle with the pre-existent races, and it may be that this prohibition is what is intended under the figure of the tree of knowledge.

The Rabbinical legends seem to point to this conclusion, when they describe Lilith as the rival of Eve. This mingling of races is put as the cause of the great increase of wickedness on the earth, and it would appear to be the primary cause of the fall of the Adamic race from the high position which it originally occupied as Beney Ha-Elohim, or Sons of God. This helps to explain (v. 8) where Jehovah (Yahveh) says: "My spirit shall not always strive in Adham (Ba-Adham) for in their going astray, he is *flesh*." That is, he would lose the "nishmath-khayyim" of the "Ruakh-Elohim", and fall to the level of the Pre-Adamic races.

In this chapter we can distinguish four races of mankind, viz.:

1. The Elohites (Beney-Elohim).
2. The Adamites (Beney ha-Adham).
3. The Nephilim.
4. A mixed race (Hag-gibborim), (resulting from the union of the first three).

In the history of Cain there are several facts which tend to show that the earth was inhabited in his day. It is not

probable that he had any sisters, but that he went out alone as a fugitive and a vagabond. He was driven out from the face of the ground — *ha-adamah*, i. e. the cultivated and yielding ground, to seek his living as best he might in any part of the earth (*ha-arets*). He went to the Land of Nod, eastward from the country of Eden, and there not only married a wife, but also *builded a city*.

The time-worn objection to the Scriptural narrative, as to Cain's wife is completely answered, when we see that he found the Land of Nod already inhabited by Pre-Adamic man.

He could not have built a city without some help, and there would have been no need to build it if there were none but himself and his family to inhabit it. And another fact makes our conclusion still more certain: it is said that Jehovah (*Yahveh*) Elohim set a mark or sign (*oth*) upon Cain, "lest *anyone* finding him should kill him." The whosoever must have had reference to other than Adam and Eve. So that before the birth of Seth, that is less than 130 years from the advent of Adam, the earth must already have been peopled by Pre-Adamic man.

Adam, it is true, was the first Federal Head of the human race, just as Our Lord was the second. In this sense, therefore, he is the father, and Eve * the mother of the human race. It is also true that "in Adam all die", because he might have been, in his capacity as Ben-Elohim, the restoring angel to the race, and instead of falling to their death-doom position, might have raised them to his own, as Beney-Elohim, who should not taste of death, but, "live forever". (Gen. iii. 22).

From the archaeological evidence we judge that the colored races were Pre-Adamic, and that Adam was the progenitor of

*N. B. Gen. iii. 20. — "Mother of all living", it is said to be a gloss. See *Hasting's Dictionary of the Bible* — Art. "Adam".

the Caucasian race only, and that it was the race which was nearly destroyed by the Noachic Deluge, but the flood was certainly local, representatives of other races would remain in other parts of the earth, and being afterwards subjugated by the descendants of Noah, the districts were called after them. According to this view, Cush would be not the actual progenitor of the Etheopians, but that he intermarried with them, and became their ruler, and their country received his name.

This explains the meaning of that very ambiguous phrase, "Nimrod the mighty hunter before Yahveh." It would mean a mighty conquerer by the help of Yahveh, just as the Assyrian kings believed that Asshur went out with them and made them victorious. The rest of the text then falls into line, "The beginning of his kingdom (or sovereignty derived from his conquests) was Babel, and Erech, and Accad, and Calneh."

From the hypothesis here indicated, it will be seen: (1) That the Sacred Book is in opposition to no branch of science or to any historical record.

(2) That the original record in Genesis I, being absolutely dateless, it does not conflict with any discovery, geological, monumental or otherwise, which has been or may be made, pointing to an immense antiquity for man.

Henry Proctor, M. S. B. A. in *Biblia*.

CORRESPONDENCE.

Glasgow, Mo., June 1, 1903.

Dear Brother Butler: — I herewith submit my answer to the question: "What methods of life are requisite for the individual to express the purpose of God in his or her life.

God is expressed in man the by masculine, by the Word: in woman, the feminine, by love. "In the beginning was the Word, and the Word was God". "God is love". The first, the spirit that creates life, the last that which binds and unifies in one individual the cohesive, youthful, physical existence.

Man alone cannot gain immortality in the physical body, but can with woman, both being regenerated or freed from the law of sin and death, the manifestation of the serpent principle, which is sexual love, and by being led by the highest, the God within, that is by divine love and wisdom. The man converting the life into spiritual products or thought as expressed by the Word, and the woman transmuting her life into the products of love, Divine love which perpetuates the body. By a union of those two will be found a life eternal, and they will grow into the image and likeness of God: and by the uniting of one-hundred and forty-four-thousand of such souls made perfect, will be formed the Christ body, the heavenly host which will rule the earth: but we must fully overcome the principle of generation or sex love, first.

We will attempt to give methods by which the regenerate life can be born within the individual man.

The first thing to be learned, is how to gain control over our physical bodies or sensual appetites. To do this we must strengthen our will power in order to enable us to conserve

the life generated within us. Then it is necessary to study the laws of evolution and involution. The law of involution is the passing of the spirit of God into matter or the transforming of Spirit into matter: the law of evolution, is the re-transforming of matter into Spirit or God — the Word.

Darwin and other physicists have shown us the laws of evolution as far as man: it is our intention to bring this law one step farther and show by evolution how through man, matter may be returned to God from which it sprang. How Spirit by the laws of involution passes down and joins the elements of matter, we cannot understand until we become sons of God or one with the Father.

The law of the transforming of matter into Spirit is this.

The elements: the four living ones, fire, air, water, and earth, are transformed into mineral, vegetable and animal life. Man by partaking of these, through the chemical action of his body transforms them into his individual life principles, which, if not rejected by a life of sensual desire, are conveyed by the lymphatics to the blood and brain, joining the nuclei of the blood and brain cells. When we will to think the blood flows to the brain cells, and the cells coming in contact give birth to a new life, thought or the Word. By the law of analogy this is the same as the chemical combination of the male and female elements joining the body. The birth of the Spiritual is identically the same as the birth of the natural body; one being the raising, the other the falling of the life principle within. We come to this conclusion by the law of correspondence, which is the key of all knowledge.

The door of the regenerate life is the door to immortal life, and the law of correspondence is the key to the door, and whoever possesses this key can pass in and out of God's beautiful kingdom, where is peace and love and wisdom forever more. By this we see how man by disobedience keeps all nature from

returning to God or Spirit, by his selfishness and sensual gratification, he intercepts the law of nature from passing into ultimates ; but by the uplifting of his life and transmuting it into Spirit or thought as expressed by the Word, he obeys God or expresses Him, for John in the first chapter of his gospel says : "In the beginning was the Word, and the Word was with God, and the Word was God." This is the expression of God's purpose in man the masculine ; but the expression of God's purpose in the woman is another question, a weightier one. As God is love, we must have His expression on the feminine side : the physical man is the expression of God on the Spiritual side, woman on the physical side ; and if we wish to gain physical immortality, we must solve the problem how to regain the Divine love as expressed in woman.

Man in learning the laws of the regenerate life, must remember that after the creation of this new life, the Word, it must not be dissipated, for it also comes under the law of the conservation of energy. As long as we live in this world of strife, noise, bustle, and confusion, we dissipate the Word, therefore it behooves us to go into the silence where we are alone with God and with nature, so as to strengthen ourselves in this new life of the Word or Spirit.

Conservation is the cause of power in the physical as well as the natural plane of life, and then when we are strong in God's Great Word, we can more readily help our fellow man, and bring him into God's heavenly fold.

Only in the silence can we gain power in the Word, for all power comes by concentration, and weakness by dissipation : therefore, we must not dissipate the Word by living a life of the world, but "come out from among them," until we have gained full control, and have become sons of God, free from all taint of sin, and then and only then can we help our fellow

brother to rise and enter the inner kingdom.

By the power of love, the feminine, we can become united to the woman, and not fall back again into sin, and we will have accomplished the ultimate of man's physical immortality, and create a heaven upon earth. All the great teachers of the past have failed to do this: they have occupied themselves with the Spiritual, and would not admit the necessity of a body to gain spiritual perfection, and therefore taught that celibacy was the only way, and it is, but only until we have gained control over the appetites of our bodies; but when the Christ shall come again, by the uniting of the one-hundred and forty-four thousand forming the Christ body, man will be united to the woman, which will be the true marriage, the heavenly marriage.

Space and time will not allow us to give this great question justice, as to do so more fully and elaborate more clearly we would have to give an extensive essay on man's true nature in relation to God, his relation to nature and his relation to his fellow-man, which can be given by the law of analogy on correspondence, for every thing in the natural world corresponds with things in the Spiritual world.

We submit these crude thoughts for your consideration, and to do with as you see fit, and they will be a help to some who are living the life beautiful.

I remain sincerely yours in the love and fellowship of humanity's cause,

Louis Rapp.

San Jose, Cal., March 1903.

Dear Mr. Butler: — * * * The last two copies of the magazine are worth their weight in gold; I cannot tell you how much I appreciate them, and how much help I have gain-

ed from their pages. God bless you in your fearlessness.

Please send me a copy of "Practical Methods"; I gave my copy to a gentleman whom I felt would derive much benefit from it; and I am so glad to write you his message: " 'Practical Methods' did me a wonderful amount of good, especially the chapter on concentration. It is already beginning to bear fruit, God bless you."

I am giving God's message to two people, a man and a woman, who are deeply interested in Esoteric thought, and I want this other copy of "Practical Methods" for the woman. I have handed her some of the Journals, and she is eager to know more.

* * * I hope to meet you in person within the year. My Esoteric faith grows stronger every day, and my desire to live the life dominates generation. I thank God that I can say I am an Esoterist through and through.

You do not realize the good work you are doing, the souls you are helping, and the thousands you are touching. God multiply the number.

I also am growing more fearless. I feel that the time has come to speak. I find myself often muttering my thoughts unconsciously, and I believe I am helping some souls to see the light, but dear brother it is through you. God bless you, and all the brothers and sisters.

I am always your sister,

A. E. S.

New Richmond, Wis. June, 21, 1903.

The Esoteric Fraternity,

Dear Brothers: — I did not answer the eight questions asked in "Bible Review" some time ago, because I thought my answers would be so very crude, that there would be so many

others so much more competent to answer them than I, that I would not. But I will answer the one in the May "Review": "What is the method of life requisite for bringing the individual to the attainments above expressed?"

I think one should live a consecrated, regenerate, pure, holy life, conforming to the law of use: their every thought, word, and deed, living up to the very highest there is in them, and desiring with all their mind, and heart, and soul, to know what the dear Father would have them do, so they can do His will.

Dear friends I hope you will excuse this very crude answer, but it is the best I can do.

Wishing you the greatest success and happiness and God's blessing in your great work, I remain, your sister in love and truth,

Mrs. F. A. O.

BOOK REVIEWS.

THE UNSEALED BIBLE OR REVELATION REVEALED. By Rev. George Chainey. Cloth, beautifully embellished in black and gold, 161 pages. Price \$1.50. Kegan Paul, Trench, Trubner and Co., Ltd., London.

This volume, although the second and latest of an intended series of Biblical interpretations, is designated as Volume xxx, as it is devoted exclusively to a consideration of the book of Revelation.

Dr. Chainey has undertaken what seems an extremely difficult task: it is sincerely hoped that he may be instrumental in leading many to a perception of the truth; but the writer is reminded, here, of the familiar adage; "You may lead a horse to water, but, etc. In other words, the book of Revelation is doubtless as brief, yet, comprehensive and exact as human language can make it: to state its truths in other terms, does not place it within the ken of human understanding until that understanding has been illuminated through a practical demonstration of the virtues of the Christ by the individual.

THE ROAD TO SUCCESS. By O Hashnu Hura. Paper, 101 pps. Price 25 cents. The Apocalyptic Publishing Co., 15 Tothill St., Westminster, London, S. W., Eng.

Ten years ago this little book would probably have been rejected by the world at large as idealistic extravagance: to-day it is known as Mental Science, and

comes as an answer to the needs of advanced humanity. It is just what thousands of people may utilize as a step in soul development, granted there is the moral stamina at the outset, to withstand temptation. This is a booklet of plain statements based upon facts, which, if followed, will place the individual beyond fear, sickness and want, and within reach of the higher realms of truth. It is commended to all who combine with perception of truth, the courage and persistency to cause it to manifest within themselves.

THE ANGELS' DIARY AND CELESTIAL STUDY of MAN. By Mrs. Effie M. Shirey and her brother Charles Sampson from the Celestial Sphere. Published by their mother, Mrs. J. A. S. S. Lender, 22 Lincoln Ave., Denver, Col. 223 pages. Cloth, \$1.50

Readers of the Esoteric publications, and all who are living the Regeneration wholly, are aware of the dangers, and the petty sphere, of so-called "Spiritualism." Here is a book, however, that is free from all the serious objections to common Spiritualism, and contains so much of practical bearing upon the regenerate life, that we heartily commend it to the consideration of our friends. It cannot be said that the book is free from error, nor can we say that it contains error: the writer does not know. There is much in the book that is new; but it can be said of it all, — beautiful, pure, and inspiring. Nevertheless, as water of itself cannot rise higher than its source, neither should the reader expect the truths, alone, therein, to lift him into perfect life. The authors assert that they are only in an intermediate sphere, and that there are already grand souls on earth, engaged in the duties of life, who have a knowledge of yet higher states of being.

They realize their own necessity for growth, and they suggest many valuable points for those earnestly seeking the purity and perfection of the Divine life, and are willing to work out their salvation.

An enumeration of some of the subjects touched upon, will give some idea of the scope of the work: Power of Thought: Hall of Memory: Soul Force, Electrical: Brain Force, Magnetic: Concentration in the Silence: The Subconscious Mind known through the Conscious Mind: Subconscious Mind Eternal, the latter connected with the Astral Form: The Peace of God, its Marvellous Power: Thought Transference, Vibrations, etc.; Astral Experiences: The Souls Electrical Wires — Solar Plexus: The Aura Light; Spiritual Electricity, its Colors and their Significance.

The book, its material arrangement and binding is a beautiful specimen of the book-makers' art. It is chastely bound in white cloth and gold.

Address as above or The Esoteric Fraternity, Applegate, Cal.

ON LEAVING THE BODY OR WITHIN TWO WORLDS. By Dr. S. A. West, Rockport, Mass. Pamphlet, 25 cents.

From the book-makers' standpoint it does not compare favorably with the usual 10 cent pamphlet, but the value of the subject matter, to many, could not be measured by dollars.

EXPERIENCES OF THE "NO-BREAKFAST PLAN AND THE FASTING CURE". By Edward Hooker Dewey, Meadville, Pa. 41 pages. Paper 50 cents.

The author, in an introductory letter says : The experiences are great revelations of Nature's power over disease without drugs, and they will be read with interest by those who are discouraged or hopeless over loss of health. This little work will be the first answer to all letters seeking advice."

Dr. Dewey's other books have been mentioned in previous numbers of Bible Review. To all in the need of physical health or who are desirous of a correct knowledge of the physiology of life, we commend this man's work, for we consider him the noblest and the most fearless and enlightened physician of this age.

DOLLARS WANT ME is the unique title of a 24 page pamphlet by Henry Harrison Brown, the Editor of "Now". Price 10 cents. Now Pub. Co., 1423 Market St., San Francisco, Cal.

HOW TO TRAIN CHILDREN AND PARENTS. By Elizabeth Towne, Holyoke, Mass. 28 pages. Paper 25 cents.

BATHING, EXERCISE, AND DIET — SCIENCE OF LIFE. Monthly. Vol. I. No. I. Edited by J. Alexander Martin, Seattle, Wash. \$1.00 per year, 10 cents per copy.

THEORETICAL ASTROLOGY. By H. S. Green. 95 pages. Boards, 25 cents. Address L. N. Fowler & Co., 7 Imperial Arcade, London, or "Modern Astrology", 9 Lyncroft Gardens, London.

IMMORTAL LIFE. Pamphlet, 16 pages. Price 10 cents. Address, Mrs. J. K. Calkins, Cody, Wyo.

THE SECRET OF POWER, 23 pages Paper, 10 cents. G. Ralph Weston, M. D., Alamo, Bldg., Houston, Texas.

THE PURITAN QUARTERLY, Vol. I. No. 3. Edited by Percy W. Heyward. 75 cents per year, 10 cents per copy. Address, Walter G. Wheeler & Co., 7 Paternoster Row, London.

A—.

EDITORIAL.

There are two reasons why we are publishing the extracts from St. Martin's book, entitled, "Man — His True Nature and Ministry". First, because of their value; and second, because they are not accessible from any other source, as we are informed that there are not more than two or three of the books in existence.

We believe that enough has been brought before our readers to convince them that our conclusions are correct, viz., that the thoughts in these extracts merit the highest consideration and are of the rarest value, as they express the most vital Christian principles, which means not only that which the world knows as Christian, but it means also that which has been known as the highest occult or mystic knowledge. We value them more because they bear the indubitable mark of a high and holy life.

There is one thing that all know who have thought deeply on such subjects, and that is, unless a man is possessed of the highest morals, it is impossible for him to write a book, deliver a lecture or talk for any length of time without disclosing his weakness and imperfections. It is true that bad men can, for a few minutes, talk like angels or weak men talk strongly, but they cannot continue without disclosing their weakness or depravity in some of their expressions. This work of St. Martin discloses no such weakness nor errors of life, and we have taken pleasure, not only in the articles that we have been publishing, but also in the articles that are being published in the "Star of the Magi", a magazine published in Chicago.

Mrs. Margaret B. Peeke, Inspectress General of the society,

known as the "Martinist Order," is translating from the French, some of his writings, and they all bear the same indubitable mark of experiences born of righteousness, right living, and we must say, if the Martinist Order is truly following the teachings of St. Martin, judging from the writings we have seen, it is an order that is gaining the heights, and must of necessity be doing good work in the world. One difficulty, however, that is in the way of the progress of such orders is, the holding before the public mind the idea of mystery. It is a mistaken idea on the part of all mystic orders to think that the true aspirant for righteousness can be attracted by mystery, the same as the ordinary intellectual man, or the same as curiosity seekers of the world. The true man or woman hates the idea of mystery, they want the genuine, the true life that is open and free, that expresses what the Nazarene said when he saw Nathanael coming towards him : "Behold an Israelite indeed, in whom is no guile." This expresses the true spirit of the God-man or -woman. Not but what we agree with them that to teach a child algebra that does not yet know the multiplication table, would be to confuse and distort the intellect, and be an injury and not a benefit; and we know, too, that the laws of nature, of spirit, and of mind, cannot be grasped by the intellect accustomed to thinking only from the material objects of this world, and that in order to grasp such knowledge, it must be, by quiet, persistent thought, and a new and orderly life combined : thus all men may grow the capacity to comprehend the mysteries of the universe.

The reason we value the writings of St. Martin is, that there is through them all, though not as active as we would like to see it, the practical idea, the true moral uprightness of life ; the methods of life that lead to the ultimate goal of attainment. Some may say he was a Roman Catholic, perhaps he was, I am not certain ; but does that matter ? In all churches

there have been exemplary men ; men who, like St. Martin, were not partakers of the selfishness, greed, love of power and deception that has been the haunting spectre of all churches since the time of the Christ. It matters not to us where the man came from ; the only question for us to ask is : what has he for us ? and if it is useful let us take it and use it, for the helps are scant enough by which we at the present day may rise above the perverted order of our civilization and free ourselves from the maniacal ravings of what the world now calls enjoyment, and rise into the true enjoyment of noble manhood and womanhood, the ultimate purpose which was expressed in the words : "Let us make MAN in our image and like us."

With this number of Bible Review, Vol. I. closes, and while we cannot from our own authority promise more in Vol. II. than there is in this one, yet with our earnest desire to serve the world's highest use, and with the co-operation that we have been favored with, of the holy men that have passed into the fulness of the light of spirit (the angels of God), we hope to be able to continue to give you greater and still greater light, continued increased helps on the road to immortality : and we here take occasion to ask the friends of the thought of this magazine, to be more active and energetic in interesting others in this work ; not that we need it, but the world needs it, every one needs it and can you do more to help your neighbors and friends and the people generally than to interest them in the Esoteric works, especially in Bible Review ? Could you for one week see the letters that come to us from people into whose hands Bible Review and the booklet Practical Methods have fallen, and hear their grateful expressions of what they have done for them, it seems to me it would infuse even the churl to become a philanthropist, by making a special effort to place these in the hands of every one.