

OCTOBER, 1905.

BIBLE REVIEW

Advanced Esoteric Thought.

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Vol. IV

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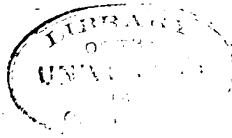
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TO
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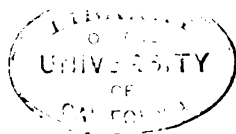
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BIBLE REVIEW.

Vol. iv.

OCTOBER 1905.

No. 1.

WHY?

By Abiyah.

There are at present some earnest souls, who are impressed from the inner consciousness to pursue a certain course which is unchrist-like according to their former ideas of a Christian life. There are some natures, who can follow this inner guidance with perfect confidence, knowing that it is the voice of the Highest, and therefore right, although contrary to the firmest convictions of all mankind. There are others, more like Thomas, who would feel easier, if they could understand the principles at work whereby they could justify such a course, which to the mind of man, seems so radically wrong.

Why did Jesus teach his disciples to be loving and kind toward all, even to their enemies and persecutors, and to be considerate for the welfare of all of God's creatures, and at the same time, tell them that, if anyone would be his disciple, he must hate all his earthly relatives and friends, all material possessions and his own life also? Are there not cultivated in every true Christian home the tenderest feelings toward father and mother, toward brother and sister, toward husband and wife? And now to follow Christ, we are called to cut

these tender relations and to repel those whom we have been loving. What does it mean?

Men are like fishes living in a great ocean of life. All the qualities of character manifested in human-kind are derived by inspiring them from this sea in which men live. Some through greater experience in this ocean of life, and because their desire is good, are able to inspire and to incorporate more noble qualities than others. While others inspire qualities which, when combined, make bad character. But either good or bad, all that Humanity is, is derived from the ocean in which it lives. This ocean has its limits. It seems to be ensphered by a greater and grander ocean. The highest calling that can be extended to man is, to pass from this lower ocean into the higher. This change cannot be made through the death of the body, but through the death of those aspirations, desires and feelings, through which the soul has been drawing its life from this lower ocean in which it has been nourished for centuries. Love is life in motion. So long as we love any thing of this lower ocean, its life-currents flow through us and we still belong to it.

All the noble Christians of the past, who have died, trusting in God and clinging to their loved ones, whom they hoped to meet in heaven by and by, did not make the transit from one life ocean to the other. Like faithful workmen, when night comes on, they lie down to rest and sleep in peace. But when they awake, they find themselves in the same old world.

But now has come the time, when they who are in their tombs, have heard the voice of the Son of Man calling them to come up higher, to enter into that ocean of life from which they can draw qualities wherewith to build a consciousness that will never die.

Jesus' supreme declaration was, that he came from a sphere from which no man had ever come or to which no man had ever gone. As he said, "No one hath ascended into heaven, but he

that descended out of heaven, even the Son of man." And the great stress of all his teachings was, that, if a man would partake of that water of life that *he* brought with him, that man would never die. Of all the leaders of this cycle of time, Jesus alone, is the one who has opened the way, so that man may enter into this higher ocean of life and partake of its qualities and live forever.

Every creature, in order to be of the greatest use and glory to the Creator of all things, must freely partake and give of the noblest qualities belonging to that realm of life from which it lives. Therefore, every true Christian, so long as he remains a member of the present order of mundane life, should have the tenderest regard for what to him is the sacred relationship of husband and wife, parent and child, brother and sister, and so on. But he unto whom the opportunity is offered, to step up into the higher realm of life, must pursue another course. If we are to become members of the eternal order now, we can no longer belong to the old order. And as our nearest earthly relatives and friends remain in the old order, no matter how righteous and true they may be, we can no longer maintain that *vital* fellowship with them; because there pulsates through their organisms the life-currents of the old order, while we are to receive the life-currents of that eternal order from which Jesus came. The two cannot be mixed.

There once came a man to Jesus who said that he would like to follow Him, but asked to be allowed first to go and bury his father; and another said that he would like first to go and bid good-by to the dear folks at home, who no doubt would be so lonely without him. What did Jesus reply? He said: Leave them alone, let the dead bury their own dead. Does this sound as if it came from the tender heart of Jesus? But it did. He knew that those men were going back after one more interchange of the life-currents of the old order, and so long as that desire was in them they could not receive the higher.

Now, while you can, while the great Conqueror holds wide open the door of escape, "Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee." Then let us be up and alert, to cut every tie, to break every bond that in any way binds us to the old life, which at other times, we found so dear and embraced so fondly.

A true Christian father said to a son who is pursuing the higher course of life, "Can you find any qualities in God's nature that justifies such conduct?" No, no one, howsoever God-fearing he may be, so long as he remains in the life-currents of the old order, can see enough of God to discern the principles that are at work in the establishment of God's kingdom on earth. But they who have the faith and the courage to step out, are able to know and to see why it is a necessity for them to do what to others is radically wrong.

THE FAITH IN DOUBT.

By Henry Fletcher Harris.

The peace of God descends more softly shed
Than light upon the deep,
And sinks below the tumult of my years
Deeper than dreams or sleep.

And somehow, as of dusk was born the star
Whose fire is on the sea,
Another star from doubt's profounder dark
Is risen and shines on me.

—*From Harper's Magazine.*

SODOM AND GOMORRAH.

By I. L. Harpster.

In reading from Ezekiel xvi. 44-56, we find the sin of Jerusalem exceeded that of her elder sister Samaria and her daughters, and her younger sister Sodom and her daughters. The Lord speaking through his servant the prophet Ezekiel, said, "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty and committed abomination before me : therefore I took them away as I saw good."

While it will be noticed from the passage of Scripture just quoted, that the Sodomites were taken away, destroyed, yet we find the 55th verse says, "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou [Jerusalem] and thy daughters shall return to your former estate." The thought then presents itself, are the people of Sodom and Gomorrah to be here at the end of the Gentile age? the same as the Israelites were to be : also the same as the beloved Daniel? For it was said unto Daniel, "But go thou thy way till the end be : for thou shalt rest and stand in thy lot at the end of the days." In Matthew x. 1-16, we find the words of Jesus when in sending his disciples out instructed them to preach "the kingdom of heaven is at hand," and among other things he said, "And when ye come into an house, salute it. And if the house be worthy let your peace come upon it : but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or that city, shake off the dust of your feet. Verily I

say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." Not only does Jesus here say the people of Sodom and Gomorrah would be here at the day of judgment, but the people of the lost house of Israel would also be here.

From this and other passages of Scripture we plainly see the people of Sodom and Gomorrah were to be re-born and inhabit the earth, and the question presents itself: Can we trace these people beyond the destruction of Sodom and Gomorrah? And then the thought comes: Yes, through the two daughters of Lot. The elder daughter represents Sodom and the younger daughter represents Gomorrah. It will be noticed when in reading of Sodom and Gomorrah in the Scriptures, Sodom is always spoken of first, it being the first and the more influential city of the two, being the older, hence the wiser and the more depraved. The elder daughter being first in age and experience must naturally take first place, which would be Sodom, and the younger daughter copying after her elder sister would take second rank, which would be Gomorrah.

Lot and his two daughters were, or had been residents of the city of Sodom, and in speaking of them in a general way they would be called Sodomites; and more especially the daughters of Lot, for they undoubtedly were born and raised in that city. They having lived in Sodom, naturally must have known the ways of the city, its customs and practices, and must have imbibed, in a great measure, the subtle, licentious influence that issued from the lustful minds and thoughts of the people, that pervaded the very heart and circumference of that corrupt city. That this was true there can be but little doubt, for we find the daughters of Lot through premeditation and deception committing incest with their father, thereby perpetuating the same evils and atrocities we are led to believe the people of Sodom committed, which necessitated the Lord of the whole earth to take them away as he saw good. We here refer to Genesis xix.

31, "And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth." From this it would appear there were no other men on the earth but their father; we know, however, this is not true, for Lot requested of the angels that led them out of Sodom to permit him and his daughters to flee to the little city called Zoar. We also know that Abraham, who also had male servants, was then living, so there is a deeper meaning than all this in this remark of the elder daughter. At that age it was not a general custom for people of different nations to intermarry. We find this was prohibited among the Israelites, even intermarrying among the different tribes. At that age the people were very clanish, and a tribal spirit existed among them to increase their numbers and influence, so we are led to conclude this was the thought that controlled the mind of the elder daughter, thinking of the people of Sodom who had lately been destroyed; and as Lot their father was the only living male of the city of Sodom, she wished to raise up seed to her father—for the reason that he had been a resident of that city—that she and her younger sister might again lay the foundation for the people of Sodom and Gomorrah to be brought into existence.

"The elder daughter bare a son, [incestuous son] and called his name Moab: the same is the father of the Moabites unto this day," which formerly were the people of Sodom. "And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day," which formerly were the people of Gomorrah. In tracing the history of the Moabites and Ammonites we find in time they became notoriously corrupt, and in Ezekiel xxv. 8-12 we find they were to be scattered among the nations. Just as the Israelites were scattered among the nations for their wickedness, so we find the Lord has dealt with the Moabites and the Ammorites for their wickedness. Zephaniah ii. 8, 9, "I

have heard of the reproach of Moab, and the revilings of Ammon, whereby they have reproached my people and magnified themselves against their border. Therefore as I live, saith the Lord of hosts, the God of Israel, surely Moab shall be as Sodom and the children of Ammon as Gomorah." Why should Maob be compared to Sodom, and Ammon to Gomorah? For the reason that they are the same people. This, then, carries out the original thought that Lot's two daughters were the mothers of these two peoples. The elder representing Sodom, but now Moab, and the younger Gomorrah, but now the children of Ammon.

We find no evidence that the Moabites and Ammonites were to be re-established in their former estates. We find, however, that they were to be scattered among the nations, and that the people of Sodom and Gomorrah, the people of which the Moabites and Ammonites are, were to be here at the day of judgment. In Revelation xi. 8, we find the same spiritual influence dominating the people as it did in the days of Sodom and Gomorrah, and as that spiritual influence was to dominate a great portion of the world's inhabitants at the close of this age and during the fulfilment of the second "WOE," we cannot conclude otherwise than that the souls of this ancient people are now upon this earth and clothed with bodies of flesh. We know the same conditions now exist among our people that existed then, therefore the principle or cause back of it all must now be present.

One mystery after another is being gradually unfolded from the great book of life, for the condition prophesied by the apostle Paul must finally come, "Then shall we know as we are known." All this proves conclusively that reincarnation is not only a possibility but a necessity, a law of God enabling him to bring his people up to a state of perfection. As it has often been said, a son of God has to pass through many incarnations before he can arrive at perfection whereby he can understand the mind of the Father and be one with Him.

THE SOUL THAT LOVES.

By Lena Kyle.

At the last analysis, friend, you find
That man is only Infinite mind—
Expressing itself in various ways,
And broadening consciously all his days.

Love is universal, but personally expressed ;
And the soul knows most that loves the best
His brothers and sisters on the way,
Rejoicing and trusting all the day.

The seer sees, the poet sings,
The preacher tells of beautiful things,
The soul expands like the opening rose,
And the soul that loves is the soul that knows.

Then know, O soul, know only this :
That what you give you cannot miss,
You cannot give ought but what you possess,
In all your efforts to give you bless.

If you give but lust, you give but naught ;
Your true-self is love and the thought
You send out empty day by day,
Returns to you void as you sent it away.

The soul that tries to feed like swine
On the husks that round the consciousness twine,
Is empty and void of the peace that flows,
In the souls of those where only love grows.

THE DARKNESS AND THE LIGHT.

Because thou sayest, I am rich, and increasd with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.—Rev. iii. 17, 18.

There never was a time, we believe, since Christ, when there was such an utter disregard for religious ideas as at the present time. The people claim that they are surfeited so far as all that pertains to religion is concerned, that religion has not brought to them that which they need, and that they have abundant knowledge in that direction. Their desires are all turned toward the material things of this world. They are desirous of learning something different, something new that pertains either to the arts and sciences or to methods for getting money or to social prestige. Many are seeking magic, and the dark forces are alluring them on in these varied directions.

The people are indeed saying in their hearts that they are rich. They do not realize their blindness, their nakedness and their poverty. As we look with spiritual perception upon the people and the conditions of the world, we see how thoroughly they are hedged in. They have put up barriers in every direction against the approach of truth and light, and it seems, from a human point of view, impossible to reach the people. Nothing obtains now except that which promises to give them some of the things they desire, some of the material advantages of an earthly existence, and yet they say, "We want knowledge of truth," and they are running hither and thither to find it, and when they find that the dark forces have placed around every vital truth a hideous effigy, made up of the vices and evil

imaginings of the low, sensuous and base, this effigy becomes to them a scarecrow to prevent them from receiving the truth.

When we find these barriers are so strong, so well laid, we inquire: What will be the outcome? How will the Holy Spirit succeed in taking down these barriers and opening the way to the people? Human thought is too weak and incapable to answer these questions. If we turn our attention to revelation we find prophecies of destruction, want, disaster, sorrow, and misery of every description, but how destruction, want, and misery will clear the way still remains a mystery. True it is that these conditions will destroy the influence of the learned and influential who are now the leaders of the people, and they who have assumed to be the teachers of the people will be the ones who will find themselves in the greatest straits.

There are many leaders who are now formulating new doctrines for the church and making the effort to reform Christianity on what they call a more ethical basis. Their minds give evidence of being able to grasp many important truths, but they see them only as from afar. They are reaching for the truth by stating what ought to be, but the capacity to formulate a consecutive system of thought, based on the vitality of truth, seems to be deficient, and it is mainly so because of these scarecrows that have been set up around every central truth, so that as soon as they would begin to formulate a consecutive order, those things that they fear are forced upon them in order to obtain the material with which to complete a system; for, truly, without the occult the principles of the doctrine of the Christ have no foundation; for the teaching of the Christ was attended with occult phenomena from beginning to end. It was attended with that which has been denominated mystic or magic power. No system of thought is so much feared and ridiculed and looked down upon by the Christian world, as everything that belongs to the mystic or occult.

Instead of these leaders fearlessly examining everything—as

the Apostle Paul said, "Prove all things; hold fast that which is good"—they see these effigies of evil around every great truth and they throw up their hands in horror and cry, "Evil! Evil!" Thus they grope on in darkness, waiting—for what? Some say that the world is waiting for some great leader to formulate the truth for the people, who will then receive it and follow on to know, to do, and to accomplish. We believe that this is true in one way and not true in another. It is true on the part of the laymen of the Church, to a great extent, but it is not true of the clergy. The clergy feel that it is their duty to guard their people from error, yet they themselves are in error, darkness, uncertainty and doubt. They know this and virtually acknowledge it, and that gives them greater fear on their own part and makes them yet more diligent to prevent the people from taking hold of truths that they fear to receive themselves.

Thus it seems that one thing is set over against another. Every good is counteracted by evil; every saving truth is surrounded by the image of a destructive error, and none seem to know which way to turn, yet the way out of the difficulty has not been withdrawn from the people, only their willingness to receive it has been withdrawn; for God never changes. He is the same to-day as he was a thousand years ago, and wherever there is a people who will put their trust in God and fearlessly follow on to know the truth, God will send his angel to them and will lead them in the way of truth and righteousness and will clear up the mist and bring order out of chaos and light out of darkness.

But what will establish in the people this confidence? They once had this confidence, but have lost it, and without confidence in God, how can they follow the guidance of his Spirit and the instructions of his angels? We know that if we once had confidence in man and for some reason—reasonable or unreasonable—that confidence is lost, how difficult it is to re-establish it.

The confidence in God has been lost to the world. How can it be re-established? Of course, if there could be placed before the public mind substantial reasons for their loss of this confidence, and it could be proved to them without a doubt that it was due to errors on their part and on the part of their teachers, and that it was because they expected something that was never promised—which was not embodied in the Christian faith, and was not in order with the purpose of God in leading his people to the great ultimate—then confidence might be re-established. But this is precluded by the influence thrown around the ministry by invisible and dark forces, for there has been established in the minds of the ministers, and of the people in general, the same general error that was established in the mind of Israel at the time of the coming of the Christ. At that time the dark forces had built up an image of their Messiah as that of a temporal, ruling prince, a prince of this world, who was to break the power of the Romans and free Israel and make them again a great and mighty nation. But the Christ came as a teacher of righteousness; he came as a mighty prince of God. His work was to overturn and overthrow the prince of this world. It was to overturn the very conditions that Israel was looking for, and the next time, the savior that comes is coming as a vital truth, and not as a man.

The Christian thought has been perverted in the very foundation laid by the Christ for; he said, "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his fruit." The Christian people have been led to pervert and invert this truth, so that for years past they have judged of great truths by the messenger that brought them, and have refused the fruit, because the tree did not present the appearance they had set up in their imagination. In other words, when one comes to the world with a great truth, the question is asked, Who is he? not, What is the truth that he has to give? The people are

looking for a MAN who will in his origin, in his associate relations, his general character and manifestation comply with their requirements. In place of this God brings to the world his truth, plain, simple and well organized, and he uses instruments according to his own purpose, and the people must learn the fact that it is the truth they are seeking and not the individual, the messenger who brings it.

Because of this error which they are making, they are poor, blind, and naked. Their eyes are fixed upon man and not upon God. Their hope is fixed upon this world, and not upon the spirit world, and this poverty, blindness, and nakedness is getting worse and worse. The little clothing of truth and righteousness that they once had is threadbare. They are being stripped naked; they stand before God and his angels nearly as animals, without the slightest covering of spiritual verity. They are truly left to choose their own way, and while they are choosing their own way, there is a vague, interior realization of their nakedness, of their poverty and of their great need, and yet, from the material side, their teachers are saying to them, "We are rich; the world was never so rich with knowledge and with facts of nature as at the present time; science has made great strides, has brought to us abundant riches, and it is upon these riches that our temple must be built."

Many of the leading ministers are now saying, "The doctrines of revelation can no longer be relied upon; we must build our structure in ethics and upon the knowledge that has been brought to us by the scientists." Thus they are verifying the words of the prophet when he said, "And he brought me to the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." And at the same time, while

they are turning their backs upon all revelation, upon everything of a spiritual nature, deep down in their own souls they feel the hunger for spiritual manifestation, yet they throw aside the wonderful revelation of God through his prophets, and are taking up the husks that the swine eat of, namely, Modern Spiritualism.

Modern Spiritualism is now becoming a popular system in the world. There are manifestations there of spirit, of invisible intelligences, but what are those invisible intelligences manifesting? If they would judge a tree by its fruits, the question would be answered, for the fruits of Modern Spiritualism are certainly the results that have obtained in the individuals who have followed it most zealously.

But it is the tree, and not the fruit, that the mind of the world is fixed upon, and because of this, the words in II. Thes. ii. 11 are fulfilled, namely, "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." In other words, as Jesus said, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." You make your own decisions and those decisions are final, so far as you are concerned, and right here there is something marvelous in the experience of men. They may make certain mental decisions, but the effects do not appear to come until they express these decisions. The expression of a decision in words seems to seal it as a thing fixed, as a final conclusion. Thus the truth is verified that it is out of our own mouths that we are judged, to such an extent that if we gather error and believe it to be the true riches and say that we are rich, it becomes the only riches. In other words, everything has its antithesis: riches of truth are in exact opposition to error, and error, of course, is in opposition to truth, so that if one says, I am rich in truth; I know the truth, when in reality the mind is in error, he establishes the error and also establishes

repulsion to the truth. Jesus said, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."

There is much that should be thought about in regard to our words. Remember that by the word of God the worlds were made, and man by his own word, decides his own fate. Therefore, whatever your thought may be, let the expression of it be the final conclusion, that is, be sure you are right before you speak. Is there deeply laid in your inner consciousness a realization that you are poor and needy? If there is, then never say that you are rich and that you have abundance, for then is your poverty sealed to you.

It is true that there never was a time when the world was so filled with knowledge as at present, and it is also true that the scientists of our day are getting nearer the great vital truths of revelation than any other people. The church has virtually sat still, though, in a way, there has been advancement to an extent that the church as it was a hundred years ago can hardly be recognized as the church of to-day. But has it made real advancement? We think not, for it has left the vital spirit of devotion and faith in God, and has laid hold upon theories, fractional truths that have come to it through the sciences, and multitudes of errors, arising largely through what is called "higher criticism," and explorations for the records of the religions of the past.

The time has come that nothing short of an entire reformation of the Christian doctrine, will save the people from the destruction that is upon them, and it takes a mind that is able to see the truth from the standpoint of spiritual knowledge to formulate, out of the multitude of evidences that are in the world, and out of the revelations that are on record in the Scriptures, truths that still lie beyond the scientific mind. We say the *scientific mind* because the Christian church has really lost all its vitality,

and Jesus, when he was here preaching the Gospel, preached from the evidences found in nature.

When the effigies created by the imaginations of men have been removed from all the various branches of truth, or rather, when men ignore the effigies of evil and seek truth for truth's sake, then will they find it; but each one must find it—we might say—from within. Perhaps it would be better to say that each one must find it by an earnest, honest, childlike desire to know the truth that he may live in harmony with it, conquering selfishness, pride and all the vitiating principles that now govern the human family, and be willing to receive the truth, no matter where it is found or what coloring may be thrown around it. Then will the spirit of truth from God open the eyes of the mind and set free the soul. Then will the people find that the messenger of God has gone before them and has put in order the great truths that are to be the salvation of the world.

As a foundation of these truths and of divine order, the purpose in the creation of the world must be discerned, then everything else becomes clear to the mind. It is because of this that we have been publishing in the magazine an epitomized statement of the purpose and that we have it in more elaborate form in a pamphlet entitled, "The Purpose in the Creation of the World." Connected with this purpose are the methods that have been employed in creation and in bringing man to where he is to-day. When these methods are understood we will behold the Christ of Nazareth a savior, through being to the world, as he proclaimed himself to be, "the light of the world." So we repeat in the language of the angel to John, when the people realize that they are poor, blind, and naked, and that they need knowledge of the truth to make them free from the bondage of sin and death, then will the true light dawn upon them.

WHAT IS LIFE?

By Eleanor L. Harpster.

O tell me, can you, what is life!
An idle dream, an idle play?
And happily to fade away
Like pleasures' gala-day?

Is it but a gift by nature lent,
To see and note her beauties rare?
And will it quickly pass away
Like golden sunsets fair?

Is it but a time to laugh and play,
While swift the moments fly?
To sing and dance, and happy be,
While time treads lightly by?

Is it but a time to whine and pine,
And frown on duty's call,
And fret because the way be not
With flowers strewn for all?

Nay, none of these, for life is more
Than all these cares and joys;
'Tis more than melancholy's tears,
And more than pleasure's toys.

For life, true life I mean, may be
With springtime bright begun,
And glisten bright like pearly drops,
Till life's short race be run.

It may be filled with happy thoughts,
Reflections true and pure;
We need not dwell on lowly plains,
And evil's woes endure.

For life is real, though life is short,
And fight we must for right;
But life may have a heavenly tint
Reflecting heavenly light.

THE CHRISTHOOD OF HUMANITY THE HOPE OF GLORY.*

By Rev. Geo. T. Weaver.

The hope of glory.—Col. i. 27.

Gautama Buddha once said, "Sainthood is the purpose of all creation." This is but another way of saying that man's ultimate destiny is the complete unfoldment of the Christhood in him, or the full realization of the Divine Being, so far as it is possible in this age, in his personal experience. All past evolution on every plane, has wrought in this direction, all present anticipation points the same way. While the cosmical order was as yet but a conception in the Divine mind, God's thought projected itself down through the vista of eons and saw not only mankind, but he saw it unfolded into the "express image" of his own being. To the consummation of this high issue all things have "worked together"—all institutions, from the family to the empire; all industries, from the most menial, so-called, to the most honorable; all experience, good, bad and indifferent; and all nature itself has been "groaning and travailing in pain until now."

But Paul's sweep of vision surpassed that of the great seer of India; he saw man in his *glorified* state as the outcome of his unfoldment. "And without controversy great is the mystery of godliness: He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, *received up in glory*." I. Tim. iii. 16. Sainthood has to do with this life and the Christian dispensation. It is glorification in prospect—"The hope of glory." It is ours in this sermon to pass beyond and behold the final outcome of "all creation." The word "glory" has already been defined in the

*A continuation of the series of sermons on "The Christhood of Humanity."

sermon, "The Possible Attainment of the Christhood," but there are degrees of glory in the human experience as there are among the stars. There is what at least is called glory, that pertains to this life. Here it means human fame. But "fame" is a generic term and may refer to any plane, or indeed, to any calling on any plane. Among warriors in carnal warfare, glory means great military prowess. The generals who have gained the most victories in the great battles of the world, even though their success has been achieved by the expenditure of much human gore, have been estimated by the mass of the people men of greatest glory. This but indicates the ethical standard of our race. When General Sherman said "War is hell," it was equivalent to saying that "warriors are devils." Since this is the present estimate of war, much of its glory has departed. Even now war is not engaged in for glory as once it was, but as a necessity—as the last resort. Henceforth methods will be devised by which differences among nations will be peacefully adjusted. When war sinks to the plane of the devilish in the estimation of the people its career is about run.

Executive ability, in the pursuit of peaceful callings, has superseded that of war as a bid for human applause, and a mark of human glory. In this sphere statesmanship takes the lead at present. And surely one deserves to be extolled who can successfully govern a state or a nation. And by success we mean, one who can procure the greatest good to the greatest number of people. But statecraft is not the highest glory known among men, though the highest recognized at present. Self-mastery is the greatest possible achievement, and merits the highest laudations, and the time is not far distant when for such prowess man will receive greater glory than has ever been given to either the general who has taken a city, or the statesman who has ruled an empire. This is God's standard of human glory, and that toward which our race is rapidly advancing. The glory of the past has always been phenomenal

and associated with gorgeous pagentry and amid the confusion of great noise, but the glory of the Christhood, which will be the glory of the future, will be without the phenomenal because purely esoteric. It will be the glory of divine character, the glory of oneness of the human soul with the divine Spirit. John xvii. 22. Man is God in miniature, or at least possibly so—God's way of expressing himself; if now that expression is low it is because man as yet is unripe; but as he gradually unfolds his being, he will commensurately advance toward a higher or diviner plane, until at last God will discern his own perfect image in his own appointed expression. It is on this plane in the future that man will seek for "glory, honor and immortality." Before the Christhood "every knee shall bow, and every tongue confess." Phil. ii. 10, 11.

The glory of *Character* too has its degrees, "from glory to glory." II. Cor. iii. 18. There is a glory of humanity and a glory of Divinity. There is an experience we may call perfect manhood, and there is an experience we may speak of as divine-humanity. "The first man Adam was a living soul. The last Adam became a life-giving spirit." I. Cor. xv. 45. There was a past "Golden Era," as well as there will be a future "Millennium." The glory of the past was perfect manhood. Like all that pertains to this world this glory was spectacular. When earth, new-born, first appeared it was in virgin purity, "a thing of beauty," to be greatly admired. The Creator in reviewing it pronounced it "Very good." It was then a sun, a bright, shining orb. Some of the ancients indeed regarded it as the "Mother of our cosmical order." When organic life so far advanced that man appeared; and man evolved so that he became an "Image of God," it has been thought that the earth was still in a comparatively luminous state. The Adamic race was a race of "giants," sons of the "Elohim," not only, but if their appearance was in keeping with their surroundings, they were also God's "Shining Ones." This luminosity of man, like the

luminosity of the earth, was from within—radiating from the internal life. It was his own human aura emanating from the superabundance of harmonious being. Then God dwelt in his Garden—the human body—and communed with his child upon the human plane, and it was a delight to live.

Even in his fallen state, occasioned by cohabiting with an inferior race—"The daughters of men," Gen. vi. 2—man is still but "a little less than the Elohim," Psalms viii. 5. Gradually our race is regaining its lost estate, ever inspired onward and upward by the divine spark within. Man is yet a son of God, though a wanderer lost in the great desert of sin. But lost as he is, in all his aspirations, God is working in him "to will and to do of his good pleasure." The steady outshining glory of primeval man has faded, but is not extinguished. An aura still emanates from the life forces within, that under great emotion is still discernable. And once aroused by the indwelling Spirit, the Shekinah glory, springing from the central temple, reveals a glory even superior to that of the unfallen race. But all this as we have said is phenomenal, semi-material at least. The glory of the exalted Christhood is unrevealable to the senses, "But as it is written, Things which eye saw not, and ear heard not, and which entered not into the heart of man, God prepared for them that love him. But unto us God revealed them through his Spirit; for the Spirit searcheth all things, yea, the deep things of God." I. Cor. ii. 9, 10. And it is this glory that is the ultimate outcome of the Christhood.

Once at least in the history of fallen man have we had an example of something like adequate expression of the glory for which we hope. I refer to the "Transfiguration" scene. On this occasion the superabundant inherent life glowed with such intensity that the face of our great Master was more lustrous than our sun at noon-day, and his raiment was absolutely white and glistening. All this indicated that when at home he was the inhabitant of a sphere, brighter and more glorious than

even our sun. This expresses the glory of the Christhood as it will be discerned in fully redeemed humanity in its glorified state here on earth. But "The hope of glory" calls for a glory far more resplendent than this of the Transfiguration. This glory seen upon the mount was adjusted to meet earth's conditions. Peter, in recalling the scene, says, "We were eyewitnesses of his majesty. For he received from God the Father, honor and glory, when there was borne such a voice to him by the Majestic Glory, "This is my Beloved Son, in whom I am well pleased: and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount." II. Pet. i. 16-18. This scene was then an appeal to both the eye and the ear. But the glory of the Christhood, as we have said, in its ideal state, is that of Deity, of whom Jesus said, "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." John i. 18. In its substance it is pure Spirit, in its essence it is love.

This we say is the Christian's hope—God in highest expression, and heaven attained. This, as we have said, is far more than "Paradise Regained," or even than the Transfiguration glory. "Heaven," where and what is it? The *what* we have answered. Where is heaven?—It is quite customary to-day to say that "Heaven is not a place but a state of being." But both conceptions are true. Heaven is both within us and without us. It was first exoteric, or it could never have been esoteric. If God is everywhere and heaven is wherever God is, heaven is not local in the restricted sense, but fills all space. But while God is everywhere—the universal principle of being—he is also centralized, or he could not have been a dynamic force, and there never could have been organic life. Now this centrality of Being, this focalization of Deity, is the "Mighty God." It is the living, palpitating heart of God. It is the "Solar Plexus" of the cosmical order. It is the sympathetic nerve ganglion of the universe. It is here the cosmical Shekinah shines with a luster purely spiritual, which no man

can approach unto, or can even see while in the flesh. This is heaven so far as location is concerned. And thus it is "without as within" and "above as below." It was from this transcendently glorious center that all organic life emanated. High up within this center, in the very "bosom of the Father," was the home of the Christ. From this exalted station the Christ descended to incarnate himself, when he came to redeem this lost world. It is back to this "Radiant Center" the Christ will return, having consummated his mission of redeeming our race. The hope of "appearing with him in glory," "Far above the heavens," is the ultimate hope of all true Christians.

[To be continued.]

TRAIN YOURSELF TO THINK.

Someone has said: "The reason why most men do not accomplish more is because they do not attempt more."

Everything in the universe is governed by law; a man's life may be orderly and successful, or it may be varying and end in a wreck. Failure and success are the result of law; the swiftly running train and the twisted, burning wreck at the bottom of a canyon are both the results of unerring law. An unsuccessful life is the result of deviating from fixed laws. When man learns how to use the fundamental laws of being he will not see poverty, wretchedness, or unhappiness. What we want is thought, power, education, wisdom. We do not find the wisdom of to-day in musty tomes of yesterday. Too many are looking backwark for inspiration, guidance, and education.

Let us turn about and face the sun of wisdom and knowledge. Don't borrow your ideas. Break the shell of ignorance and grow. Expand. Nothing is more invigorating than a new idea. There are millions of bright ideas floating in the great universal sea of mind that are waiting to be chained in thought. Stop fishing for dollars and try for an idea. Coin ideas. Train yourself to think.—E. E. C. in *Suggestion*.

SELFLESSNESS.

By Henry Proctor, M. R. A. S.

At the root of all true religion lies the idea of self-renunciation, and selflessness appears as the leading and most striking characteristic of Great Souls. It is the key-note of the Christ-life. "The son of man came not to be ministered unto, but to *minister* and to GIVE His life a ransom." So Paul cries to the men of Ephesus: "I count not my life dear unto myself," I am willing not only to be bound at Jerusalem but to die there. But Paul was willing to go further; yea, to the utmost limit of self-abnegation, even to be accursed,

ANATHEMA FROM CHRIST,

if Israel might be saved, just as Moses also was willing to be blotted out of the book of life for their sakes.

And there is no true disciple of Christ who has not sooner or later seen the absolute necessity of perfect self-surrender. One may be a believer without doing this, but he cannot be a disciple unless he "hate his own life" and "renounce all that he hath." This alone can give the opened ear of the learner which is awakened, morning by morning, to hear as one that is taught. (Isa. l. 4.) Others have to learn from man, but these who are willing to lay down their lives for the sake of the brethren, have an anointing from the Holy One which

TEACHES THEM ALL THINGS,

leads them into all truth, so that they have no need that any man should teach them, because they are taught of God, and He has given them "the tongue of the learned" to know

HOW TO RECEIVE THE THOUGHTS OF GOD

and to speak the words of God which give "seed to the sower

and bread to the eater." For "man cannot live by bread alone but by every word proceeding out of the mouth of God," through that of the selfless disciple (Isa. li. 16; Jer. i. 9) who has thus become a mouth-piece for God.

This subject is hedged about with difficulty which can be removed only by that knowledge which comes direct from God, and is the fruit of real experience. A man may be honored most highly by God and man, but unless he has a Job-like experience to which the fountains of the great deep of his subconscious self are broken up, he can never see the need of this death to self. I believe Job was intended to be an object lesson on this point to all succeeding ages. Mark, I pray you, the testimony of God himself to his character in the first chapter and compare it with his estimate of himself in the last chapter. The Septuagint says that he was "truthful, blameless, righteous, devout and abstaining from every evil matter." These are the words of God Himself (in chapter i. 8) and in chapter ii. 3 He adds "there is none like him in all the earth." Yet Job himself says, I abhor myself, "and count myself dust and ashes." (chapter xlii. 6. LXX.) But mark the distinction, in the first place he was compared with man, but in the second place he compares himself with God. "*Now* mine eye seeth *Thee*." The sight of God always produces self-abhorrence. It was so in the case of Isaiah (chapter vi. 5) and Daniel. (chapter x. 8.)

But can we attain to this death to self? Yes, for our Blessed Master left us the example that we should "follow His steps" when He "emptied *Himself*, becoming obedient unto death, even the death of the cross." And Paul, the pattern Christian, testifies, "I have been crucified with Christ, and it is no longer I that live, but

CHRIST LIVETH IN ME"

Gal. ii. 50 (R. V. Marg.). In our own day we have many notable examples, and one especially who was known in all

the world as being full of faith testified, "There was a day when I died, utterly died,

DIED TO GEORGE MULLER,

his opinions, preferences, tastes and will, died to the world, its approval or censure, died to the approval or blame, even of my brethren and friends, and since then I have studied only to show myself approved unto God."

It means the full surrender of our own will in all things, and the full acceptance of the whole will of God in every detail, in all its length and breadth and depth and height. It is to be so crucified to the world that we have no desire, no purpose, no aim but such as come by Divine inspiration. In the language of Tauler, it means, "to cease entirely from the life of self, to abandon equally what we see and what we possess, our power, our knowledge and our affections, that so the soul in regard to any action *originating* in itself is

WITHOUT LIFE, WITHOUT ACTION

and receives its life, its action and its power from God alone.

Godet says that "Our natural life and all the faculties with which it is endowed must be sacrificed, immolated, renounced. This law applies to a pure being and to his lawful tastes. All that is not given to God by an act of voluntary immolation bears within it, the germ of death."

"Self," says William Law, "is the whole soul of our fallen nature, self-denial is the capacity of being saved." "Receive every inward and outward trouble, therefore, every disappointment, pain, uneasiness, temptation, darkness and desolation *with both thy hands*, as a true opportunity and blessed occasion of dying to self and entering into a fuller fellowship with the sufferings of Christ, then every kind of trial and distress will become thy blessed day of prosperity."

Let us, therefore, give the soul to death, with its power of willing and acting, yield our members and hold every power of our being, every faculty of body, soul and spirit at God's disposal.

THE VALUE OF WORK: SOME QUESTIONS AND ANSWERS.

By Handa.

What is work? Work is another term for accomplishment. It means the gathering of the energies by the power of will, for a specific purpose. What is this specific purpose? It would seem that any occupation engaged in by the human family answers this last question. The whole world has a general purpose that actuates it in work—viz., maintenance of the physical, development of the mental, etc.—until old age closes the period of physical life. But why this old age? As soon as this question is considered, a more extended view of evolution is had which reveals the specific purpose of work. We see two men at work. They are both progressing under the law of evolution. The grossest expression of this law we see upon every side—the survival of the fittest. Who are the fittest? Those possessing the highest order of will. These men may be engaged, to all appearances, in the identical work, yet one is gathering into barns, the other into heaven. How can this be? One hears the word of the Lord—“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

The spirit of truth enters a man as soon as he is able to hold himself spotless from the world. This is the supreme office of work. It is a means to take control of self, whereby renunciation is made complete, at which time all old thoughts cease, and there bubbles up, as it were, within, immortalizing truth.

We may suppress all sinful thought by means of work, and when we do, we have opened our innermost being to the living fountain of knowledge.

Life is found in but one way; all other ways are therefore fruitless. Life is not number of days; life *gives* number of days. What, then, is this, about to-morrow? There are no to-morrows in the eternal life, neither yesterdays. We rid ourselves of these, and all they hold of sin and death, by elimination and displacement. All is done by work. Work is the natural expression of energy under direction of will. It hedges in the life forces and holds them in stillness and abeyance, that we may give ear to the voice of truth.

The faintest assured objection which one healthy man feels will at length prevail over the arguments and customs of mankind. No man ever followed his genius till it misled him. Though the result were bodily weakness, yet perhaps no one can say that the consequences were to be regretted, for these were a life in conformity to higher principles. If the day and the night are such that you greet them with joy, and life emits a fragrance like flowers and sweet-scented herbs, is more elastic, more starry, more immortal—that is your success. All nature is your congratulation, and you have cause momentarily to bless yourself. The greatest gains and values are farthest from being appreciated. We easily come to doubt if they exist. We soon forget them. They are the highest reality. Perhaps the facts most astounding and most real are never communicated by man to man. The true harvest of my daily life is somewhat as intangible and indescribable as the tints of morning or evening. It is a little star-dust caught, a segment of the rainbow which I have clutched.—Thoreau.

A NEW USE FOR A WASTED POWER.

By Christian D. Larson. [From *Eternal Progress*.]

There is a power in man having wonderful possibilities, but which has never been placed in its true sphere. This power is Emotion. Psychologists have tried to explain what it is, but they have not discovered its real use. In the old-fashioned revival meetings this power becomes exceedingly strong, and as it is usually permitted to run wild, most serious consequences frequently follow. But that is not the only occasion having the essentials for arousing this strange energy. A great many people become very emotional at times, especially when they read or hear something that touches their finer feelings. Emotion is also strong in sympathy and in grief; and a certain phase of it appears in anger.

Every person knows that when his emotions are aroused a strange and most powerful energy is at work in his being; he sometimes feels as if a strong electrical current was surging through his system; at other times he is in a sea of warmth and life that almost takes him away from the consciousness of physical being. There are some phases of emotionalism that are very pleasing to the sensation of mind, while others are most disagreeable. What is called morbid emotionalism is a dangerous state; and is frequently the path to mental ills. Morbid emotionalism is usually associated with a tendency to brood, too much self-consciousness, over-sensitiveness, etc., and is a bar to continual happiness. A person who is very emotional is extremely happy one moment, and very sad the next. They are easily touched and affected by what is said or done in their presence; and feel most keenly the sting of rebuke, criticism or indifference. They are almost constantly in some mental pain.

Their conscience is sometimes very much alive ; at other times it is entirely absent. Emotional people have a tendency to go to extremes in everything, to overdo things and to judge all things by their feelings. Their judgment is therefore not of the best.

An emotional person with high ideals and a fine character will always be conspicuous in religious work. While a similar person with no character will be a perfect slave to the flesh. About one-fourth of the people in this age have quite strong emotions, and are therefore in possession of a power that might transform the world. Very few of these people know anything about the true use of this power ; consequently it is almost universally wasted.

Whenever we give way to our feelings, this power runs off on the surface, and is wasted. An emotional person always feels much weaker after having passed through great grief or sympathy ; or after having been "touched" by something highly sentimental. No one should ever give way to his feelings ; you can be sympathetic, you can weep, and you can feel the finer elements of sentiment without giving way to your feelings ; and there is a simple method that will teach you how.

To be without emotion is to be dead while alive. The more emotion you have the better it will be for you if you learn how to use its power. Emotional people can never reach the master-state nor any high state of consciousness so long as they give way to their feelings ; that is, permit their emotions to run over on the surface. People who have no emotions must become emotional before they can enter the real spiritual life. Spirituality cannot come from a mere, cold, intellectual perception of facts ; there must be deep, spiritual feelings before the higher life can be reached. On the other hand, the more emotional you are, the more spirituality you will gain the very moment the power of emotion is turned towards the great within.

The new use of this power is to turn it into interior channels, so that, instead of being wasted in the overflow of feelings, it

is employed in arousing the dormant life of the inner nature. An emotional person is alive; very much alive; and the question is whether this life is to be wasted in mere superficial sentiment, or whether it is to be used in building up the higher nature of being. Wherever there is life, from that plane there will be expression. If your life is on the surface only, all expression in your personality will be superficial and of little value; but if your life is in the deep states, expression will be of a higher order, and you will gradually become superior in mind, character, person and talent; and the unfoldment of the soul will be promoted to a high degree. Our method is this: Whenever you feel the power of emotion arising in mind, turn all your attention upon the soul; and in thinking of the soul, think of it as it is in the perfect. See the soul in the true image and likeness of God; having divine life, perfect peace, eternal health, boundless power, divine harmony, and true spiritual beauty. Hold attention as much as possible upon the soul life whenever these feelings come, and the great power of emotion will enter a deeper state of life and awaken in the depth of your being what you never knew to exist. See the spiritual, divine side of everything whenever emotions arise, and you will thereby bring forth into expression more of the divine in your life.

By this process the center of your consciousness will continually move to higher and finer states; and you will thereby live a larger and finer life daily. When you feel sympathy for any one turn your whole attention at once to the divine, perfect side of that one's being. When you weep, think only of the spirit that reigns in that something or someone for which you weep. When you feel the thrill of ecstasy, enter the realm of spiritual joy without delay. When your finer feelings are aroused by beautiful poetry, eloquence, music, or a view of the grandeur of nature, turn the mind at once to the beauty and splendor of the soul. Employ this method continually, and ere many months you will find a great change. You will find that you

no longer are affected by anything in the old way; you will have almost perfect poise; you will be happy always, and your life will be very deep and exceedingly sweet. You will find yourself on the mountain top of spirit in possession of spiritual power that you never dreamed of as existing. All your experiences will have changed for the better. Your world will be many times as large as it was and infinitely more beautiful. You will become conscious of real spiritual strength at all times and you will daily feel yourself closer to the power that has no limit. Your feelings will be much stronger, and much finer; but will not manifest any more as waves of emotion. They will appear in consciousness as life—divine life, steady, strong and calm. Your spiritual love and true sympathy will have become so strong and so high that all your old feelings are forgotten. You will certainly realize a new heaven and a new earth. This picture is not overdrawn. Persevere with the method given above and in another year you will realize all of this and much more.

Anger, hatred, malice, revenge, indignation and similar states can be cured in the same way, and energy working through those states turned to good account. Never permit an ill feeling to run its course; turn the energy into another channel. The mental whip that is felt after we have "had it out," by no means indicates that we have disposed of the false mental state. Permit anger to run its course and you are in greater bondage to that weakness than ever before.

Whenever you feel anger, turn your mind to something that you can love. Whenever you feel hatred, turn your attention upon something that deserves admiration and praise. Whenever you feel malice, think of something that will awaken your kindness and more tender feelings. When you feel revenge or indignation turn your mind upon something that deserves your sympathy. Never fail to do to this and your disposition will soon be the best in the world.

CHANGING BELIEFS.

By Enoch Penn.

When we accept a new fundamental belief all our other beliefs must be modified so as to harmonize with it. If one who has received the orthodox faiths should accept the belief in reincarnation he must therefore modify his belief in sin, atonement, forgiveness, a savior, death, heaven, and the meaning of life.

By reincarnation we mean that that part of man which remains after the dissolution of the body, in due time, overshadows the parents when a child is begotten, and enters the infant's body at the time of birth, to begin another round of experience in earth life.

Since we believe that the destiny of man is God-likeness, then it follows as a natural sequence that all those myriad millions who have passed out of the body, must return sometime to take up again the lesson of life; even as a schoolboy at the beginning of a new term of school returns to take up his studies where he left them off.

Reincarnation implies evolution, that all living things were created low down in the scale of development, ignorant, and incapable. Man, impelled by fear and hope to act, hence to pass through many experiences, develops capacities of body and mind, enabling him to reason about his own origin and his Originator, to perceive the path on which he is traveling and the means used for his advancement, so that he may lay hold of those means and accelerate his advance. He thus becomes a co-worker in his own creation.

We have been taught that we must not do certain things because they are sinful. What is sinful and what is not sinful, and why, is not very clearly defined. If, however, we are

attaining the ultimate end of our creation by evolutionary development, and if reincarnation is one of the means employed, we perceive that sin is the mistakes we make, mistakes in view of the laws of the realm in which we live, those mistakes which cause our efforts to be abortive, as a schoolboy in solving a problem, makes a mistake in his figures and as a result of his error he must needs do his work over again; he is a sinner until his work is done correctly. The correct result is his atonement, and he is forgiven for the material used and the time spent in his vain attempts, hence vicarious atonement in the ordinary sense of the term is as impossible as it is for someone to learn a pupil's lesson for him. In like manner our Father provides us with material to learn the lesson of life with, namely, many successive bodies and the materials of earth. All the vast works which man's hand has wrought will soon crumble and return to primal conditions. It does not matter, man is learning his lesson.

So we see that since there is a certain ultimate end to be reached by man ere his development in this world is finished, he must return again and again by successive rebirths. Man does not at death enter heaven to dwell forever among the angel hosts. Nor have we evidence that anyone who has passed from this life and left his body behind has entered heaven as the place of his permanent abode. Moses and Elijah appeared with Jesus on the mount of transfiguration, and while it was said of Moses that he went up into a mountain and died, and the Lord buried him there, yet this is evidently only a story invented to account for his mysterious disappearance. All the evidences point to the fact that the grave is not the doorway into heaven, but is positive proof that Death has been victorious and that the victim has not yet attained the end designed concerning him, and must return to find a resurrection at his mother's knee. By translation, and translation only, may man

pass permanently from this world, and dwell among those souls to whose condition he has attained.

Regarding belief in a Savior, we understand that Jesus came as he declared, "to save that which was lost." The church teaches us that all mankind are lost in that they have sinned so deeply that there is no hope of their ever gaining heaven, but Jesus coming as a vicarious atonement, made our forgiveness possible. But mankind has never been lost. The Creator never went away from his world, never left his children. According to the declared purpose He started out to create a world and people it with His sons, God-like men and women, and give the control of all the earth into their hands, as soon as they grew strong enough to take and keep it. God cannot fail to accomplish his purpose; but mankind have always been bewildered concerning their way and ignorant concerning the meaning of life. It was the knowledge of the purpose of life and of the way back to God that was lost. Jesus said, "I came out from God, and I return to God." "Follow me." The people could not find their way and he came to show them the way. He cried "I am way, the truth and the life: no man cometh unto the Father, but by me." Also "He that liveth and believeth in me shall never die." He proved by his works that he knew the way; and finally, as the highest consummation, he permitted himself to be publicly killed, then arose from the dead and ascended, thus giving final and incontestable proof that he had a hold upon eternal life.

While in the church we were given but a vague idea of the meaning of this earthly life, and the purpose of our creation. "To glorify God and enjoy him forever," were the words we were taught, but as we look back along the path by which we have come, the many painful steps, the sad mistakes, the wrongs received and the wrongs committed, all these have now a new meaning for us.

When we consider the many vexing questions of right and

wrong, of justice and injustice, when seen from the point of view of reincarnation, how easily and logically the difficulties disappear. We are forced to admit its reasonableness even if a lack of experimental knowledge causes us to hesitate to accept it as a fact in nature.

The fact that we do not remember our past incarnations is one difficulty in the way of accepting this belief, nor are we aided in accepting this belief by the assertions of those who claim to be the reincarnation of some historic figure; yet, if we may believe those Catholic priests* who as missionaries to China and Thibet visited the ancient lamasaries there, the evidences are beyond dispute that these Lamas sometimes do pass out of the body and maintain their consciousness. A Lama upon entering the body of a new-born babe, still retains his memory, and before the age at which ordinary children can talk, declare who and what he was in his past life and where he lived. Even indicating the various vessels and paraphernalia used by himself in his past life and for what purpose. But this is after all mere hearsay and is scarcely convincing. However, let us consider the matter from another point of view: We say that God is just and good, and certainly we have developed to where we no longer believe him to be a God of caprice. Then suppose a child born in the forests of Africa of savage parents, is ignorant of moral law; breaks every command of the decalogue; steals from and kills his fellows; lives a life of successive crimes; finally dies; is he taken to heaven? We believe it unthinkable that because he may have made a verbal confession of faith in any savior and been baptized, that that could have fitted him for association with angels and God-like men; could have developed in him any regard for the rights of others. It is vain to claim that he had no opportunity and that he did the best he knew, he is still a man-beast, and more beast than man. But if God is just why is another born of intelligent Christian

*See "Travels in Tartary, Thibet and China." By M. Huc.

parents, in a civilized Christian land, taught concerning God and heaven, of soul, of moral law, and to regard the rights of others? Does this person deserve this more than the savage who was born in the wilds of Africa? What is more reasonable than to assume that through long ages past they have been striving and learning, gaining capacity to know, to do and to be, so that upon entrance into this life each has taken the place which his development of mind and character demanded? It is as two children going to school, one goes into one department and pursues a higher course of studies while the other goes to another department to pursue a lower course; each to that department in which previous effort has developed the faculties which give him the capacity to labor; each filling the sphere to which past effort has fitted him; the lower developed to the lower sphere and the higher developed to the higher, for we are to-day that which past effort has made us.

THE SUFEES. "The Sufee literature clearly indicates their belief in unceasing progress of the human soul after the death of the body, as well as in the doctrine of evolution in modern sense. The prince of the Sufees, the immortal Jalaluddeen says in his *Masnavie* : "

"I died from the mineral, and I became the plant;
 I died from the plant, and I arose the animal:
 I died from the animal, and I became a man.
 Why then should I fear that in dying I become less;
 Yet I again shall die from the man
 That I may assume the form of the angels.
 And even than the angels must I further win—
 (All things perish except His face).
 Offered up once again from the angel, I shall become
 That which entereth not the imagination, that shall I become!
 Let me then become non-existent, for non-existence like the organ
 Pealeth to me, 'Verily, unto Him do we return.' "

THE MYSTERY OF PAIN.*

By H. Aylmer Harding.

PART I.

What can it mean? Is it aught to God
That the Path is rough where my feet have trod?
Do the angels know of the grief that is mine
Hidden away? Could a touch Divine
Be laid upon me, that might erase
Forever the past with its sorrowful days?
Would that some glad song buoyant with praise,
Vision-laden with Hope, and freighted with Cheer,
Might burst on some of us waiting here.
Some grand note charged with a promise of Love
From spheres celestial in Heaven above,
Fraught with a message so sweet, so vast,
Forever dispelling the years long past,
Blotting out Failure, Worldly Scorn,
Wrongs that rangle in hearts that are torn—
God-born melody, must the song be
Kindling the heart of Humanity.

Is it strange I should ask to see
A vision of all Life means to me?
While caged in a world where sorrows be,
I stand on the shores of Eternity,
Groping perchance for Infinity.

*The writer of these lines believes that he has struck a note, true to the attitude of a very large class of modern thinkers, and while not truthfully representative of his own interior views, is yet sufficiently so to find expression in the form chosen.

When the lights are low on the path I tread,
When strength is feeble and friends are dead,
When love and music that once did bless,
Have left me to silence and loneliness,
And my life-song changes to sobbing prayers,
Is it strange I should cry for a God who cares?

I chose two stars ; had I chosen one,
Perchance the mischief had not been done ;
For one star fell, and the blackness of night
Seemed ever more black to my poor sight.
And the night-wind moaned and clouds gathered fast
Till a storm broke loose, and my soul was cast
Like yon star down deep, and light had fled—
One star obscured and one star dead.
Twin orbs perhaps, for the storm had ceased,
And both stars had vanished Heaven-released.
And now I look upward as one who dares
To question the wisdom of pain or prayers,
And search in vain for a God who cares.

THE FINDING OF THE PEACE STONE.

PART II.

The day was ended, the lights were dim,
And sweet voices chanted a vesper hymn,
While shadows grey stole adown the aisle
Ever darkening deeper the noble pile.
My feet were weary, my heart on fire
With restless pain and unquenched desire.
So I sat me down in the arched nave,
And wondered and pondered, moody and grave.
A boy's voice rose on the twilight air
Stirring me strangely, and by me there
But few paces distant, a figure knelt

In silent devotion, as one who felt
Some mystic Presence not far away
That grew more real with departing day.
Sudden from organ-loft there smote
On my ear a solemn, sonorous note,
While a volume of sound from every throat
In the white-robed choir, rose on wings
To the vaulted roof of the central Tower,
Where above in belfry at evening hour
Booms the great voice of a bell that swings.
And bell and organ in symphony
Pealed on the night in grand harmony,
While every stone in the building rang
Echoing voices and organ and clang.

East of the chancel in chapel old,
An altar carven and splashed with gold,
Rested beneath the leaded lights
Of the painted windows and sculptured heights.
And there impanelled and set alone
In the altar front, lay a great white Stone.

Shadows and song and mystery
Wrapped me about as I passed by,
And the figure I had seen in the aisle,
Followed my footsteps close the while,
And kneeling down by the altar wept,
As near beside him I softly crept.
Strange must this story seem I trow,
Strange to me for I seek to know,
Who was this human counterpart,
One like myself in all save heart.
Suddenly raising his low-bowed head,
I marked each feature and closely scanned

His dress, his form and his slim white hand,
And there beside me, living or dead,
Spirit or flesh, knelt a counterpart,
My very double in all save heart.

Gently in front of the great white Stone,
By his side in silence, I kneeled me down,
And my thoughts took wings to a Great White Throne,
And my heart grew tender, and line or frown
From my wrinkled forehead was smoothed away,
Till it seemed so easy to kneel and pray.
While the shadows lifted and there in front
Where the stone had been, shone a single word,
And a shaft of moon-light like a sword
Pierced through the window, shining on font
And jeweled vessels, and glistening bright,
Bathed our two figures in silver light.

Something touched me on head and breast,
Leaving a sense of relief and rest.
Something melted the stone WITHIN,
Lifting the burden of pain and sin.
Flashing before me in letters bright,
One word shone on the Stone so white.
Voices whispered "Be of good cheer,
Fear not, angels are with thee here.
Prayers are ever a sure release.
God's Love a Presence that shall not cease,
The altar's message the gift of PEACE."

And now I look upward as one who dares
To know the meaning of pain and prayers,
And find in the universe One who shares
My kingdom within, and a God who cares.

CORRESPONDENCE.

Grand Rapids, Mich. Aug. 8, 1905.

Dear Friends: I have "Solar Biology," "The Narrow Way of Attainment," "Seven Creative Principles," and "The Purpose in the Creation of the World"—splendid works all of them. They contain information that I have been looking for for years. I have been following the instructions in "Practical Methods" for over a year.

The winters here are very severe and I had doubts whether it would be safe to take the baths in winter as directed. I tested the matter last winter, taking the morning bath as directed every other morning, and I experienced no evil effects, cold as the weather was.

Yours most respectfully,

C. H.

Sibly, Iowa, Aug. 24, 1905.

The Esoteric Fraternity,

Dear Sirs and Brethren: The September BIBLE REVIEW came to hand as usual, and reminds me that it ends this year's volume. It has become in part my daily bread, it seems I cannot get along without it. It seems to answer every question which arises in my mind touching the mystery of God, and of his kingdom.

Enclosed I hand you a draft for vol. iv.

God bless your work.

Very truly yours,

O. J. C.

BOOK REVIEWS.

"All Things are Possible to Them That Believe," and, "None of These Things Move Me," are the titles of two pamphlets, (price ten cents, and five cents, respectively,) by Annie Rix Millitz. This woman is one of the leading spirits of the age, a healer and an author whose works and books are held in high esteem for bearing upon practical Crisethood. The above pamphlets are of few pages, but intensely practical; and the price is so small that we trust everyone who reads this notice will obtain them. Address The Absolute Press, P. O. Box 155, Brooklyn, N. Y.

"Heaven Revealed." "Being a Popular Presentation of Swedenborg's Disclosures About Heaven, With the Concurrent Testimony of a Few Competent and Reliable Witnesses." By B. F. Barrett. Cloth; 382 pages. Price \$1.50. Copyrighted in 1885. Address, The Nunc Licet Press, 42 West Coulter St., Philadelphia, Pa.

While this is not a new book, it is a good presentation of much of Swedenborg's writings, in condensed form, and would prove a great convenience, and a saving of labor and expense involved in the purchase and reading of his dissertations which comprise many large volumes. It is not intended as a compendium of his works, but only of that portion concerning heaven.

"Regeneration: Special Methods for Men and for Women;" by Kenneth S. Guthrie. 154 pages; cloth. Price \$2.00. The Theosophical Pub. Co., N. Y.

It is a rare thing to find a book wholly devoted—plainly and practically and purely—to the work of overcoming and controlling the sex function, converting it into a fountain of pure, re-creating life, for the unfolding of mind, heart and soul into the knowledge and purpose of God; a book possessing methods for attaining Crisethood, oneness with the Father. Such is the nature of this book; we therefore heartily recommend it to our friends, as having a valuable place with our own books on the Regeneration. There are some portions of the book that will prove unnecessary to our friends who have "Solar Biology" and others of our books. The author gives several pages to the calculation of moon and rising signs; it is this we refer to as unnecessary to those who have our books. But there are so many valuable points brought out on the subject of absolute dedication and watchfulness in control, that we earnestly trust that everyone who reads this notice shall be duly impressed with the importance of obtaining the book.

Below is a brief synopsis of the contents, although we feel that it does not fully suggest the far-reaching benefits offered:

Part I. For Men: How to Capture the Daily Vitality Germ; The Vitality Germ; Main Reason for Watching; Facts of Experience; Great Remedies; Watching, a Cure for Constipation; Degrees of Sleep; Methods for Overcoming Sleep.

Part II. For Women: A Practical Introduction to Conservation for Women; Regeneration for Women; How and Why Conservation Applies to Women; Drills, 12 in number.

It is not a large book, nor a well written book; the expressions are plain, brief, with the evident purpose of dispensing with all mere theory and entertainment. The author is thoroughly imbued with the value of work and eternal vigilance; and our reason for seeking to encourage the purchase of the book, is in order to show our people the vast importance of the utmost vigilance and effort, night and day, for obtaining complete control and intelligent knowledge and use of the sex; and by "use of the sex" we mean the recognition that it is the sacred function of the temple, by and through which is received the elements for transforming and refining and immortalizing these bodies of ours into temples, mind organs for the expression of infinite life; and that, as such, the sex function should be held spotless and pure from every evil thought, that it may be left free to take up and carry on, spontaneously the great work of regeneration, which it will do of itself when the mind and heart are turned in perfect dedication and aspiration to the Soul of God.

The publishers have offered to supply us with this book: intending purchasers may therefore order of us. The price, as stated, is \$2.00; but the author gives some truths in few words, that should be worth \$5. per page, not because of any great secret revealed, but because he helps one to realize the absolute necessity of helping himself; he shows men and women how to value and utilize time, and to make all things work together for the one great ultimate—to embody forth the mind and will of the Father, to usher into humanity a divine order of perfected souls; and that this can be accomplished only by each making conservation, and dedication to God, the all-absorbing, constant effort. Address, The Esoteric Fraternity, Applegate, California.

"Brain Building:" "Being a brief outline of the Psychology and Physiology of Mental and Moral Culture and General Therapeutics, through Psychic Stimuli." By Joseph Ralph. 69 pages; paper; price 15 cents. Fowler & Wells Co., 24 E—22nd St., New York City; or, L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, London.

This little book is a "diamond in the rough," for it has the remarkable feature of appearing commonplace, elementary and labored, while beneath its surface it is a gem. The title fully implies its scope; and we will say it is

really the ablest production, in a way, that has yet come here for review; the product of a deeply thoughtful mind, from the simple but basic laws governing mind and character. The author in his preface states that he is not a writer, but that he was urged by the pressing import of his views, to give them expression; this explains the rough solidarity of the matter presented. It is well known that such a writer or speaker invariably ladens his words with thought. An expression is made, simple and brief; it seems to contain nothing much, but it is a seed thought that sprouts immediately in one's own mind. Such a writer impels another to do his own thinking. That is what renders this little work of distinct merit: the subject is ably expressed, in condensed chunks of thought, and cannot fail to profit every searching mind.

NOTICE.

A CALL FOR TEACHERS.

There is a large field for healers and teachers in small towns. After a little study of "Healing Currents from the Battery of Life," students start groups for study and realization of the healing power.

So helpful is this book that as many as 21 copies have been sold to a group formed to hear it read. Manifestations of healing are common where students unite to study and practice the instructions given in this wonderful book. Many are willing to pay for instruction in healing truth, but there is need of energetic persons to get them together.

Those who can successfully form groups in their own town among their friends will find enjoyable and profitable work doing the same in other towns.

Order a copy now and spread the glad tidings. Price \$2.00. Special terms to those who can sell a number of copies through personal efforts or letters.

Walter DeVoe. 519 East 46 street,
Chicago, Ill.

EDITORIAL.

We of the Fraternity have had the transits of the moon figured out for us each month, and we find the table so convenient that we are satisfied that many who are looking into "Solar Biology" and even astrology will find it useful. We have therefore decided to publish the table of the moon's transits each month.

The first column of the table simply gives the sign of the moon and of the earth; the second column, the signs of the zodiac; the third, the day of the month; the fourth, the hour of the day, and the fifth, the minutes; meaning the hour and minutes of the day on which the change from one sign to the sign following takes place. In this case we give the time at Washington, and each person, no matter where he lives, can very readily calculate the difference in time between where he lives and Washington time, and to facilitate this, we give the following table.

When it is noon at Washington, D. C. (sun time), it is the following time at the places named:

Bangor, Me., 12.33 p. m.	Milwaukee, Wis., 11.16 a. m.
Concord, N. H., 12.22 p. m.	St. Louis, Mo., 11.07 a. m.
Montpelier, Vt., 12.18 p. m.	Topeka, Kans., 10.45 a. m.
Boston, Mass., 12.26 p. m.	Omaha, Neb., 10.44 a. m.
New Haven, Conn., 12.17 p. m.	Des Moines, Iowa, 10.53 a. m.
New York City, 12.12 p. m.	Minneapolis, Minn., 10.55 a. m.
Philadelphia, Pa., 12.07 p. m.	Cheyenne, Wyo., 10.09 a. m.
Richmond, Va., 11.58 a. m.	Helena, Mont., 9.40 a. m.
Wheeling, W. Va., 11.46 a. m.	Seattle, Wash., 8.58 a. m.
Wilmington, N. C., 11.56 a. m.	Portland, Ore., 8.57 a. m.
Columbia, S. C., 11.44 a. m.	Santa Fe, N. M., 10.04 a. m.
Atlanta, Ga., 11.31 a. m.	Denver, Colo., 10.08 a. m.
Mobile, Ala., 11.16 a. m.	Salt Lake City, 9.41 a. m.
Memphis, Tenn., 11.08 a. m.	Prescott, Ariz., 9.38 a. m.
Vicksburg, Miss., 11.05 a. m.	Carson City, Nev., 9.10 a. m.
Little Rock, Ark., 10.59 a. m.	San Francisco, Cal., 8.57 a. m.
Austin, Tex., 10.39 a. m.	London, England, 5.08 p. m.
Louisville Ky., 11.25 a. m.	Liverpool, England, 5.04 p. m.

Columbus, Ohio, 11.36 a. m. Glasgow, Scotland, 4.51 p. m.
 Indianapolis, Ind., 11.23 a. m. Brisbane, Queensland, 3.20 a. m.
 Chicago, Ill., 11.17 a. m. Bombay, India, 10 p. m.

We have depended upon the map for the Longitude of the above places, and, in some instances, there may be an inaccuracy of a minute or two.

Washington, D. C. Time of Cusp Transits. October 1905.				
Body	Enters	On		
		day	h	m
☾	♈	2	8	26 a. m.
	♉	4	11	13 a. m.
	♊	6	5	28 p. m.
	♋	9	3	0 a. m.
	♌	11	2	40 p. m.
	♍	14	3	15 a. m.
	♎	16	3	49 p. m.
	♏	19	3	19 a. m.
	♐	21	0	22 p. m.
	♑	23	5	53 p. m.
	♒	25	7	45 p. m.
	♓	27	7	15 p. m.
	♈	29	6	25 p. m.
	♉	31	7	27 p. m.
☼	♈	23	9	0 p. m.

Practical Methods to Insure Success

Is a little book containing extraordinary facts governing human life. The methods not alone quicken body, mind and soul, but when adopted fully they make the turning point in one's life.

If you are not the success that you wish to be; if there is something wrong and you do not know just what—perhaps a condition of mind or health that has caused years of anxious hope and disappointment—WOULD YOU GIVE 25 cents TO KNOW WHY? This book tells why, and how to remove difficulties. *"Yes,"* you may say, *"but circumstances alter cases."* THESE METHODS ALTER CIRCUMSTANCES: any man, woman, or child who follows these instructions is able to be what he or she wishes to be—a blessing to others, and a power for accomplishment.

Men of science, eminent writers, successful lawyers and physicians, and leaders of men, as well as thousands out of the struggling masses—all endorse this book of methods as distinct and paramount in practicality and value.

Price 25 cents Postpaid.

Address, The Esoteric, Applegate, California.

NOVEMBER, 1905.

BIBLE REVIEW

Advanced Esoteric Thought.

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Vol. IV

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HIRAM E. BUTLER, Editor.

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Vol. iv.

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REGENERATION: THE SCIENCE OF SCIENCES.

By Elijah.

All men cannot receive this saying, but they to whom it is given. For there are eunuchs which were so born from their mother's womb: and there are eunuchs which were eunuchs by men: and there are eunuchs which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive, let him receive it.—Matt. xix. 12.

Beloved let us love one another: for love is of God; and everyone that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us [*in our case, A. R. V.*], that God hath sent his only begotten son into the world, that we might live through him.—I. John iv. 7-9.

Jesus said: "The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, till it was all leavened." (Matt. xiii. 33.)

How can we become sons of God? Here is the answer: "Verily, verily, I say unto thee, Except a man be born anew he cannot see the kingdom of God. . . . Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee that, Ye must be born anew."

When the embryo is in the womb of the mother, it is nourished by the life of her body, and it has no consciousness separate

from the mother's, being simply an appendage of her organism; but when the embryo reaches maturity it is expelled from the womb into the world. It breathes, and thence becomes a separate, individual organism.

Man—the human race collectively—is in the same condition as the embryo, he lives in the womb of mother earth. His life is not his own, for were it his, he would not die, but he draws his life from the earth, as do the trees, and the grass, for he, like them, is simply a product of the earth. (In using the word earth or world, we mean the sphere upon which we live, together with all that pertains to its functioning, seen and unseen.)

The ultimate destiny for which man was created is that he may become a son of God, and take the kingdom and the dominion of all the earth. How can this be done? “Except YAHVEH build the house they labor in vain that build it: except YAHVEH keep the city, [the human body] the watchman waketh but in vain. It is in vain for you that ye rise up early, and so late take rest, and eat the bread of toil: for so he giveth unto his beloved sleep [in sleep, A. R. V].” Yes, God does it all; but the Almighty has so ordained things that man shall attain through his own exertions and thereby develop the faculties latent in his soul, becoming more and more like his Eternal Father, Lord of all.

The life of all things is in the seed. In that germ is the exact prototype of the parent. Then it follows that the seed—the semen produced by the generative organs of man's body—bears the image of himself, and as he is the product of thought proceeding from his mind, it then follows: Semen is to man's mind as a Lyden jar is to a current of electricity; for electricity is only a form of mind energy.

Some years ago a scientist in Europe invented a delicate apparatus, having a magnetic needle which was so sensitive that it could be deflected by concentrating the mind on it. The oscillations were in the ratio of the power of the mind concen-

trated on it, consequently, an idiot having no power of concentration, had no effect on it whatever.

Having shown that the image of man's mind can be stamped on the seed, it follows that the child—which is the product of the seed of his organism united to that of the woman—will be the result of the combined mental constitution of the parents at the time of conception, modified by the mental states of the mother during pregnancy. This fact being established, it is evident that should man retain the seed and absorb it into his own body, he will build into himself the likeness of his own mind, the mental states he had prior to its transmutation, in other words, he will increase his own image, intensify his own likeness, make himself stronger. But, as a “man cannot lift himself by his boot-straps” and as Drummond said—recognizing this law—that it is impossible for life on any plane of activity to rise to that next above itself, unless that above it stoops down and picks it up—hence if man wishes to rise to that realm of consciousness next above him, he must become impregnated by the mind of that realm. Here comes the being “born anew.”

“When man looks up, God looks down.” Man realizing the law turns his mind to God, and in the spirit of devotion opens his heart for the Infinite to enter. For the Lord through Jeremiah (chapter xxix. 13) has said: “Ye shall seek me, and find me, when ye shall search for me with all your heart.” Here becomes evident the necessity of the first and great commandment: “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.” (Deut. vi. 4-5.) Also the command, “Neither shalt thou commit adultery.” (Deut. v. 18.) The love of the Almighty then pours into the heart of man, and if the man is sincere, and pure in heart, desiring to be wholly the Lord's that he may be an instrument to do His holy will, then God becomes the image stamped on the seed of man's

organism, which conserved and transmuted, goes to his brain, producing like thought, a similar consciousness to the parent that gave it birth.

Thus man can go on growing continually from day to day, from year to year, until through continued conservation of the sexual life his body becomes the battery of God's mind, a living mind organ of the Infinite, the little leaven which will leaven the whole lump.

First the body is regenerated, then being filled with the mind of God—God being omnipresent—man becomes conscious in that omnipresent mind and begins to vibrate next in his immediate surroundings, then in the vicinity in which he lives, thence extending his magnetic radius, until he finally impregnates the whole astral of the world with his mind, the mind of God in him, thereby becoming a savior of the world. As we have seen, as the human race live from the earth currents, so shall they become impregnated with a new and higher life impulse and commence to manifest the glory of God. "In that day ye shall know that I am in the Father, and ye in me and I in you." (John xiv. 19.) Read all the 17th chapter of John.

By this process man's body becomes the virgin who conceives of the Holy Ghost and brings forth a son of God, a Christ Immanuel, savior of the world.

Oh! the glory of it, that God in his infinite majesty and love and power has so ordained that man but a pigmy, a mote in the sunbeam of His consciousness, may become a co-worker with Him throughout the age of the ages.

Let the reader ponder and think much, for so vast is the subject, so intricate the details, yet simple, so wonderful and grand the results, so glorious the consciousness, that words fail to express the magnificence of the ultimate end that God our Father has prepared for those that love Him and abide in His holy name.

Then, dear reader, expunge from your heart, from your mind,

from your body, all things of earth and consecrate your whole life without reserve to God, that you also may become a savior of the world, a co-worker with the Infinite. But remember, if there is any whoring after other gods, the divine life will simply stimulate, grow in you those conceptions, desires, and ideals which you hold in mind; then will you be open to the accusation, "Thou hast made me to serve with thy sins" (Isa. xliii. 24), and will sever yourself from the company of the "souls of just men made perfect," for God is one, and we can only become one by being in His likeness.

"For thy Maker is thine husband; YAHVEH of hosts is his name; and the Holy One of Israel is thy redeemer; the God of the whole earth shall he be called. For the Lord hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, saith thy God. For a small moment have I forsaken thee, but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer." (Isa. liv. 5-8.)

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this is the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts and in their hearts will I write it, and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity and their sin will I remember no more." (Jer. xxxi. 31-34.)

THE MISTAKE OF ADAM AND EVE.

By Abiyah.

How blind must one be, who looks into the condition of human life, and does not perceive that there is something there woefully wrong. Knowing that there is in our present condition something wrong, the most important thing to do is to find out what it is, its cause, and its remedy. We believe, no matter how, when, or where the books of the Bible were composed, that God has put in the Scriptures the secret of the cause all earth's ills and also has shown the way whereby they may be healed. Whether the story of Adam and Eve is a historical account or an allegory, the fact remains, that the Sons of God placed on earth have passed through the actual experience described in the story of the "Fall."

Every one who thinks, knows that true life should be full of joy, of delight, of interest, and should be endless. This is not the case with human life; therefore it is not true life. Where then shall we look for true life? Is there not implanted in the human soul the conviction that there is but one Creator, one Power without whom nothing can exist? Where else then can we look for true life but in God? When we turn our attention toward God, we know that He is One—One manifested in various degrees through many individualities and forms. As God is One, he is neither male nor female, but the principle of sex is the mechanism through which His life is manifested.

When Adam was placed on earth, at first, he was conscious of no one but God. When Eve was separated from him, he became aware of the dual nature of his organism—male and female. And then came the test, could he be able to possess

the knowledge of his dual nature, apply it properly, and remain in his consciousness of the oneness of God? History and the records of our daily newspapers tell the result. He did something that cut himself off from the life of God, and as the Sons of God stand between God and the lower creation, the whole earth has been groaning under the pangs of a living death ever since.

What was the nature of the transgression? It is the function of the female to love; the function of the male lies more in the realm of conscious being. Before the fall, Eve loved no one but God. In turning her love toward Adam it was directed to the incorruptible Spirit of God in him. And Adam did not appropriate her love unto himself, but being a part of the life-currents of God, he directed it into the proper channels. There one day arose in the bosom of Eve a desire to love the personality of Adam rather than the Spirit of God, and she perceived that if she did this, she could love something that she could call all her own, and it seemed so much nicer to be able to love some one who she could say was all hers, instead of loving the God of all things. She made known her desire unto Adam. And now came the thought into Adam's heart: "What an exaltation it will be to receive the woman's love unto myself. How much more glorious will it be for me to be the object of my companion's love instead of God being the object." He yielded. They thus set up between themselves a current of life, separate from the life-currents of the Almighty. And now through centuries of bitter experience, we can see what a false sort of life it is. The only sweet thing about it is, that the way is fast being opened for our return into God. Then because of our bitter experience in our isolation from God, will we know enough to abide in Him forever, and the life-currents of the Almighty will again be restored to earth, and the whole creation will sing for Joy. "For I reckon that

the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself, also shall be delivered from the bondage of corruption unto the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain with us until now. And not only so, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body."

"Be noble, and the nobleness that lies
In others, sleeping still but never dead,
Will rise in majesty to meet thine own."

THE MYSTIC'S PRAYER.

By Fiona Macleod.

Lay me to sleep in sheltering flame,
O Master of the Hidden Fire.
Wash pure my heart, and cleanse for me
My soul's desire.

In flame of sunrise bathe my mind,
O Master of the Hidden Fire,
That, when I wake, clear-eyed may be
My soul's desire.

—From *The Academy*.

CHANGING IDEAS OF THE FUTURE LIFE.

We quote the following extract from *The Literary Digest* (Sept. 2) :

Even those who accept the Christian revelation most heartily and completely, as a writer in *The Spectator* points out, must admit with St. John that "it doth not yet appear what we shall be." Christ taught that the soul of man is eternal. St. Paul, says the writer quoted, summed up Christ's teachings on the subject of immortality when he said that he had "abolished death." The exact nature of the future life promised us remains a matter of surmise.

"Upon the dark background of the future," this writer continues, "the religious imagination throws beautiful and terrible pictures; but with each succeeding age the pictures dissolve and change." Thus all popular ideas of heaven and hell, he states, are just now fading away. "The conventional heavens fail to satisfy the aspirations of men, and all conceptions of the everlasting tortures of the damned fade before a new consistency of thought which can not reconcile eternal punishment with 'the knowledge and love of God.'" Of other changes that have come over our ideas of a future life he writes further:

"Our forefathers looked forward in some moods to everlasting rest and never-ending worship, in others to a happy and prosperous life in a perfectly governed and perfectly healthy city. At times, inspired by the love of nature, they Christianized the classic pictures of the Elysian Fields. To-day the normal man does not desire rest when he asks himself what life he would choose. Rest suggests death, and we desire more abundant life. To most healthy bodies and healthy minds effort is in itself delightful. If men do not need to make an effort for their living, they will do it for their pleasure. Successful effort brings more pleasure than anything else, taking life as a whole. The thought of everlasting worship satisfies fewer and fewer people to-day. It belongs to an age when men thought of God as a kind of a King who took perpetual pleasure in homage. We still sing of 'sweet fields beyond the swelling flood,' and find refreshment in the thought; but no one desires to live forever wandering amid the beauties of nature. The thought of

an ideal civic life is still attractive; but the heavenly Jerusalem brings thoughts of Utopia now rather than of the life everlasting. We still pray against 'everlasting damnation,' and desire to get rid of the worm of remorse that dieth not; but our prayers, however earnest, no longer bring visions of the burning pit. . . . Other hopes charm us to-day, and other fears restrain. These, again, will change their form in the next generation. The conditions of this life alter, and consequently the conceptions of that life to which we instinctively look for consolation and explanation, reward and retribution, change also. Nevertheless, these pious opinions of the past, the outcome as they are of a spiritual preoccupation more concentrated than anything of which the present age is capable, are not without their value. Imaginary they may have been, but—

God is also in sleep, and dreams advise,

Which He hath sent propitious, some great good presaging.

We smile reverently as we look back. Crowns and cities, feasts and sweet fields, all melt away together. Still, the words of Christ, which can not pass away while human nature remains, sound in our hearts. 'It is the spirit that quickeneth; the flesh profiteth nothing.'"

As we face the baffling realization of our ignorance, he further remarks that it is interesting to consider what the result would be if the exact nature of the eternal life of the spirit were revealed to us, "so that we could believe in it exactly as we believe in this present world." He reaches the startling conclusion that such knowledge "would mean the death of religion," and then adds:

"Aspiration hemmed in by certainty would lose all power to soar. Men would no longer try to purify their hearts that they might recognize the presence of God everywhere. Such certainty as we are supposing would be the prelude to the descent of man. Hitherto his road has always led upward. As we look back we can trace it by the light of learning, more or less clearly, right down into an abyss. In front we can see nothing tangible, nothing but those ideals which belong to a kingdom 'not from hence.' Forward, upward, we can only move by faith. If the knowledge we crave were granted, men would surely become more material, more earthy, more secular. We should indeed be 'drowned in security.' There is a terrible verse in the Psalms which would, we believe, soon describe our condition: 'And he gave them their desire: and sent leanness withal into their soul.'"

That men will cease to dream of what they can not know, he concludes, we do not for a moment suppose. "Every age will embody its hopes in a new description of heaven."

The writer quoted in this extract seems to be a good representative of the ideas held by the church at the present time. It is true that the thoughts of the people are changing. As he says, "We smile reverently as we look back. Crowns and cities, feasts and sweet fields, all melt away." Speculation has ever been active as to what conditions exist in heaven; but we cannot agree with the writer that a knowledge of these conditions would be the prelude to the descent of man and cause him to cease from his aspirations and efforts toward a higher life; for we know from the little experience we have had that when a person has a correct idea from experience of the conditions of heaven, in place of its diminishing his effort it increases it to a greater extent than anyone has any idea of.

Could anyone who has experienced heaven tell you what there is in heaven and of the conditions there? —No, certainly not. If he should undertake it, he would be something like the Hindu who teaches certain mental states, which must be taught in the negative form—Not this; not that; not the other; *et cetera*; for, in order to convey any knowledge to a person, the person must have some knowledge of something similar to it, because all knowledge is gained by comparison. But there is nothing that can be compared to the state beyond human life. It is true that spiritualists have messengers come back to them to tell them that the life beyond is not different from this earth life. We know that this is, to a certain extent, true, for the class of souls that come to spiritualists as a people, are earth bound and have nothing beyond earth conditions. They may live in the spirit of the earth, but they have nothing beyond the earth conditions, but those who, through seeking God with all the heart and mind, reach a conscious oneness with the Spirit, find a condition and an occupation so transcendently beyond human

thought that it is impossible for any words to be formed to convey an adequate idea of them.

If man would so live that he became conscious of the conditions that await him in the life beyond, he would at once see that he is but a child and that he must grow very much in order to compare with those who have passed beyond, and it would stir his energies, his aspirations and his efforts rather than cause them to cease.

The writer quoted speaks of the changing ideas of heaven from age to age and he shows how thoroughly at sea the people are generally in their ideas of the future. This condition is only a precursor of a great change that is coming to the world. We are nearing a time when the people will no longer be left to speculate as to what a spiritual life consists of or as to the existence of angels and of God. In other words, Christianity, in the near future, will cease to be a system of faith, but it will become a system of knowledge. At the present time light is being given to the world, which, if men follow, will lead them to a point where the veil will be withdrawn and the two worlds will become one. The spirit world will no longer be thought of as beyond the bounds of space and time, but will be in the immediate present. Man is spirit now, and when his spiritual faculties are awakened and his physical becomes conscious of them, he will be capable of seeing and talking with spirits or souls as freely and as perfectly, yea, more perfectly, as with his fellows. True, it may be necessary before this condition can have a perpetual standing, for the first ripe fruit of the earth to be gathered—as set forth in Revelation, chapters 7, 14, 21 and 22—and organized into a temple. That this is the ultimate end we have no doubt and that this ultimate end is near we also doubt not, and we believe that there are laws and conditions which will then obtain that will cause the physical bodies of men and women to glow and to shine like the sun in its brightness. But these things cannot now exist in the world

because the thoughts and desires of men are so thoroughly governed by the old order of generation and the animal impulses and instincts, but there is a people being led up by the Spirit quietly and rapidly to where it will be made possible for these conditions to have a standing upon the earth.

THE POWER OF THOUGHT.

By Eva Best.

Think beautiful thoughts, and set them adrift
On eternity's boundless sea!
Let their burdens be pure, let their white sails lift
And bear away from you the comforting gift
Of your heart-felt sympathy.

For a beautiful thought is a beautiful thing,
And out on the infinite tide
May meet and touch and tenderly bring
To the sick and the weary and the sorrowing
A solace so long denied.

And a soul that has buffeted every wave
Adversity's sea hath known,
So weak, so wan, so despairing, grows brave
With that beautiful thought to succor and save—
The thought it has made its own.

And the dull earth-senses shall hear its cry,
And the dull eyes see its gleam,
And the ship-wrecked hearts, as they wander by,
Shall catch at its promise, and straightway try
To wake from their dismal dream.

And radiant now as a heavenly star,
It grows with its added good,
Till over the waters the light gleams far
To where the desolate places are,
And its lessons are understood.

And glad are the eyes that behold the ray,
And glad are the ears that hear
The message your sweet thought has to say
To the sorrowing souls along the way,
Who needed its word of cheer.

THE CHRISTHOOD OF HUMANITY, THE HOPE OF GLORY.* [Continued.]

By Rev. Geo. T. Weaver.

The hope of glory.—Col. i. 27.

But there is a nearer "Hope of glory" than this heavenly, this ultimate hope. This world—for six thousand years under the dominion of the Evil One, "The prince of the power of the air, the spirit that now worketh in the children of disobedience"—is to be redeemed, rejuvenated, spiritualized, glorified. The kingdoms of this world are to become the kingdoms of the Lord and of his Christ; and he is to reign unto the "age of the ages." (Rev. xi. 15.) It has been the eternal purpose of God, as expressed in the Old Testament prophecies, and the uniform promise of the Christ, that his saintly, or Christlike ones shall be glorified here on earth, and shall be made co-rulers with Christ in this kingdom.

The exaltation of Christ to this high office was the reward of his sacrificial death: "And being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name." (Phil. ii. 8, 9.) And his saints, or those who attain to the Christhood, are also to be exalted to thrones governing the people by virtue of their self-sacrifice unto the death of all carnality. "For if we die with him, we shall also live with him; if we endure, we shall also reign with him." (II. Tim. ii. 11, 12.) During the Christian Dispensation—in which it is only possible to attain to the Christly life—God has been gathering to himself a saintly people which, in comparison to the great mass of mere

*The conclusion of the series of sermons on "The Christhood of Humanity."

believers, Jesus designated a "little flock." (Luke xii. 32.) This little flock is the inner circle of fully consecrated souls. When the period shall have come that He is to take possession of this world's kingdoms, John says that his saints will arise from their sleeping place and will be caught up into the air to meet their descending Lord. (I. Thess. iv. 16, 17.) This is the first resurrection. "Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. xx. 5, 6.)

The saints who shall be living at the time the Lord takes to himself his own, Paul says, "will be changed, in the twinkling of an eye," from mortal to immortal beings, and will be exalted to the same glory as will be enjoyed by the resurrected saints. (I. Cor. xv. 52.) In both instances they will be regarded as resurrected saints, who have taken on "the power of the resurrection." (Phil. iii. 10.) After his resurrection Jesus declared that "all power is given unto me in heaven and on earth." (Matt. xxviii. 18.) These having been thus honored are to assist in the rule of the redeemed world during the age or cycle usually called the "Millennium," in the Great Cycle called "Aquarius," lasting something over two thousand years, and which, according to astronomy, prophecy and the great pyramid of Egypt, we entered in 1872-3.

By Esoterists it is claimed that Jesus has already returned to our world in his invisible form, that the first resurrection was consummated at the return of Christ, in 1874, and that together they are now paving the way for the establishing of God's kingdom, which will be consummated in 1914, after the "great tribulation" shall have been completed and the "harvest" gathered in. This reign of the Christ and his annointed will be the world's judgment period, during which all the dead, except the saints mentioned, shall arise reincarnated, and shall be tested and tried together with the living, under better auspices than

were possible during the unrighteous reign of Satan. The incorrigible shall be relegated to the "second death" from which there shall be no resurrection. (Rev. xxi. 8.) But those who shall accept the righteous reign of Christ and his saints, and who under his iron rule shall reform, shall, during this period, be restored to perfect manhood—to the Edenic state.

This period will end the rule of both Christ and his saints. "Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For he put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subject to him that did subject all things unto him, that God may be all in all." (I. Cor. xv. 24-28.) The work to be accomplished during this reign of Christ and his saints, is the destruction of all sin and its consequences—death and hell.

At the close of this reign when God the Father shall have assumed authority, "the Ages to come" will be reached. And it is during this period, here upon this earth, that all the saved ones during Christ's reign, shall also be advanced to the Christhood state; for God is to be "All in all." All humanity is an incarnation of God and, in the final winding up all humanity, except the incorrigible, will ascend into glory.

This glorious reign of the saints with Christ will be in invisible form. As it is now going on in "turning and overturning," without the agencies being seen; so then the control will be by invisible agencies working in and through the hearts of the visible rulers.

This then is the glory for which Christ's "peculiar people" have been hoping, and for which his living saints are yet hoping,

until the fixed number, prophetically stated to be "one hundred and forty-four thousand," has been made up. It is to this future earthly glory of Christ and his saints that nearly every prophecy points. It is to this that nearly every promise of the Christ refers.

How different this teaching of the Word to the sentimental idea almost universally current in Christendom, that a soul may sufficiently unfold in a short lifetime to be prepared to enter heavenly glory, the glory that by mortal man is unapproachable! How futile the thought that the so-called good, even the saintly, pass at once into the "bosom of the Father!" How unjust the sentiment that the so-called wicked, who never had a fair chance in this sin-cursed world, pass immediately at death to hell, irredeemable!

Existence is growth, we advance by degrees. There is no skipping or favoritism in this process. To attain to this glory then one must attain to the Christhood, in a measure at least, before the day of grace, or the "Harvest" ingathering is ended. (Matt. xiii. 32-39.) We must become heirs with the Christ during his dispensation, if we are to fellowship with him in his kingdom. Death makes no change in one's character. (Eccles. ix. 10.) Death is simply an incident in one's existence—the passing out of one's mortal body. In the resurrection we begin where we left off at death. If we have failed to attain to sainthood before the great change—though we may attain to this degree during the reign of Christ and his saints—we shall fail of rulership with Christ during his reign. This highest glory of the Christhood will not be ours. There will be no provisions during that reign for promotion beyond the mere experience and blessedness of sainthood.

That this Christhood degree is attainable now we showed in the sermon, "The Christhood of Humanity." Individuals have attained to it, at least under the dispensation of the Christ. Peter comprehended it when he said to Jesus, "Thou art the

Christ the Son of the Living God." And upon this understanding of the Christhood Jesus founded his church, declaring that "The gates of hell" should not be able to prevail against it. Paul assures us that, though he had not yet attained to the resurrection power, he had attained to the Christhood, when he said, "For me to live is Christ." Others of the apostles of Jesus attained to the sainthood experience, and even some of the laity of the early church, since Paul in all his epistles refers, and distinguishes between the "saints" and the "faithful brethren." (Col. i. 2.) During the entire Christian dispensation there have been saintly characters, some of them indeed found in the humblest walks of life. There are saints on the earth to-day, men and women who have acquired self-mastery on the Christ plane, whose will is one with God's will, and who are therefore qualified to reign with Christ.

As the race advances in spirituality, especially during the Millennial period, and the "ages that are to come," the material world will also be gradually transmuted into spirit substance, returning in time to its primeval luminosity, and later to pure spirituality. As the earth fell with our fall so it will rise with our advancement. The curse will be removed. Christ's reign will be a time of "Restitution." (Acts iii. 20, 21.) The promise is that there will be "a new heaven and a new earth." (Rev. xxi. i.) Since the fall, the whole creation has been groaning and travailing in pain in its efforts to be delivered from the bondage of corruption. (Rom. viii. 19-22.) The earth then will yield her abundance as never before. (Isa. xxxiii. 3, 4, and lv. 12.) All the beauty and fertility of Eden, and much more, will be the condition in this time of the world's glory.

During this glory period of the world's history, ethical glory will have attained its highest mark. The incorrigible will be cut off and utterly destroyed, all sin will be overcome, and death, the result of sin, will be abolished. (Rev. xxi. 4; I. Cor. xv. 25, 26.) Inherent immortality, like that of the Christ, will

be the portion of the glorified saints. (Matt. xix. 29.) And during this period, all that prove faithful will be restored to immortality through continual obedience to Christ's authority, and the preservation of the life-giving seed within them. (I. John iii. 9.) It will be a time of marvelous outpouring of the Holy Spirit. (Joel ii. 28, 29.) It will be a time of wonderful illumination, (John xvi. 12-15) and as a result, a nation will be born of God in a day. (Isa. lxvi. 8, 9.) The Gospel's great saving work will then be done.

Desirable as is this consummation—the unfoldment of the Christhood within us—how few are aiming at this end! Put a few grains of gold in tons and tons of base substance, is being gathered into the treasury of the Master! A considerable contingency of professors are in the church for the worldly advantage it affords them. A larger number, perhaps, are hoping that in some mysterious way the ordinances of the church are going to save them. Still another large class is vainly clinging to the Christ of history, as in the picture we see the woman clinging to the cross. But very few comparatively have come into possession of the Pauline spirit of "The Christ in you, the hope of glory."

Now that we are in the closing years of the ingathering of the harvest of the saints, all Christians, or rather all professing Christians, should give earnest heed to the admonition of the Apostle Peter—"Wherefore, brethren, give the more diligence to make your calling and election sure; for if ye do these things, ye shall never stumble; for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ," (II. Pet. i. 10, 11) or that other admonition of the same apostle—"Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight." (II. Peter iii. 14.)

[Concluded.]

VIA CRUCIS.

By Henry Proctor, M. R. A. S.

All man-made religion has something in it that is pleasing to human nature, and which panders to the flesh. The "faith of our Lord Jesus Christ," on the contrary, bears the mark of its Divine origin in that it is a religion which does not pander to human nature.

DISCIPLES OF THE CROSS.

The cross traverses everything that the world holds dear: "for that which is exalted among men is an abomination in the sight of God." Its true disciples do not seek any alliance with the world, and cannot make any compromise with it, knowing that "the friendship of the world is enmity with God;" and that its wisdom is "foolishness with God." No wonder the sceptic cannot understand our holy religion: no wonder that it is foolishness to the natural man. It does not seek to please men. It says little or nothing about the joys of heaven, but much about counting the cost, and very much about the sufferings of believers. The real cross-bearers must inevitably be among the noblest souls that ever trod the earth; those "of whom the world is not worthy." No man could ever have desired such a religion as this; so entirely contrary to his nature. Unless God made him "partaker of the Divine nature," it would be utterly impossible for him to follow it. Human nature could never enable him to love his enemies; to bless them that curse him; to do good to them that hate him; and to pray for them that despitefully use him. Yet it is an indisputable fact that the faith of our Lord Jesus Christ has empowered unnumbered millions to do much more than this. For the true cross-bearers

are enabled to rejoice and leap for joy in circumstances under which all other men would be most miserable; as when they are hated without a cause, ostracised, reproached and falsely accused of every kind of evil-doing.

The Christian learns to look at everything from God's standpoint, which is exactly contrary to that of man; for He seeth not as man seeth: His thoughts are not our thoughts, nor His ways our ways. "When the Christian falls into manifold trials" he is to "count it *nothing but joy*," for as William Law says: "What life is so much to be dreaded as a life of worldly ease and prosperity. What a *misery*, nay, what a *curse* is there in everything that gratifies and nourishes our self-love, self-esteem, and self-seeking." But "what *happiness* there is in all inward and outward troubles and vexations when they force us to feel and know the hell that is hidden within us, and the vanity of everything without us, when they turn our self-love into self-abhorrence, and force us to call upon God to save us from ourselves, and to give us new life, new light, and new spirit in Christ Jesus."

INWARD CRUCIFIXION.

"Receive every inward and outward trouble, therefore, every disappointment, uneasiness, temptation, darkness, and desolation with both your hands, as a true opportunity and blessed occasion of . . . entering into a fuller fellowship with the sufferings of Christ"—"then [says he] every kind of trial and distress will become thy blessed day of prosperity." So far from Christianity being a religion which panders to human nature—as every religion of merely human origin must inevitably do, in order to be accepted and practiced—this religion calls for a complete sacrifice of human nature. For, as Godet says: "Our natural life, and all the faculties with which it is endowed, must be sacrificed, immolated, renounced. This law applies to a pure being and his lawful tastes. All that is not given to God by an act of voluntary immolation bears within it

the germ of death." The full-born, natural self must be plucked out of the heart and totally denied, or there can be no disciple of Christ. It means an inward crucifixion, "to cease entirely from the life of self, to abandon equally what we see and what we possess, our power, our knowledge and our affections; that so the soul, in regard to any action originating in itself, is without life, without action, and receives its life, its action and its power from God alone." (Tauler.)

"JOY UNSPEAKABLE."

It is not to be supposed, however, that the Christian life is without its reward, even here. It is said of St. Francis Xavier, who laid aside his rank and his pleasures and became a wandering missionary, that he gained thereby "a happiness so intense that he even prayed to God not to pour upon him such a flood-tide of rapturous beatitude." And of Madam Guyon it is recorded that after nearly seven years of inward and outward desolation, the darkness passed away, and the light of eternal glory settled upon her soul. "It was on the 22nd of July, 1680," she says, "that my soul was delivered from all its pains. On that day I was restored, as it were, to perfect life, and set wholly at liberty. . . . The peace which I now possessed was all holy, heavenly, inexpressible. *One day of this happiness, which consisted in simple rest or harmony with God's will, whatever that will might be, was sufficient to counterbalance years of suffering.* Certainly it was not I, myself, who had fastened my soul to the Cross; and, under the operations of a Providence, just, but inexorable, had drained, if I may so express it, the blood of the life of nature to the last drop. It was God who destroyed me that he might give me the true life." The Christian can glory in tribulation, and take pleasure in infirmities, necessities, and distresses. He rejoices when he is "counted worthy to suffer" shame for Christ. He learns indeed to

“Measure (his) life by loss instead of gain,
Not by the wine drunk, but by the wine poured forth;
For love’s strength standeth in life’s sacrifice,
And whoso suffers most, hath most to give.”

Like Moses, he counts even the *reproach* of Christ greater *riches* than all the treasures that the world can offer. It is a religion of paradox, such a religion as no man would ever have conceived for himself or others. The Cross implies the denial and renunciation of all that man holds most dear (Philippians iii. 7, 8), the utter trampling underfoot of all pride and earthly ambition, and the hatred even of his own life or soul. Instead of longing for ease and luxury, he earnestly desires to become a sharer in the sufferings of Christ (Philippians iii. 10).

He holds every power of his being; every faculty of body, soul, and spirit at the disposal of Jesus. He glories in nothing but the Cross. And, notwithstanding this, he is “always rejoicing.” For as Thomas a Kempis saith: “He that willingly submits to the Cross, to him its whole burden is changed into a sweet assurance of Divine comfort.” And as Rutherford says: “He that looketh unto the white side of the Cross and taketh it up handsomely, findeth it just such a burden *as the wings of a bird*. I find that His sweet presence eateth out the bitterness of sorrow and suffering.” “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory:” and every day of cross-bearing brings us nearer to “a joy unspeakable and full of glory.”

Men make an arbitrary code, and, because it is not right, they try to make it prevail by might. The moral law does not want any champion. Its assertors do not go to war. It was never infringed with impunity. It is inconsistent to deny war and maintain law, for if there were no need of war, there would be no need of law.—Thoreau.

THE FINDING OF THE CHRIST.

By H. Aylmer Harding.

A single Star, whose radiance filled the sky,
Shone forth majestic, gleaming gloriously
Over the Eastern Hills, which robed in night
Lay in the distance, tipped with wondrous light;
Their summit stretched in slender, silver line,
While soft, the night wind crooned, lulling to rest
The gentle sheep upon the hill side fair.
Perchance 'twas fancy, but methought the air
Seemed charged with melody. Song-laden strains
Of music rare, rose in orchestral tones,
In volumes vaster than a thousand harps,
Then sank to the faint tuneful murmurings
Of distant bells in far off tree-clad dells,
Then like a dying echo, ceased in calm Divine.
The tired world slept: Peace reigned for Sin was dead.

I saw three warriors clad in shepherd's garb,
And asked their names, when One beside me spake:
"Seest thou not beloved, Beauty, Truth and Love,
Guardians evermore of earthly joy?
These guard the sheep; and yonder glittering Star
Is Hope, that crowns the steep ascent of Life
With light to guide the Way and cheer thee on
The melodies thou hearest are but prayers
From lips that in harmonious accord
Utter the aspirations of fond souls,
Who live the illumined life of love and trust.
Beyond those shining hills, lies Bethlehem,
And, ere the dawn breaks on unclouded skies,
Thou, through the guidance of these magi wise—
E'en thou, shalt find the manger, earn the prize
Of conquest over self, for in thy heart,
'Midst all the baser passions man hath known,
Lieth the manger of humility;
And in that cradle lies thy infant King.
Lo! I have spoken." In my heart I *knew*
All the deep queries of a suffering soul
Were answered. Led by Truth and Love,
I walked with Beauty over hill and dale.
Fair broke the morn, and I had found the Christ.

THE NEED OF THE PEOPLE.

My People are destroyed for lack of knowledge.—Hosea iv. 6.

This declaration of the prophet, though announced many years ago, is just as true to-day as it was before the coming of Christ. The people are destroyed for lack of knowledge, yet knowledge, transcending anything that has hitherto existed in the world, at least in our history, abounds. Knowledge of every great and important law is active among the people, but alas! strange it is but true that this knowledge is used largely for the gratification of designing persons and not to exalt the people, and this knowledge when given to earnest seekers for truth, is usually so clothed in error that in place of serving the purpose it was intended for, it becomes a terrible adversary, for there is no vitality or power in error pure and simple; it is only when great truths serve evil purposes that great evils are manifested.

We may take up almost any of the New Thought journals and find therein good thoughts, truths associated with errors, but it is a very remarkable fact that in nearly all of the New Thought articles the thought is not put in practical form. Theories nicely arranged, well worded, well mixed with truth and error, are abundant, but the people are still asking: "How shall we know the truth? There is so much error, so many different theories in the world, how shall we know the truth?" This is a reasonable question and it is also an unreasonable one. The question has often risen in my mind whether all the people that belong to the ripe fruit of the earth have the capacity to discriminate and to select the truth from the great amount of error in the world, and yet the promise of the Spirit is alike to all. Then the question arises: Why cannot all accept it? Jesus emphatically said—and we can also say the

same from our own experience—"If any man will do his will, he shall know of the doctrine." It is not those who simply desire knowledge that shall know, but it is those who will do God's will.

Thus we look out upon the world and see the great variety of organized error and even organized evil, and how zealously the members of these organizations are working to gather in the people from every side, and how perfectly they are appealing to the common desires of the masses, and we often think of the words of the Christ when he said, "Except those days should be shortened, there should no flesh be saved."

We see no movement before the world to-day that is really holding out well-organized, vital truth, and the masses are continually being led, to a great extent, by their chosen leaders away from Christ and the light he brought into the world, into greater and still greater errors. Not long ago we read an article in "The Literary Digest" from the pen of a very eminent divine who was giving a short survey of a thought now active among the people. In his survey he took up the different sects and when he came to what he was pleased to call those who were seeking the foolishness called "magic," he said they were not worth the while to notice. This man is one of the leaders of the so-called Christian world. Thus he is teaching his people and all who read his writings that this so-called magic is all folly, that there is nothing in it and that it is not real; and yet, in our midst, scattered over the entire Christian world, is one of the largest bodies of people in the world who are not only students of all the ancient magic, but have more colleges than any other religious sect and are actually teaching in those colleges magical methods, such as thought transference and all that belongs to the subjective powers of the human mind and soul. This organization at the head of these colleges is using those powers to suppress everything that is not in harmony with its faith or that is not working for its selfish

benefit. If this eminent divine to whom we refer should begin to think for himself and should begin to work out and bring into existence some vital truth that was destined to supplant this organization of which we speak, he would soon receive letters from professedly interested persons. He might ignore the letters or throw them into the fire, but he would find when he undertook to think that his mind was confused, that there was a heavy pressure upon the brain and that his mind would not act as it did; and if he persisted he would find that the order of the thought that he had been arranging was changed and that an entirely different order would come into his mind, but, not believing in the power of so-called magic, invisible power, he would soon be led to give up his efforts.

Thousands of bright minds have started out with great truths, but they have been thrown into confusion and darkness and doubt, which have led them to cease all efforts. There are thousands of others who have come before the world with light and truth of great importance, but when they found obstacles in their mental path, then the members of this order came to them under the guise of friends and induced them to become members of their order. Thus thousands are swallowed up and nothing more is heard of them.

Then there are multitudes of other lesser orders, most of which are in greater darkness and are more destructive in their nature, but they appeal to the appetites, passions and desires of the flesh, and in the absence of true knowledge the people are led to associate with them, and once persons become members in any of these orders, it is with the greatest difficulty that they are able to free themselves again.

These are only a few of the many conditions active in the world at the present time, destroying the people because of their lack of knowledge. But, as we said before, it is not because the knowledge is not accessible, but it is because of the

incapacity of the people to judge and to decide between truth and error.

"My people are destroyed for lack of knowledge," but the blame is not placed upon the people in the prophet's declaration, and shall we place the blame upon the people in our day? Hosea said, "Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest unto me: seeing thou hast forgotten the law of thy God, I will also forget thy children." Thus the blame is placed upon the priest, upon those whose profession it is to teach the law of God, not the precepts of men, not the doctrines of the church or doctrines of any kind, but the laws of God. The ministry all admit that God is the Creator of the universe. They all use the words, God created the world by the word of his power, but deny that God's laws are active in anything except what they are disposed to call "moral law." They say that God has nothing to do with natural law and yet it is natural law that created and is still creating the world.

Thus they leave the laws of God and preach only the doctrines of men; and those laws of God which give men power and which they are pleased to call the fallacy of magic, they ignore and scoff at, notwithstanding their professed Master, the Lord Jesus Christ, during his ministration on earth, demonstrated day after day the fact that there were powers beyond the scope of the human mind, powers which in that day were called, and still are called magic powers, by which man can attain to Godlikeness, command the winds and the waves, cause the fish to bring the tribute money, heal the sick, raise the dead, and cast out devils. But the ministers say there are no such things as devils to be cast out, and that the idea that a man is possessed of the devil when he is sick belongs to the darkness and ignorance of a past age; but still the Christ, whom they claim to be their master, dealt more with these things than any man that had preceded him, yet his professed disciples scoff

at the whole system of his methods of life, of his practical demonstrations of power, and pretend to cling solely to his words, whereas they deny his words continually.

Thus the characteristics which the early church attributed to Mephistopheles are actually more embodied by the leading clergy of the day than the characteristics of the meek and lowly Jesus, and it is principally to these men that he is saying, as he said to the priests of his day, "But woe unto you, scribes and Pharisees, hypocrits! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering in to go in." But the efforts of the ministers to hinder the people is due to their honest conviction that the people are in danger of being led astray. Poor souls! in place of seeking and finding God they have sought and found the wisdom of men and are thus honored among men and elevated to high positions. They forget that the carnal or human mind "is enmity against God: for it is not subject to the law of God, neither indeed can be." The carnal mind, the mind of the flesh is the great adversary, the devil, the Satan of this world. Being carnally minded many of the ministers cannot receive the divine truths that God's messenger is bringing to the world, and if they know of anyone who is receiving them, they will make a special effort to warn him against them. They tell him that these truths are great deceptions and that they are soul-destroying evils. Thus they keep before the lambs of the flock a scarecrow to prevent them from receiving divine truth.

While this seems hard on the ministry, it is the fault of the system and not of the individuals. They feel that it is their duty to protect the people, but as many of them were never converted and know nothing of the mind of the Spirit, their effort is to protect the people from everything but that which they have been taught in their colleges, much of which is soul-destroying error.

There is no hope for God's children in anything but to separate

themselves from all organized movements, to consecrate their lives to God, and to desire more than all else truth and righteousness that they may live in harmony with truth and righteousness, and to pray earnestly that God, the Father, will send the Spirit of truth that will lead them into all truth, that will protect them from all error and will bring them into the knowledge of his own great nature. When this is done earnestly, honestly and zealously, the individual is then safe, for when one places his hand, as it were, in the hand of God, has confidence in God and goes forward regardless of what men may say or think he is absolutely safe. As Jesus said, "No man is able to, pluck them out of my Father's hand," for "my Father, which gave them me, is greater than all." Know this, dear children: No one is able to pluck you out of our Father's hand. Thus the prophet was caused to exclaim, "Trust ye in YAHVEH for ever: for in YAH HAVEH is everlasting strength."

FATE.

"One ship drives east and another west,
With the self-same winds that blow,
'Tis the set of the sails
And not the gales
Which tell us the way to go.

Like the winds of the sea are the ways of fate,
As we voyage along through life,
'Tis the set of a Soul
That decides its goal,
And not the calm or the strife."

PRACTICE THE TRUTHS YOU HEAR.

By Enoch Penn.

We perish for lack of knowledge; yet knowledge is freely offered. We listen, or read, and are pleased; but this is not enough. Only by putting knowledge into practice may we receive its benefits. "Learn to be still," says one; and we perceive a measure of the value of this thought, but how much do we practice it? How often do we try to be still? "Rest confidently in God's care," says another. Our heart responds, "that is a good thought." How many minutes of the day do we spend really confiding in God's care? Few indeed realize the value of the practice of these two statements. "Think no evil," we read; but when another does something which from our point of view is wrong, how often do we deliberately change our viewpoint and consider the matter from the position of the actor?

It ever has been thus. "A sower went forth to sow," cried the Master, but much of the precious seed "fell by the wayside, and the fowls came and devoured them up." Not until men have suffered enough will they cast about them to know in order that they may escape the misery entailed by their own mistakes, or realize in any measure that they suffer from themselves.

"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," again said the Master. He then explained his words by saying; It is not the flesh that I mean, but the spirit, the truth expressed in my words. "The words that I speak unto you, they are spirit." Meaning it is

only in the practice of his teachings that men can hope for immortal life.

Except you become "doers of the word, and not hearers only, deceiving your own selves"—practicing the truths which you hear—you will perish and pass away even as the beasts. "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man," says the Master. Then stop for a while your ears, ever itching to hear something new, stop listening long enough to put into practice the valuable things you hear. "Life is an emergency most grave," and all shall pass away like the Athenians of old, who "spent their time in nothing else, but either to tell or to hear some new thing," always hearing, *hearing*, but never putting into practice the things they hear; but they who, hearing the Master's words, practice them, "shall never die." "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." "He that believeth on me hath everlasting life," he that believeth these words will put them into practice. Jesus said, "Follow me," and he taught us how he lived, that we might live as he lived. The plain statements recorded in the 6th chapter of St. John's gospel declare in most emphatic language that if we live according to his teachings—practice them wholly—we shall never die.

If we are open to influence from each other by non-corporeal methods, may we not be open to influence from beings in another region or of another order? And if so, may we not be aided, inspired, guided by a cloud of witnesses—not witnesses only, but helpers, agents like ourselves of the immanent God? How do we know that in the mental sphere these cannot answer prayer as we in the physical? It is not a speculation only, it is a question for experience to decide.—Sir Oliver Lodge.

PRAYER.

We quote from a lecture by Dr. Theodore B. Hyslop. As he is a representative man of the age, standing in the front rank of science, and, in reality, one of the so-called higher critics, his words are valuable. His words are also of value because of the absence of what is commonly denominated emotionalism and because of the absence of actual faith in spiritual interference with human affairs, for his mind would be unbiased and he would arrive at conclusions from demonstrations that would be unquestionable to the skeptic. He says :

“As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer.

. . . . Let there but be a habit of nightly communion, not as a mendicant or repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me.”

In a time when the world is in such commotion as at present and every person is under such a tremendous strain to maintain an existence, this quotation contains at least an important suggestion, but with that suggestion there is another suggestion which destroys the vitality of the thing suggested—prayer; for, if a person believes that prayer does not bring him aid from the SPIRIT, but only affects *himself*, then faith requisite to invoke

the influence of the Spirit is destroyed and the power for real prayer has gone.

Jesus said, "What things soever ye desire, when ye pray, believe that ye have received them, and ye shall have them." Here is a phraseology that has been overlooked by the Christian world and is therefore not generally believed. The words here are, "believe that ye *have* received them, and ye shall have them." In other words, according as you believe, so shall it be to you. This is simply compliance with the law of nature. God, the Spirit and Cause of all things, is all-pervading, and all-inclusive; as the apostle said, "In him we live, and move, and have our being." Then it follows that God is not far off, that God is not a man seated upon a throne somewhere in space, who needs to be beseeched, implored and induced to aid you; but God is Spirit and *omnipresent*, and God is the life and cause of all that exists. Man's mind has been turned toward the external world and away from his Cause, God, until his realization is only of separateness from God. He is not conscious of his unity with God, the cause and life and source of all things.

A consciousness of oneness, not separateness, must necessarily bring to us a realization of possessing the powers and the attributes of Divinity, for God is omnipresent and truly the life of all living. Then it follows that nothing can live and be separate from God, and no one can but believe that God, the spirit and cause of all things, must necessarily be perfect; and absolutely free from all anxiety, worry, fear, and every form of disease, for none of these things can affect an immortal existence, they are the ravages of death, they are of the adversary, and not of God.

Therefore if we can realize that we are one with God it becomes easy to realize that that oneness constitutes perfection in every department of our lives: perfect peace and harmony of mind, and perfect health and order of body. This is the great

central truth taught by all classes of mental and Christian scientists, who by suggestions and oft-repeated assertions bring themselves to believe the truth that they are in God and that God is in them, that God is perfect and cannot be diseased, and that God is all-comprehensive and therefore needs nothing, but possesses all things. But all Christian scientists do not seek to harmonize the habits of their lives with the Spirit of the Divine and therefore many of them fail, and imbibe erroneous doctrines.

But to believe that God is all and in all is not enough, unless that belief causes trust and confidence. Now this trust and confidence is not some strange, foreign or unnatural condition of mind, but it is a condition that enables you to live, for unless you have it to a certain extent, you die. To illustrate: Suppose you are lying in a perfectly relaxed state and you feel that you should rise and go about your business, how shall you set the muscles tense to enable you to move? If you were made to believe without a doubt that you were unable to move, you would be unable, but the fact that you have always been able to send the energy into your muscles gives you faith that you can do it, but that faith is not enough. "Faith," as the Apostle James said, "if it hath not works, is dead, being alone." You have the faith, then act as if you had the power, and if you have the faith and make the effort as if you already had the power to move, the energies will be there to move you.

Now mark the point: To have the faith is one thing, but the faith must be specific and executive, namely, give the power to do that which you wish to do, and the fact that you believe that you already have the power enables you to act. This is the law that Christ announced when he said, "What things soever ye desire, when ye pray, believe that ye have received them, and ye shall have them." He did not enter into the explanation of how to believe; that was left for his apostles and especially for us of our day.

We believe that we have the powers of God, the Father, to protect us and to harmonize or reject all undesirable conditions, and believing this, we act upon this belief at once, and we find that we have these powers. But we may pray as long as we live and never have any realization of obtaining the thing prayed for until we believe that we have our desire and then act as if we have it.

When Christ healed the sick he said to them, "Arise and walk." That is, he commanded action at once. When the man with the withered hand stood before him he did not say to the man, You are well, but he said, "Stretch forth thine hand." Now think what this means. Suppose your hand was paralyzed and you thought that you could not move it, and you prayed God to heal it. Would that prayer bring the answer and cause you to move your hand, or would it be necessary for you to first believe that you could move it then make the effort to move it?

There is a law which is very little understood and that is the law of inspiration. As we have said, God is the all-pervading Spirit, the fulness that filleth all things, the life of all things, and in God is all the power and every quality in all nature, but you do not possess all power and all the qualities in nature. Why?—Because you have not the need of them, and if you had need of them, you have not the knowledge and ability to draw them in and utilize them.

It is very difficult to express in words thoughts that have never been known, and have never been given to the world, and consequently have not been set to words; but the power to inspire words as well as ideas comes to the person from believing that he has that which he desires, from suppressing the thoughts that will counteract that belief, and from making the effort to act from or to express that which is to be inspired. When a person believes and acts from his belief, suppressing every opposing influence in mind or body, he will find that the powers

or the qualities he desires are in him and active within him—active, when his will puts them into activity. Paul tried to impress this thought when he said, "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart."

That is, Paul tried to impress upon the minds of the people the spirit of faith and to lead them to realize that they already possessed the very qualities they desired, and that all that was necessary was to turn the mind away from all which repelled what they desired, such as disbelief and reasoning skepticism, and to enter into, as it were, and to rest in the confidence that they already possessed these qualities. In other words, if you desire anything you should act as if you already possessed it, and as soon as you act thus, suppressing doubts and all reasoning, you will find that you have the thing desired; for in the absence of thought and reason, the vital currents act within you, and it is the vital currents from God that contain all power, all life, and are the source of all mind. "But," asks one, "is this prayer?"—What is prayer?—"Prayer is the sincere desire of the heart." That symbolic language, "the heart," is used to indicate the sincere desires arising in the feelings, in the emotions, in the interior nature. It is not the desire arising from the conclusions of the reason, for a man may set his mind on a subject and reason as long as he pleases, and that reasoning process wastes the vital currents.

Here some will be confused. There is a thought that arises in the vital currents and gives vitality to the body: there is another thought that arises in the effort to think, to reason, to study; this thought arises in the brain. This is the thought that wastes the vitality.

Thus the symbol of the heart is a good one, because the sensorium of the heart is the source of feeling, emotion and

desire and involuntary thought. But how can one pray to God unless he has something of an idea of God? The time was that the highest thought one could have concerning God was that he was a mighty man somewhere. It lifted the mind above elemental personalities—the deceiving adversaries on the spirit side of life—and it held the mind fixed upon what we have set forth in this magazine as the Elohim, or the Eternal Brotherhood, the brotherhood of all the ages, whom the Apostle called, “the spirits of just men made perfect.”

In all our prayers two thoughts should be kept active, because of the knowledge that the Spirit has given to the world at the present time. One thought is that YAHVEH is the all-pervading, the omnipresent, the formless spirit that forms all things, the life and therefore the cause of all forms, whom you approach by the methods before described. Then there are the Elohim, the Eternal Brotherhood, the spirits of just men made perfect, whom you should approach as you would a brother, a dear, faithful friend.

Having passed into the spirit world the Elohim have overcome, cast out and eliminated from their existence all selfishness, hate, pride, vanity and all that create the evils so prevalent in the world, and they have become the embodiment of divine love, wisdom and power, and being the embodiment of wisdom, they look upon the frailties of human nature, not with vengeance, not with anger, but as we look upon the frailties of the lower order of creation; we know that they are simply acting their nature.

The cat catches the bird; we do not blame the cat, but we know that if we wish to have a cat and birds in the same home, we must teach the cat not to catch the birds. Therefore we punish the cat until she knows better than to catch the birds. So the Holy Ones of the heavens permit us to suffer through wrong-doing to teach us that we must reap the result of our acts, but if we turn to them as we turn to a dear, loving, faithful brother, who knows, who has power, who is in conscious one-

ness with the all-mind and all-power, and ask aid from them with the same spirit and confidence, they will help us.

But why is it necessary that we should have confidence? Without faith there is repulsion; even your friend who walks by your side cannot help you by instructions or by relieving your mind of worry unless you have confidence in him. He may tell you great truths, he may try to impress you with the vital energies, but you do not believe and therefore you repel all he tries to give you. The vital currents of divine life may be poured into you as from a fountain and they will run off like water from a duck's back, unless you are open to receive them, and the only means by which you may be open to receive the divine gift is faith, confidence, which is the only method by which you can be receptive to the influences from any source whatever.*

"But," asks one, "how can I get faith when I have not got it?" If you ask for faith and continue to ask, not only will you set in motion the natural law of auto-suggestion, but the angel of God will be sent to aid you to get faith.

For example, you are worried, the psychic forces seem to overwhelm you. You cannot get a thought beyond those adverse conditions about you. You sit down to think and you cannot think; apparently you can do nothing, but in reality you can. You can turn your mind away from the adverse conditions. Take up your Bible or some other good book: place your mind on the

*It is necessary here to caution our readers that the man or the woman who is still living in the senses, who is still living in the desires and passions of the physical body must continue in his ideal of God as the formless Spirit, for as soon as he begins to idealize a personality, or the Elohim, the Eternal Brotherhood, he will at once open himself to personalities that possess the same evils that are active in his own nature, and this will cause dark spirits to rush in and take possession, and as Jesus said, "the last state of that man [or woman] is worse than the first." The most prolific source through which these wicked spirits enter the human organism is physical-sense love. It is marvelous how many women are now being taken possession of by dark spirits claiming to be of the Eternal Brotherhood, great masters, *et cetera*.

Spirit: think about the Spirit and desire its presence and banish from your mind all thought of the psychical or adverse conditions about you. Be still: be quiet: think of spiritual things. Let your desires go out to God and his Holy Ones: desire to be conscious of them, to feel their presence, to love with their love: continue thus quietly. Resist not evil: stop resisting everything but keep your mind on the Spirit, and very soon indeed you will find that the adverse conditions are gone, and that the fountains of mind and of spirit begin to possess you; then you can ask for and receive the things you need; for prayer is always answered when you permit it to be answered, but it is man who prohibits the answer by repelling it.

Remember there is nothing that causes so strong a repulsion to you and to your feelings as to talk to a person and to try to help him who has no confidence in you, and how much more is this true if you have no confidence in God and his angels. Abraham believed God and it was accounted to him for righteousness.

It is the greatest manifestation of power to be calm. It is easy to be active. Let the reins go, and the horses will drag you down. Anyone can do that, but he who can stop the plunging horses is the strong man. Which requires the greater strength, letting go, or restraining? The calm man is not the man who is dull. You must not mistake calmness for dullness or laziness. . . . Activity is the manifestation of the lower strength, calmness of the superior strength.—Swami Vivekananda.

BOOK REVIEWS.

"Fables And Symbols, Truth And Humor, For Old And Young," is a 38 page booklet, paper covers, by Clemence De La Baere. Price 35 cents. Address, Clemence De La Baere, Sacramento, California.

This book contains nineteen morals or precepts clothed in "Mother Goose" simplicity, making it very acceptable to old or young; it will delight the child, but especially instruct the reflective mind, for within its simple garb are sterling truths whose adoption builds strength of character, and develops the virtues—wisdom and love, especially that higher love that has respectful regard, and a spirit of helpfulness for all life. It is the kind of book that one could do much good with by passing it on, with the request that it may continue to circulate to as many as will receive it.

"How To Attain Success Through The Strength Of Vibration: A System of Numbers As taught By Pythagoras." By Mrs. L. Dow Balliet, 1101 Atlantic Ave., Atlantic City, N. J. 68 pages; cloth; \$1.00.

Since the first notice of this book, it has come out in another and improved edition. All nature is expressed in numbers; all that has form is found to be represented by number; and all that transpires in one's life is governed by definite numbers. The more attention that is given to this law of numbers, the more manifest is the undeviating exactitude of all the operations of nature, in a general way, and in individual life. Truly, as it is said, "To everything there is a season and a time;" and the system of numbers contains the secret of prophecy.

This little work appears to be a very good introduction into the science of numbers. It requires experiment in order to test the principles set forth by the author; but they are very plain, and on pages 13 and 14 is given a key to her system, by which anyone is able to quickly apply the principles and make unlimited investigations.

"The Golden Verses of Pythagoras And Other Pythagorean Fragments." By Florence M. Firth. 82 pages; leather and gold. Price 75 cents.

This is a pocket volume of choice precepts and axioms on the higher life by this ancient Greek and his disciples. They are well named, "golden," for they inculcate those virtues that insure self-mastery, and the unfoldment and empowerment of the soul.

"Extracts From The Writings Of Clement of Alexandria;" 59 pages, cloth;

price 50 cents, is another pocket volume along the same lines as the book last mentioned. We believe that all who are striving for supremacy of the soul by unity with the mind of God, for wisdom in the expression of Truth, will find these two little books of considerable help. Address The John Lane Company, 67 Fifth Ave., New York City.

"Dynamics of Dreams." By Axel Emil Gibson, M. D., Los Angeles, California. Price 10 cents.

This pamphlet of 19 pages contains valuable suggestions concerning the prophetic and prescriptive power of dreams under the normal conditions of conscious sleep. He says, "To reach this end, means to live fully and absorbingly in the present. The resolute fulfillment of one's daily duty leaves no remnants for foolish dreams. . . . To turn dreams into useful, intelligible factors, we must fill our waking hours with deeds and thoughts of universal usefulness, and freight the train of events with an unflinching devotion to duty and virtue."

"Strong's Exhaustive Concordance of the Bible, In the Authorized and Revised Versions, With Dictionaries of the Hebrew and Greek Words." By Jas. Strong, L. T. D., L. L. D. Price \$3.00. Address, Jennings & Graham, 220 W-Fourth St., Cincinnati, Ohio.

We have just procured a copy of this matchless work for our own use, and find it the most elaborate and efficient Concordance published—at least, so far as we have any knowledge—which is also what is claimed for it. It contains, first, a brief and instructive "Preface," or Key, followed by "Directions and Explanations," then the "Main Concordance" consisting of 1340 pages, certainly the most comprehensive digest ever given of the Bible: this includes a valuable "Addenda" of 8 pages: next, an "Appendix (121 pp.). Giving References, by Chapter and Verse, to All the Passages in Which a Few Unimportant Particles of Very Frequent Occurrence Are Found," a wonderful array of tabulated citations, simply presented in clear type, gathering up the many little points of value, from which the main body of a concordance should always be separate, in order to maintain simplicity and expedition in searching out references. This is a feature of distinct merit, involving immense labor in preparation. It is followed by a "Comparative Concordance, Presenting Differences In the Authorized and Revised Versions of the Text of the Canonical Books, Including American Variations" (264 pp.). Then follows a "Hebrew and Chaldee Dictionary" (128 pp.). And last, an 80-page "Dictionary of the Greek Testament:" a total of 1808 pages, in unusually clear, open type—which is another decided advantage over other concordances we have used. Heretofore this book has been beyond the reach of many Bible students because of its expense—\$6.00, which, however, is not one-half of what a work of this kind, in any other line of literature, would be worth. But, in order to extend its sale to large numbers, the publishers have placed the price

at \$3.00, and added further value to the book by a buckram binding instead of the ordinary cloth; so that now this \$6.00 book (representing in size and labor an unabridged dictionary) can be purchased for \$3.00. As a guide to Scriptural texts we find it, in many ways, beyond all expectations, and in every way superior to any work of its kind. We consider the price a mere pittance in comparison to the magnitude of the work. It is with pleasure that we bring it to the notice of our readers, and trust that many will profit by the opportunity.

A——.

NOTICE.

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There is a large field for healers and teachers in small towns. After a little study of "Healing Currents from the Battery of Life," students start groups for study and realization of the healing power.

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NOTICE.

Anyone knowing the address or whereabouts of Althea Loretta Malthesohn would do a special kindness to her by sending this information at once to, The Esoteric Fraternity, Applegate, Cal.

EDITORIAL.

Inducements frequently are held out to us to ally ourselves or to associate with other bodies of people, but since the beginning of our work we have realized that there was but one course for us; namely, to keep our eye fixed upon the Master and wholly to follow the leading, the mind of the Spirit, all the time, and that leading seems to be for us simply to stand quietly and to give to the world the light that is given to us, and thus stand alone with God.

The Esoteric movement above all others is a movement separate from the world and all its alliances. If we are called to be kings and priests unto God, then we must recognize our calling, and to those that want the light we have, we give freely, and those that wish to reject the light we must not disturb, for all effort to live the higher life must be a free-will effort. All that have been called to this work should realize that being kings and priests they are not under obligation to any person on earth: their obligation is to God, and they should always keep in mind that they have "chosen sides" and cast their lot with God and with the Eternal Brotherhood—"the spirits of just men made perfect."

When two contending forces meet—let it be a pugilistic combat or a combat between two nations—there is something in human nature which causes man to choose his side and to give his sympathies to his side and feel antipathy to the other side. This choosing of sides causes the man to enter into and become a party to the transactions of the side he has chosen.

No doubt all have noticed that when a person joins a society or a club he becomes a friend to the friends of that society,

and an enemy to all its enemies, and he personally feels aggrieved or insulted when an insult is offered to the society that he has allied himself to.

Think over your own experience as a member of a society and then use this experience as a suggestion to formulate the character of your alliance to God and the heavenly brotherhood. If you can place yourself as fully on the side of the Spirit, of your heavenly calling, and remember this calling every hour as perfectly as some do their membership in some order, then you will find that you are obtaining a new consciousness from that heavenly alliance and you will feel independent of all things of earth and you will not care for the praise or the censure of men, but you will go straight forward, working for the attainment of the knowledge and the grandeur of that great order that you have allied yourself to.

You will then realize what great advantages there are in rising above mere earthly conditions and in associating yourself with the heavenly, and when you realize the advantages, you will at once desire that others should realize them and you will not be afraid or ashamed to put forth your ideas whenever the opportunity to put them forth presents itself. If you have really chosen sides you are not afraid to announce that you have chosen sides; you are not afraid to hold the light to those that you think might be benefitted thereby, for to realize continually that you belong to that body of kings and priests influences your whole life and character.

Sometime ago we read in a paper that an associate of King Edward's—while he was yet the Prince of Wales—remarked that the Prince never forgets for one moment that he is the heir apparent to the throne. Do you ever forget that you are the heir apparent to the kingdom of this world? If you do forget, it indicates that you are unworthy to be king. Make your alliance with the heavens and never forget for one moment that

you are the heir apparent to the kingdom of this world and that your inheritance is by virtue of your making yourself worthy.

Therefore there are two thoughts to be held in mind. One thought is that as you look upon your fellows—men and women in the body—you realize your high calling; this high calling should not make you proud or egotistic, but should cause you to so conduct yourself and to so guide and so govern your mind, that the superiority of your life may shine forth before the world. The second thought to be kept in mind is, that your eye should ever be fixed on God and the Elohim of the heavens, the perfected souls, and the angels of God. If you keep your mind centered on these holy beings, beholding their glory, their grandeur, their excellence of character, you will always realize that you are but a child; it will always keep you humble, unassuming, but faithfully striving to be like them.

Thus you see our life is peculiar. We are no longer identified with the body of humanity, but we are identified with the body of the Spirit, with that body that has passed beyond the confines of an earthly existence, whose interests are of the Spirit, of the eternal and not of the transient. Always remembering this will keep us from many errors, will hold in check the weaknesses and bring out the strong points.

Know this: If you have truly allied yourself to God and have taken that everlasting covenant, you can have nothing to fear from anyone; you have only to be yourself, your higher and nobler self and to be that always; then, no matter what comes to the world, what the storms or the trials may be, you will stand unmoved, knowing that the moorings of your ship are loosened from the wharf of a material existence, and that your anchor is fastened to that within the veil, where no storms of human passion can rage, but where the King of Peace is the supreme monarch and absolute ruler.

We of the Fraternity have had the transits of the moon figured out for us each month, and we find the table so convenient that we are satisfied that many who are looking into "Solar Biology" and even astrology will find it useful. We have therefore decided to publish the table of the moon's transits each month.

The first column of the table simply gives the sign of the moon and of the earth; the second column, the signs of the zodiac; the third, the day of the month; the fourth, the hour of the day, and the fifth, the minutes; meaning the hour and minutes of the day on which the change from one sign to the sign following takes place. In this case we give the time at Washington, and each person, no matter where he lives, can very readily calculate the difference in time between where he lives and Washington time, and to facilitate this, we give the following table.

When it is noon at Washington, D. C. (sun time), it is the following time at the places named:

Bangor, Me., 12.33 p. m.	Milwaukee, Wis., 11.16 a. m.
Concord, N. H., 12.22 p. m.	St. Louis, Mo., 11.07 a. m.
Montpelier, Vt., 12.18 p. m.	Topeka, Kans., 10.45 a. m.
Boston, Mass., 12.26 p. m.	Omaha, Neb., 10.44 a. m.
New Haven, Conn., 12.17 p. m.	Des Moines, Iowa, 10.53 a. m.
New York City, 12.12 p. m.	Minneapolis, Minn., 10.55 a. m.
Philadelphia, Pa., 12.07 p. m.	Cheyenne, Wyo., 10.09 a. m.
Richmond, Va., 11.58 a. m.	Helena, Mont., 9.40 a. m.
Wheeling, W. Va., 11.46 a. m.	Seattle, Wash., 8.58 a. m.
Wilmington, N. C., 11.56 a. m.	Portland, Ore., 8.57 a. m.
Columbia, S. C., 11.44 a. m.	Santa Fe, N. M. 10.04 a. m.
Atlanta, Ga., 11.31 a. m.	Denver, Colo., 10.08 a. m.
Mobile, Ala., 11.16 a. m.	Salt Lake City, 9.41 a. m.
Memphis, Tenn., 11.08 a. m.	Prescott, Ariz., 9.38 a. m.
Vicksburg, Miss., 11.05 a. m.	Carson City, Nev., 9.10 a. m.
Little Rock, Ark., 10.59 a. m.	San Francisco, Cal., 8.57 a. m.
Austin, Tex., 10.39 a. m.	London, England, 5.08 p. m.
Louisville Ky., 11.25 a. m.	Liverpool, England, 5.04 p. m.

Columbus, Ohio, 11.36 a. m. Glasgow, Scotland, 4.51 p. m.
 Indianapolis, Ind., 11.23 a. m. Brisbane, Queensland, 3.20 a. m.
 Chicago, Ill., 11.17 a. m. Bombay, India, 10 p. m.

We have depended upon the map for the Longitude of the above places, and, in some instances, there may be an inaccuracy of a minute or two.

Washington, D. C. Time of Cusp Transits. November 1905.			
Body	Enters	On	
		day	h m
☾	♈	3	0 12 a. m.
	♉	5	8 57 a. m.
	♊	7	8 39 p. m.
	♋	10	9 22 a. m.
	♌	12	9 45 p. m.
	♍	15	9 4 a. m.
	♎	17	6 38 p. m.
	♏	20	1 37 a. m.
	♐	22	5 19 a. m.
	♑	24	6 9 a. m.
	♒	26	5 39 a. m.
	♓	28	5 55 a. m.
☼	♈	30	9 2 a. m.
	♉	22	5 57 p. m.

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DECEMBER, 1905.

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Advanced Esoteric Thought.

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HIRAM E. BUTLER, Editor.

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BIBLE REVIEW.

Vol. iv.

DECEMBER 1905.

No. 3.

SPIRITUAL GIFTS.

By Henry Proctor, M. R. A. S.

The century which has passed away has been a century of triumph for hard unbelief and rejection of the supernatural; and spiritual gifts have consequently been almost an unknown quantity in the Church of Christ on earth. For this lack, we know not how the members of His Body will be able to give account before the *Bema* or Judgment-seat of Christ, for in Jehovah Elohim there is no change, and Jesus is "the *same* yesterday, to-day and for ever."

It is entirely wrong to think that the gifts passed away with the apostles. We know that they were continued as long as there was

A FAITHFUL CHURCH,

and fell into disuse only when the Church allied herself with the world, and looked to it for power instead of to God.

As a proof of this continuance we might quote the great and good Irenaeus the disciple of Polycarp, who said that:

"They who are the true disciples of Jesus do in His name confer blessings on others by a power received from Him; for some cast out demons, others have knowledge of futurity and see visions: others again cure the sick by the imposition of hands. Besides, as I have observed already, the dead have been raised

and have lived many years among us." (Euseb. lib. v. c. 7.)

These gifts are the birthright of the Church of the Firstborn and belong to us to-day as much as they did to the disciples at the beginning of this dispensation; and we are told to covet earnestly the greater gifts, but especially the gift of prophecy. Let us try, therefore, to ascertain (a) what these gifts are, and (b) how to obtain them.

(a) There are nine gifts enumerated in I. Cor. xii., viz. :

1. The word of wisdom (*Logos sophias*).
2. The word of knowledge (*Logos gnôseôs*).
3. Faith.
4. Gifts of healings.
5. Inworkings of powers (*energêmata dunameôn*).
6. Prophecy.
7. Discerning of spirits.
8. Divers kinds of tongues (speaking in foreign languages).
9. Interpretation of languages.

(1) We learn the meaning of *the word of wisdom* from I. Cor. ii. 7. "Howbeit we speak wisdom among the *teleioi* or perfect ones." It is

THE HIDDEN WISDOM OF GOD :

foreordained before the worlds unto our glory. It is the manifold wisdom of God, of which the principalities and powers in the heavenly places are learning through the Church :

"Things which eye saw not and ear heard not,

And which entered not into the heart of man."

"Things which angels desire to look into."

This word of wisdom was given to the Apostle Paul in an eminent degree (Col. i. 28), and through it was made known unto him the mystery which had been hid from all former ages and generations, and which enabled him to proclaim among the Gentiles the unsearchable

RICHES OF CHRIST.

In Eph. i. 17 it is called "a spirit of wisdom and revelation in

the knowledge of Him," which he prayed, continually, that the Ephesian Church, and "the faithful in Christ Jesus," might have, and we may be certain that the Spirit of God has just as great a longing that the saints may have it now, and there is quite as much need for its exercise in this age of unbelief.

(2) *The word of knowledge* is that inspiration by which spiritual men are able to discover the deep secrets contained in the oracles of the Old Testament and to explain the

MEANING OF ALL REVELATION.

(3) *Faith* as a spiritual gift is explained in I. Cor. xiii. 2 as: "All faith so as to remove mountains." It is distinct from the common faith of which a measure has been delt to every man. It is *the faith of God* (Matt. xvii. 20; Mark xi. 23). It enabled the early disciples to stand unabashed and without fear and to preach the Gospel, not only in the presence of kings and rulers, but before the most enraged enemies, as in the case of Peter and John (Acts iv. 13, 29), and Stephen and Paul. The whole life of Paul was a mountain-moving life (see II. Cor. xi. 23-33). This is the kind of faith which we all need to

"TURN THE WORLD UPSIDE DOWN"

as he did. Let us seek it as a special gift from God, as men seek for hidden treasure.

(4) *The gifts of healings.* This gift is expressed in the plural number to denote the variety of diseases healed. Many of the first Christians possessed it, and by exercising it, not only confirmed the Gospel, but obtained the good will of whole cities and communities (Acts viii. 7-9). The apostles possessed the gift in a supernatural degree;

THE SHADOW OF PETER,

and handkerchiefs and aprons which had touched Paul's body were the means of healing many. All who visit the sick should earnestly covet this gift of laying hands on the sick that they might recover (Mark xvi. 17).

(5) *The inworking of powers.* This is commonly translated "*working of miracles*," but the word *energein* does not signify *to work* simply, but to *work in another*, and when the working of a miracle is expressed, the word used is not *energein* but *poiein*. It is the power of

CONFERRING SPIRITUAL GIFTS

on others, and of being the instruments of baptising others with the Holy Spirit, as Peter and John (Acts viii. 14) and Ananias (Acts ix. 17). Paul had the power of *imparting* spiritual gifts, by the laying on of hands (II. Tim. i. 6; Rom. i. 11), and so had others (I. Tim. iv. 15).

(6) *Prophecy.* The most useful, and therefore the most desirable of all the gifts. It was intended to be the most general: "Your sons and your daughters shall prophesy," is the promise to those upon whom the Spirit is outpoured, and Paul desired that all the Corinthian Church might prophesy (I. Cor. xiv. 5). It means to speak by inspiration in revelation, in exhortation, and in Psalms and hymns and spiritual songs to the

UPBUILDING OF THE BODY:

the edifying of the Church. There were special meetings at which this gift was exercised, as the Apostle says, "Ye can all prophesy one by one," and if there come in an unbeliever or an unlearned man, he will be convicted by all; the secrets of his heart will be made manifest, and so he will fall down on his face and worship God, declaring that God is in you indeed (Greek "*EN humin ontos*"). So that prophecy is useful both to the Church and to the world, being fitted to build up the saint and save the sinner. By it also some were enabled

TO PREDICT FUTURE EVENTS,

as Agabus, who foretold a famine, so that they were able to send relief to the saints in Judæa (Acts xi. 28). See also Acts xxi. 11. Peter in his Epistles, John in the Apocalypse and Paul also foretell the future.

(7) *Discerning of spirits.* This very necessary gift is to enable spiritual men to know what is really spoken by inspiration of the Spirit, and consequently to distinguish with certainty true doctrine from false. For there are in every age, and very largely in this, pretenders to inspiration, and evil spirits and demons are flooding the world with

FALSE DOCTRINES,

and there are false Christs and false prophets, so that this gift is more than ever necessary (I. John ii. 27; I. John iv. 1).

(8) *Divers kinds of tongues.* This gift was one of the primary causes of the rapid growth of Christianity in the first century, for by it the preachers were able to proclaim the Gospel in foreign lands without losing years in acquiring the language. The Apostle Paul was greatly gifted in this (I. Cor. xiv. 18), and God is still able to bestow this gift wherever it may be found necessary.

(9) *The interpretation of tongues,* by means of which gifts the Gospel might soon be preached in every nation for a witness unto them, and so perhaps hasten the coming of the Lord.

(b) All these gifts can be restored to the Church, which is His Body,

ONLY BY PRAYER

(I. Cor. xiv. 13). May all the members, therefore, be stirred up to pray for all, that each one may receive that gift or gifts of the Spirit which he is fitted to exercise, for this is the law which rules the distribution of gifts. They are not for the good of any particular member of the Body but for "the common utility" (French ver.). We must desire them for the good of all the world, but especially should we seek to "excel" and "abound to the edifying of the Church." By the exercise of these free gifts (*charismata*) in the Church multitudes of souls will be saved and many thousands will be baptized by the Holy Spirit into the Body of Christ (I. Cor. xii. 13).

THE KINGDOM OF HEAVEN.

By Abyah.

What is the Kingdom of Heaven? Is it something distinct from the Kingdom of this World? or is there no marked dividing line between the Kingdom of Heaven and the Kingdom of this World, but only a matter of death, whereby we shall pass from the one into the other? In the past, we thought that heaven was a place where we should go after death, and enjoy the realization of our fondest, earthly desires. But we never stopped to consider what a place of confusion it would be, if that were the case—if our earthly desires and our earthly ties were the bonds that held us together there.

As heaven is a kingdom, it is an organization, and being an organization, it has laws and a form of government. We are born into the Kingdom of Heaven, and grow into the consciousness that we are in it, and the only way that we can remain a member of it, is to keep its laws and to comply with its form of government. We know the reality of these laws; because, when we keep them, we enjoy the happy results thereof, and when we break them, we suffer the punishment. So the important thing for us to do is, to seek after, to learn, and to keep the laws whereby the inhabitants of the heavens live. Then we, too, shall live, as they live. God says, "My people are destroyed for lack of knowledge"—a knowledge of what? Certainly a knowledge of those laws, the transgressing of which is continually causing the destruction of God's people.

In entering the Kingdom of Heaven, we enter into God. The nature of God is orderly, and not in a state of confusion as is the Kingdom of this World. Although God is one, He is composed

of myriads upon myriads of individualities, organized into systems and systems of systems. So the thing for us to learn is the proper attitude of heart and mind to bear toward God, the Creator of all, and toward these other individualities, that are our brethren, some that are in the flesh as we are.

It seems that the foundation cause of our separation from God and consequent blindness and confusion, is the desire to be someone in ourselves, and to receive that kind of honor that is due only to the Creator of all. Isaiah tells us that the fall of Lucifer, son of the morning, was occasioned by his desire to be like unto the Most High. If we can eradicate from our nature this desire, we will have destroyed the greatest barrier that has shut us out from heaven for so long.

We may think that we have no such extravagant desire—that we would be more than satisfied with far less than being like unto the Most High. The trouble is, that we are so filled with this sort of violation of Heaven's laws, that we are almost blind to the fact. One needs but to listen, for a short time, to the prattle of any innocent little child, and he will see this fatal desire of Lucifer. We should discriminate closely here. For our ultimate end is to become one with the God of the universe and at the same time not to desire the pre-eminence of being the *originator* of this or of that. From the terrible confusion and chaos that has existed in the earth, we learn that there can be only one God over the universe, who alone works without the guidance or the direction of any other. We are beings, who were caused to come into being, while God is the Causeless; and as soon as we attempt to play the role of an uncaused being, we fall into the darkness of our vain imaginations, away from the fellowship with the Causeless.

As we find our proper and true relation to God the Cause of all, our understanding is opened to the laws that govern the inhabitants of the heavens, and it becomes easy to perceive what attitude we should bear toward our brethren above us, toward

our brethren who are on the same plane as ourselves, and toward God's creation below us. As we succeed in maintaining this proper attitude of heart and mind, then will God's own incorruptible Spirit flow into us, and make of us an abiding place forever. Then will we know that we have passed out of death into life, out of the Kingdom of this World into the Kingdom of Heaven, where we are conscious of the pure and immortalizing life-currents of the Almighty descending into us from the unknown heights above, and then out into the unfathomable depths below, in perfect order, rythm, and love.

"Glory to God in the highest, on earth peace, good will toward men."

A PRAYER.

"O give me the joy of living,
And some glorious work to do!
A spirit of thanksgiving,
With loyal heart and true;
Some pathway to make brighter,
Where tired feet now stray;
Some burden to make lighter
While 'tis day.
On the fields of the Master's gleaning
May my heart and hands be strong;
Let me know life's deepest meaning,
Let me sing life's sweetest song;
With some faithful hearts to love me,
Let me nobly do my best;
And at last, with heaven above me,
Let me rest!"

Westminster.

MYSELF.

By Enoch Penn.

I would know myself. I am. I am a mind. A mind is a creative intelligence. I, the mind, have at my command a subtile power—the source of all powers—the will. The will is the motive power of mind—the energy of mind. I, the mind, have also the image-forming, the imaging faculty—imagination; with which, mind, aided by the will, causes the primal substance to assume forms. The primal substance is spirit—that substance of which was made all that has been made. Spirit, then, is the unformed substance which awaits the creative energies of mind. We have, therefore, two phases of self to consider: First, the mind, the former. Second, the spirit, the formed.—Mind, the actor, and spirit, that acted upon. Yet, I am not therefore two, but one; for spirit is the substance of mind; while mind is the creative power of spirit. Will is the energy which causes spirit to assume form.

The manifestation of the activities of mind is life. Life, then, is a state of being. When the energies of the mind subside and its substance becomes quiescent so that intelligence perceives no action, we say, “there is no life.” Spirit manifests the activities of mind.

I, the mind, by the will, am capable of causing my own substance to move—to move with force in the direction I desire; I am, therefore, at once a source and a director of energies. Directing my energies upon my own substance, causing my own substance to assume form, to form images, I imagine. In causing my substance to take form I create—from myself. By imagination I form thoughts. Thought forming—thinking—is

the process of gaining knowledge : therefore, that which I know is that which I have thought. The sum of the thoughts which I have formed—all that I know—is soul. The kind and quality of knowledge constitute character.

In a sense, I am that which I know ; because, all of that which I know is formed of my substance ; therefore, all that which I know is within myself. That within myself is I. That without myself is other than I : that is, that which I do not know is outside of and is not a part of myself.

I fill all the space that I have knowledge of. All that occurs, that I have knowledge of, occurs within myself. Energies not of my impelling act upon me ; also, forms not of my creation appear to me and other intelligences communicate to me ; therefore, I am not alone, I am not all.

Mind changes not, therefore, endures. Yet mind increases by self-discovery. Soul changes, therefore is liable not to endure. Mind by its wisdom recognizes the value of proper relationships—order. Wisdom, lest it do wrong, is prudent. By knowledge man lives : by wisdom he is enabled to continue ; for, wisdom preserves by order while folly destroys by disorder ; that is, by conflicting activities which nullify each the other ; therefore mind, seeking the endurance of the soul, would add to the soul only that which is in harmony with the soul as it is.

The continuance of orderly life is good ; therefore, wisdom is better than folly as life is better than death. Peace is not cessation of activity but cessation of conflict ; indicating orderly continuance by the influence of wisdom. So mind by wisdom builds the soul an enduring structure.

Man causes a light to shine in the dark that he may see how things appear ; but I, mind, see that which I have made, I perceive things as they are. Mind knows not matter ; nor can it come in contact with matter save through the medium of soul ; therefore, mind builds soul that mind may act in the realm of

matter: when this is accomplished, then the lesson of this life will have been learned; and man will no longer be the sport of physical circumstances and psychic forces, but master: the child will have become a man and have entered into his inheritance.

EDUCATION.—No one need lament that he is too poor or too stupid to get an education; learn he must, for the compulsory educational law forces everyone through that school that confers the highest degrees for commercial, scholastic, or spiritual attainments, namely, THE WORLD, whose faculty, *Experience*, have attained world-wide renown in the imparting of knowledge.—Leo Libra.

RESULTS.—In the warfare of life let me have no care as to the *result* of the battle, but let me have a care that I myself shall win.—Leo Libra.

TRUTH.—What is truth? That memorable question of Pilot's has echoed all adown the ages, and ages before Pilot figured in history, and will re-echo for ages yet to come. Will it ever be answered?—No. As the soul discovers one truth many more truths are suggested to be sought after. Were it possible for the soul to fathom all truth, it would find itself in the same frame of mind that Alexander found himself in when he had conquered the world—weeping that there were no more worlds to conquer.—Leo Libra.

A TIME OF TRIAL.

Therefore rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.—Rev. xii. 12.

The beginning of this chapter tells us that “there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet.” The woman was with child and was about to bring forth the man child that was to rule all nations, and the dragon stood before the woman ready to devour the child as soon as it was born, but when the Spirit of the Lord thwarted the designs of the dragon, the devil, or dragon, came down to the earth with great wrath, because he knew that he had but a short time.

In the prophecies God calls his people his wife, and the man child that is to be brought forth is the son of God, the first ripe fruit of the earth, the 144,000 mature souls brought into perfect unity and harmony with the Father. Undoubtedly this work of bringing these souls into unity with the Father is now in progress, for we are satisfied that there has never been a time in the history of our earth when true spirituality was at such a low ebb as it is at the present time, and certainly there has never been a time when it was so difficult to live the true spiritual life. As soon as a person decides to live the true life, he finds that all the forces of darkness seem to be let loose upon him, and it is not for a moment, an hour or a day; but it is literally true that the dragon, dark spirits, seems to stand before everyone who is striving to seek God, and these dark spirits are trying to crush out and to destroy the manifestation of righteousness and truth.

On the other hand, the land is filled with societies organized by the dark forces, and these societies are working occultly as well as externally with the avowed purpose to bring the whole world under the subjection of their will, and each of these organizations is working from a different basis. That is to say they are appealing to the different desires, passions and appetites that most completely control the people, and, strange to say, all these organizations, without exception, claim to be working in harmony with God, and they are using great truths and are really putting them in an order and a harmony with the divine purpose that is marvelous. We do not wonder that Jesus said that the very elect would be deceived, if possible; but we are thankful for that "if possible." It is possible to deceive everyone except those that have consecrated their lives to God, and trust God and expect guidance and help from on high. All those that put their confidence in God and go forward day by day doing the best they know, with their eyes fixed upon the celestial city, will have wisdom and power given to them from above. They will find that there is a power ever at hand to deliver them from the power of the enemy.

Further on in this chapter we find the declaration that "there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Strange it is, but true, that these dark forces are now defiant to all spiritual powers. They are open in their declaration that they are going to take possession of the earth and of all the people therein.

Our readers will remember that sometime ago we published an article entitled "A Strange Experience," in which a member of a certain society made the following statement: "Some of our adepts are on the lookout at all times. Sometimes when a person is really converted and begins to approach the spiritual realm, an intense commotion, or vibration is started in the

astral realm of our planet; and our adepts try to fetch him back again." We thought at the time that this statement was due to lack of understanding on the part of the individual who expressed it, and that in reality the society mentioned did not admit such an idea, for to admit it would make them conscious that they were one of the dark forces working for the substantiation of evil, but since the publication of that article, we have learned that members of the same organization have expressed the same thought to others, and under quite different circumstances.

We have now reached a time in the great war spoken of in this chapter of Revelation where the dark forces no longer keep themselves hidden, but come out and openly and boldly declare their purpose. Not long ago the head of one of these societies told us that all societies and organizations that would not become subordinate to it would be forced to disintegrate. This was said by the head of one of the darkest of the societies now organizing.

While this great struggle is going on, the angels of God are ever watchful of his people to protect and to preserve all who put their trust in him, so that no one need fear or be anxious. He that created the world still rules, and though he permits the struggle to go on, like a great war in the heavens between light and darkness, between the intelligences that are good and the intelligences that are evil, there is an object in permitting this to go on for a time, and the object is none other than this: Souls that are to be made kings and priests unto God must be strong and wise and learn to have faith in God. This strength and wisdom and faith in God cannot be obtained by any means whatever, save by trial.

When a person finds himself combating with a force transcendently stronger than himself and he finds that the hand of God is ever ready to deliver him, he cannot but have faith in God. Again, in all the struggles that are so persistent and continuous,

the individual is not taken and carried in the arms like a babe, but the children of God are placed, as it were, upon their own feet to do as if all depended upon themselves; and in place of the angel of the Lord doing the work for them, he simply comes to them and gives to them wisdom and power to conquer the adversary; thus developing in them strength and wisdom, giving them a knowledge of how to lay hold of the arm of the Almighty and to do the work. For God's power is everywhere present. God is not a man seated upon a throne away off beyond the bounds of time and space, but God is Spirit, omnipresent, and it is only a matter of wisdom and faith to be able to lay hold of his power, which is limitless, and to overcome every obstacle that you may meet in your path. How to accomplish this is the work of the angels to instruct you.

Not only is this dark power being used as, we might say, a gymnasium to develop soul powers in God's children, but all these organized bodies are appealing to the evils set up in man's heart. The Lord said by the prophet Ezekiel, "Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I YAHVEH will answer him that cometh according to the multitude of his idols. . . . And I will set my face against that man, and will make him a sign and a proverb." The time has come for judgment and everyone is placed in circumstances to judge himself and he judges by choosing, as it is said, "Choose you this day whom ye will serve." But they little think whom they will serve when they choose to pursue lines that will justify evils that are active in their own nature. The chief evil that is now active in the world is sensuality, and the darkest of these societies are working on this line. Wherever they find a person who can be governed and led by his passions, by gilding the gratification with certain ideals, they invariably force him into their society.

Other organizations are seeking personal power by which to

dominate and to be superior to their fellows, and when this is the leading ideal of a man's heart he is drawn into such organizations. So each society has its peculiar attraction. Because the people are seeking error they have set up that image of error in their heart and they are willing to seek it with all their heart. Therefore their choice is given to them, but they must reap the reward of their choice.

"But," says one, "everything seems to be going well; these societies seem to be succeeding." As a certain one said to us recently, speaking of one of these organizations, "They have something; they certainly have power; they have gained something that is wonderful." Yes, that is true, and that is the incentive that leads them on, but remember the words, "The devil has come down unto you, having great wrath, because he knoweth that he hath but a short time." The time is short, as Paul said, "A short work will the Lord make upon the earth." In the book of Revelation we read that the beast power made an image of the beast and to that image was granted power to cause all both small and great to fall down and worship the image; and the image had great power so that he could cause fire to come down from heaven in the sight of man, and perform great worders. These wonders are beginning to be performed now by the image of the beast, for, as the image of God is the organized body of the 144,000 first ripe fruit of the earth, so the image of the beast is the organized body of those whose sympathies are with the animal propensities, thus the body is an image of the beast. This beast, or animal power, is manifesting in a great variety of ways; the most potent, because the most deceptive, is through these mystic orders that are now forming throughout the world. The beast is also manifested in the disposition of the money-getter who desires to organize so that no man can buy or sell unless he receives the mark of the beast, or the number of his name, that is, becomes a member of some organization. Herein is found wisdom, for the number

of the beast is 666, the fulness of the development of human life in the triune powers of soul, mind and body; and as each of these develops to its fulness, in its triune nature, they together number 6, 6, 6. It will be found that there are three phases in the manifestation of these adverse powers now in the world. One manifestation—the soul—is deeply spiritual; so spiritual that some of the members of these organizations are consciously in touch with the spiritual powers of the invisible world, and are able to utilize these powers to gratify their own purpose.

Another manifestation—the mind—is working wholly in the intellectual world through the power of the intellect; the members representing this body are bringing to bear great energy and apparent wisdom and knowledge, which are a great deception.

The third manifestation—the body—is purely of the material world.

As these three manifestations—soul, mind, and body, each of which is expressed on 3 planes in the physical world, and on 3 planes in the occult world—have developed not only the triune nature, but also the power that transcends the triune nature, each phase or manifestation is represented by 6, making the number of the name 6, 6, 6.

This manifestation of the beast power is the exact antithesis of the manifestation of the sons of God. It is indeed the same power developed in its fulness in each case, but one is developed through sympathy with self and selfish purposes, the other is developed through the sympathies being with God and his angels and with the purpose of God in the creation of the world, and thus in sympathy with the salvation of God's people from their sins.

We are in the midst of this war; we are in the midst of this great deception, and no man living on earth at the present time is exempt from this struggle, neither is there any exemption from this great struggle unless man has allied his loves, his

sympathies and all his desires to God, to be a co-worker with him to establish divine order on earth.

True, there are thousands and tens of thousands of men and women who have not defined these things in their own mind but who are still in all their sympathies, loves and desires united with God; they are in reality trusting in God. Some there are who do not even know that they are trusting in God, but they are determined to do the right, no matter what it costs them or where it leads them, who love truth and righteousness more than all else and move on day by day in the pursuit of their calling. These are accepted of God, they are guided, helped and protected by his angels the same as those that have consecrated their lives to God and whose consciousness is centered in God.

In conclusion we would say: Know this, that we are approaching the darkest hour before the dawn, and let every man and woman stand firm in God.

Do not let the adversary discourage you, but know that the angel of the Lord is ever near you and there is no power that can overcome God's angel, and if all seems dark and hopeless, remember there is light above in the angel world. Hold steadfastly to that light, keep yourself free from all organized bodies of power and evil. Stand alone in God, for in him is your strength, your hope and your everlasting portion.

May the angel of his presence abide with his people and make them strong and wise in this the day of his salvation.

Peace be with you.

"Truth, crushed to earth, shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes with pain,
And dies among his worshippers."

THE HERALD OF LOVE.

By H. Aylmer Harding.

A Spirit of Power in the deeps of my Soul
Leaps forth like a fountain beyond control,
While this heart vibrates to the thousand strings
Of a chorus orchestral, and all Earth sings
And tumultuous shouts of a mighty Love.
And each glittering star beams yet more bright
In the arch'd dome; and beyond all sight
To farthest realms, below and above,
A song victorious potent with love,
So charged with a spirit of love most high,
Most pure, most peaceable, Heavenly,
Swells on the night in sweet harmony,
Godward, everywhere, Earthward, until
A God-born passion of love doth thrill
This heart of mine, and the Soul would reach
And gather some message mankind to teach—
A message of Love, and Joy, and Peace,
To a sin-swept world, that Sorrow should cease:
A message of Victory, Courage and Faith
Of a mighty Hope piercing the gates of Death:
A message of comfort, goodwill, and cheer
To weary Humanity waiting here:
A trumpet-note charged with such magic thought
Of conquest of self through the Christ Love taught:
A message so laden with Truth and Power,
So fraught with a love Divine, and dower
Of hidden beauty in word and theme,
That the living presence of Christ should seem
To fill the world with a love most vast
Evermore eclipsing the old Earth's Past.
And the Christ of to-day in you and me
Should measure our grasp of Infinity
By this token—Love for Humanity!

SPIRITUAL SUPREMACY.

By L. D. N.

It must be apparent to all that stop to think seriously upon the subject, that we are living in an age of mysterious import, and the more it is thought about there will be impressed upon the mind the absolute certainty that we are ever in the presence of an infinite and eternal energy which rules, and from which all things proceed. It must be equally certain that, whatever the nature and character of that original something may be, it must forever remain the supreme factor in the universe of being and of becoming. This original and infinite causative fount or spring of life, power, intelligence and goodness, men have ever intuitively personified as God.

The most exalted conception of the nature and character of God ever reached by the mind of man was formulated by Jesus when he said: "God is Spirit: and they that worship him must worship him in spirit and in truth," "for the Father seeketh such to worship him."

In this conception or understanding, God as spirit is recognized not only as the animating principle or universal life force of nature, but as absolute Being, both immanent and transcendent; infinite in wisdom and goodness, power and providence.

The final adjustment of the personal life of man to the divine order and government—the kingdom of God—through the permanent supremacy of the spiritual nature, secures divine illumination, and gives him control, first of himself—the functions and powers of his own being—then of his environment, and ultimately of the forces of life and of death, making him practically master of the world. Such is the sublime possibility of

man through personal unity in spirit and purpose with God in all the relations of life and being. Unity of man in thought and will with the Divine Spirit, brings consciousness of God's unity with man in his personal activities and achievements.

There are degrees of attainment in this esoteric insight and wisdom, and according to the degree reached by each soul and corresponding adjustment of its activities to the divine law, will be the completeness of the soul's personal experience.

From out the luminous depths of the spiritual sphere that encircles the indestructible soul-life of humanity, the Master speaks to the hearts of men, saying, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with me." In this utterance he speaks not for himself only but for the mighty Brotherhood of Spirit of which he is the living head and luminous center. He speaks also for that ideal life on earth, once realized by him, which, through the faithful following of the great Captain, awaits the coronation of universal humanity.

In his personal exaltation as a member of the human race, he could exemplify and demonstrate only the possibilities of our common humanity. Upon this sublime truth and supreme fact of experimental demonstration in himself, he laid the most positive and specific emphasis of his teaching. "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater than these shall he do; because I go unto the Father." Here the Master teaches by precept and by example the means that can be demonstrated in personal experience, viz.: the faithful following of his example and instruction.

It might be well for each one to ask himself: Do I follow in every respect the life Jesus taught and also lived? If this can be truly answered in the affirmative, then this evidence is equally available to every one that has followed the teachings. It is, indeed, the very demonstration that the age is waiting for.

The Christ resorted to no metaphysical reasonings or speculative methods to convince his followers of the truth of his teaching; he demanded no arbitrary acceptance of his word as authority. He simply urged them to test the truth of his teaching by the application of the principles and conditions he had opened to them, assuring them that they would thus find the demonstration of the truth in personal experience. He said: "The time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father." (John xvi. 25.) This testimony of Jesus of his own experience, reveals the fact that he had risen out of self and the limitations of the sense consciousness, and dwelt in and wrought from the impersonal plane of the spiritual nature and supremacy of his own being as the Son of God. This rising above the limitations of the sense consciousness, is entering into the spiritual supremacy of being, which is the personal consciousness of impersonal being, that is, the consciousness of partaking of the essential nature of the impersonal, indestructible and divine quality of the Father.

PERFECTION.

Ella Wheeler Wilcox.

The leaf that ripens only in the sun
Is dull and shriveled ere its race is run.
The leaf that makes a carnival of death
Must tremble first before the north wind's breath.

The life that neither grief nor burden knows
Is dwarfed in sympathy before its close.
The life that grows majestic with the years
Must taste the bitter tonic found in tears.

—From *The Nautilus*.

PERSONALITY.

By Ellen Thornycroft Fowler.

[Selection from "Kate of Kate Hall."]

"It is the people with strong personality who leave blanks behind them when they go away.

It is a strange gift, this thing that we call personality. It is quite different from—though not opposed to—charm, and is equally indefinable; nor is it the same thing as intellect or ability. But it is the attribute which gives to some the knack of filling a room when they come into it, and of emptying it when they go out; of writing their names so indelibly upon everything they touch, that such things forever and after bear their sign-manual; and of so impressing their individuality upon all those with whom they are brought into contact, that they can never be—even to the most slight acquaintance—quite as if they had never been.

This subtle and far-reaching influence may be for good and it may be for evil; but the world is slow to learn that evil is not more infectious than good. If we catch a disease from certain persons, we can also catch health from others; if some companions exhaust and depress, others exalt and vivify. Therefore, to be healthy-minded and healthy-bodied is a duty we owe to our neighbors quite as much as to ourselves; it is what *we are*, even more than what *we do*, that really helps or hinders those around us. Are we strong, vigorous, hopeful, joyous, then we are disseminating strength and vigor, hope and joy, wherever we go; but if, on the contrary, we are depressed and timid, anxious and morbid, then are we infecting the moral atmosphere with insidious germs of fear and misery, doubt and despair."

MIND RULES MATTER.

There is now living in the world a great people whose mental and soul faculties have developed to a degree of power and comprehension transcending anything in the previous history of the human family. What may have existed in prehistoric times is not ours. It is ours to utilize the power and comprehension that we now possess.

The race, having evolved through a long series of struggle, growth, and development, has left the sphere of speculation and mere intuition, or soul perception, and we, as a people, for years past have been gradually merging into the consciousness of the purely intellectual. This, as we have seen, has led us to materialism, to abandon the superstitions and vagaries of the past, and has placed the mind in a condition to reach still deeper into the material world for knowledge and power that will adapt us to our surroundings. The leading minds of the world, in their careful thought and investigation, have discovered that there is in all nature a causative power lying beyond physical manifestation. While they have abandoned and, in many cases, repudiated the idea of God, yet it is so evident in nature that there is a causative power beyond the reach of the reasoning mind, that the question has arisen whether there are evidences in nature of a God, of a controlling intelligence.

All scientific investigations have proved, and correctly, that the causative power is found in nature. Theology has taught us that many of the manifestations of God are supernatural. Science has discovered nothing to indicate that there is any interfering intelligence beyond natural law. Therefore, when anyone claims that because of divine wisdom, justice, or displeasure certain events have come upon the race, scientists say

these are natural results and they are able to point out the cause and effect from a reasonable basis. Natural law, then, is accepted as sufficient to wipe out all idea of there being any supreme intelligence that is bringing about certain results, and is also accepted to be an explanation of all phenomena in nature.

Because a thing comes from natural causes or is manifested through material objects in accordance with law, does not, by any means, destroy the fact of a supreme intelligence ruling by law all the forces of nature. In short, no one can carefully investigate nature's phenomena from the standpoint of cause beyond manifestation without finding that there is a mind, an intelligence, that causes to be whatever is. Not that this intelligence works independent of all law, as the thought of man apparently works, but if God is the creator of all things and all things were created by mind, then mind is the governing law, and the mind of God must necessarily work according to his own nature, to his own purpose, to the laws that have been established and have been actively carrying forward the object in the beginning of creation.

If we accept as a truth the statement that Jesus Christ by a word stilled the tempest, so that there was a great calm when he said "Peace, be still," we must admit that incarnate mind, drilled, developed, and brought to maturity, may even interfere with certain workings of natural law. For instance, it is accepted by nearly all intelligent physicians that a firm belief may either cause disease in the body or it may heal the body.

In our careful investigation of the working of this law, we have found that if a person comes into our presence, believing without a doubt that we can open the Bible at random to passages therein that will give him a correct answer to his questions, we can always do so. Again, we have found, by numerous experiences, that when a person cuts the cards, as it is commonly termed, to read the future of anyone, the belief

of the person that the cards are cut for will govern that which is manifested by the cards. While these are only very little things, yet, along with them, there have been many unquestionable manifestations. We have found from experience, that not only will the mind of a person control the opening of a Bible to the right place, or the arranging and the cutting of the cards so as to bring results in exact accord with the belief of a person, but we have evidence of the fact that the beliefs and the inclinations of the people as a mass, will have direct and causative influence, not only upon events occurring in the regular order of nature, but also upon the atmosphere, and upon the conditions governing rains and storms. So the prophets were correct when they said to the children of Israel that they had brought upon themselves all the evils through their sins and transgressions.

There is no doubt in our mind—and we know that abundant evidence will be found in the time to come to prove the fact—that man's habits of life and the currents of thought generated in him react upon the invisible, causative forces or currents of life and bring results, such as plagues, cyclonic storms, and all the various phenomena that are manifested in nature.

While man is governed by the spirit of the mundane he is like all the animal world, acted upon and through by the creative mind, but as man was created to become a son of God and to have dominion over all the earth, therefore so far as he takes control of conditions by the power of his will—as the people are beginning to do now, by forcing whatever they desire to come to pass—he also dominates the astral elements to such an extent that, while he obtains the thing he desires, he also obtains all that is contingent to that thing. For, if man is able to interfere to a certain extent with the working of a law, to accelerate or retard it, the result of that acceleration or retardation must be active in every department, where that law is active; and whatever directly affects the human body and mind, being of the earth earthly, affects all that belongs to

- the physical manifestation of an earthly existence; also, in a general way, all the manifestations common to the planet earth.

So far as we have any historical records, we are just now merging on the boarders of thought. Until the present time, no real thought has had an expression upon our planet and, as we go on in our thought and investigations, we shall learn, that in order to have peace, prosperity, the seasons harmonious for our crops, the earth peaceful under us and the forces acting upon it quiet and in accordance with our needs, we must live in harmony with creative law, and so far as we are out of harmony with creative law, the very elements, and the solid (?) earth itself will rebel against our existence by generating storms, upheavals, unseasonable cold, pestilence, and all the evils to which flesh is heir.

It is claimed by some that man is not a free agent, but the Divine Purpose declared that he is or is to be made an heir to all things and that he is to have dominion over all things: the beginning of this dominion is the dominion over self. This dominion is found in the great name of God, for when God gave the covenant—the ten commandments—to Israel, he headed that covenant with his name, YAHVEH (I will be what I will to be) which should read, if translated properly, as follows: “And God spake all these things, saying, I will be your God, like I have been in bringing you out of the land of Egypt, out of the house of servitude.” To a certain extent the name—the will that rules the universe—is in all men; and to the extent that this will is active and positive, to such an extent will it necessarily affect, not only the conditions that lie in the direction of man’s volitions, but all nature; for all things that came from the word of God—which is all creation—are united as one body, and the will of the Infinite is the power governing that body. But we can only suggest this thought here, because it is one that must come as a result of thought and experimentation, and not as a result of education.

GOD.

By Gabriel Romanowitch Derzhavin.

"Naught! But the effulgence of Thy light divine,
Pervading worlds, hath reached my bosom too;
Yes! in my spirit doth Thy Spirit shine,
As shines the sunbeam in a drop of dew.
Naught! but I live, and on hope's pinions fly
Eager towards Thy presence—for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of Thy divinity.
I am, O God! and surely Thou must be!

* * * * *
Thou art!—directing, guiding all—Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart;
Though but an atom 'midst immensity,
Still I am something, fashioned by Thy hand!
I hold a middle rank 'twixt heaven and earth—
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit-land!

* * * * *
Creator, yes! Thy wisdom and Thy word
Created me! Thou source of life and good!
Thou Spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plentitude
Filled me with an immortal Soul, to spring
Over the abyss of death; and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its author, Thee."

THE RELIGION OF HAPPINESS.

By Cornett Tyson Stark.

Religion is a French word from the Latin *religio*—to heed, to have a care. Its counterterm is *neglect*, meaning not to heed.

Happiness means the realization of a hope, prosperity, the satisfaction of desire, well-being. Its antonym is *desire*.

Laughter does not indicate rejoicing. To laugh is to vent emotion, just as to weep is to vent emotion. True joy is serene, sober.

We believe Appolonius of Tyana to have been a very wise man. It has been said that he feared nothing so much as disloyalty to his highest ideals.

Upon this very conception and its faithful execution, depends the attainment of that degree of progress which is expected of the student of the Wisdom-Religion. Nothing short of steady advancement is worthy of him, and this cannot be accomplished unless he lives his knowledge. He must do what he knows, before he may know more.

To help any person to be true to that person's own private convictions, is to help him farther along the way in a minimum length of time. The way may not be exactly similar to mine in all respects, and it may not be the one which I would choose as far as the details are concerned. But along whatever particular ray a person's career may have been determined, he must see for himself the imperfections of his cherished ideal as a permanent abiding place, before a better one will be to him a better one.

Therefore he should be permitted to enjoy it to the full and as continuously as possible, so as to shorten his stay there, be-

cause it is when he is happiest, when desire is being satisfied, that he begins to realize for himself after all, the pleasure is only fleeting, not wholesome and lasting, and that he becomes receptive to higher aspirations.

Hence, the religion of happiness, or the *dharmah* of satisfying the greatest desire we may know at a given time.

Like all things else, happiness moves in cycles. It occupies periods of presence and absence. To enjoy satisfaction is to outgrow it, and the discontent which follows is just as divine in its turn and place as the resultant happiness which must come because of it. It is action and consequent reaction, or the mode of growth which obtains everywhere else in Nature. Both desire and fulfillment when properly appreciated, mean a rise to a higher stage, a larger sympathy and a more useful and a rounded character.

By this process, happiness is destined to lead to tranquillity; that frame of mind which gives no concern to externals; one in which attachments to the superficial have been overcome. For this reason, happiness as a means, becomes a religious duty, and is a binding to, or uniting with, internals, and that is serenity; that is true liberty.

"Let no man ever take into consideration whether a thing is pleasant or unpleasant. The love of pleasure begets grief, and the dread of pain causes fear. He who is free from the love of pleasure and the dread of pain, knows neither grief nor fear." (Buddha.)

The fluctuations of moods, uneasiness followed by assurance, and so on in rotation, is a spiral movement which deposits the individual somewhat higher at each resting place, and at last he responds only to the higher indifference and contentment, the quiet cheerfulness which is an undertanding peace. So the more religiously and devotedly happiness is pursued, the more quickly will liberation become permanent and unchanging. As long as the disciple is moved by the impulses of pleasure and

sorrow, he does not possess the mastery over the physical, thus man, as Pope said, "never *is*, but always *to be* blest." Hope does spring eternal in the *human* breast, and just as faithfully as we endeavor to realize our hopes, shall we educate a discrimination which will know properly what to hope.

A persistent affirmation that you do possess the qualities which are necessary for your higher success, that you will develop them to their utmost strength, aids wonderfully in acquiring the desired possession. If you lack courage, if you are a coward in some part of your nature, gradually brace up your weak point by daily exercise. Like an actor, assume the part you would play with all the strength of your being, until you actually live his life and are surrounded by his atmosphere. Experienced actors tell us that they feel the characters which they impersonate; that, if they are playing noble, heroic characters, they actually feel the noble impulses, the strong tonic of heroism assumed. On the other hand, when they are playing mean, contemptible parts they feel mean and debased. There is everything in assuming, firmly and persistently, the part you wish to play in life. Resolve and believe that you are manly, or womanly, noble, vigorous and strong. Never for an instant allow yourself to think that you are weak and mean and contemptible. After a while, you will retain permanently the character which you assume.—From *Success*.

Let us not lose ourselves in vain speculations of profitless subtleties; let us surrender self and all selfishness, and as all things are fixed by causation, let us practice good so that good may result from our actions.—Buddha.

OCCASIONAL NOTES.

[Extract from *Prabuddha Bharata*.—*India*.]

There is a Something back of all those phenomenal existences we are accustomed to call by the names of matter, force, mind, etc., which furnishes them their integrity and is the law of their being. We do not know if material science with its appliances, or in other words, the senses aided by instruments, would be able to discover It. But we know the ego-consciousness, if divested of all foreign impressions, of all thought-ripples, is able to lead up to It. The ego is a current which rises from that Source and waters the planes of matter with its water of identification, producing many and varied crops of "name and form," with their flowers of attachment and aversion, and fruits of pleasure and pain. Instead of flowing out, the current is made to flow in, presently its banks and bounds begin to disappear, until in a moment of transformation it discovers itself and the Source—as *one* : Blessedness Illimitable.

Is not this Blessedness, energy in the atom, life in the organism, and thought in the human?—Energy, the magic of whose being we are only beginning wonderingly to perceive in radium; Life, the alchemist, who in her crucible of an organism mysteriously turns into life the so-called non-living inorganic and the so-called dead remains of organic matter; and Thought the creatrix, the unfathomable, Infinity-embracing, all-faced, subtle force, whose enchantment is upon all—are not these three Wierd Sisters of the same parentage, nay, are they not the identical individual in different masks, the One Blessedness in unequal degrees of manifestation? We do not know if material science working from the exterior, with material means, could ever

reach up to this Ultimate Being, which, though the source of the manifestations, matter and mind, is as utterly unlike them as its *unity* is unlike their *variety*. Religious knowledge working from within, through the human soul, has almost in all ages and nearly in all countries arrived at this transcendental Unity which is the Background, Being and Inner Law of every mode of existence, which is not only in all, but is the All. To the believer in Spirituality, therefore, who holds the essential unity and solidarity of all the different forms of existence, the calling out of life from inorganic matter by chemical means, is, as we have said before, only a corroboration of his faith, the fulfilment of an anticipation; for to him the One Source of life being omnipresent, it is bound to manifest wherever the necessary conditions of its manifestation are produced.

In the ocean of God man is a wave. He is a superstructure of Feeling on the substrate of Being. The fund of force he represents is his feeling, his emotions. Each human being is a bundle of cravings. So much desire-force, so much reaching-out-for-fulfilment. This is the real content of individual existence, its raw material and source of power. The whole of individuality is one constant act of objectifying the feeling it represents, one continuous struggle to fulfill the cravings it holds within itself. Let therefore a man who wishes for power or excellence cultivate his feeling.

Feeling is like soil. Germs are no more inherent in the one than in the other. As by careful cultivation a piece of ground can be freed from the seeds of all obnoxious growths, in the same way can a man rid his feelings of the germs of all undesirable emotions. A habit, an emotion, or an impulse is only a specialized form of the raw material feeling. The cultivation

or education of feeling consists in producing those specialized forms of it which are desirable and killing out those that are undesirable. A form of feeling is individualized and strengthened in proportion to the intensity with which it is called out and the number of times in is repeated. Conversely, it is weakened and disindividualized the less opportunity it has for play, the more it is neglected and the more it is crowded out by forms of an opposite character. Thought is the agency which not only creates a form of feeling, but sustains it. Thinking of a thing outlines a form in the feeling-stuff. This is a germ. Fed by thought the germ develops into desire and the rest of the series. Deprived of thought it dwindles and dies. A desire cannot exist long if it is not thought upon. The form cut off from its supply of life soon disintegrates.

A safe and sure means of freeing feeling from an undesirable form of activity, whether it be impulse, passion or habit, is by the engagement of the mind to the cultivation of a form of the opposite nature. Moralizing or argument is often of no avail in curing a bad habit; while the enthusiastic adoption of some line of good work using up the mental energy and finding a joyful outlet for it, by preventing the flow of attention to the habit, removes it in a short time. Not a few educated people consider themselves in the clutches of habit which they would fain shake themselves off. They are apt to take their helplessness for granted; while the fact is they are helpless deliberately. They would not be helpless if they did not deliberately combine their will with the promptings of the habit. On the other hand, they can always use their will to form a new habit of a different class, which without directly antagonizing the old habit, saps its foundation by degrees and kills it effectively. A man has always the power to rid his feeling-stuff of any specialized form.

SIMPLE LIFE COLONY.

STRANGE SECT WHO WEAR FEW CLOTHES

AND SLEEP OUT OF DOORS.

[From London *Daily Express*.]

“Express” Correspondent.

Geneva, May 17, 1905.

The curious and romantic looking followers of the Simple Life, who have attracted so much interest in the Riviera, and particularly at Mentone and Nice, during the winter, have, with the warmer weather, begun to move their camp into Northern Italy, and, near Como, there is an increasing colony of these strange people, who seem to be well provided with money, and who are now in search of a secluded and favourable estate on which to form a new Garden of Eden.

As the Simple Livers wear no clothing beyond sandals and one long, flowing, toga-like white gown of light woollen fabric, and as they spend almost all their lives in the open air, they will very probably settle down in one of the warm-sheltered valleys near lake Como, where the rigours of winter are not too severe.

The queer little commonwealth has been joined by all kinds of people, including Englishmen, Germans, French, and Russians, while those that I have seen are certainly of the educated and refined classes.

IN THE OPEN AIR.

The men wear long hair and picturesque beards, while the women, robust and the picture of vigour and health, have an almost Amazonian appearance. They pass their lives in the open air, and when compelled, as during some of the recent severe weather, to sleep in houses, they remove doors, windows,

carpets, and curtains, and sleep, with scarcely any covering, on a hard, simple mattress.

They bathe at least twice a day, are strict believers in vegetarianism, and an uncooked food diet; their drink is water, and, as far as I can ascertain, they are one and all free-thinking Christians.

Of their family histories and past positions in the world they do not speak, though among them are persons of undoubted distinction. They claim to be the healthiest and most rational lovers on earth, and declare that all who desire to escape disease and unhappiness are bound in time to join their ranks, and adopt their rules, which are those of nature and of Christ.

SLEEPING UNDER TREES.

One member of the band, a well-educated German, named Paul, to whom I spoke, told me that four years ago he was given up by the best of physicians in Europe as a dying man with not another year to live. He adopted the "Simple Life" as his last chance, rambled in the sunshine in the fields and forests, over the mountains, and Alpine pastures, sleeping at night under trees or sheltered by rocks throughout the entire summer, and, when the winter came, instead of dying he felt full of vigour and new life.

"But are you content to continue this strange mode of life, or will you not go back to your friends and former surroundings now you are cured?" I asked him.

"I am well," he replied, "I am happy, and in constant communion with God. Not for anything the world could offer me would I forsake the Simple Life."

To what end do I lead a simple life at all, pray? That I may teach others to simplify their lives?—and so all our lives be *simplified* merely, like an algebraic formula? Or not, rather, that I may make use of the ground I have cleared, to live more worthily and profitably?—Thoreau.

THE ALLUREMENT.

By Phebe Hart.

Animals develop because urged forward by selfish desires, by the struggle for subsistence and by being necessitated to be constantly on the alert lest they be destroyed by their enemies. They must also labor to nourish their young. Their young were begotten in attempting to gratify a selfish desire for sensation. In like manner, man is urged to action and consequently to develop by the same selfish considerations. The poor struggle for a mere subsistence. If perchance more is gained than is consumed, a store is gathered for future use, in other words, the man becomes rich and need not trouble himself further about his sustenance for the future, apparently he need struggle no more. But Nature will not be cheated or thwarted in her efforts to cause him to develop. Because of the selfishness of others, he must still strive, strive as earnestly to retain his possessions as he did to obtain them. Continual watchfulness is necessary that others do not deprive him of his store.

Again, as the man of means sees others of wealth living in enviable style, because of selfish ambition, this also must be attained or surpassed. So we find that selfishness is the most potent factor in causing all living things to put forth the effort necessary to develop within themselves the capacities designed for them by the Creator. It is the development of these capacities which is the object; not the object, it is true, in the mind of the striving one, but in the mind of the Creator.

When a child goes to school it is not that he may win a prize that his parents send him, but the prize is to him an incentive whereby he is allured to make the necessary effort to develop. To develop is the object for which he is sent to school. Wealth,

fame, power or pleasures are the prizes for which man strives; it matters little if he gain them or not so that he strives. Thus we see selfishness accomplishes its great work by alluring man to the necessary effort to develop those faculties which he must have ere he can become a son of God that he may take the kingdom and the dominion under the whole heaven, and dominate and minister wisely in that kingdom.

To develop a capable animal manhood is the first grand step in the ladder of man's attainment, without this development he lacks the means to manifest the nobler moral and spiritual qualities to which he must yet attain. But selfishness will not enable him to attain to anything higher than a strong animal manhood; if he would rise above the animal nature into moral and spiritual manhood selfishness must be laid aside and selflessness take its place: he must leave the realm of selfishness and press on toward a higher type of manhood.

TRUTHS.

By Edwin L. Sabin.

'Tis not the gift so much as 'tis the giving
That makes for Christmas mirth.

'Tis not the dying, rather 'tis the living
Which is the test of worth.

Not by the deed so much as by the doing
Doth God the Judge decide.

Not in the wealth, but in the slow accruing,
Exists the keenest pride.

'Tis not the word itself, but how it's spoken,
That soothes or wounds the heart—
For censure still may seem but friendly token,
While praise may leave a smart.

—From *The Delineator*.

THE SIGNS OF THE TIMES.

We have been asked by some of our subscribers for a prophecy of the coming events, but we are not a prophet of events. In our covenant with Him that called us to this work we were made to see that to know the future would be to take responsibilities contingent thereto, so we asked that the knowledge concerning the future be held under the control of Him to whom our life is dedicated; and we would be satisfied to know his will from day to day; and this has been granted to us in a remarkable degree.

At the present time there are indications that seem unmistakable evidence of the fulfilment of certain prophecies of the ancient prophets, notably, "For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy."

We think it should not take much of a prophet to see that there are now three antagonistic parties in the United States, and, in fact, in the civilized world. There are two parties, capital and labor, and then labor is subdivided into two parties, one against the other. On the one side the socialists, and on the other the Roman Catholics who govern the majority of the laborers. So that the classes that now appear before the world take the form and expression of the socialists and the labor unions, as it is well known that the labor unions are governed largely by the Catholic church, and that which we see enacted in Russia at the present time bids fair to be enacted in Germany in the near future, as we see reports in the papers that Germany

threatens to withdraw the ballot from the people on account of the strength of the socialist movement, and in view of this Herr von Bebel, at a convention of the socialists, proposed that in case such an effort was made to deprive the people of the ballot, the socialists were to meet the situation with a strike *en masse*. This is just what the Russians have been doing, and if this should occur in Germany, nothing but complete chaos or anarchy would be the result.

Is there not also abundant evidence in the United States that this antagonism that has been growing and organizing in America, is ready at any time to take the field of combat and throw the United States into anarchy? Some say that this cannot be done in America. We hope it cannot, but we believe that it will be done, unless wise counsels are heeded most carefully.

We are persuaded that the capitalists see these dangers at the present time, and it is because of this that many million dollars have been put out to prevent what is commonly called "a panic" in the business world. For as surely as there comes a time now that the majority of the working men are thrown out of employment, and want begins to oppress them, so surely will they not submit so meekly as in former times. The Roman Catholic church sees dimly these events before her, and is preparing for the time when the extremity of the United States will be her opportunity. In other words, when the United States is thrown into chaos as Russia is, by the working classes, then Rome will be prepared to step in and bring order and take control of the government. For what other purpose can it possibly be that she has her army well drilled, consolidated and ready to be called out under the head of one commander?—An army undoubtedly greater than the army of the United States. This army is not formed and drilled with no purpose in view. Men do not work that way, and according to the ancient prophets the time must come when Rome will once more have dominion, but she will have it only for a short time, and when that

time comes, which seems to us to be in the near future, then will be executed her wish to destroy all this so-called "advanced thought" movement, and bring the people under the subjection of the church. Then there will be an excuse to classify all advanced thought with the socialistic and anarchistic movements, that all advanced thinkers may be arrested and punished, if not executed. Then will be the time, which has been shown to us according to the order of events, when we are to be relieved from the body by a rifle bullet from the enemy. But if it is the Father's will that we be kept in the world to carry forward this work, then, of course, no power on earth can countervene that will.

We will not essay here to give a picture of the events that are liable to occur during this time, neither can we say to what extent Germany, England, France and America may be thrown into that terrible condition that now exists in Russia. But as the working people of these countries are better organized and more intelligent than they are in Russia, we might well expect that the results of the struggle will be far more disastrous and far-reaching.

We hope that it will be borne in mind that we do not express these thoughts as being received from God, as a prophecy indited by the Spirit, but quite the contrary; we give these thoughts simply from the conditions that are apparent in the world at the present time. Jesus said, "When ye see these things come to pass know ye that the kingdom of God is nigh at hand."

At the same time we cannot but believe that this is the beginning of sorrows, for the time is at hand spoken of in Revelation, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which corrupt the earth." In order that there may come a new heaven and a new earth, wherein

dwelleth righteousness, as has been promised, the old order of civilization must necessarily pass away and all things must be made new, must be built on an entirely new foundation.

It is this new foundation that has interested us for the last thirty years, and it is in preparation for this time that is upon us that the Esoteric movement has been organized, and while it still remains as the grain of mustard seed in the great earth, yet we see that it has also been like the little leaven that has leavened the whole lump, and that the people are being prepared through the Esoteric teachings to an extent far transcending that which appears on the surface. We wish to say here that the only hope worthy of hoping will be found in seeking perfect oneness with God and his angels, for everything else will fail, and the darkness that will cover the earth will be great indeed. As the prophet said, "Woe unto you that desire the day of YAHVEH! to what end is it for you? the day of YAHVEH is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of YAHVEH be darkness, and not light? even very dark, and no brightness in it?"

But we have the consolation of the words of the Christ, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." But they will only be shortened by the shortening of the life of those who do not follow the leadings of the Spirit of God, because in this time of trouble that we have brought upon ourselves through our selfishness and struggle, the hand of the Lord will be stretched out to save his people, and how can he save them who will not follow the leadings of his Spirit?

Therefore we repeat that the only hope is in the consecration of our life to God, and to so carefully live that we may not only have the guidance of the Spirit, but that we may know

that guidance, that we may know the angels of God that are sent unto us, and may hear their voice and follow them, for then all things will work together for our good.

ETERNAL UNREST.

By W. V. Richberg.

Do you love to live life daily?
Is the recompense enough?
Is the pleasure all-sufficient?
Does the smooth outweigh the rough?
Some day there may come a longing
For a thing that is not now,
For a joy, now but a vagueness,
Now not vital—dim, somehow.

Be not martyr, 'twill effect not,
Disregard not life's to-day;
But to live the best you now can
You will find will light your way.
Pleasures now, are not to-morrow;
Life's ideal is not to rest:
Let us live each his desire—
That desire, to do our best.

Know ye: This is Peace:
To conquer love of self and lust of life;
To tear deep-rooted passions from the breast—
To still the inward strife.

—Edwin Arnold, "*Light of Asia*."

A SELECTION FROM THE "IMITATION
OF CHRIST."

By Thomas á Kempis (A. D. 1380-1471) a member of
the Brethren of the Common Lot or Common Life.

1. First, keep thyself in peace, and then shalt thou be able to make peace among others.
2. A peaceable man doth more good than he that is well learned.
3. A passionate man draweth even good into evil, and easily believeth the worst.
4. A good and peaceable man turneth all things to good.
5. He that is in peace is not suspicious of any. But he that is discontented and troubled, is tossed with divers suspicions; he is neither quiet himself, nor suffereth others to be quiet.
6. He often speaketh that which he ought not to speak, and leaveth undone that which it were more expedient for him to do.
7. He considereth what others are bound to do, and neglecteth that which he is bound to do himself.
8. First, therefore, have a careful zeal over thyself, and then mayest thou justly show thyself zealous also of thy neighbor's good.
9. Thou knowest well how to excuse and color thine own deeds, but thou art not willing to receive the excuses of others.
10. It were more just that thou shouldest accuse thyself, and excuse thy brother.
11. If thou wilt thyself be borne with, bear also with another.
12. Behold, how far off thou art yet from true charity and humility; for that knows not how to be angry with any, or to be moved with indignation, but only against a man's self.

BOOK REVIEWS.

TRUE CHARACTER OF THE BIBLE; a pocket edition of 188 pp. Cloth. Price, 50 cents. By Rev. L. P. Mercer. The Nunc Licet Press, 42 W. Coulter St., Philadelphia, Pa.

This book consists of six lectures on the following subjects (Originally published in the Chicago Times): "I. The Bible: A Book of Divine Parables: II. The Doctrine of Correspondence: a Key to Divine Parables: III. The Law of Divine Inspiration: IV. The History of Revelation: V. The Real and Apparent in the Scriptures: VI. The Doctrine of the Spiritual Sense, and the Higher Criticism."

The author, an original and sound thinker, is well known as a writer and lecturer on Swedenborgianism. The further virtue of this book, beyond its correct interpretations, as we judge them, is its unusual simplicity of expression: the personality of the writer is so completely absent as to leave the reader's mind untrammelled, to enter its own realm and obtain illumination and rest by its own spontaneous thought, led out by the suggestiveness of the writer's thought, which is probably the highest office of any book.

TWELVE LETTERS TO MY SON. 193 pages, finely bound, and embellished in gold. Price \$1.00: and, **THE DIVINE PHILOSOPHY.** 201 pages; finely bound; price \$1.00, are two excellent books by G. J. Fercken, further expounding Swedenborg's philosophy. Published also by the above-named firm.

These books offer a means of profitably investigating the salient points in the writings of Swedenborg, without the labor of sifting through his voluminous works.

WU WEI: A PHANTASY BASED ON THE PHILOSOPHY OF LAO-TSE. From the Dutch of Henri Borel. 69 pp. Cloth. Price, \$1.00. Theosophical Publishing Co., Agents, 244 Lenox Ave., New York City.

Lao-Tse was a Chinese Philosopher who reached a high degree of spiritual attainment. He wrote in remarkable brevity and simplicity a complete system of spiritual philosophy, so simple, and so deeply laden with truth, that only ripe souls, we are told, have been able to fully interpret it. The main portions of this work, as commonly accepted, are—"Nan Wha King," "Tao-Teh-King," and "Wu Wei." The little book considered here is not claimed as a literal translation of any portion of the Chinese Sage's writings, but merely a sincere impression, from a deep study of it, in which the writer has en-

deavored (and, we believe with splendid success) to bring out the hitherto hidden significance of the Sage's words. This little book is certainly an excellent introduction and preparation for a closer consideration of Lao-Tse, whose philosophy holds, without doubt, many truths of value to those in the regenerate life.

A MODERN MIRACLE: PSYCHIC POWER MADE PLAIN. By Corrilla Banister. 113 pages, cloth; price, \$1.00. Address: The Grafton Press, New York City.

This book neither teaches the acquirement of psychic power, nor how such power may be averted; nor does it add particularly to knowledge on the subject: it is a supposed philosophical discourse, in which six leading factors or elements in social and spiritual humanity, by conversation in turn, reveal their chief evils and virtues against and for the upliftment of the world. The writer's object clearly is to portray existing conditions by these supposed conversations on the part of one in need, with the various representatives of advanced truth; leaving the reader to conclude, from the points brought out, why and where hindering causes are present, and if by greater liberality of one sect or element toward another, and by a greater spirit of genuine regard and helpfulness, a more effective work might be done for the advancement of all. The title does not seem well chosen.

LOVE'S CHAPLET, By the Author of "Light on the Path." A pocket volume of 64 pages. Price 25 cents. Theosophical Publishing Co., 244 Lenox Ave., New York City.

We consider the following-named periodicals as especially worthy of the investigation of those who seek, at the smallest outlay, to keep informed of leading events in religion, literature and science—

"THE LITERARY DIGEST;" weekly; 10 cents per copy, \$3.00 a year. Funk & Wagnalls Co., Publishers, 44-60 E. 23rd St., New York.

THE TECHNICAL WORLD; monthly; ten cents; \$1.00 a year. Splendidly illustrated; this feature alone is worth the price. And the reading matter is not so technical as to detract from its simplicity and interest. Address, Technical World Magazine, 3323 Armour Ave., Chicago, Ill.

PEARSON'S is a monthly, combining science and fiction. This magazine, although containing much that would be considered too fictional and sensational for our readers, contains nevertheless other matter of value, as each number contains at least one instructive article which alone is worth the price of 10 cents a copy, or \$1.00 a year. Address, The Pearson Pub. Co., 2 to 20 Astor Place, New York City.

EDITORIAL.

We of the Fraternity have had the transits of the moon figured out for us each month, and we find the table so convenient that we are satisfied that many who are looking into "Solar Biology" and even astrology will find it useful. We have therefore decided to publish the table of the moon's transits each month.

The first column of the table simply gives the sign of the moon and of the earth; the second column, the signs of the zodiac; the third, the day of the month; the fourth, the hour of the day, and the fifth, the minutes; meaning the hour and minutes of the day on which the change from one sign to the sign following takes place. In this case we give the time at Washington, and each person, no matter where he lives, can very readily calculate the difference in time between where he lives and Washington time, and to facilitate this, we give the following table.

When it is noon at Washington, D. C. (sun time), it is the following time at the places named :

Bangor, Me., 12.33 p. m.	Milwaukee, Wis., 11.16 a. m.
Concord, N. H., 12.22 p. m.	St. Louis, Mo., 11.07 a. m.
Montpelier, Vt., 12.18 p. m.	Topeka, Kans., 10.45 a. m.
Boston, Mass., 12.26 p. m.	Omaha, Neb., 10.44 a. m.
New Haven, Conn., 12.17 p. m.	Des Moines, Iowa, 10.53 a. m.
New York City, 12.12 p. m.	Minneapolis, Minn., 10.55 a.m.
Philadelphia, Pa., 12.07 p. m.	Cheyenne, Wyo., 10.09 a. m.
Richmond, Va., 11.58 a. m.	Helena, Mont., 9.40 a. m.
Wheeling, W. Va., 11.46 a. m.	Seattle, Wash., 8.58 a. m.
Wilmington, N. C., 11.56 a. m.	Portland, Ore., 8.57 a. m.
Columbia, S. C., 11.44 a. m.	Santa Fe, N. M. 10.04 a. m.
Atlanta, Ga., 11.31 a. m.	Denver, Colo., 10.08 a. m.
Mobile, Ala., 11.16 a. m.	Salt Lake City, 9.41 a. m.
Memphis, Tenn., 11.08 a. m.	Prescott, Ariz., 9.38 a. m.
Vicksburg, Miss., 11.05 a. m.	Carson City, Nev., 9.10 a. m.
Little Rock, Ark., 10.59 a. m.	San Francisco, Cal., 8.57 a. m.
Austin, Tex., 10.39 a. m.	London, England, 5.08 p. m.

Louisville Ky., 11.25 a. m. Liverpool, England, 5.04 p. m.
 Columbus, Ohio, 11.36 a. m. Glasgow, Scotland, 4.51 p. m.
 Indianapolis, Ind., 11.23 a. m. Brisbane, Queensland, 3.20 a. m.
 Chicago, Ill., 11.17 a. m. Bombay, India, 10 p. m.

We have depended upon the map for the Longitude of the above places, and, in some instances, there may be an inaccuracy of a minute or two.

Washington, D. C. Time of Cusp Transits. December 1905.				
Body	Enters	On		
		day	h	m
☾	♋	2	4	18 p. m.
	♈	5	3	15 a. m.
	♉	7	3	57 p. m.
	♊	10	4	15 a. m.
	♋	12	3	6 p. m.
	♌	15	0	10 a. m.
	♍	17	7	20 a. m.
	♎	19	0	16 p. m.
	♏	21	2	52 p. m.
	♐	23	3	52 p. m.
	♑	25	4	45 p. m.
	♒	27	7	23 p. m.
☼	♋	30	1	30 a. m.
	♈	22	6	56 a. m.

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JANUARY, 1906.

BIBLE REVIEW

Advanced Esoteric Thought.

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HIRAM E. BUTLER, Editor.

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BIBLE REVIEW.

Vol. iv.

JANUARY 1906.

No. 4.

OUR ANGELS.

By Henry Proctor, M. R. A. S.

"Their angels do always behold the face of my father which is in heaven."—
Matt. xviii. 10.

There is a very old and widespread belief, that every child has his or her guardian angel. We see this ancient doctrine confirmed in the words of our blessed Lord. It is alluded to in other places of Scripture, notably in Acts xii. 15, where the disciples in the house of the mother of John Mark refer to Peter's angel. Again that glorious personage who appeared to John in Patmos, was not the Lord Himself, but

HIS ANGEL

by whom *"he sent and signified"* (Apoc. i. 1); *"I Jesus have sent mine angel"* (Rev. xxii. 16). You will presently perceive, dear reader, that we have struck a vein of knowledge, exceeding rich. The use of the possessive pronouns, indicate that the angel *belongs* to us: it is really a part of ourselves, which is connected with us individually as the moon

"THE FAITHFUL WITNESS IN HEAVEN"

is connected with the earth, for, like the planet, each child of God has a sun and moon—as it is said: *"Thy sun shall no*

more go down, neither shall *thy* moon withdraw itself." Now the Lord God (Jehovah Elohim) is my Sun (Psalm lxxxiv. 11) while the angel, my witness in heaven, is my moon. Now what is true of the individual is true also collectively, for each of the "Seven Churches" has its angel (Rev. i. 20), and the Church of God on earth, in Rev. 12, is represented as a "Woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars." The Church, therefore, is like a planet, having sun, moon, and stars, and so likewise is every individual member of the Church. For every member of the body is a temple or church in himself (Eph. ii. 21, 22). Now as the woman is shown to be "in heaven" (Rev. xii. 1) and on earth (v. 14) at the same time, so are we—raised up together with Him, and sitting with Him in the heavenlies and yet having "members which are upon the earth."

WE ARE IN HEAVEN

by means of our celestial affinity, our angel which "always beholds the face of my Father which is in heaven." This angelic counterpart therefore is the bond of union between God and my soul, by virtue of which I am partaker of the Divine Nature. It is the moon, *reflecting* the Sun or God within me (II. Cor. iii. 18). He does not instruct, except as God speaks through him, but he illuminates, he gives light by night to the planet man, not his own light, but that which he reflects from the Sun. He is the complement of the man, without which we cannot be made perfect. He is also that

"HOUSE FROM HEAVEN"

with which we shall hereafter be "clothed upon." Thus *we have* a house not made with hands *eternal in the heavens*. We *have* it *now*, not shall have. It is waiting for the moment when this tabernacle (our present bodily frame) shall be dissolved (II. Cor. v. 1-5) either through death or resurrection change—for all the "sons of the resurrection" are "equal to the angels." Now as it is

"THAT WHICH WAS LOST"

which is to be restored, we gather that Adam before the fall, was clothed with his angel, and as in a symbolic sense "the garden" was his physical body, we learn that it was "his angel," his heavenly counterpart, which was driven out from the garden—in other words, he lost his angelic or spiritual body which is to be fully restored to the partakers of the First or Chief (*proté*) resurrection. That which the First Adam lost is restored through the Second Adam, and his restoration has already begun on earth, according to the measure of our union with our celestial counterpart, my angel, which is in heaven, and which always has access to my Heavenly Father, seeing Him "whom no man can see." This shows us how,

IN OUR WORSHIP,

we may *really* ascend into heaven. By means of my angelic counterpart, "my angel," I can "enter into" the holiest by the blood of Jesus, that is, into "heaven itself" (Heb. ix. 24). The Christian's only place of worship is, indeed, in heaven. All pure spiritual worship must be rendered in heaven itself "before the face of God," which can only be by means of our angels who always behold His face, and have access to his presence.

In this connection the Spirit now gives us some further teaching. There are two Old Testament Saints who have already been "clothed upon with [their] habitation which is from heaven." Now of the first, Enoch, Scripture says that "he walked with God," and of Elijah, it is three times recorded that

HE STOOD IN THE PRESENCE OF GOD

(I. Kings xvii. 1; Zech. iv. 14; Rev. xi. 4). In the first passage, Elijah uses the very same words of himself, as did later the angel Gabriel: "I am Gabriel, that stand in the presence of God." In the two latter passages, Elijah is one of the two anointed ones—the two witnesses "standing before the Lord

of the whole earth." So that Enoch walked with God, and Elijah stood continually in the presence of God, and even while they lived on earth,

THEY WERE IN HEAVEN

by means of their spiritual counterparts, "their angels which always beheld the face of the Father,"

THEIR SUN DID NOT GO DOWN,

neither did *their moon withdraw itself*. This fact may account for the unique powers of Elijah, such as no man before him had exercised, and his ability to transmit a portion of

HIS "DOUBLE SPIRIT,"

or spirit double, to Elisha; and why John the Baptist came "in the spirit and power of Elijah." He was so completely "redeemed from the earth" that he could even transmit to Elisha the gift of

SPIRITUAL SIGHT,

so that Elisha could see him ascend, and enjoy that faculty continuously afterwards, as well as a gift of spiritual hearing which enabled him to know all the secret plans of the King of Syria.

This was by a restoration to

THE GARDEN OF EDEN

or Paradise, to the state of man before the fall, by means of "the angel of His presence": "the powers of the age to come," which all mankind are even on earth to enjoy in the "times of the *restoration of all things*" (Acts iii. 21) when the whole creation shall be delivered from the bondage of corruption, into the liberty of the glory of the children of God. Now what is required of us that God's promise may be fulfilled: "Thy sun shall no more go down; neither shall thy *moon withdraw itself*": or in other words, that I should enjoy a full and continual

"MUTUAL COMMUNION" WITH GOD—

my Sun and Shield—and that "my angel" should never

withdraw itself? It is that, like Enoch, I should "walk with God," touch no unclean thing, but come out and be separate from all "fleshly lusts that war against the soul"—that God may again "walk about" in us (I. Cor vi. 16) as He walked with Adam before the Fall in the Garden of Eden, which is symbolically, my body, "the temple of the Holy Spirit." Enoch was restored to the state from which Adam fell, because "he pleased God," and it is possible through walking in the *light*, to

"GROW UP" INTO CHRIST

until I can say as He did, "I do *always* those things that please Him," and until "the *light* of the *moon* shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days" (Isa. xxx. 26).

A PETITION.

By Henry Van Dyke.

These are the gifts I ask
Of Thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load;
And, for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain
Would have Thee take away:
Malice, and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadow grey
On all the brightness of a common day.

—*The Technical World.*

THE SCIENCE OF PRAYER.

By Brother X of A. S. J. E. Group I.

Prayer is a Science and an Art. Of all arts it is the most worth acquiring, and of all sciences it is the most worthy of study. As an art, like other arts, it presents difficulties only to be overcome by patient, diligent practice; and as a science, like other sciences, its laws and principles can only be understood after the most painstaking and earnest research. And as in the case of other sciences that are also arts, a careful study of its principles will carry with it an increased power in its practice, and an accurate knowledge of its laws will have an intensely practical result in their application. And if we see around us the art of prayer utterly neglected, or practiced in the most slipshod fashion, and attaining so little practical result that sensible men are more than half inclined to laugh at it as a sheer waste of time, we cannot but feel ourselves justified in laying some, at least, of the responsibility for this state of affairs at the door of the contemptuous ignorance and indifference with which the modern Christian usually regards the corresponding science.

For, to tell the truth, it is hardly admitted that there *is* a Science of Prayer, the reason being that a coherent, self-consistent body of knowledge such as we mean when we speak of a "Science" is only possible when the facts with which we deal are governed by general laws and illustrate the workings of certain invariable principles. And this in the case of Prayer, is just what many are fain to question. That our soul's effective communion with the Highest should be conditioned by any laws or principles at all seems to some, little short of blasphemy. Prayer is so spiritual—so etherial—so far removed

from the carnal bonds of our earthly life—that we are prone to regard it as something capricious and uncertain in its working, and look upon a systematic study of its principles as an impossibility.

Yet a very little reflection should convince us that it is just those things that are most intensely spiritual—most closely interwoven with the heart of man, that have as their basis the most subtle and the most binding principles of all. Listen for instance to one of the great masterpieces of musical composition. How spontaneous—how spiritual—how utterly free it all sounds! How completely unfettered by any mechanical necessity are those stirring chords chasing one another in delightful confusion and tangle of harmony! And yet their very power to fascinate, whence comes it? Simply from their conformance to certain fundamental laws of harmony so subtle that to study them is the work of a life-time, yet so deeply rooted in the nature of things that even the untrained ear would feel a shock if they were broken.

Or is their anything more spiritual, more spontaneous than human speech? Hardly has a thought flashed through our brain, when lo, it is spoken! Yet no laws are more subtle, none more complicated than those which govern the changing tones and inflections in the languages of men. Yes, and surely, when the heart aspires to God in prayer and draws, as draw it certainly does, strength and help and comfort more wonderful and more beautiful than aught of music's strains—surely there is a life's work for some of us—a long life's work and a worthy one, in the study of those abiding principles by which, if one ask amiss he is flung back, crushed and humiliated—by which if one ask aright, he is endowed with the strength of a God!

But here we are met with another argument. "Such principles there undoubtedly are" we are told, "but they have not been left for us to investigate for ourselves. There is much in

the deep things of God that man may never understand, while just so much as it is good for us to know, that we are already taught in the teaching of the Church, Bible, and the other usual channels of revealed religion. Why speak of a science of Prayer as though we had to search out by experiment and observation ourselves for the guiding principles of communion with God, when in the 'faith once delivered to the saints' we are taught all that is necessary for us to know."

"We are taught"! What a soft couch for weary minds (and sometimes I fear for lazy minds also) are those three words "we are taught"! What an immense amount of thought and labor they save us! Like the Jew of old who cried "Corban" and left his aged parents to die destitute, so, when the great questions of our spiritual life press upon us we are fain to cry "We are taught," "It is the faith," "Is it not written in the books?" and go gaily on our way, leaving such matters on the shelf forever.

But unfortunately for some of us, that by which our spiritual lives stand or fall, grow strong or languish, is not what *we are taught*, but what we have *succeeded in learning*—a vastly different thing! And the penalty of ignorance is not some dim threat of danger in the hereafter, but a dwarfed and stunted life with its entailment of moral disaster here and now. For the time of our examination in the science and art of prayer is *now* and the place is *here*, and our examiner is He who tested Job and sifted St. Peter, and to His insistent questionings we have here and now to make reply.

If I go abroad and am accosted by a foreigner in the language of his country, the point of immediate interest is not whether I have been taught his language (one has only to cross the Channel for the first time after having been "taught" French to find that out) but whether I have so made the mechanism of his speech my own that I am able to read his thoughts and utter intelligibly my own. And if, in my journey through life, I am

faced by temptation, bitter and searching, what concerns me vitally is not whether sundry collects and forms of prayer have been "taught" to me, but whether my practical and personal acquaintance with the great principles of that Divine Science is such that I can throw myself unhesitatingly upon the resources of a Higher Power and draw therefrom a strength which, in my narrower individual life, I do not possess.

There is one more argument which is used by those who are dismayed at the term Science as applied to such a thing as Prayer—"Is it not," they would say, "rather a gift of God—a supernatural endowment—than a matter for systematic study? Of what scientific investigation is the child capable who prays at his mother's knee? And did not Christ set in the midst of his disciples a little child as an example of those who should be greatest in the Kingdom of God?" True, He did, and in selecting a little child, He selected the most inquisitive, questioning creature on the face of God's earth. If Philosophy began in wonder, and Science in puzzling over the *why* and *how* of things, then the symbol of all Science and Philosophy should be the "little child." There is no subject of inquiry sacred from the questionings of a child. If all the questions asked by "little children" on the subject of Prayer were compiled into a volume, that volume would not only rack the brains of the greatest metaphysicians in the world, but would form a better starting-point for an intelligent investigation of the difficulties of the subject than the works of many of our Doctors of Divinity.

As for the power of prayer being a gift of God—there is nothing in that to prevent us from studying its principles intelligently with a view to its development. Music is a gift of God, but its principles well repay the deepest and most earnest study—nay, without it the very gift will wither and fade. All are not born religious prodigies any more than all are born musical prodigies, and we who are not gifted like an Elijah must be content to learn though it be by "Precept upon

precept, line upon line, here a little, and there a little," and a knowledge of the principles of prayer will not take away its spontaneity, nor impede our heart-felt communion with God. Is prayer the "Breath of the Christian's soul"? How many feeble lungs have been strengthened by a scientific knowledge of their action and a careful training in accordance with the principles implied in that knowledge. And may it not be so with our souls? We have much to learn, and no knowledge will repay us so splendidly as this. Let us then frankly acknowledge it. In our life of prayer there are certain great principles which must be observed if we would not ask amiss—and those principles we must set ourselves to learn or else suffer an enfeeblement of moral and spiritual life, which, after all, is in itself the worst of all punishments.

I would appeal then for a study of Prayer as a science—the greatest of all Sciences—the Science of those conditions under which the soul opens itself to the reception of the Divine Light and makes its appeal to a Higher Power. Let all studies bring their contribution to this great inquiry. Let history come with its records of the spiritual experience of all lands and ages. Let Psychology bring its knowledge of the development and interaction of thought, volition and feeling. Let that newer Science of Metaphysics unfold for us the deeper mysteries of the foundation springs of consciousness and those weird underground chambers of the soul wherein echo strangely the voices of another world. And in all and through all let us seek to know, when life is over, when we have fought the good fight, finished our course and kept the faith, then may we be allowed to say "We are taught." Meanwhile, let us be content to say with the simple, open, questioning minds of Christ's "little child" "we learn."

THE SPIRIT OF TRUTH.

Trust ye in YAHVEH forever: for in YAH HAVEH is everlasting strength.—
Isaiah xxvi. 4.

This injunction uttered by God's prophet to Israel was no doubt important in the day of its utterance and it is of much more importance at the present time, for, at present, every great truth that has been brought to us through the revelations of the past, is being taken by the ingenious minds and moralized upon until its vitality is entirely destroyed and its truth obscured, and man is left in the darkness and obscurity of human imagination.

We may pick up almost any of the New Thought journals and find good thought in them, thought that we can find no fault in and of which we may say: That is good: this leads toward the right. But when we come to analyze this thought carefully, we find that in place of its leading toward the right, it simply transforms great and vital truths to mere platitudes. So that man may search through the advanced literature of the day, and the more he searches, the more he tries to find the truth, the more will his mind become confused and discouraged, if not disgusted. Why is this?—Because it is in divine order that man should not look to man for light and knowledge, but to God.

We often think of the words of God by the prophet, "Cursed be the man that trusteth in man, and maketh flesh his arm." We have been taught in the past to follow our teachers, forgetting the word of God by the prophet Isaiah, "And all thy children shall be taught of YAHVEH; and great shall be the peace of thy children."

If there is any one thing above another that each individual

should trust in God for, it is for knowledge of the truth, for there is no hope of finding the true light unless one of two attitudes is carefully observed. We say one of two attitudes because there are two classes of minds and when we describe the two classes of minds we describe the two attitudes.

They are these: To the first class belong what is known as the religious mind, which has a strong tendency toward the feminine. We would say of such a person, he is naturally religious. Such persons must have revelation from God and be guided by methods of life that will establish in them the habit of righteousness. In other words, they are not a law unto themselves. Being sensitive, they are affected by outside influences, and they are in danger of being led into error and evil; therefore they must have a religious code of morals and must adhere to it closely. These must make a covenant to consecrate their lives to God without reserve, and must follow absolutely the guidance of his Spirit. They must keep that covenant by keeping the spirit of devotion active and expecting God to fulfil his part of the covenant by sending his angel to illuminate the mind, instruct the intellect and guide the individual consciousness in the right direction. Apparently this is by far the larger class in the world at the present time.

The other class of minds, or second class, are deemed irreligious; they seldom belong to any church, and they are inclined to criticise the devotional idea; but when we examine into their habits of thought, their beliefs, their sympathies and desires, we find that they believe in righteousness, that they love truth and hate error, and while they are not certain whether there is a God or not, yet they are certain that for them an upright, righteous life is the only one; or, as they would express it, they do to others as they would have others do to them. They desire to be kind to everyone, to be just in their dealings and never to be a charge to another in any way. In short, their lives are lives of the strictest morality, and all

that belongs to the moral law of the first class, by which that class must be restrained and guided, seems to be deeply laid in the very nature of this second class. These go on from day to day doing the very best they know, and ceasing to be anxious about anything.

These are undoubtedly nearer the kingdom than the first class; they are, no doubt, the ones that Jesus had reference to when he said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty and gave thee drink? etc. . . . And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It will be observed here that the righteous were not conscious of having worked for God, or the church, or, in any way of doing acts of righteousness, but the Lord said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." These have the spirit of truth; they are being led into all truth, and when the time shall arrive for the gathering of the first ripe fruit of the earth, these will undoubtedly be among the first to be gathered.

These two classes of people have alike the guidance of the Spirit, but the first class need to give more special attention to obtaining the guidance, while the second class obtain the guidance through right living, yet both need the two witnesses referred to by the Lord Christ. The first witness is the impression made upon their own consciousness by the Spirit, though they know not that it is the Spirit. It seems to them as if certain thoughts were taking form and being accepted as the most reasonable to

their own mind, for this is the method of the Spirit's guidance.

The second witness is the vital truths that are sent to the world by the Lord, and these truths are immediately recognized by those that they are presented to if their minds are earnestly seeking for the truth; for when the mind is consecrated to God, and the one desire is to know and to do the will, or when the purpose is consecrated to truth and to righteousness and the one desire is to do right, then will the spirit of truth abide with such a mind and the man need not search hither and thither for truth, he needs but to look to God, and the inspiration of wisdom, knowledge and understanding will flow into him, and there will also be placed within his reach the witnesses to the truth, which will be in the form of truths put in order by the Spirit of the Lord through his chosen messengers. These truths, as soon as seen, will be recognized and accepted. This is the use in teaching the truth.

In the past the people have been misled to believe that the truths must be taught to them by man, and that they must follow the teacher and depend upon his instruction. That is to say, they must trust in man as their teacher. The error is in trusting in man instead of God, but if the thought of God is not uppermost as is the case with the second class before mentioned, then desire earnestly to know the truth that you may live in harmony with it, and the truth will be set before you in a manner, that the spirit of truth from God, will cause you to know without any mistake and without any liability to error. The honest seeker for knowledge, for the sake of living righteously, can never be deceived.

When we first began our public work, a great deal of interest was manifested in the thought we had to express, and some of our hearers employed shorthand writers to write the instructions, and others began to write them for themselves, which we objected to from the start. We said then: If these truths are for you, the soul will receive them and will remember them,

and as you go on they will be worked out in your life and will take form in your thought: then they will be your own; but if you memorize or write my words, you will have them in your brain only, and you will interpret them according to your reason, and they will never become your own thoughts, but will always be mine, and the truth that I know can never be yours. The most that anyone can do is to suggest the truth.

When Jesus said to the Jews, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God," he meant that if you had the spirit of truth in your own soul you would know that the words he spoke were of God, and therefore absolutely true, but as you depend on your reason, the external intellect, you cannot know or receive the truth of the Spirit. Therefore remember the words of the prophet, "Trust ye in YAHVEH forever: for in YAH HAVEH is everlasting strength."

None need to be anxious; none need to run hither and thither in search of truth, for God is the same everywhere and at all time, and wherever there is one who trusts God, either by loving God as Spirit, or by loving God as the cause of all things, and therefore loving righteousness, he will find that the fountain of truth, of knowledge and of understanding is not far off, but is like a spring, welling up within his own soul. For remember that YAHVEH is the God of the universe, the God in whom "we live and move and have our being." The God from whom everything in the vast universe is derived is in you, and the harmonious, devout soul, no matter where he may be, needs only the suggestion of truth to take up great and wondrous truths and unfold them and develop them in his own inner consciousness.

Therefore we repeat with emphasis, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

We are undoubtedly in a time of great deception, and the

deception has become so general that none will be able to distinguish between truth and error save those who, by seeking God and righteousness, have the light of his Spirit. In other words, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect," but because the elect have the spirit of truth in their soul, therefore it will be impossible to deceive them.

Therefore we urge that every man and woman cease to be anxious, that they love God and righteousness, that they turn their minds from the deceptions and errors now in the world, and desire only to know the truth that they may live in harmony with it, that they may be justified before their own souls and before God.

Let us each constantly pray and strive to become "as a little child," for by this shall the "former things be utterly forgotten," things to come, not anticipated; only then shall we comprehend and realize the great truth that gives oneness with the Father: "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."—Adnah.

Every man must solve the problems of life for himself, for he must live his life within his own being. If he has made his life disorderly, crude and unhappy, he alone can change it, for his life is nearer to him than all the world besides, including his nearest and dearest friends and relatives. And the co-operation of discarnate spirits is with him, for good or ill, according to his thoughts and acts, whether he is conscious of it or not. And spiritual ignorance is never blissful, neither is spiritual wisdom folly.—Lucy A. Mallory

THE BIBLE: AND ITS INTERPRETATION.

By Frederick C. Fisher.

The Bible is the Word of God, and has a threefold interpretation—a sense within a sense and an interior sense within that sense.

These senses are the Natural, the Spiritual, and the Celestial. That which proceeds from the Lord's Divine love, is called Celestial, that which proceeds from the Lord's Divine Wisdom, is called Spiritual, and that which proceeds from His Divine Love and Wisdom, is called Natural, which is embraced in the ultimate.

These three senses are to be found in the Word. The internal sense of the Word refers to two things. The glorification of the Lord's humanity; and the regeneration of the soul; the former being the archetype of the latter. The plan of the Bible is to make us "wise unto salvation." It contains the Wisdom of God. It contains the Spiritual Truth. It is not the history of the origin of the world, or of man.

The matter and the composition of the Word may be inspired of God, and yet the individualism of the man be seen in the work.

We have a distinction between the inspiration of the writer and the inspiration of the thing written.

We have life through the Word as it unites us with the Lord, because it fills us with goodness from Love and also truth of Wisdom. This life is only obtained by drawing Divine truths to apply them to the life. The Bible may be aspected as man, for it is both human and Divine, thus we find a trinity in man, we also find a trinity in the Word. The Body, the Soul, and

the Spirit correspond to the Natural, the Spiritual and the Celestial. The body is a case or covering of the soul and spirit, so is the written natural word the covering to the Spiritual and Celestial sense. The material man can only read the material sense of the Bible; and it is given to man to hunt strenuously with his spiritual insight to find the interior sense of the Word.

The valuable minerals of the earth such as gold, iron, copper, precious gems, are not to be found in useful quantities without bringing all our faculties together and applying them with systematic energy to bring them into use for the benefit of mankind. So also Truth and Wisdom which are as priceless pearls, and are not to be found on every dunghill, are not strewed about so that they may be trampled underfoot by every passer by, but are buried deep under the natural word, and must be sought diligently if we would appropriate them to our use.

The natural word is a protection to the inner meaning, as the body is the protecting-wall to the soul.

St. Luke's Gospel tells us (xxiv. 27) : "And beginning from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself." "There are my words which I spake unto you whilst I was yet with you, how that all things must needs be fulfilled, which are written in the *law of Moses*, and the prophets, and the Psalms concerning me. *Then opened he their mind*, that they might *understand the Scriptures*" (v v. 44, 45) ; and again (St. John v. 39) : "Ye search the Scriptures, because ye think that in them ye have eternal life, and these are they which bear witness of me." The internal sense of the Word, is of Christ only, and of His Kingdom.

If the Scriptures contain the "Words of Eternal Life" and were given by inspiration of God to be profitable for doctrine, for reproof, for correction, and for instruction in righteousness, what have we to do with trying to prove that Adam and Eve did really exist, that there was a Garden of Eden on Earth, or

that the Ark was built to save people and animals from drowning—what can it profit our souls whether this be so or not?—But the internal sense wherein this beautiful story opens up an arcana for the soul to feed on—the story of the regenerate man and of his spiritual church—is indeed to some purpose. To speculate as to what may be taken in the literal or natural sense of the histories contained there—it is not our purpose to discuss, being entirely foreign to the object that the Word has in view.

If the narratives of both Testaments had never been enacted on this earth plane, it would not alter the value of the Word one jot. In that it is the Word, and written by God and of God, and is God, it must be true from the spiritual point, and written for our advancement and blessing.

The inspired Word in the Bible is only such parts as contain reference to the Lord, such as, "Thus saith the Lord," or "Verily, verily, I say unto you." The Epistles and the "Acts" were not inspired *as the Word* and have no interior or esoteric sense—neither can Ruth, I. Chronicles, II. Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, and the Songs of Solomon be considered as such. The Word begins and ends in Divine symbols. The first twelve chapters of Genesis, and the book of Revelation are wholly composed in a purely spiritual significance, or correspondence, and the predictions contained within relate to regenerate man and the church—the Kingdom of Heaven—in the most interior sense. Everything in nature (which is God, in the ultimate) corresponds to spiritual things, and so also to all things in the human body. The Word of God also in its ultimate corresponds with spiritual things. The hieroglyphics of the Egyptians were nothing else. This knowledge was cultivated in the greater part of Asia and conveyed to Greece where it was turned into fable—many of the fables containing most beautiful truths.

If we contemplate the first few chapters of Genesis, we shall unfold through correspondence man's state from the natural degree by gradual process until he arrives at the celestial degree. His regeneration advancing by stages, or states, enumerated in Genesis as days.

The First State, or day, we find him in his spiritual emptiness, wherein God separates darkness (ignorance) and light (truth). The evening (obscure beginning of the first state) and morning (its brightness and fulness) were the first day (state). *The Second State*, is the giving to man discernment, to discriminate between earthly and heavenly truth—dividing of the waters into two parts. *The Third Day*, is the development in man of some good desires, a change in the mental progress, (good ground or dry land) distinguished (separated) from knowledge of truth (water). *The Fourth Day*—the love and wisdom of God shed forth (the sun) and the intellect illuminated by the spiritual intelligence (the moon) and knowledge (stars) concerning God. "Unto him that overcometh I will give the Morning Star." (Rev. ii. 28.) *The Fifth State* of the mind, is the formation of living perceptions of truth in the mind (fishes). Living creatures, the ground (soul) brought forth, living principles of thought (birds) of living affections (animals). *In the Sixth State* we have the formation of man in an image (as to the understanding, and likeness (as to the will) of God. Thus JEHOVEH—The Word—The Lord *Jesus*, made us, as Isaiah says, "Thus saith the Lord thy Redeemer, and He that formed thee from the womb, I am JEHOVAH, that maketh *all things*; that stretcheth forth the heavens *alone*: that spreadeth abroad the earth by *myself*." (Please note the One Person, the Lord Jesus as He is our Redeemer—He made the world alone.) "Let us make man in our image" does not relate to two persons but Elohim which in the Hebrew signifies "Powers," the *El* representing the plural.) *The Seventh State*. Seven in the Word always signifies perfect, hence we have the perfection or complete generation.

The Sun, Moon and stars, are constantly referred to throughout the Word—and invariably have the same esoteric sense wherever met with—The sun corresponds to Love, Wisdom and Force, or Power—which is readily seen when we compare Love to heat, Wisdom to light, and force, or power, to heat and light combined. So heat symbolizes the Father; the Light, the Son; the force from the heat and light signifies the Holy Spirit. Thus we have the Trinity symbolized in the sun.

The Moon (without heat) is light, expresses Truth, Faith. The moon derives its light from Wisdom (the Sun). True faith is reflected light of love. The Stars are representative of knowledge. The stars are a source of light independent of the sun.

Water, as waters, rivers, seas, etc., are often met with in the Word. The Sea is the aggregate of all waters from all lands and also the clouds above the sea. The waters of Sacred Scriptures are those things that cleanse and wash away evil. Water is a cleansing force. There are many ideas of a flow—a flow of water, or a flow of knowledge, as that which comes from all quarters—a boy is at school to receive a flow of knowledge from various quarters, such as Latin from one master, Greek from another, etc. Knowledge is compared to things as flowing and the mind is that into which things flow. Spiritually all knowledge flows as rivers into the sea—coming from every quarter. We walk upon the waters when the spiritual life flows in—whether at our mother's knee, or some other sources later in life.

There is the still water that we find in Jacob's well. Jacob signifies the natural mind, and this mind accepts God when he finds everything easy and smooth—a cut and dried religion. The springing water signifies the spiritual, ever trying to reach higher and higher, restless and eager for the truth.

The key to unlock the hidden meaning of the Word will be found in the outer world of nature, being the expression of the inner world of spirit, and all things in the outer world

are types of the thoughts and affections of the inner world.

Creation and the Word are the works of God and both are in perfect harmony with each other. The expressions in the Word of God are Divine spiritual lessons taken from the universe. The earth is a type of the Universal Church, or human mind, which is renewed, and clothed by the Sun of Righteousness. "The sower went forth to sow the seed." (Jer. xxxi. 22.) "And their soul shall be as a watered garden."

Trees are the principle of truth and goodness planted and growing in our spirits. There are the "trees of the Lord," "trees of righteousness," "trees of knowledge," that are planted by the Father in our mind. The tree of life in the midst of the Garden, was in the highest sense the Lord Himself—the principle of life which is love to God and love to man. It is in the midst of the Garden, for love is the center of our being. Eden is the soul. The tree of the knowledge of good and evil which brought death signifies *self-derived* knowledge (not the knowledge from God) and *self-derived* prudence. This is bringing death to us *to-day*. The Serpent signifies evil passions and appetites. Eve is the soul; Adam, the exterior man and they twain are one flesh. The marriage of the Soul and the Body takes place with every child that is born into the world.

The spiritual sense cannot be better seen than by examples—the subject though is so vast that in this short paper we can but just glance at the subject.

The word "horse" is prominent in the prophets and Revelation—and signifies understanding of the Word, and in the opposite sense the desire to acquire knowledge for the sake of self. The strength of the horse denotes intellectual power; his fleetness, quickness of intellectual discernment; his form, intellectual beauty; his sagacity, intellectual perception; his snorting, intellectual reasonings; his aptitude for the battle, and his fierceness in the encounter, intellectual skill and contention; his hoofs are mentioned to denote the lowest scientific

principles or ultimate of the intellect; the color will denote the various qualities of the understanding. "A horse is a vain thing for safety, neither shall he deliver any by his great strength." Here we have the mere human reasoning which is unable to save man from sin or to obtain for him eternal salvation.

The White Horse in Revelation is the understanding of the Word as to its internal sense; for He that sat on the White Horse was called the Word of God.

Thus the Scriptures are open to man's understanding by means of correspondence between the material and spiritual plane, and there is no part of the Word that has not a signification of importance. Such a sentence as "Abraham begat Isaac, and Isaac begat Jacob," is full of arcana, and as to its esoteric sense it teaches us that the Natural is derived from the Celestial through the Spiritual plane. Abraham in the highest sense signifies the Lord, or the Universal Church, which is the Celestial. Isaac represents the Spiritual and Jacob the Natural man.

Wherever the soul can wander, the Eternal Soul of all things protects it still!—Lord Lytton.

"ON the THRESHOLD of the year,
SEE! the LORD is STANDING NEAR—
And thy HEART FORGETS its FEAR
IN HIS SMILE.

TREMBLING SOUL! HE SPEAKS TO THEE—
I, MYSELF, THY GUIDE WILL BE!
ALL the WAY is KNOWN TO ME,
MILE BY MILE."

—Sarah Doudney.

ETERNITY IS ALL.

By Lena Kyle

If thou hast scaled those walls sublime,
Tell me, oh! tell me, friend,
What is there just beyond this time?
Tell me, what is the end?

No answer comes, but all is still;
Beyond this great, broad sea
The way is dark, the water chill,
No answer comes to me,

In silence now I wait to hear
This message, beauteous, fair—
The message comes in notes so clear:
“There *is* no over there.

For all *is* now and all *is here*,
Thou’rt *in* the crystal sea;
Time, space is not. Be of good cheer—
’Tis all eternity.

Trust all the way thy inner light,
And be thou always true,
And all thy pathway shall be bright;
Just live to love and do.

No wish of thine shall go unfilled,
No joy thou shalt not share,
Thy conscious life shall be so thrilled
With love so beauteous, rare.”

REDEMPTION APPLIED.

By Abiyah.

It is evident that the human race is in bondage. We—as a nation—take pride in calling ourselves a free people, nevertheless, we, as well as all other nations, are in the most abject servitude to a merciless task-master. Our cemeteries bear witness to this fact.

The Hebrew prophets pointed to the time of the coming of a Redeemer, who would redeem the race from its bondage. The New Testament bears record to the manifestation of the prophesied Redeemer. The church of to-day proclaims that its people have received the Redeemer, and that they have been redeemed. But have they been redeemed?—The bondage of the race is its bondage in sin; and the wages of sin is death. How can a man say that he is redeemed from sin, if he still suffers its wages?—If you were subjected to slavery, would you be satisfied to think yourself redeemed, so long as you felt the sting of the lash? But, ah, you think that you will be free after you die! How can you be free from sin by letting sin get the better of you in stamping its seal of death upon the body? It would be just as foolish for the slave to think that he would be redeemed from being subject to his master, after his master had given him such a beating as to benumb his senses.

We have no evidence that even the apostles of Jesus, have yet been redeemed. It is recorded that they all succumbed to “the wages of sin.” Jesus himself told his disciples that their redemption would not be accomplished until the close of this age, for he said “When ye see these things [the troubles which he foretold them would come upon the world at the close of this age] come to pass, know ye that the kingdom of God is nigh at

hand." "Look up, lift up your heads, rejoice, for your redemption draweth nigh." The church has mistaken God's pledge of redemption and its hope of redemption for redemption itself. But now we no longer need to live in the hope of redemption, for the door has been opened, whereby we can enter into the reality of redemption.

The way is made clear through which we may enter, here on earth, into all the joys of heaven about which our forefathers sang. But, how?

Suppose that someone should lead you away captive and subject you to severe servitude, and that you were unable to extricate yourself from that bondage. As you see your hopeless condition, your heart cries unto God for freedom. A promise is then given to you of a redeemer, who will deliver you. How shall he deliver? God is able to smite your oppressor at once, and set you free. But no, you knew no better than to allow yourself to be led captive; and if you should be set free in that manner, you would know no better afterwards. But the power of the oppressor is overwhelming and you must have help. God gives it to you in a way that is most profitable to yourself. He sends the redeemer into the same servitude that you are in, to meet your enemy as you have to meet him. In contending with the oppressor, the redeemer discerns how it is that you are bound down so firmly, and he, possessing greater knowledge and power than you, outdoes the oppressor and extricates himself from the bondage.

But what good will that do you? Will it do any good, if, upon hearing of the victory of your redeemer, you do nothing else than sing, "Salvation is free"?—It will not. This is what the redeemer says, "I have met your enemy. I know his nature and have overcome him. In my mind is the consciousness and the power wherewith he can be defeated. You get in touch with my mind and the consciousness and the power that is in my mind will flow into your mind, and you apply it to your op-

pressor as I applied it, then you will defeat him as I defeated him. 'Because I live, ye shall live also.' "

If we thus open our heart and mind unto the Lord, we will discern, as never before, the nature of sin, where it has its grip upon us, and how to overcome it. It is he who willeth to do the will, who shall know of the doctrine.

It may be asked, "If that is the manner of redemption, why did not the apostles apply it to themselves and not die?"—They did apply it so far as it was possible for them to apply it at that time. But the time was not then ripe for the fulness of redemption. Paul, at the close of his ministry, said that he had not yet reached the ultimate of the Christian discipleship. He said that he had suffered the loss of all things that he might know Christ and the power of his resurrection, if by any means, he might attain unto the resurrection from the dead. He further says, "not that I have already obtained or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold."

Jesus, upon departing from the external vision of men said that it was expedient for his disciples that he should go away. He said, "I go to prepare a place for you, and, if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." He went to establish psychical conditions, whereby his disciples could lay hold of his consciousness, know the law, apply it, and live forever. The Lord, in foretelling of the calamities that would happen at this, the closing part of this age, was asked what would be the sign of his coming. He replied that it would be like the lightning, which flashes in one part of the heavens and is seen instantaneously everywhere. Again he said that he would come like a thief in the night. What a contrast.—But it depends upon who is doing the looking. His presence is unnoticed by the World. To them who fully join themselves to the Lord,

the consciousness of his presence is becoming more vivid day by day. The time is at hand when his words are to be verified, "He that eateth me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers did eat and died: he that eateth this bread shall live forever."

Why say: "Everyone must know the existence of the spirit world, else it does not exist"? Apply this to other branches of knowledge and you will see the fallacy of such unreason.

If we refuse to believe in the spirit world because it is unknown to us, we place ourselves in the position of being opposed to progress, for all that we now know has come from the unknown, and if there were no faith in the unknown and unseen, progress would come to a halt and nothing new could be impressed upon human minds from the spirit of the world.

—Lucy A. Mallory.

The greatest understandings doubt most, are readiest to learn, and least pleased with themselves. For though they stand on higher ground, and see further than their neighbors, they are yet humbled by their prospect, since it shows them something *so much higher* and above their reach.—Penn.

Nothing before, and nothing behind;

The Steps of faith

Fall on the seeming void, and find

The Rock beneath.

"My Soul and I," by Whittier.

CHRIST'S DIRECTIONS FOR ATTAINING THE SPIRITUAL EDUCATION.

By L. D. N.

On the eve of His departure the Master said to His disciples :
“I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.” (John xvi. 12, 13.)

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (John xiv. 26.) We have here presented to us in Christ's own words the inward and spiritual way of reaching the higher understanding and deeper insight into the true spiritual education.

When he first appeared as a public teacher among his own people and where he had been reared, they, knowing how limited had been his previous advantages, were astounded at his transcendent insight and wisdom. “And when he was come into his own country, he taught them in their synagogue, inso-much that they were astonished, and said; Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? . . . Whence then hath this man all these things?” And at Jerusalem Jesus went up into the temple and taught—“And the Jews marveled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said: My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it

be of God, or whether I speak of myself. I can do nothing of myself."—"As I hear I judge: and my judgment is just; because I seek not mine own will but the will of the Father which sent me." There is much to be learned from the foregoing passages of Scriptures that is of lasting benefit to all who will take it into the interior consciousness. "As I hear I judge." If we listen to the voice within and judge and act only from its teachings, which gives us the wisdom and power of the Spirit, and the inward way of intuition from divine illumination, which reveals all things, guides into all truth, unveils the future, and brings to remembrance all things whatsoever, that are needful and legitimate to our individual state, time and circumstances, we shall see this exemplified in our own experience, as the result of our entire dependence on and consecration to the Spirit.

We have also God's most emphatic and unqualified assurance that the Spirit will do for all who faithfully follow it, substantially the same as it did in the apostolic experience. The specific condition on which this divine illumination and teaching is secured, the Master has explicitly stated in his answer to the wondering Jews: If any man willeth to do His will, he shall know of the teaching. Will is the concentration and expression of desire.

When it is the supreme desire of the soul to know the Father's will and dwell and walk in unity with Him in all things, the soul will surely rise above the motives, ambitions and enticements of the sensuous life, and give itself in unreserved consecration to the Father and His work. When the soul thus gives itself, it certainly is open to the conscious touch, welcome and inspiration of the Father's Spirit, and it will hear His unerring voice in the inward life, and, in due time, will receive the full baptism of divine illumination and power. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."

To be his witness, think what it implies. Even Peter his beloved disciple, "denied with an oath, I do not know the man." To be his witness it requires one who has given up the desires of this world. It requires one who is willing to be cast into the fiery furnace. It requires one who is willing to be cast into the lion's den. And finally it requires one who has surrendered all they are, or have, to God and his Christ. When he has done that, he can be a true witness. It will then be seen that the inner has fully overcome and conquered the outer, and has truly become a son of God.

THE VALLEY OF SILENCE.

By Fiona Macleod.

In the secret Valley of Silence
No breath doth fall;
No wind stirs in the branches;
No bird doth call:
As on a white wall
A breathless lizard is still,
So silence lies on the valley,
Breathlessly still.

In the dusk-grown heart of the valley
An altar rises white:
No rapt priest bends in awe
Before its silent light:
But sometimes a flight
Of breathless words of prayer
White-wing'd enclose the altar,
Eddies of prayer.

—In *Fortnightly Review*.

THE SEVEN AGES OF MAN.

By Rev. Geo. T. Weaver.

Part I.

All organic life is found to exist in systems, from the atom to the universal cosmical order, and from the monad, so-called, to man. Every individual sphere, from the infinitesimal fraction of an atom to the largest and most complex organism in the universe, revolves, not only upon its axis, but also about its central sun. All orbital revolutions move spirally. As an example of these general principles we have only to consider the movements of our own solar system. We have here a system complete in itself. About our sun as their central orb, or point of attraction, revolve not only its satellites, but each orb, including the sun, revolves upon its poles.

Again, the cycles made by all revolutions are not circles in which they return to the exact point of their departure, but they are vortice circles returning to a point slightly above or below the starting point. The movement is such as would be made if one were following the thread of a screw. As an example of this last principle, we know that the revolutions of our earth upon its axis are such that the same point of this earth, either north or south, is never reached in returning. It shifts slightly, either to the north or to the south, in every revolution. This peculiar movement is owing to the fact that our earth does not lie parallel with, but inclined to, the plane of its orbit. It is owing to this fact that the days are continuously increasing or diminishing in length. Now what is true of the movement of our earth is true also of the movement of every other orb throughout the infinitely complex system.

Again, every orbit or cycle is divided into twelve equal parts called "Houses" or "Signs of the Zodiac." These houses mark the divisions of time, from the infinitesimal fraction of a moment, to those of the ages or the dispensations. The cycles constitute the eternities, since each is a complete eternity within itself, having neither a beginning nor an ending.

The time required for a planet or a system of planets to complete a cycle, depends upon the size of the orbit and the rapidity of the movement. It requires, for example, about twenty-eight days for our moon to pass around our earth. Our earth consumes 365 days and a fraction in describing a cycle about our sun. Astronomers tell us that the whole known universal system is moving about a great central sun, and that in this grand sweep, it requires our system 25,870 of our years to make its circuit about this great center. In the language of our Bible this is an eternity. This being true, then a house or zodiacal sign embraces a period equal to one-twelfth of this period, or about 2156 years. Each of these houses of the grand cycle is, as we have said, an age or a dispensation.

The method by which astronomers demonstrate the universal movement, and the time required to complete a grand cycle, is by the continuous movement of the north star, and the periodical changes, or the substitution of one star for another as the north star. Astronomers have divided the stars into two general classes—the movable and the fixed stars. The movable stars are the planets that constitute our system, and that change their relative positions rapidly because of their nearness to us. The fixed stars are not stationary, in fact, but are moving with a velocity that defies imagination to grasp. They are moving far more rapidly than are the planets of our system, but because of their great distance from us their relative changes are not so perceptible. The north star belongs to the class of fixed stars. We call it the north star because it is the nearest of the stars directly over the north pole. "Polaris" is now the north star.

But Polaris was not always the north star or pole-star. In the year 2300 B. C. the star Thuban was the north star. Polaris is now not very near to the north pole, but being the nearest it is called the north star. In the year 2100 it will be within thirty minutes of the north pole as it is now advancing toward it. In course of time Polaris will have drifted so far beyond the pole that another star will take its place as the north star because of its nearer proximity to the pole. Then having run its course as the north star, still another will be adopted to supersede it. In the year 23,999 A. D., Thuban will again be the north star, when the cycle of the universe will have been completed. It is in this way that astronomers know that the whole universal order is in constant motion, though apparently stationary, and also how long it requires to complete a grand cycle. And thus also they know how long it requires to complete a grand house or a dispensation.

Occultists, ancient and modern, tell us that in the full period of human existence, from the time that our race first made its appearance in embryo, human condition, to its full consummation, there are seven ages, or seven periods each of 2156 years, or in all 15,091—fifteen thousand and ninety-one years. Occultists tell us also that we are within the last of these periods, or within the seventh age, and that we passed out of the last, or sixth age, and into the present in the year 1881 A. D.

The number seven is a sacred number in all religions, our own included. It represents the number of completeness. God is ONE. Yet God the Father operating with God the Mother—or Spirit operating in substance—produced creation. This Divine, invisible, immortal center we call the “Universal Soul.” The ONE, in manifesting itself in creation it manifests by means of six Principles, or Elohim, which together with the ONE, constitute the “Seven Creative Principles,” or Elohim. This number seven runs through all nature, because the created must harmonize with the Creator. Every life organ is a combin-

ation of these seven principles. Each has its germ, or invisible soul, which is the creative force, answering to the ONE. This germinal life or soul, operating in substance, forms its own body, a body in harmony with the soul that created it. But every body is a sextuple organism, which together with the soul, constitutes the seven. The same law holds good in every expression of each organism. The sun whose function it is to emit light and heat sends out its unit light, but broken into the seven colors of the rainbow by entering into a dew drop. From these primary colors every combination of color is made. The vibrations produced by sound are one, but in the musical scale they appear as seven. From these primary sounds all combinations of sound are produced. The law of seven has been found to rule in the development and growth of vegetable and animal life to harmonize with their seven-fold nature.

This same principle holds good upon every plane of being from the material to the spiritual, and this it must do since all planes beneath the spiritual are but manifestations of the spiritual as organized being. All below spirit is simply illusion, it is but the expression of spirit, and could have no existence apart from spirit. Our Bible is replete with this number seven—seven days of creation, silver purified seven times, all restorations are by seven-fold, the seven seals, the seven vials of wrath, and many other references to this number are found, and in every instance completeness is referred to. Because of this the six-pointed star has always been the symbol of completeness, or perfect unfoldment of life, especially of the Divine life in man. One triangle represents the triumph of mind over matter, and the double triangle, or the six-pointed star, represents the triumph of soul, or spirit, over mind. This is the completed work. The six points of the star revolve around the seventh, the symbol of the soul, from which all the points emanate. The three-fold power of the intellect, with the three-

fold spiritual life, revolve about the inner glory, or the "*Shekinah*"—the innermost life of the soul. In harmony with this principle then it has been universally held by the wise men of all ages that in the full unfoldment of the race, as in the full unfoldment of the individual, seven periods or ages are required.

There are many converging lines focalizing in the year 1881 A. D., indicating this as the time when the transition was made from the dispensation of the Christ to that of the Spirit. At some of these we should look before proceeding with the discussion of the ages.

Our line of procedure will be to demonstrate in a general way that we are now in a transition state of the world's history, without fixing the date of the transition. We will then take up the evidence that fixes the date referred to—1881 A. D.

As an evidence that we are now in a transition state we have indubitable evidence that the prophecies of Jesus, referring to the end of his age are in process of rapid fulfilment. By this we do not mean the end of the world, as some vainly imagine, but simply the end of the dispensation of the Christ. When Jesus was asked by his disciples when the end of the world would come, which properly interpreted is, "What is the sign of thy coming, and of the completion of the age?" he replied that one of the signs would be that many false christs would arise, and he warned his disciples against being deceived by them. He declared as another sign that his disciples at that time would hear of wars and rumors of wars, and warned them against being disturbed by these things, assuring them that these things must need be. Again, that in diverse places there would be famine and pestilence. These he assures his disciples would be but the beginning of the birth throes of the dispensation about to be born. Persecutions of the saints would then arise, arrests, trials, condemnations and executions of his followers would follow. He referred to the period as a time of

general hatred of one for another. It would be a time of general lawlessness or anarchy, to the degree that the love of many of his followers would grow cold. Here Jesus warned his disciples that such only as endured to the end should be saved. Still another sign Jesus gave his followers was that before the end the Gospel will have been proclaimed throughout the habitable globe as a testimony against all nations.

How strikingly every point of this prophecy has either been fulfilled, or is in the process of a speedy fulfilment. False christs have arisen and are now on the earth, not having assumed the Christ name indeed, but leaders of the people into false doctrines, and that with the authority of the Christ. Wars and rumors of wars are the rule to-day, rather than the exception. Not wars between nations so much—though the outlook for this seems immanent—but the incessant warfare now in progress between the employers and the employees. The whole civilized world is in a state of unrest, and a feeling of insecurity and dread has seized the people, a feeling of possible and universal calamity, as the final outcome of present conditions.

Gaunt famine stalks abroad throughout all commercial countries, not so much because there has been a failure of crops, as that in the midst of a superabundance, the great unemployed class have not the means of purchasing food. And so far from giving promise of a dissipation of this portentous cloud, the outlook for darker days is daily increasing. More than half of the laboring class are at present underfed, and multitudes of these unfortunates are verging on starvation. Such poverty produces the pestilential condition predicted by the Master, as should mark the last days of the old *regime*. Especially is this true among the children of the overcrowded and illy ventilated tenement houses of our great cities. Here the annual death rate among all classes of the poor—men, women and children—is hardly less than

twenty five per cent of the whole population of the poor. This is pestilence run mad.

And yet, deplorable as are the conditions, Jesus assured his disciples that these things would mark but the beginnings of sorrow. Was there ever a time in the world's history of such general lawlessness as is now being enacted, both by the capitalistic class and by the proletariat? The one class brook no legal barriers in their determination to amass wealth. The other class, crazed by poverty, or the fear of coming doom, hardly scruple to override the law in their vain efforts to better their condition. How true it is that the love of many formerly religious people, overborn by the intense materiality of the times, has grown cold, and they have become indifferent to the religious sentiment?

Again, the Gospel has been preached in every nation under the blue canopy of heaven. Not every human being indeed has heard the proclamation but surely every tribe has been visited by the missionary. As to the persecutions that are to visit the saints, the time is not yet ripe, but the ripening conditions are rapidly formulating, and the sad visitations are held in abeyance only for a little time.

(To be continued.)

THE GREAT ETERNAL.

There is nothing we cannot overcome ;
Say not thy evil instinct is inherited,
Or that some trait inborn makes thy whole life forlorn,
And calls down punishment that is not merited.
Back of thy parents and grandparents lies
The great eternal, that, too, is thine
Inheritance, strong, beautiful, divine,
Sure lever of success for one who tries.

—Ella Wheeler Wilcox.

THE NEW THOUGHT.

By Fred. W. Cooper.

One moment in the bygone ages
From out the mighty all
Two spirit Egos, male and female,
Came at God's call.

Descending to commence the mundane cycle,
Taking human form,
To breathe on earth the air of sorrow
And brave life's storm.

The years roll on, and still they tread
Together the path of light,
When lo! the evil day of severance ends
In hopeless night.

Intent on vain pursuit of fleeting pleasure,
Lust and self-desire;
Extinguishing the soul power leaves
But Hell's consuming fire.

Each knowing not the other's form,
In evil thought disguised,
They search in vain the peaceful past,
The inner self despised.

Through many planes and lives reincarnated
The weary search goes on,
Through countless years of hungry longing
Again to be made one.

At last from out the long drawn years,
Oh! glorious dawn;
Unheralded, yet hoped for, comes
The bright salvation morn.

And lo! the light of faith breaks through,
The earthly shadow past,
Each spirit clothed in perfect love
Recognized at last.

Remaining years on earth flowing smoothly
Find each content and strong,
In the narrow way of attainment
They twain had lost so long.

SEPARATED FROM GOD.

By I. L. Harpster.

That this condition exists with the majority of mankind, we believe no rational mind will dispute or deny, and the very thought—Separated from God—would indicate that at some time there had been a union between God and man. We believe, too, the cause of such separation and its attendant effect, is not fully clear in the minds of most of the Christian world, and, therefore, it prompts the earnest, inquiring mind to solve and to make clear, if possible, this perplexing mystery. The question, then, presents itself: When was this union between God and man? We find St. Luke, (chapter iii. 23–38) in retracing the genealogy of the Christ, concludes the same with Adam, stating: “Which was the son of God.”

Adam being a Son of God, must have been imbued with the attributes of God—the source of all life—and the latent qualities within his being were of the same spiritual essence as that of the Father of all life—all existence—and this being true, must have been conscious of the thoughts of the Father vibrating through his being, and as long as he lived in harmony with the spirit of the Father of all life—all truth—he enjoyed that unity the Christ enjoyed with the Father, for we are taught that Adam talked with God and that he was conscious of His presence. The Lord God said, “Let us (Elohim) make man in our image, after our likeness,” created in the image or likeness of the Elohim, to be conscious of and one with the Father. While the Scriptures plainly teach that Adam had communed with God, we also learn that he was driven out, separated from God’s presence, and having been separated from God’s presence, that unity was broken,

disuniting him from the source of all knowledge and all wisdom.

We learn from the third chapter of Genesis, the occasion of Adam's fall. Here the woman—the flesh—the negative part of man, took the ascendancy, setting aside the spiritual—the positive nature of man. Man being a dual being the masculine being spiritual, is positive; and the feminine—that which pertains to the flesh and physical senses—is negative. As Adam gave way to the inclinations of his physical nature—his negative being—the happy equilibrium of his nature became broken and deranged, and he became more and more polarized in negation, so that the positive—the spiritual—which previously harmonized his being, became as it were subordinated to the fleshly or carnal mind, thereby weakening its influence and power, and causing him to greatly rely on his physical mentality for his future action and support. For as the fleshly, or carnal mind, is at enmity with God, it is plain to see the new condition, forced upon Adam for the violation of the laws of his being, must have caused him much pain and suffering; for the reasoning, negative mind alone, is prone to error; therefore, this new condition that Adam was compelled to face, must have thrown his mind into much doubt and confusion. This condition not only caused Adam much pain and suffering, but it has caused untold misery to his offspring, and, as the Spirit of Truth from God was retarded in its flowage through Adam for his disobedience, this spirit became more and more retarded through the experiences of the perverted natures of his progeny coming down the ages of time, so, that at the present time, that spirit seems to have been taken entirely from man; for it is only necessary to cast about us to see the error and suffering this adversary, this arch deceiver, has plunged the world into; and this enemy of righteousness is plainly manifest, for the lusts of the flesh and the evil imaginations in the hearts of men are now running riot and have gone to seed.

The reader must not be confused at this point and condemn God for permitting such a condition to come upon the world. It has been said, "Ye are gods." While this is true, every individual is free to act his own pleasure, and he either enjoys happiness or suffers from his actions. If man violates the laws of his being, even though he violates the laws ignorantly, he suffers for his conduct. From Adam's disobedience the Lord foresaw all that would befall the world; and we are told by His prophets the condition that would exist at the end of the age. But with all the suffering that has come upon the world through man's volition, experience has been devolved from it, and when man with his accumulated knowledge and experience from his negative nature, is properly united with the Spirit of Truth, then he will be consciously a son of God.

It is only through the refining process that the pure gold is secured, and so with man; it is only through the refining tort of suffering and experience that he is really fitted and enabled to arrive at a consciousness of truth, which makes him worthy to become a member of the glorious brotherhood, the perfected saints and sons of God.

It is necessary for each of us to feel and to realize that we are a part of God. Again, it must be remembered that God is a God of love. That God loves all his creation; and this applies to the good and to the apparent evil, for He allows His sun to shine on the just and on the unjust alike. "Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." (Isaiah xliii, 24.) The Apostle Paul, in referring to the same thought, said: "For in Him we live, and move, and have our being." (Acts xvii. 28.) As all life and all power is from God, then it is evident that God dwells within us, and this being true, explains the passage of Scripture, "Thou [referring to man in his physical nature] hast made me [the Spirit of Truth] to serve with thy sins, thou hast wearied me with thine iniquities." When we come to realize the real truth

of our past condition, we plainly see that the Spirit of God—which is our life—has been compelled to serve with us in our sins and we have wearied Him with our iniquities. This, then, being true—if we hold to the thought that all is God—the thought of God being a person, a monarch sitting upon a throne, somewhere wreaking vengeance upon His creation, will disappear; and then we can begin to understand the words of the Christ, when he spoke to the Samaritan woman, saying: “God is Spirit, and they that worship him, must worship him in spirit and in truth.” (John iv. 24.) Having a clearer understanding of the nature of God, we then begin to understand the cause of the separation from God. “Because ye have forsaken the Lord, he hath also forsaken you.” (II. Chr. xxiv. 20.) It is evident from all this, that God did not separate from man, but man separated from God, and notwithstanding man has separated from God, followed his own inclinations and fallen into error which has caused him untold suffering, yet we find the Father is not unmindful of man’s condition, for he has promised, “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.” (Isaiah xliii. 25.) “Return unto me, and I will return unto you, saith the Lord of Hosts.” (Mal. iii. 7.) In view of these promises, and a proper knowledge of man’s relationship with God, can man conscientiously hold God responsible for a condition he has brought upon himself? It is man, his physical nature, that is at the bottom of all suffering, and not God.

As the fall of man, or separation of God from man, came about through generation, a dissipation of the life fluid, which in its turn depleted the various functions of the body of life, which also precluded a full flowage of God’s spirit through his being, bringing upon him the inevitable powers of death, and final dissolution, so, it is through regeneration, the conservation of the life fluid, which will again energize the physical body with the essence of life, united with that of the Spirit, which

will immortalize man and finally fit him to be again united with the source of all life, all wisdom and power. Now this does not take place at death or at the dissolution of the body as has been taught, but on the contrary, this union takes place while man is in the body of the flesh. "Ye are temples of the living God," it has been said; and mind you, "God is not the God of the dead, but a God of the living," and not being a God of the dead, it is living temples that he seeks for his Holy Spirit to dwell in. Then to enter God's kingdom on earth, and to be one of the body of Christ, the one hundred and forty-four thousand, the first ripe fruit of the earth, this uniting of the Spirit of God with that of man must take place while man is in the body of flesh.

Now the law leading up to a reunion with God, is found in the Esoteric teachings, of which Brother Butler is the head, and who has been presenting this truth to the world for the last eighteen years, through his "Practical Methods to Insure Success" and various other writings of the Esoteric Fraternity, issued from the dawn of its conception down to the present time.

The Christ in conversation with Nicodemus on this thought, said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." (John iii. 5.) Herein is expressed the secret of Christ's teachings, which refers to the spiritual and physical natures of man, which, with proper knowledge of the laws governing, with a strenuous application of its principles, will regenerate mankind. Then the first duty of man is to control the life forces, bringing his physical nature in harmony with God's nature, and by renewing his mind day by day with the Spirit of Truth, he will be enabled to overcome death, and be reunited to God the source of his being, making him consciously a true son of God, and fitting him to reign and to rule in God's kingdom to come on earth.

BOOK REVIEWS.

NEUROLOGY: EMBRACING NEURO-OPHTHALMOLOGY. The New Science for the Successful Treatment of All Functional Human Ills. By A. P. Davis, M. D., Oph. D., N. D. 242 pages, cloth, with portrait of author. Price \$3.00. Address, F. L. Rowe, Publisher, 422 Elm St., Cincinnati, Ohio.

This book is the fullest evidence we have read, that there are members of the Medical Profession who have gathered up the jewels, and are fast entering the regenerate life. This author is now about 70 years of age, but his portrait shows a man in the vigor of mature manhood; and he claims that this physical and mental condition are results of his life and practice. He claims that his system of cure is the outcome of about thirty years of unremitting investigation and practice in every phase of medicine, surgery and healing. Many years ago he denounced and relinquished the application of drugs as a cure for disease, and has since continuously investigated every modern system of healing. In the book here considered he has told in plain language all that he could possibly tell of a remarkable system of cure which involves much of practice as well as knowledge, for its highest efficiency when applied by professional practitioners; but, for those who, like all in the regeneration, are able to be their own physician, it is a book of great practical value. The book appears in this light to us a splendid answer (supposed) to the entire Medical Profession in the fewest words to the question: "What have you produced, what have you discovered that can be utilized by the maturest souls on earth who have passed through nearly all experimental stages, who have gathered vital truths from all other human sources, and now want the cream of your ages of research?" The book does not fully answer that question, but certainly, as a message from physicians, it is the finest (excepting Dr. E. H. Dewey's,) that has been published. And it treats upon subjects that no other physician, we have read of, has elucidated.

Dr Davis has little to say about hygiene and diet, etc., his work is in the marvelous mechanism of this nervous system of ours—its perfect adjustment and harmonious functioning throughout the brain and spinal column, and from there to the multitude of fine nerves that constitute the real connection between body, mind and soul.

THE EVERY DAY BOOK. By Suzanne Wardlaw. 130 pages, finely bound in cloth, pocket size. Price \$1.10.—Published by Elizabeth Towne, Holyoke, Mass.

This little book is a compilation of precepts and aphorisms on the higher

life. There are at least 365 of these pithy sayings, adapted for every day in the year. These are arranged in calendar form for the 12 months. In addition there are in the back of the book 10 blank pages, each with the printed heading, "Remembrances," whereon the holder of the book may record notes during the year.

WALT WHITMAN'S CALENDAR. "We are in receipt of a beautiful little calendar gotten up by Wm. E. Towne, Holyoke, Mass. It is not only a neat and attractive calendar, but each page contains a quotation from Walt Whitman. This renders the calendar of more than usual value.

These quotations are well selected, and can not fail but be helpful to anyone reading them."

The price of the calendar is twenty-five cents. It can be obtained by ordering from Wm. E. Towne. Holyoke, Mass.

HEALTH BUILDING OR HEALTH WITHOUT FADS. By Joseph Ralph. 64 pages, paper. Price 50 cents. Fowler & Wells Co., 24 E. 22nd St., New York: or L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, Eng

This is a new book by the author of "Brain Building," notice of which appeared in a recent issue of BIBLE REVIEW. The following subjects are well treated: "The Power of Mentation on the Body;" "Metabolism;" "Liquids;" "Breathing;" "A Prevalent Evil and its Remedy." These cover only a portion of the book. It is evident that the author has gathered from all available sources, and added his own thought and experience: the result is a condensed, thoughtful system of right living, from a moral and hygienic point of view. We believe that this book, together with Butler's PRACTICAL METHODS TO INSURE SUCCESS, offer the most complete and practical working system of mind and health that could be found—and, further, they offer the basic principles for the highest unfoldment of soul. The last-named book can also be obtained from the above address; and we mention it because the methods in these two books should be practiced together. The price of the latter is only 25 cents.

I WANTS AND WANTS ME. A Book of Affirmations. By K. T. Anderson. 41 pages, paper. Price 25 cents. To be had from same address as above.

It is to be regretted that such an important subject as Affirmation or Suggestion is so difficult to present in language. The most that is usually done is to offer a list of suggested Affirmations, and to advise the reader to practice them: that is all this book does. It is a subject out of which value can be derived only by earnest practice, but the field of results is limitless and of the most vital importance to those in the regeneration; for, by the practice of auto-suggestion and affirmation one is best able to come to a knowledge of the now unknown depths of his own nature, and to awaken every dormant faculty of mind, and cause the whole self to respond to and effectually carry out the aspirations of the soul.

Adnah.

EDITORIAL.

We are often asked : Do you believe this or that? and when we answer that we do not, we are told by the questioners that they saw it in BIBLE REVIEW. There are many who think that what they see in BIBLE REVIEW, represents our beliefs, but we wish to say here that this is not the case. When we find an article that has value in it, we publish it even though it contains error also, for we cannot take the liberty of making a writer say that which he does not want to say, by changing his article.

As a marked example of this principle that we have adopted you will note in this number an article which seems to be written by a follower of Swedenborg. Swedenborg's science of correspondence contains many truths, but it also contains errors, as will be seen in this article, but you that have the spirit of truth, will be able to discern between truth and error, and will be able to sift out of all combinations the pure gold of truth and to throw away the error.

There are other articles in this magazine that contain errors. We sometimes think that the gravest error men can make is to attempt to tell us of heavenly things when they know really nothing of them. It is verifying the old saying, "Fools rush in where angels fear to tread," but it is the talk of children—children of God, but children are allowed to say many things that grown people would not say, and because they know no better it is not accounted to them as sin. Because of these things we permit many errors to be published in the articles received from our contributors, for the sake of the truths they contain. In many instances one sentence may contain a great truth, while the next may be a great error; and while the first may be dependent upon the second in the way of argument, yet those who have the spirit of truth can take the isolated germs of truth and drop the connecting links of error.

Many of our German subscribers will no doubt be pleased to learn that "Practical Methods to Insure Success" has been translated into German by Harry Bondegger and is published by O. Georgi, Berlin S. W., 11, Germany. We will have them for sale later. We do not know how large an edition has been published, but if we do not have them on hand, we will forward all orders we receive to the publisher.

Washington, D. C. Time of Cusp Transits. January 1906.				
Body	Enters	On		
		day	h	m
☾	♈	1	0	8 p. m.
	♉	4	0	24 a. m.
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	♈	28	8	58 p. m.
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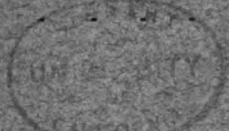
FEBRUARY, 1906.

BIBLE REVIEW

Advanced Esoteric Thought.

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HIRAM E. BUTLER, Editor.

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

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BIBLE REVIEW.

Vol. iv.

FEBRUARY 1906.

No. 5.

THE SOURCE OF TRUTH.

By H. AYLMER HARDING.

The oriental concept of God is formless Spirit, being the Source of infinite and all-diffusive energy. Now since all forms are shaped and evolved from this formless Spirit, why can we not obtain this formless Spirit *direct*, lending our souls to its influence and becoming potentially able to create when and how we will?

The Truth is a formless, diffusive principle: felt through the emotions, we call it Love; acted upon by the Will, we call it Wisdom; regarded as the infinite Source of all life, we term it Father, or "Our Father which is in heaven"—a concept sufficiently and lovably objective to be readily received by mankind universally. This Jesus knew—hence, the "Lord's Prayer."

Now man, the real man, is a spirit, i. e., a part of this formless Spirit, to which a form has been given, viz., a human soul. We gain knowledge by inviting this Spirit to flow through and pervade us, and when we place our trust and confidence in man-made systems of Ethics, Rhetoric, Theology, Psychology, Logic and so forth, we literally close the avenues instead of opening them.

Could we but see it, the Truth received by us in its pure state, by our willing minds and hungry, trusting souls, is all-sufficient, and the study and contemplation of it clarifies and lightens the mind, never giving us that sense of fullness in the brain which follows the effort to understand man-made dogmas and polysyllabic verbiage.

A great writer has said, "He is most logical who has a message for his fellow men, and who speaks in order that he may be of service to others." This is a clear statement of truth.

At the present time the world is full of "ologies" and the student of truth who gets side-tracked will not be long before he becomes surfeited with the endless titles given to this study and that.

There is a rage for correspondence courses, and an impetus is being given to certain branches of education, such as has never been known in history before.

This condition of public unrest and hunger for truth would be healthful were it not for the fact that the world and many of its leaders still mistake the letter for the spirit, and strive to broaden the mind by thrusting upon the consciousness bulky masses of matter which can cause only a deeper, mental disquietude in many instances, and a greater tendency toward preparation for objective forms of existence, already too much in evidence.

Our whole, boasted civilization is being loaded down with forms and externalities, our very Government lending itself to a measure of outward display and ceremonious formality, quite at variance with its principles of liberty and reputed disregard for such things.

In the physical realm, liberty has become sexual license, and in the intellectual realm, a license of thought has evolved, and "much learning hath made" the world mad. We are told that "the wisdom of men is foolishness with God," and in the heart of a great, American city one is impressed with the profound

truth of this passage, for amidst the terrible economic stress of thousands, and the artificial life of countless numbers, the glare and glitter of false beauty and the stifling smoke-laden atmosphere, this "wisdom of men" is foolishness indeed. We are a product of what we think and what we think we know, and what we are is but a poor tribute to what we know, judging by results.

The writer believes that the time is ripe for some serious attention being given to three things:

1. Man's conception of God.
2. Man's source of knowledge.
3. Man's mission and service.

At the last analysis our thoughts, habits, character and life will be shown to be the reflection of our conception of God, and so vast is this influence upon us that our capacity for growth and knowledge depends wholly upon a true conception of our Father. As we are able to perceive the Truth and rightly appropriate it, we become fit for some special calling or mission which demands our highest usefulness and service.

At this point let me repeat the quotation already given, for it contains a mighty truth, "He is most logical who has a message in his heart for his fellow men, and who speaks in order that he may be of service to others."

The reason why this is true is that the Truth is always involved in eager and sincere study, and as long as we cling with singleness of purpose to the Truth, making it the focusing point of every effort, our reasoning will always be overshadowed by its subconscious influence in our choice of words and their arrangement, order, form and natural expression; and even is this true in the detection of fallacies, for our sensitiveness to the Truth preserves us, and gives an instant perception and warning of fallacy and error.

The fact that the most logical and circumstantial evidence can be formally perfect and flawless, and yet hang the wrong

man, shows that mere mental processes of reasoning are not by any means necessarily identified with the nature or unfoldment of truth in substance and essence. It would seem then that Logic, since it cannot measure the Spirit, nor compass the action of lovers, nor save one who is innocent, is a mere dependent upon the Truth itself, so far as any first proposition must always embody an absolute form of Truth for the syllogism to be regarded as a formal and accurate test of merit.

Why can we not learn to seek and speak the pure and simple truths of life, living them robustly every day as God gives us power and a willing mind, realizing that of itself Truth will unfailingly guide us, if we are receptive with the hearts of children?

It is as though we preferred the water from a city's pipes to the gushing springs from some clear, bubbling and health-giving fountain and eternal source.

You will find that as the conception of God widens, expands and becomes more definite in the minds of a people, that people grow in love toward one another and become wise. We "are made in the image and likeness of God," and "the Christ of to-day in you and me will measure our grasp of Infinity by this token—Love for Humanity." This Christ consciousness is the supreme need of the hour; beyond all need of systems, dogmas, and "ologies." With this comes the "mind that was in Christ Jesus," and that mind was the Infinite mind of God expressing itself through the matchless figure of the Son of God.

There can be no permanent hope for the race until this mind of Christ becomes common instead of exceptional, and the world needs consecrated teachers vitally at the present time.

Man's conception of God then, depends upon this mind entering into him and filling him with Its own presence and power, and unconsciously man is seeking this and hungering for this, choosing world methods in place of Christ methods—hence the fever of unrest which we see evidences of on every side.

Having grasped the thought of the Christ consciousness, let us turn our attention for a moment upon man's source of knowledge, which must evidently come from the within instead of the without. If this Universal Mind fills us, then knowledge and wisdom will be included in our simple obedience to Love's dictates and application of the highest mental laws.

When this has been reached and we realize our true at-one-ment, man's mission and service become evident and the path of duty will be plain. Let us link ourselves in spirit to this infinite Source of Power by prayer; let us aspire to wisdom and divine methods of living, which the world calls foolishness; and let us finally work outwardly our salvation by the highest expression of all that is best and noblest within, so shall we fulfill our mission and achieve that success which is found in wise and loving service for humanity.

THE SELF CRUCIFIED.

"Men love their desires, for gratification seems sweet to them, but its end is pain and vacuity; they love the argumentations of the intellect, for egotism seems most desirable to them, but the fruits thereof are humiliation and sorrow. When the mind has reached the end of gratification and reaped the bitter fruits of egotism, it is ready to receive the Divine Wisdom and to enter into the Divine Life.

Only the crucified can be transfigured; only by the death of self can the Lord of the heart rise again into the Immortal Life, and stand radiant upon the Olivet of Wisdom."

Not from space must I seek my dignity, but from the ruling of my thought. I should have no more if I possessed whole worlds. By space the Universe encompasses and swallows me as an atom, by thought I encompass it.—Pascal.

THE IMAGE OF GOD.

By HENRY PROCTOR, M. R. A. S.

There are three aspects or phases of the image of God, viz.—

1. The Physical.
2. The Mental.
3. The Spiritual.

Through failure to observe this distinction much confusion of thought has prevailed in the Church of God on earth, on this momentous Subject, but there is no kind of difficulty in understanding spiritual matters which cannot be overcome by those who are living

A PURE AND HOLY LIFE,

and are fully surrendered at every point and in every detail to the will of God—for these have an anointing from the Holy One which teaches them ALL things. To the uninitiated the Bible appears to be a mass of contradictions. The natural (or animal) man cannot understand it at all, and to the “carnal” babe in Christ it is a book of mysteries which he cannot read because “it is sealed.” (Isa. xxix. 11, 12.) And in this most important of all teaching he is mystified, because he reads in one portion that man “*is the image and glory of God*” (I. Cor. xi. 7), which has reference to all mankind, and is in the present tense, but in another place believers only are said to be “*foreordained to be conformed to the Image of His Son,*” which is not yet fully accomplished, “but we with unveiled face, reflecting as a mirror the glory of the Lord, are *being transformed* (transfigured or metamorphosed) into the same Image.” (II. Cor. iii. 18.) It is the New Man “*who is being*

MOULDED AFRESH

into full knowledge, according to an image of Him that created him.” (Col. iii. 10, Rotherham.) But it is Jesus alone who is

really and fully in that Image now, which we are *hereafter* to bear—"the image of the Heavenly" (I. Cor. xv. 49), which is evidently yet *future*, as it is said: "*We shall also bear.*" (R. v.)

So that we have a past, present and future for—

1. Man *was* made in the Image of God, and is still in the Image of God as to the physical conformation.

2. Believers *are* being conformed to His Image—the New Man is being renewed according to *knowledge*.

3. *We shall be* fully "in the image of the heavenly" at the Resurrection, when "*I awake* in His likeness."

Up to the present, Christ alone is said to be the impress of His substance, "the express image of His person," "an exact representation of His very Being," the brightness or effulgence of His glory; but we are

"TO BE LIKE HIM,"

for He is the "*First-born* among many brethren," and a "*first-born* of an *entire* Creation"—that is, of the New Creation, for the "*whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*" The purpose of Redemption, therefore, is that all the present race of mankind should bear His Image and Likeness, according to the Divine Counsel in Genesis i. 26: "Let Us make man in Our Image and after Our Likeness, and let them rule or have dominion over (*αρχεωσαν, archetosan*) the fishes of the sea, the fowls of the heaven, the cattle, and

OVER ALL THE EARTH"

(LXX), and again in the 8th Psalm it is said: "Thou madest man a little lower than angels," or "for a little while lower than God;" "Thou hast crowned him with glory and honour, and hast set him over the works of Thy hands; Thou hast put all things in subjection under his feet." But God speaks here "of things which are not, as though they were," for "NOT YET do we see all things put under him," but we see Jesus as Prince-Leader (*archegon*) of all the sanctified, who are *One*

with Him as Son of Man even when "made in all points like unto His brethren," fulfilling the Divine purpose in so bearing the Image of God the Father, that he could say, "He that hath seen me, hath seen the Father," and as Son of Man

RULING THE ELEMENTS,

in feeding the multitudes, and saying to the storm "Peace, be still," and ruling the fishes of the sea, in the miraculous draughts, and the fish with the tribute money. He exercised also "authority over all the demons so that He cast out the spirits with a word," and over the ministering spirits so that He could say to this one, "Come, and he cometh," and to another, "Go, and he goeth," or to any, "Do this," and it was done. He commanded all the spirits, both the clean and the unclean, so that diseases and even death were vanquished at His word. All this authority He exercised as Ben-Adam, the Son of Man, and transmitted the same power to his brethren, saying to them "*greater things* than these shall ye do."

Now all these are "the powers of the age to come" (Heb. vi. 5) exercised in this age by those alone who, by becoming "partakers of the Holy Spirit," exercise the authority committed to the Son of Man—the Christ,

HEAD AND BODY,

but in "the age to come" this authority is given to all mankind who shall have attained the Image of God: "for not unto angels hath He subjected the inhabited earth to come (*tēn oikoumēnē tēn mellousan*) but to Ben-Adam and Enosh, viz., to the Christ and His Brethren, and to the children which God shall give Him" (Heb. ii. 13), for in the "age to come" He shall be called the Everlasting Father, "His Name shall be 'sonned' as long as the sun," and of the increase of His government there shall be no end, and all who suffer with Him shall be glorified with Him and reign with Him "unto the ages of the ages."

"He that conquers I will give to take his seat with Me in My Throne; as I also conquered, and took My seat with My Father in His Throne. (Rev. iii. 21, Rotherham.)

THE DESTROYER AND THE REDEEMER.

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.—Isaiah xxiv. 20.

(Please read the whole chapter.)

While it is generally believed by the theologian that the prophecies are all fulfilled, yet the mind that is enlightened and reads carefully will see that the whole dealing of God with Israel while they were in Palestine and under the ministration of the prophets, was made by the same Spirit a type. For, while there are events that have been fulfilled, yet there are prophecies that have not been fulfilled, and many that could not relate to that period and could not have any bearing upon that period, as in the verse above quoted.

There are many instances of God's sending a prophet to His people Israel, commanding them to do certain things, which they did. and, while they were doing them, the prophet would come with another message, apparently concerning the same things but which could not possibly have any bearing upon them at that time, and could not be anything but a type or an indication of that which was to occur at the closing period of the world's history. For it must be borne in mind that the thought in the mind of the prophet was the restoration to the people Israel of that which had been lost—the restoration to the Edenic state.

The thought of the people was kept active concerning the time of the salvation from the evils that were in the world, and the establishment of God's kingdom in all its glory and majesty. Therefore the inspiration from on high always pointed to that time, so that the prophecies stand out to-day to be fulfilled more completely than they ever have been at any period of the

world's history. In fact, the fulfilment of the prophecies during Israel's time—during the time the prophets prophesied—was always an imperfect fulfilment, but we believe without a doubt that we are now approaching the time of their complete fulfilment.

The picture that is drawn throughout the prophecies of a state of depravity among the people is graphic, and there was never a time when that condition existed to such an extent as it exists at present. No doubt the thoughtful mind has wondered what is the matter with the people at the present time, for they seem to be incapable of thought on any subject save making money, organizing gigantic schemes for selfish purposes, oppressing the weak, taking the spoil and aggregating wealth in great masses.

The mental state of the people is pictured more perfectly in the nature of our newspapers and popular magazines than in any other way. Of course we know that the newspapers and monthly magazines are studying the demand of the people, and the editors of these papers and magazines are writing their articles to suit that demand. The most striking feature of this fact is seen in our most popular magazines which are devoted largely to fiction, and fiction such as is found in these magazines, is an astonishment to the intelligent thinker. The stories are of such a nature that but few of them would have been acceptable to a dime novel fifty years ago. Some of the stories are decidedly immoral in tone and low and depraved in character. They are without thought and are designed purely for the sensations. Why it is that the majority of the reading public can be interested in such reading is a mystery that has not been explained, but it is a mystery that we wish to call the attention of our readers to, that they may deliver themselves from the influence that has thus bound the intellect of the people as a body.

In the years 1877, 1878 and 1879 our attention was called to

the study of what is now called "hypnotism," the influence of one mind upon another, and we had at that time a strong invitation from the invisible world to unite in a movement that was then beginning to form. The movement was this: It became known that one mind could hypnotize another mind by concentrating upon the person a certain line of thought until that line of thought controlled the mind of the person wholly. In other words that person would be entirely hypnotized by the thought concentrated upon him. Then if the hypnotizer wished to use the person so hypnotized to hypnotize still another, the power of the first man would be augmented by the power of the second man. Then as these two took control of others the power would increase in an increasing ratio.

An effort was made by what the Hindus call "elementals," the mystics, "malicious influences of the astral world," and the Bible—especially the Lord Christ—calls "devils," to bring about upon the earth an organized body of men and women that could be wholly controlled by these elementals, in order to subordinate the inhabitants of the earth to their will and to become an instrumentality to enable them to get control of the earth.

Not only has the effort been made by these dark forces, but there are organizations in the world that for many years have been studying the laws of hypnotic control, and have become familiar with them, and have united their power to thus take possession of the world of mind and subordinate it to their will.

This psychic will power has been working in the world in a special manner since about 1878. It has now got such perfect control of the majority of the people that it is almost impossible for any of the great truths relating to the salvation of God's people to have a standing, an acceptance, among the people. They read the simplest truths and say, "I do not understand them." Why do they not understand them?—Because their minds have been taken hold of by this united, psychic power

and have been turned into low, selfish and almost animalized channels, to an extent that makes it nearly impossible for them to think reasonably, or to understand anything that belongs to their real, higher good.

No wonder that the Christ asked, "When the Son of man cometh shall he find faith on the earth?" Nor is it to be wondered that the Lord, looking forward to this period should speak, by the prophet, of a general destruction of the world in such graphic terms as in this twenty-fourth chapter of Isaiah.

While it is a truth that this psychic influence that is being exerted upon the race is so overwhelming that it would appear to deceive even the very elect, yet when Christ referred to the deception of the elect he added "if possible." And why is it not possible to deceive the very elect?—Because of God's covenant.

God made a covenant with Israel when he brought them out of the land of Egypt, and the first utterance of that covenant was his name, which embodied the promise, "I will be your power." God, by the prophet Jeremiah, exclaimed, "Behold, the days come, saith YAHVEH, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith YAHVEH: But this is 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 will be their God, and they shall be my people."

The difference between the covenant that God made with Israel when they were brought out from Egypt, and the covenant that is to be made with us at this time is here stated to be simply this: At the time the children of Israel were brought out of Egypt the covenant was spoken to them orally and they

answered verbally. (See Exodus xix. 3-8.) The covenant was later written upon tables of stone and placed in the ark and the ark was put in the holy place which the people could not approach. But at *this* time God says, "I will put my law in their inward parts, and write it in their hearts." This time the covenant will be written in the hearts, in the loves, desires and emotions of the people, so that they will keep that covenant because they love to keep it, because it is their nature to keep it.

To you then, dear children, has come the saving power embodied in the name YAHVEH, the will of the universe. As we read in Proverbs, "The name YAHVEH is a strong tower: the righteous runneth into it, and is safe."

The name YAHVEH or the will of the God of the universe is the only power in the universe; it holds all worlds and systems in their places; all things that live and grow, exist because they are partakers of the power of that name. Even the adversaries have power only as far as they conform to and become part of that name YAHVEH. But to you in whose hearts God's law is written, in whose desires is manifested the desire to live in harmony with the divine purpose, that name is all-powerful, the all-potent factor, and especially will it become all-powerful when you unite your intellect with the thought embodied in that name. In other words, when you have consecrated your life to God and have taken the name, have willed to be that which God would have you be. Thus the name becomes expressive in you as the "I will be what I will to be."

You will see if you consecrate your life to God, trust in him, trust in the power of his will, in the power of the God that controls the universe, which is taking his name, that your confidence in that name becomes symbolically a strong tower that you have run into, placed yourself in, and are safe (saved) from the power of this psychic, wicked force that has organized the world to destruction.

This organized, dark force has so benumbed the intelligence of the people that they actually believe that whoever frees himself from its influence and consecrates his life to God, follows the leadings of His Spirit, is really insane and on the high road to the insane asylum. Thus verifying the words of the prophet, "He that departeth from evil is accounted mad."

But you who have in your heart the desire to live in harmony with God's purpose, to seek righteousness, goodness and mercy from God, remember that your only hope is in your confidence in God's covenant, in God's promise to be your strength, which was the first utterance of the everlasting covenant, called "The Ten Commandments." This first utterance when properly translated reads, "I will be your power, like I have been in bringing you out of the land of Egypt, out of the land of servitude."

Remember that all the teachings of the Christ, of the prophets and of the apostles are epitomized in these words, and it is only required that you should accept God's covenant in substance, in your life, action and thought as Israel accepted it by word when they answered, "All that YAHVEH hath spoken we will do."

When you have decided to obey* God's command and accept God as your power, your supporter, when you have decided to put your trust in God and to do the right no matter what it costs or where it leads you, then will the power of the divine

*We do not like to use the word "obey," because it implies subordination, slavery, the condition of a servant to a master, but there is nothing of that kind in obedience to God's law. There are laws and conditions in nature which are the laws and conditions governing the character and mind of God and of all his ministering angels, which laws are love. You never think that you are required to obey when some one that loves you most dearly and that you have every reason to put confidence in, comes to you lovingly and gently and says, "If you do not do thus and so, evil will come upon you, but if you do thus and so, you will obtain great good, joy and peace, and you will be master in your own person of circumstances and surroundings." This is what the word "obey" really means in God's word.

will come into you to an extent that no psychological influence of whatever name or nature, even though it be the influence of the whole world of humanity combined, can have any power over you. For all the power that the world combined possesses is derived from that divine name that created the world, and by entering into this covenant relation you step between the world of humanity and the source of its power—YAHVEH, the God of the universe, and you have direct access to all the powers in heaven and in earth.

Thus standing in the fountain that flows from the Cause, you are able to take of the things of God—as Jesus said he was able to do—and show them to the world. You are also made a mediator, as you stand immediately between the fountain of life and mind, and the creation below you—the world of humanity.

Having thus entered into covenant relation, you can readily see how the name YAHVEH becomes a strong, impregnable fortress into which you have run and are safe, and even though the psychological influence of the dark forces has already taken possession of your mind, if in your inner self you find the longing desire for unity with God, and you covenant your life to him, and earnestly desire to know the truth, then you will find that knowledge will begin to flow into your mind and that the spirit of truth has come into you, and all things that seemed mysterious, dark and uncertain before, now seem light, clear and certain. And if you follow on faithfully with the active desire to know God's will concerning you, with the desire to know the truth that you may be made free from the law of sin and death, then you will be free from the psychic forces of the dark world and placed in mental rapport with God and his angels. Thus you will be free from the insane whirl that is now engulfing humanity and which, in the near future, will destroy a large portion of our race and bring about a time of darkness, trouble and distress upon the nations. For elaboration of this thought read the prophecies and see what God says

is coming, and flee from the old order of darkness to the way of light. Take hold on God's name, but remember the warning, "YAHVEH will not hold him guiltless that taketh his name in vain."

Therefore study well what it means to take the name YAHVEH and to obey his word. It means that the world will become your enemy. Yes, more—that many times your dearest friends even will turn against you. You will stand alone with God and the heavenly host. Is not that a glorious loneliness? But that is what it means. Then decide for yourself, for, after you have taken the name, after you have covenanted to do God's will in this the closing period of the world's history, if you then let go of the name and cease to obey the guidance, you have taken the name in vain and YAHVEH will not hold you guiltless. On the contrary, you will then be self-condemned.

Therefore we ask all who love God, goodness, righteousness and honesty, to come over the line, to unite yourselves with God and his holy angels, and let us build the house of YAHVEH (See Haggai i.), that there may rise in the world saviors who will be instruments in the hands of God to save his people from their sins, from the terrible time of turmoil, sorrow and death that is coming upon the world. Unite with us and "pray the Lord of the harvest to send laborers into his vineyard."

May peace abide with you.

It has been said that "We will understand each other better when the mists have rolled away," and it is true, if we will permit the clouds to pass; but most of us continue to produce mist just as fast as nature rolls it away. We therefore understand neither ourselves, our friends nor our surroundings. We are in perpetual confusion. The way out is to stop producing mist and begin to create something better.—From *Eternal Progress*.

THOU SHALT HAVE NONE OTHER GOD.

By H. HUNT WILSON.

“Long ago on Sinai’s summit,
In the thunder and the flame,
While the listening Prophet trembled
The transmitted message came,
On the stone the Finger Flaming
Wrote in letters deep and broad,
For the reading of the ages,
‘Thou shalt have none other God!’

Gone—the people and the Prophet!
Scattered like the desert sands;
But the Law of all the Ages
For the world’s instruction stands;
Thought Divine in words embodied,
Warning of God’s wrath and rod,
Changeless as the stars in heaven—
‘Thou shalt have none other God.’

First of all the mandates given
For the eyes of earth to read;
First of all the sacred lessons
For the sons of earth to heed,
Nature’s thousand tongues proclaim it,
Leaf and blossom, stone and clod,
Depth of sea and height of heaven—
‘Thou shalt have none other God.’

Hear it! O ye mighty nations—
Heed it! O ye nations all!
Setting up unholy altars
Unto Mammon and to Baal!
Does not stifled conscience murmur
To the winds that blow abroad?
Does no saving angel whisper
‘Thou shalt have none other God?’”

SACRIFICE.

By ABIYAH.

In all the religious systems of the world, nothing plays so prominent a part as sacrifice. This is especially true in the religion of the Bible. But as all pure religion has become so perverted, the elements of true sacrifice have been almost lost, until the chief idea concerning religious sacrifice is that it is a means whereby man may appease the wrath of the Power above him, and gain some special favor for himself.

True sacrifice is the out-pouring of the life to God—who is Spirit—and springs from a heart full of joy and thanksgiving. In all true sacrifice there is a vital and interior relation between man and God. It is not an external process.

In looking through the Mosaic Law, we have often wondered why God, who is Spirit, required so great a slaughter of animal life, and why He was delighted in the "sweet smelling savour" that ascended from the burning carcass on the altar; but now we see that the external sacrifice was intended for a great object lesson to teach us the internal process whereby we are to perform the function of a royal priest to God, and that God demands the death of the animal nature because He is Spirit and not carnally minded.

If we are to be priests unto God, we should understand our calling, for there are ways of sacrificing to God, that are not acceptable to Him. Cain and Abel each sacrificed unto God. Cain's offering was rejected and Abel's accepted. Why?—"Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock."—"Without shedding of blood is no remission [of sin]," said the apostle.

The prophet Jeremiah says: "Cursed be he that doeth the work of YAHVEH deceitfully [or negligently, Marg.], and cursed be he that keepeth back his sword from blood." Cain's offering from the fruit of the ground—his body—is symbolic of worshipping God in the sensations of the flesh; while Abel slew his animal sensations—"firstlings of his flock"—and therefore worshipped God in Spirit and in Truth, and was accepted. The result of Cain's method was sexual waste; for God said unto him, "if thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

You, who are to be incorporated into the Christ Body, are to become members of a living organism, and to sacrifice properly unto the Lord is nothing more nor less than to keep the hygienic laws of that Body.

Your body, when healthy, is a collection of little priests daily offering their sacrifice unto you, their lord. The healthy little cells of your body take of their own substance, joyfully lay it on their altars, and you in breathing, send the purifying oxygen upon their offering—accept it—and in consuming it, transmute it into a higher degree of life. The process gives you great satisfaction, as you are conscious of the refined and spiritualized life-essence ascending unto you from the altars of your myriads of healthy little priests. Their service is a "sweet savour" unto you.

But, if the cells of your body should fail to perform their proper function, if, instead of partaking of the purifying oxygen which you furnish them, they should return their substance into the circulation in its carnal and corrupt state, it would become a poison to your system, and the service of your cells or little priests would no longer be to you a "sweet smelling savour," but a distressing abomination.

Because they have failed to render to Him the proper kind of service, therefore the Lord says to Israel—which is his Body—"Bring no more vain oblations; incense is an abomination unto

me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them . . . Have ye offered unto me sacrifices and offerings in the wilderness forty years, O, House of Israel? But ye have borne the tabernacle of your Moloch and Chiun [a goddess of Egypt] your images, the star of your god, which ye made to yourselves. Therefore will I cause you to go into captivity saith YAHVEH, whose name is the God of Hosts."

When we have learned the folly of our mistakes, the Lord will say: "In mine holy mountain, in the mountain of the height of Israel, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen."

In Psalms l. 5, we find the words: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

In Genesis xv. we read of Abram's offering a sacrifice unto God, "and when the fowls came down upon the carcasses, Abram drove them away," and at evening God accepted his offering: "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a lamp of fire passed between those pieces."

When we earnestly strive to turn the vital fluids of our bodies upward in service to God, we find that many adverse and deceptive influences come upon us to hinder, like the fowls that came down upon Abram's sacrifice.

In Lev. xviii. 21 is the command, "Thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou

profane the name of thy God: I am YAHVEH." Molech means king, and is an appellation for the Prince of this world—the spirit that animates all flesh and blood.

Again, in Lev. ii. we find, "No meat offering, which ye shall bring unto YAHVEH, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of YAHVEH made by fire. . . . and every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt."

Leaven is fermentation and is symbolic of fleshly passion; honey is symbolic of sex love; salt symbolizes the incorruptible spirit of God which descends and consumes the offering acceptable unto Him.

There are two kinds of fire—one, the fire of destruction which arises in the carnal mind. Through this kind of fire we are forbidden to allow the seed to pass unto Molech. The other kind of fire is from above; is purifying, refining, and transmutes the seed to a higher degree of life.

Note that it was not until "after the sun went down and it was dark," that the lamp of fire passed through the pieces of Abram's offering. Not until we have extinguished the fire of our carnal nature, will the incorruptible Spirit accept our bodies with His purifying fire. If one is not sincere in drawing near to God, he is sure to be side-tracked by some deceptive influence; but, if one is sincere, he is bound to find the way of immortal life and eternal joy, although, at first, he may make some grievous mistakes.

"Joy is the grace we say to God."—Jean Ingelow.

THE SEVEN AGES OR DISPENSATIONS OF MAN.

By REV. GEO. T. WEAVER.

Part II.

But Jesus proceeds to warn his people, especially his ministers, to fidelity in their work at this time—"When therefore ye shall see the abomination of desolation which was spoken of by Daniel the prophet, standing in the holy place (let him who readeth understand), then let those in Jerusalem flee to the mountains," and so on to the end of the chapter. This portion of the chapter is highly symbolical. The "Abomination of Desolation" has been variously interpreted, and we think correctly in most instances, as almost all of the prophecies are susceptible of interpretations that suit similar circumstances in different ages.

There was an "Abomination of Desolation" at the time the temple at Jerusalem was desecrated. Jesus in quoting Daniel's prediction seems to have referred to this, since he makes reference to Jerusalem, and since it is a historical fact that there was a short period during the siege of the city when people could escape, and that the Christians took advantage of this period and fled from the city into the mountains.

Daniel's prediction unquestionably refers to the Papacy, or the "Man of Sin;" but now that we are in a transition time and that wickedness is rapidly ripening for judgment, the "Abomination of Desolation" has again appeared in a new form. In our day it has assumed the form of Lust—lust for money and sexual lust. Never in the world's history has there been a lustfulness for money so widely spread and deeply seated, and never since

the Taurus dispensation has there been such a craze for the gratification of sexual lust.

This is the age of "Frenzied Finance" in its most virulent form. To get rich, and to get rich quickly, both men and women are engaged in all sorts of nefarious schemes for defrauding the unsophisticated and the susceptible. This craze, too, is the direct cause of all the misappropriations of trust funds. It is at the bottom of all gambling, all robbery, and most of the murdering; all of which are peculiarly rife at the present time. It is this craze for money that makes men so clamorous for official positions, spending money unlawfully to obtain them, that in the advantage thus gained they may rob the public and its treasury.

Never in the world's history was fleshly lust more prevalent than at the present time. In the large majority of cases where divorces are obtained it is for the purpose of re-marrying, and this is but legalized lust. And thus is the so-called civilized world being rapidly converted into a universal brothel.

It was predicted that this "Abomination" would be seen sitting in "The Holy Place," which in our day means in the human heart. This is the only real sanctuary God has in this world. It is called the "Abomination that Desolates," and what is so desolating, economically and morally, as these lusts?

In the former paper we noticed the economic desolation. It remains here to notice the moral desolation only. The unemployed, which, as has been seen, amount to an appalling percent, are morally desolated in being forced into beggary. But few experiences so destroy self-respect as does dependence of able-bodied people upon charity. Even those who have steady employment are demoralized by the constant fear that at any time they may lose their positions, and from the fact that they are so utterly dependent they lose the sense of manhood, being forced to the conviction that they are but slaves to the employing class.

Nor does the employer escape the moral desolation. In his anxiety to accumulate, he becomes avaricious—a money worshipper—and so lets himself down to the sordid plane. Under the guise of protecting his interests, but really for the purpose of more rapidly accumulating money, he ruthlessly violates every law upon the statute books that stands in his way. Because of the power vested in him, he becomes domineering, and loses all feeling of human kindness.

What is so morally desolating as the gratification of fleshly lust? It saps the nerve foundations, breaks up the nerve centers, and disqualifies its victim for any employment, if it does not send him to the pauper's home or to the mad house. It demoralizes not only the immediate victim, but, permeating the atmosphere by its prevalence, it demoralizes the whole social order. The widespread prevalence of this evil is the most alarming aspect of our time. Its tendency is to dethrone purity and enthrone lust.

In summing up the signs of the end of the age, Jesus gave his disciples the symbol of the "Fig Tree." "But from the fig tree learn a parable: when already its branch is tender, and it putteth forth its leaves, know ye that the summer is nigh. Thus also ye, when ye see all these things, know ye that it is near, even at the door." This fig-tree symbol is not only the summing up of the signs, but is itself a sign.

As used in our Bible the fig is universally the symbol of femininity, as the vine is uniformly the symbol of the masculine nature. The fig is thus used because it blooms internally, in the darkness, and on the placenta. Like woman it also is the symbol of the subjective, or of the negative pole. Woman kind represent heart rather than head, and because of this, woman acquires knowledge intuitively. The fig tree then is the symbol of an age of womanhood, or of intuition; an age when the inductive method, which was never intended to be anything more than a provisional method, should be superseded, or rather

when the original and normal method before the fall should be restored.

“When the branch of the fig tree is tender,” that is, when this feminine quality of intuition begins to reappear, and “when the leaves of the tree begin to put forth”—that is, when this psychic experience begins to display itself as an indication of a developing spirituality—then know that the world is rapidly approaching the Dispensation of the Spirit. That this prediction is now being fulfilled is evident from the fact that during the last half century intuition has been rapidly developing, both among women and men, and also from the fact that woman-kind is rapidly rising to her true place in every sphere which properly belongs to her.

In keeping with this forecast of Jesus the prophet Daniel also gives us some signs, the fulfilment of which are now in progress. In predicting the time of this renaissance the prophet said, “Many shall run to and fro, and knowledge shall be increased.” He saw with Isaiah that, under the kingdom of the Christ, knowledge would fill the earth as the waters cover the great sea, and that preparatory to this, before the kingdom should be set up, knowledge would be on the increase even in a phenomenal degree. This he saw would be the result of the many who should be running to and fro.

This great increase of knowledge, and tendency to universalize itself, began with the invention of the printing press, which dates back only to the fifteenth century. Steamships and railroads are as yet but about a century in operation. By means of the stimulus thus given to travel, much knowledge has been disseminated throughout the world, so that nations formerly in ignorance have come to be nations of comparative intelligence. Intellectually the whole world has been rapidly advancing during the last half century. But the prophet foresaw that the knowledge which should be acquired would not be so much that of general intelligence—though this undoubtedly

would be included—as “The Knowledge of the Glory of the Lord.”

Now God’s glory consists in his moral attributes. “And what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God.” (Micah vi. 8.) The knowledge that should be acquired as the result of the running to and fro of the many, is knowledge of man’s humanity for man. Within the last quarter of a century a general propaganda has been in progress—rapidly increasing—for the dissemination of knowledge respecting civil rights, social liberties, and economic justice.

The field is now covered quite generally with propagandists, and this not only within our own country, but throughout the habitable globe. In theory, at least, Socialism stands for the principles that we are sure will dominate when Christ shall have established his kingdom. The mass of the people are being educated in these principles as never before. All this means that the present rule of injustice and inhumanity has about run its course, and that we are in the dawn of a new era of righteousness.

Still another sign of the near approach of the new order, and the end of the old, is seen in the rapid fulfilment of the prophecy of Amos ix. 11–15—the prophecy respecting the restoration of the Jews to their own country. That this prophecy does not refer to any of the past restorations of this people is evident since it promises to be a perpetual restoration. “And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith Jehovah thy God.”

That this restoration refers to the time of the end of the old *regime*, or of the reign of the Gentiles—the rule of injustice—Paul declares in Romans xi. 25, “For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in.”

For the blindness of the Jews, which caused them to reject the Messiah, and to crucify him, God caused their city, Jerusalem, to be destroyed, their land to lose its productiveness, and they themselves to be scattered among all nations to be scourged and maltreated, until cured of their hardness. After this they, as a people, according to the promise, should be restored to their land, which again should become fruitful that their desolated cities should be rebuilt, and their government re-established. In short, they and their land and their government were to be as in ancient times, all however under modern conditions.

That the Jews have suffered until the cup of their sorrow has been filled to the brim, their history since the crucifixion fully indicates. That the time of returning favor to this most unfortunate people is now, recent indices fully proclaim.

Up to the year 1878 this people were not allowed to return to Palestine, only in limited numbers, and that only transiently. But this year, at the congress of nations held in the city of Berlin, England obtained the protectorate over the Asiatic provinces of the Turkish Empire. This protectorate included the Holy Land. As a result of this the Turkish Government was obliged to so amend its laws respecting aliens that not only the condition of the Jews in Palestine was greatly ameliorated, but that this people might return to their land in such numbers as they chose, and that they also might become property holders.

Since that date a great, and an international organization has been effected among the Jews to encourage their people to return to Jerusalem and Judæa; and, impelled by the persecutions they are suffering in almost all European lands, they are flocking to this country in large numbers. It has been estimated that at the present time about ninety percent of the inhabitants of Jerusalem and outlying country are Israelites, and it has been reported by creditable authority that the seasons are so changing that the land is resuming its ancient fertility.

The promise respecting the Jews was that they not only should be restored to their dispossessed inheritance, but that in the removal of their obstinacy, and the blindness occasioned by it, they should come to see that the Jesus they rejected was indeed their long-looked-for Messiah, and that they would be led to accept him as such. That this also is in a large measure coming true is unquestionable.

The orthodox Jews, indeed, as a rule tenaciously adhere to their old faith; but while this class constitute the majority of their people, they are the poorest and least influential. The Liberal Jews have practically become Unitarians, and so in a way have become followers of the Christ. Beside, a strong tendency is apparent among the liberal wing to intermarry with the Gentiles, which practically means the absorption of this portion of this people and their religion by the people that are at least believers in the Christ. Again, many converts at the present time are being made to the orthodox branches of the Christian Church. And lastly, extensive movements have of late been inaugurated among the Jews themselves, even among the orthodox Jews in Russia and in other European countries, for the study of the New Testament; a movement that has resulted in the conversion of many thousands of this people to the Christian religion.

All these are indices of a general breaking up of this people as a distinctive race, and of the merging of their religion into the religion of Christ. And this whole modern movement of this people points to the transition period when, in the Christ, there shall no longer be the Jew or the Gentile distinctively, but "Christ shall be all and in all."

Without a doubt we are now in the world's great harvest-time referred to by Jesus in Matt. xiii. 39, "The harvest is the end of the world"—dispensation. Toward this period a large majority of the prophecies of our Bible—both the Old and the

New Testament—converge. This was promised to be a time of separations, or sifting of peoples and ideas. (Matt. xiii. 24–30.) The just are to be divided from the unjust, and the “wood, hay and stubble” of error are to be separated from the “gold, silver and precious stones” of truth. Such separations are now going on, and have been going on for the last quarter of a century. The breach made between the capitalists and the toiling mass will never be healed under the present order of economics. The war will continue in ever renewed ferocity until righteousness becomes the all-dominating principle.

The apathy within all branches of the Christian Church is occasioned by that conservatism to effete and worn-out interpretations of truth that seems to have effectually blinded the majority of church people. Because of this, comparatively few are entering into fellowship with the churches, and but few attend upon their services. Within recent years there has been an extensive hegira from the membership of the churches, by those that could no longer be fed spiritually by the ministrations of their preachers.

The Christian world is being flooded with so-called “New Thought Literature,” much of which is indeed, No Thought Literature; and in the hope of finding the truth and obtaining spiritual pabulum, this literature is being devoured by the multitude of non-churchgoers, and by many within the churches. Thus is the separation going on between truth and error, as well as on the ethical plane. The angel reapers are doing their work and doing it quite effectually.

All these are but samples of the general signs indicating that we are now within the world’s great transition-time. And because of these many indications of the great change soon to be effected, the atmosphere is filled with the thought, and more and more, an expectation of the great change has taken hold of the people—a general looking for a mighty transition.

(To be continued.)

LIKE THEE.

BY ELOISE O. RICHBERG.

Day after day
We pray
To be
Like Thee.

What's meant?
Like Thee content
To stop some trivial cleft
Absence has left?

In each allotted sphere,
Or there or here,
Content as crawling worm,
As crippled grass,
Scorched, bruised by winds or feet
That swiftly pass?

To live, to work, to die,
As hedge, or clown, or fly,
Or Christ on Calvary?
Content as here the jackal,
There the bee,
Responsive to thy *thinking*—
One with Thee?

Thou who art All in all, eternally,
Teach us to pray, to be, here, now, like Thee—
In all like Thee,
Infinity.

Each day, each hour, in every pathway trod,
In every work Thy will ordains, O God!
In every spoken or unborn desire,
Like Thee—through soothing shower, relentless fire;
In whatsoever Thy plan gives us to do—
To build, uphold or save, let us be true
 To Thee, O God! Like Thee
 Help us to be.

“Like Thee,” we say;
 But oft-times pray
In heart’s deep depths
 Only like Thee to be.

In Power, like ocean, whirlwind, sun—
Peerless, like planets rolling on
Through boundless space in awful majesty,
Like Thee in grandeur. O Infinity,
Majestic in Thy littleness art Thou,
And All in everything—past, future, now!
Teach us to murmur not, nor scorn
The luckless rich or lowly born;
Content, as winsome flower to know
Through Thee we live, to smile, to grow;
As soil that nourisheth, or dews that cool;
As scorching rays, or deep, reflective pool;
As anything Thou art, above, below,
Honored, or unseen by the throngs that go
Hurrying and crowding—whither?—just to know
 In life, in death,
 In every breath,
Thy law commands, controls, has willed it so.

Thus, in our hearts and lives,
 O wondrous God!
Live, know and love—
 Or splendid man, or clod.

PROGRESS TOWARD GODLIKENESS.

By L. D. N.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.—John xiv. 12.

Many hundred years have passed since this promise was promulgated by the Master. Has this lofty ideal and promise of the Master to His followers been fully realized? If not, why? Is it because of lack of belief and perfection? The words of the Master are, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Every man should strive to worship a purer and higher conception of Superior Intelligence called God. This is our duty. Then, when we are admonished to be perfect even as our Father in heaven is perfect, we will find it has a meaning easily understood, and a command not utterly impossible to obey.

Our highest, ideal conception of God, we can attempt to become in our own sphere of action; for man is to be the image of God, even as he makes God the image of himself. For God made man to be like unto Himself, but placed him in a different sphere of action, and raises him gradually above grossness and contamination into purity and perfection.

God's ideal, purpose and provision for man in this world is the personal and social realization of his divine nature as the child of God, which gives complete mastery of sensation and the selfish spirit in his own being, and corresponding dominion over the elements, forces and creatures of the world external to himself.

The specific object of the Gospel and ministry of the Christ is to bring this purpose of the Father to complete realization in universal experience. The Christ has therefore no true following until men co-operate fully and absolutely with him and the

Father for this result. The perfection of this realization on earth will be the dawn of the long prophesied millenium, when vice, poverty, crime, sickness and pain will be banished from human experience forever, and the love of God in human hearts will make the love of man for man supreme and perfect; and the eternal Fatherhood will be revealed in the realized, divine sonship and brotherhood of the whole human race.

We have through the example and life of the Master the true standard before us, and must gauge our own attitude and position by it, each for himself.

While sensuous delights remain objects of desire and seeking, however refined and esthetic they may be, and while personal ambition continues a basis of motive and effort, man is yet on the plane of the natural man and under the dominion of sense and self, instead of having the mastery of them.

There can be no occult mastery of the elements and forces in nature while man is under the dominion of self and sense in the domain of his own being. Before we can realize and do the works that Christ did we must gain the victory over self. To accomplish this, we must rise to the plane of the spiritual life which alone emancipates from self and sense, and gives the victory over all. God, having ordained and provided this transcendent and perfect life for all his children, stands forever committed and pledged to its complete fruition in their experience.

Since man, however, is endowed with freedom of will, this result is contingent upon his own choice and volition. Man must put himself in the attitude to receive it at the Father's hands, by co-operating with Him for it with all his heart, desire, will, and faith.

If, then, we recognize our dependence upon God for this higher life as a gift and provision of his bounty, to be desired, and sought for at his hands, it is the first and legitimate work of life to seek for it with all our hearts in faith. Ask, seek, knock, are the words of the Master.

WHY ARE THE POWERS OF THE CHRIST NOT MANIFESTED AT THE PRESENT TIME?

The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.—Acts viii. 32, 33.

And he did not many mighty works there because of their unbelief.—Matt. xiii. 58.

The question is often asked, “Why is it that the powers that were manifested by the Christ and by the apostles after Christ’s departure, are no longer manifested in the world?” The answer is plain when we understand the laws governing the manifestation of these powers.

Some may object to the quotation from the Acts of the Apostles, because it is not translated in that way in Isaiah liii. 7, but we know that there is much leeway in translating from one language to another, and that even in our own language certain words have various shades of meaning that may be applied according to the belief of the person that applies them.

The translators of the Bible could not believe that the humiliation and persecution of the Christ had taken away his judgment at the time of his crucifixion, for they believed the physical man was God, and they knew nothing of the real laws governing spirit manifestation, but the statement in Matthew that Christ could do no mighty works in his own country because of the unbelief of the people, is in perfect accord with the foregoing quotation from the Acts of the Apostles.

We are now in a time when rationalism overrules everything.

Men are judging everything by the external reasoning mind, and if a person consecrates his life to God, follows the leadings of the Spirit, and lives the life of regeneration—which is the only means by which man can become consciously one with the Father—he appears eccentric to the world, and is judged to be an extremist; in fact, he is counted insane, and if he is not counted insane, he is considered weak-minded or dishonest. These evil judgments follow such a one wherever he goes.

If a man claims to be called of God, even as did the Christ, he is at once set down as a deceived man, and is looked down upon and actually shunned and feared by some, while few have any confidence in his claim. Such claims bring only reproach, condemnation and the continual suggestion from everyone that the claims are false, that the powers that Christ and the early apostles possessed have passed away, and that there no longer can be anything of the kind.

This is the negative side, where faith is counteracted, for, as the Christ said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

It is impossible for one who is living the regenerate life to avoid becoming sensitive. We read that the Christ was so sensitive that he knew the thoughts of the people, and one can well imagine what influence it would have upon the mind of one who really has faith and is disposed to heal the sick, or to restore a paralyzed arm, or to command the winds and the waves, to have the whole multitude surrounding him not only disbelieve that he has power but continually express that disbelief.

It is true that the Roman Catholic Church in some instances claims similar powers to those possessed by the Christ, and we have no doubt that there are instances of power being manifested in isolated cases in that church. The reason for it is that they have a vast organization, and the members of that

organization are taught to believe that such powers can be manifested. Therefore when one of their number claims to have such powers, he is ensphered, so to speak, by the faith of the whole organization, and is protected thereby from the outer world and from the suggestions of the people. Thus the united faith of the members of that church or organization gives the faith requisite to accomplish even more than is accomplished in that church. But as that church has degenerated, through self-seeking, such manifestations of power seldom occur, and, in fact, they are not manifested by the more civilized nations. There have been in the time past some manifestations in Germany and a few in France, but the materialistic tendency has grown with the education of the people, so that the possibilities of such manifestations have virtually passed away.

It will be remembered that the Christ on several occasions said, "Thy faith hath saved thee," and concerning the centurion whose servant he healed, he said to the people that followed him, "I have not found so great faith, no, not in Israel."

If you will read the eleventh chapter of Hebrews—Paul's discourse on faith—you will see that all great manifestation of power, even by God himself, is attributed to the power of faith. As Paul said in the third verse of this chapter, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

If it required faith for God to create the world and to bring material things out of the immaterial, how much more will it require faith on the part of his sons to be able to command the forces of nature and be obeyed. But, as we have seen, it is almost impossible for anyone to have this faith and to manifest these powers to the world, because of the unbelief of the people, even as it was impossible for the Lord Christ to do many mighty works among his own people because of their unbelief; the constant suggestion in the minds of the people that he had no

such power, really deprived him of the power to exercise the faith that was in him.

The question arises: How shall this faith be obtained and maintained in the time of great trial that is now—as we believe—approaching? The answer is obvious. First there must be brought together a body of people who believe in God, whose lives are consecrated to the Spirit, and who follow the methods laid down by the Spirit for developing the highest spiritual powers and uniting their consciousness with God. Then there must be an order established among them, which order places within each member of that body the creative power, the power to create by the word of command, or by the thought-forming process. These laws and methods are now known, but they await the time when there shall be a people prepared, organized, and brought into perfect order with divine law. When this order is established, then will be accomplished that which Paul referred to in Romans xii. 4, 5, “For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another.”

This body will be established when, through the regenerate life and earnest search for unity with God and his Spirit, the members of that body have developed to where they feel the feelings of one another and know the thoughts of one another. Thus through mind they are united, made one, and in that oneness there will be power and protection, so that when one of the members is called upon by the Spirit to manifest the power of God, faith will be active in the whole body, and such powers as have never been known in the world will be manifested.

Until this body is established no great powers can be manifested. There are isolated instances, however, when circumstances develop unexpected powers, but they are limited, because great powers can obtain only when in accordance with divine order. But limited powers can obtain in organizations

like the "Faith Healers" and "Mind Healers," but, as we have said, conditions are necessary in order to make faith a substance, a fact, that it may become a factor in doing the works.

According to the teachings of the Christian church such powers as the Christ possessed are not due to any one, nor can they be manifested by any one except the Christ, and therefore the question will arise in the minds of some of our readers: Do you suppose that there will be any who will be equal to the Christ, or who will have equal powers with the Christ? To this question we answer emphatically: Yes; for we believe the words of Jesus more fully than the churches can believe them, holding, as they do, certain doctrines that contradict them. For instance, Jesus said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." The statement is emphatic that they who live the life that Christ lived and believe without a doubt, that is to say, have faith, in this the closing dispensation of the world, shall not only do the works that Christ did, but they shall actually do greater works than he did.

The race has developed to where all classes realize that the time has come for a change. There is an unrest and a dissatisfaction with present conditions among the people, which is an infallible expression of the fact that a higher order of life is due.

The position of the solar system and its relation to the universe has brought about a condition that causes the astral mind, so to speak, to demand the organization of the body of the Christ. It is because of this fact that organization is the order of the day throughout the world, and that the land is filled with gigantic trusts and combines in every department of life; even the churches are combining; and this combining on the earth plane is the work of the adverse or dark forces on the intellectual plane. They are deceiving God's people by suggesting to them to unite with these combines, or with the societies that

profess mysticism, and when the people cannot be led to unite with the combining forces in the dark realm, they are then impressed by the same dark forces not to unite with any movement. Especially is this impression made when the people are impressed by the mind of the Spirit to unite with the Esoteric movement, whose unity is not with man, but with God.

This feeling of separateness is vibrated upon the minds of the people until they can be led to unite themselves with some perverted order, for the object of the dark forces is to unite the world to crush out and to prevent the incoming of God's kingdom on earth. The world has been made such a gigantic, psychic power, by unification of mind on the material plane, that the manifestation of God to his people is literally impossible.

Because the manifestation of God on the physical plane is impossible, therefore skepticism, doubt and suspicion of everything that is spiritual are dominant in the world. At the present time there is, not only no faith in the world, but the people actually no longer have faith that there is a God, or, if they do have faith that there is a God, they think that he has nothing to do with the affairs of a material world.

So, until God's people are gathered out from the midst of this great, psychic combine, and form a body in Christ, become the Christ body, through which the Father may find expression, there can be no manifestation of the power of God in the world as a saving process, but there will be manifestations of God as a destroyer of nations, and in cyclones, earthquakes, pestilence, and all manner of evils that will "destroy them which corrupt the earth."

Therefore there is a call to all men and women whose lives are consecrated to God and who are truly living the regenerate life, to gather together, to unite in God and to become one in him. Then will God be manifested to the world, then will the world be caused to know God and to fear him, and his people will be caused to love him.

May the God of wisdom guide and instruct his people.

THE CHRIST ON EARTH.

BY A. L. NATHAN.

Since William Miller began preaching in the early "forties" that, according to the prophecies in the Bible, the time had arrived for the second coming of the Lord, the cry has been taken up and has increased in force, till few in the civilized world have not heard it. Even recently two notices have appeared in widely different publications, that certain bodies of people were gathering at different localities, in expectation that the Christ would manifest himself to them this coming Easter.

There is an old adage that, "Where there is smoke there must be fire," and as there has been a great deal of smoke during the last sixty years, it is only reasonable to suppose that a real fire has caused it.

There is no doubt that the souls of many thousands have been impressed by dreams, visions and other revelations, that the time has indeed come for Yahveh to "gather the outcasts of Israel," that his kingdom might be established on the earth. Many, indeed, in the subjective state, have seen and recognized the Christ.

As the Christ is primarily Spirit, a fleshly body is not a necessity, and consequently, he is able to manifest himself in any part of the world at any time.

One proof that he, in a special manner, is in the world, is found in the marvellous changes that have taken place during the last sixty or seventy years. It is hard for young people to realize what has taken place. Take the matter of light; every illuminant is rated at so many "candle power." Why?—

Because sixty or seventy years ago, tallow candles were used almost exclusively by the rich and the poor. Scarce any other illuminant could be obtained. The advance from that time to this, in this one particular, has been marvellous, yet not more marvellous than the advance in nearly every other particular of our daily life.

If we ask why these improvements have taken place, there is but one answer: "God is Love," and it is his purpose that all who love him shall enjoy the good things he has provided, and many more that are still only dreamed of.

Therefore "Awake thou that sleepest." The Christ is on the earth. The Master has already said, "Come out of her, my people, and be ye separate that ye be not partakers of her sins." But how many will hear and recognize the voice?—Only those who are indeed *his people*.

"All life is the effort of the thing born, driven by fears, guided by instincts and desires, to evade death, to evade even the partial death of crippling or cramping or restriction, and to attain to effective procreation, to the victory of another birth.

"Procreation is the triumph of the living being over death; and in the case of man who adds mind to his body, it is not only in his child, but in the dissemination of his thought, the expression of his mind in things done and made that his triumph is to be found."—H. G. Wells, in *Anticipations*.

"There is something in all ownership—the desire to seize upon a thing and hold it for our exclusive benefit, that taints the soul. The higher and better and more splendid the thing we desire to own, the greater the penalty."

A REVIVAL OF CHRISTIAN MYSTICISM.

[From *The Literary Digest*.]

One of the pleasing signs of the times, says Mr. John S. Banks, a writer in *The London Quarterly Review*, is the revival of interest in Christian mysticism, evidenced by an extensive literature. This, as he points out, is in keeping with the idealist reaction in philosophy now in full swing, and "proves that spiritual religion has attraction and power in our days." For, whatever the defects and mistakes of mysticism, "its influence on the whole," he maintains, "has been on the side of what is most spiritual in religion." While St. John is regarded as peculiarly the apostle of Christian mysticism, the writer points out that the mystic teaching of Plato, who was "all but a canonized saint in the medieval Church," has also had an immense influence upon Christian thought. Mr. Banks gives the following description of Christian mysticism :

"While there has never been a separate church or community of mystics, there has never been a church or age without them. In days of lifeless formalism, sterile orthodoxy, and abounding worldliness they have been witnesses to religion as an inner divine life in man. They are known by their ways of quiet contemplation, their breathings after divine communion, their sinking of the individual and self in the divine life. The affinity of man with God is their starting-point, union with God their goal. Even to the best of the school the subjective side of Christianity—the new birth and the inner life of the Spirit—is more than the objective work of atonement and redemption; Christ in us is more than Christ for us. Here we touch

upon the most serious defect of the entire movement. Other defects, although real, are often exaggerated. The love of ecstasy and vision, the trend to theosophy and pantheism, are after all occasional, not normal. Jacob Behmen was perhaps more theosophist than mystic, but there is only one Jacob Behmen. The pantheistic tendency is almost as rare, and is more in words than fact. True mysticism holds a moral, not an essential, union with God; it never amounts to sameness of being or essence. The truth of the divine immanence, so much in evidence in our day, is the very heart of mysticism. God in nature, and chiefly in man, is its quest. If we would find God we must seek Him, not without but within, we must sink into the depths of our own being.

“The truths which mysticism emphasizes in a one-sided way may be said to be the soul of religion—personal likeness to and fellowship with God; the elements which it neglects are the body of religion. Still, for this earthly life the soul and the body need each other. Certainly we prefer the spiritual to the intellectual and ecclesiastical one-sidedness; but neither is good. The mystic is largely independent of Church and Scripture, of creed and rite. He is in direct touch with God. He owns no other dependence. A noble and yet a perilous theory, too daring and ethereal ‘for sinful man beneath the sky.’

“The ideas of poverty of spirit, self-renunciation, and cross-bearing, the Kingdom of God within, the vanity of worldly good, saving the life by losing it—all prominent in the Synoptic teaching—are among the primary mystic doctrines. St. John is rightly regarded as the apostle of this school. The prologue of his Gospel, with its creative ‘Word,’ who is the light and life of men, is the text of endless exposition. . . . The life, light, and love, which constantly recur in John’s Gospel and Epistle, are watchwords of mysticism.”

But St. Paul, says the writer, is also a true mystic—“a plain

indication where the heart of Christianity lies." We read further :

"The mystics treat of the deepest things of the human soul and Christian experience. They come with no external authority. They are justified or condemned by the message they bring. Their appeal is especially to those who aspire to the perfect Christian life, and the appeal is not without response. Mysticism has done much in counteracting low ideals, in stimulating the best instincts of Christian souls. It has helped to make many great saints. 'Man can not live by bread alone.' Bread is good and necessary. Forms and rites are helpful and necessary in religion ; but they are only means to an end, and they are useful in so far as they serve the end, leading us from the seen and temporal to the unseen and eternal, which is the true home of the spirit. In keeping ever to the front the spiritual content of Christianity we are rendering the best service to religion and our fellow men."

BOOK REVIEWS.

HAVE YOU A STRONG WILL? By Charles Godfrey Leland. 300 pages, cloth. Price \$2.00. Philip Wellby, 6 Henrietta St., Covent Garden, London, England, or Theosophical Pub. Co., 244 Lenox Ave., New York.

This book will be found very helpful to overcomers in the regenerate life. The gist of the work involves sleep and quiescent states as the time for mastering all physical and moral derangements and evils, by impressing mind and body, at such times, to possess and maintain the desired states of being. All through the Esoteric writings on Regeneration it is urged that sleep must be controlled in order that the higher mind may be active upon the negative condition of the body and the lower mind, thus impressing and impelling the lower nature to conform to the requirements of the higher. The author's title for this work is only another name for effective prayer. He claims (and all are able to demonstrate) that by this "Forethought," being impressed upon the plastic mind and body, the latter are compelled to respond accordingly, and interior states are thus established that suppress and displace former, undesirable conditions. The chapter, "Telepathy and the Subliminal Self", seems a misnomer; it implies space and the inter-communication of minds,

while such is not the case; it is vaster and nobler, and involves self-conquest. In fact the entire book is upon the subject of highest, purest self-mastery; and it appears that the title was given the work to create a general interest in the subject; certainly those will be disappointed who are looking for methods of magic and dominancy over men and affairs: while all who seek ways and means for self-purification and the attainment of Christhood will be profited thereby.

MIND TRAINING: A Practical System for Developing Self-Confidence, Memory, Mental Concentration and Character. By Victor G. Rocine. 225 pages; cloth. Price, \$2.00. Published by Human Science School, 130 Dearborn St., Chicago.

At the outset let it be clearly understood that this is a book we consider of exceeding value to those in the regenerate life. Every man or woman striving toward self-mastery, especially those who seek the high ultimate of brotherhood with the Christ (and this means an overcoming that involves dominion over the forces of life and death), needs to fortify mind, will, heart and soul by every available method; and, being mindful of this, it is the purpose of our magazine to carefully discriminate in reviewing books that come to us, in order to give due emphasis and mention to such books only as appear in our judgment worthy of the consideration of our friends. This book on Mind Training and Concentration, etc., contains a practical, working system for developing added capacity, with the special object of bringing the mind and body into closer harmony and effective relation as master and servant—to make of the body a strong, obedient mental machine.

The book is manifestly written for those who aspire to the highest worldly success and honor; but as the principles for high attainment are largely the same, calling into use every faculty of mind, the utmost singleness of purpose, they are of even greater value to those who seek the highest attainment in spirituality, for this is a life that calls out the most heroic and entire enlistment of the powers of mind, will and soul, and requires that all one's forces shall be trained to act in perfect response to higher aspirations than ever engaged the faculties of man on any plane of worldly endeavor.

Furthermore—in order to obtain the best results from this book—we recommend that everyone who gets it and practices its methods, or such parts of them as appear to best apply to their needs, should read carefully again "Practical Methods to Insure Success," so as to keep clearly in mind the paramount principle governing, determining, all high attainment, viz., the absolute necessity for conservation and holy dedication of the life elements generated in the sex function, with the purpose ever fixed to retain and transmute the life-elements into greater and more refined capacities of mind and soul and body. Thus doing, they will be able to derive much good from the book under consideration.

RIGHT AND WRONG THINKING, AND THEIR RESULTS. The Undreamed of Possibilities Which Man May Achieve Through His Own Mental Control. By Aaron Martin Crane. 361 pages; cloth. Price, \$1.50. Lothrop, Lee & Shepard Co., 93 Federal St., Boston, Mass.

This book has just been published (Dec. '05). Among its propositions discussed and advocated are the following: To allow discordant thinking results in discordant bodily action and condition: this is disease. The exclusion of discordant thinking, and the cultivation of harmonious thinking result in harmonious, physical states: this is health. Man may control the action of his mind, and his mind controls all his other actions; therefore by the control of his mind he may have complete mastery of himself. Consequently he may make of himself whatsoever he chooses, morally, mentally, and physically. If he chooses he may so control himself as to completely transform his condition; not only that, but without labor, because he will find, that, as he progresses there are two resultant blessings—first, the certain ultimatum that follows the action of mind controlled and directed in definite lines, accomplished by simple choice; and, second, the supreme satisfaction that constantly attends such self-control, making of what would otherwise be tedious labor, real recreation of mind, and the only natural way for wholesome development of unlimited capacities.

It is by far the most simple, far-reaching and fascinating work on these lines that has yet been published; this, at any rate, is the estimate held of it by our review editor. It is a book that no earnest aspirant can afford to pass by. It is alive with practical thought. We thoroughly recommend it, and if our readers prefer they may send their orders to The Esoteric Fraternity, Applegate, California, for we shall take pleasure in obtaining orders for the book, as we regard it of vital, pressing importance to all.

MENTAL AND PHYSICAL CULTURE. Price 40 cents. By Aumond C. David, 993 New Hampshire St., Los Angeles, California.

This little work is published in the form of a chart of 16 pages. Its object is the development of physical harmony and strength while the vital forces are abounding with childish vigor. It is a book of instruction for children, to be applied by direction of and participation in the childish fun. An original and valuable feature of the work is that children enter into it with all the enthusiasm of play, thus leading the utmost of exuberant spirit into channels of use that will continue to profit and increase throughout the years, and, what is even more, that will increase the years. There are 24 of these exercises, illustrated by photographs from life, and with full directions for their use. They are designed to cover the whole period of childhood and youth. All who are in any way interested in or responsible for the highest welfare of children, would doubtless find this chart of exercises and methods of greater simplicity, interest and utility than many of the nursery or kindergarten pastimes and drills commonly maintained at much greater cost.

EDITORIAL.

We of the Fraternity have had the transits of the moon figured out for us each month, and we find the table so convenient that we are satisfied that many who are looking into "Solar Biology" and even astrology will find it useful. We have therefore decided to publish the table of the moon's transits each month.

The first column of the table simply gives the sign of the moon and of the earth; the second column, the signs of the zodiac; the third, the day of the month; the fourth, the hour of the day, and the fifth, the minutes; meaning the hour and minutes of the day on which the change from one sign to the sign following takes place. In this case we give the time at Washington, and each person, no matter where he lives, can very readily calculate the difference in time between where he lives and Washington time, and to facilitate this, we give the following table.

When it is noon at Washington, D. C. (sun time), it is the following time at the places named :

Bangor, Me., 12.33 p. m.	Milwaukee, Wis., 11.16 a. m.
Concord, N. H., 12.22 p. m.	St. Louis, Mo., 11.07 a. m.
Montpelier, Vt., 12.18 p. m.	Topeka, Kans., 10.45 a. m.
Boston, Mass., 12.26 p. m.	Omaha, Neb., 10.44 a. m.
New Haven, Conn., 12.17 p. m.	Des Moines, Iowa, 10.53 a. m.
New York City, 12.12 p. m.	Minneapolis, Minn., 10.55 a.m.
Philadelphia, Pa., 12.07 p. m.	Cheyenne, Wyo., 10.09 a. m.
Richmond, Va., 11.58 a. m.	Helena, Mont., 9.40 a. m.
Wheeling, W. Va., 11.46 a. m.	Seattle, Wash., 8.58 a. m.
Wilmington, N. C., 11.56 a. m.	Portland, Ore., 8.57 a. m.
Columbia, S. C., 11.44 a. m.	Santa Fe, N. M. 10.04 a. m.
Atlanta, Ga., 11.31 a. m.	Denver, Colo., 10.08 a. m.
Mobile, Ala., 11.16 a. m.	Salt Lake City, 9.41 a. m.
Memphis, Tenn., 11.08 a. m.	Prescott, Ariz., 9.38 a. m.
Vicksburg, Miss., 11.05 a. m.	Carson City, Nev., 9.10 a. m.
Little Rock, Ark., 10.59 a. m.	San Francisco, Cal., 8.57 a. m.
Austin, Tex., 10.39 a. m.	London, England, 5.08 p. m.

Louisville Ky., 11.25 a. m. Liverpool, England, 5.04 p. m.
 Columbus, Ohio, 11.36 a. m. Glasgow, Scotland, 4.51 p. m.
 Indianapolis, Ind., 11.23 a. m. Brisbane, Queensland, 3.20 a. m.
 Chicago, Ill., 11.17 a. m. Bombay, India, 10 p. m.

We have depended upon the map for the Longitude of the above places, and, in some instances, there may be an inaccuracy of a minute or two.

Washington, D. C. Time of Cusp Transits. February 1906.				
Body	Enters	On		
		day	h	m
☾	♈	2	8	8 p. m.
	♉	5	7	12 a. m.
	♊	7	3	23 p. m.
	♋	9	8	41 p. m.
	♌	11	11	58 p. m.
	♍	14	2	25 a. m.
	♎	16	4	59 a. m.
	♏	18	8	23 a. m.
	♐	20	1	8 p. m.
	♑	22	7	43 p. m.
	♒	25	4	37 a. m.
☼	♓	27	3	49 p. m.
	♈	19	8	7 a. m.

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MARCH, 1906.

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HIRAM E. BUTLER, Editor.

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

MANUSCRIPT should be written on one side of paper only, with appropriate margins. Name and address of writer must accompany article, together with nom de plume if the writer's name is not to be appended to the contribution. This magazine is conducted altogether upon philanthropic principles, and is able to give no financial return for contributions, further than, that the Journal will be sent gratuitously to the contributor, for one year.

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

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VISION.

By HENRY PROCTOR, M. R. A. S.

"Your young men shall see visions."—Joel ii. 28.

During the present revival in Wales, there is continual mention made of visions, plainly indicating that the long-lost gift of spiritual sight is now being restored to the Church of God on earth, and just as natural sight is one of the most valuable of our natural gifts, so is spiritual sight the most precious of the faculties of the inward man.

The century which has just passed by, has been markedly a time of triumph for the rationalists. We may say of it as was said of the early days of Samuel: "The word of the Lord was rare in those days; there was no open or widespread vision." (I. Sam. iii. 1.)

But this century will be a time of increasing spirituality; a time of

OPEN AND WIDESPREAD VISION.

There will be such an outpouring of the Spirit as never has been since Pentecost. The churches are waking up from their deadly slumber; and many thousands are being saved, through the present manifestations of the power of God.

The keen intellectual theologians who have taken away from the people "the key of knowledge" will be put to shame, by Him who

"Turneth wise men backward,
And maketh diviners mad;"

who destroys the wisdom of the wise, and brings to nought the understanding of the prudent. For no reasoning or argument is able to avail against spiritual vision.

If we examine the Word, we shall be astonished how large and important a part of it is the result of spiritual vision.

Of spiritual vision there are two kinds; the lower, that of the trance, and the higher, the *open* vision, when the bodily eyes are so brought into line with the spiritual, that the inhabitants of

THE SPIRITUAL WORLD

can be seen with the bodily eyes. Of the lower kind or trance-visions were those of Balaam, who saw "the vision of the Almighty [*Shaddai*], falling into a trance" (Num. xxiv. 4). Like this also was the trance of Peter, related in Acts xi. 5, *et seq.*, that of Ananias in Acts ix. 10-16, and of Daniel (ii. 19) in which the forgotten dream of Nebuchadnezzar and its interpretation was revealed to him, also that of the four beasts in Dan. viii. 1-27. But Daniel, because he was a man of desires for these things, had open visions as well. He began with the trance-vision or visions of the night, but after his set time of intercessory prayer and fasting he attained to the open vision (Dan. ix. 20), but it was after the three weeks of

WAITING UPON GOD

that the greatest revelations were made known to him.

Thus we may see that the way to obtain spiritual revelations is to wait upon God by prayer and fasting, just as the prophets and teachers were waiting when Paul and Barnabas were sent out on their great mission (Acts xiii. 2).

Of what transcendent importance spiritual vision is, we may

gather from the fact that nearly all the prophecies of the Old Testament are described as visions. The prophets are called *seers* (*roem* and *khazim*) and their prophecies are designated, *khizayon*, *khazon* and *mareh*, all of which words are derived from the verb "to see," which denotes that, as a rule, the view of events was made known to them,

NOT BY WORDS,

but by causing the scene to pass before their spiritual vision. Thus the whole book of Isaiah is described as a *vision* (Isa. i. 1, and II. Chron. xxxii. 32). Ezekiel's prophecy also begins thus: "The heavens were opened and I *saw* the visions of God" (Ezek. i. 1; viii. 3; xl. 2).

These visions did not come spontaneously; but the prophets had to seek and search diligently for them; as Habakkuk says: "I WILL STAND UPON MY WATCH, I WILL SET ME UPON THE TOWER, AND WILL WATCH TO SEE WHAT HE WILL SAY UNTO ME." And Jehovah answered him and said: "Write the *vision*." And Isaiah uses similar language in chap. xxi. 8: "My Lord, I stand continually upon the watch-tower in the day-time, and I am set in my ward whole nights." So ought we to watch, day by day, continually, for fresh revelations and visions of the Lord (II. Cor. xii. 1). They are needed as much in this the eve of His Second Coming as they were before His First Coming, and just as that coming was

REVEALED BY THE HOLY SPIRIT

to holy Simeon and Anna the prophetess, so will the Second Coming be revealed to those who continue "worshipping with fastings and supplications night and day." The Lord is calling for watchmen upon the walls of Zion and at the gates of Jerusalem.

Some of the prophets lived in continual enjoyment of spiritual vision. For we observe in the case of Elisha, that it was due to his spiritual vision that he obtained "the double portion" of Elijah's spirit, for the condition was clearly stated: "If thou

SEE me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so" (II. Kings ii. 10).

So when the Syrian army surrounded Dothan, he had no fear, because he could see the army of the Lord round about him, and in answer to his prayer it was granted also to his servant to see that "the mountain was full of horses and chariots of fire round about Elisha," ready to execute anything that he should ask. This was an instance of

THE OPEN VISION,

which seemed to be nothing unusual with Elisha, but was granted to his servant as a momentary privilege. Elisha had power even to tell the king of Israel what Benhadad said in his most secret counsels.

Our Lord also exercised this power while on earth, reading the very thoughts of men, by means of spiritual vision (Matt. xvii. 25; John ii. 25). So Peter knew all about the sin of Ananias and Sapphira, without being told, showing that this might be granted to any spiritual man or woman in the present day; for the Spirit is being poured upon us from on high, even as it was at Pentecost, and there is no limit to the promise: "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions;" and not only upon the leaders of the flock, but upon the servants and handmaids in those days will he pour out His Spirit.

Joy is the shine of goodness. Only the good in us smiles. If we could be always, and throughout all our conscious life, what we are when a smile flashes up from the heart's deeps, goodness would crowd the earth as sunshine the fields, and get the answer of itself in multiplied goodnesses as the sun gets the answer of itself in the flames of all the flowers burning their joys all gleefully to their lord of love and of life.—*The Grail*.

THE SEVEN AGES OR DISPENSATIONS OF MAN.

By REV. GEO. T. WEAVER.

Part III.

Because Jesus said—referring to the Time of the End—“But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only” (Matt. xxiv. 36, A. R. V.), it has been generally contended that no one but the Father ever will know the period of the change. Let us see if this is the only conclusion that can be drawn from these words.

In the first place, the language is used in the present tense. Jesus said that at *that time* no man, not even the Son, could know of the time. But he does not say that the time never would be known until it should be upon us, except to the careless and faithless. At that time, as was true of the time of the Noachian flood, these, blinded to the signs of the times, would be “eating and drinking, marrying and giving in marriage.” But with regard to his own people he does say distinctly that they shall not be taken unawares (I. Thess. v. 4).

Again, by the word “Son” here used, is meant the natural man, the Adam nature before the fall—man simply as “a living soul.” By the use of the word “Father,” is meant the Father that dwelleth within. Jesus, as a mere man, at that time did not know any more about the time than did any other mere man, or Son of man. But the Father dwelling in him did know even then the exact time of the end. What Jesus in substance said was that at that time the Father had not revealed the time to him as man. But the man Jesus, in his glorified humanity, evidently would know of the exact time before its arrival,

through the revelation of the indwelling Father, because he was to return to earth and be present in his invisible form for some time before the end, or the setting up of his Kingdom.

Now, just as Jesus will be apprised of the end before it shall come, so will his anointed followers know beforehand, that they may be ready for the event. "And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, and is true." (I. John ii. 27, A. R. V.)

The prophet Daniel also was assured that he could not know the time of the end, although he earnestly desired to have it revealed to him, but he was assured that at the time of the end the faithful would know beforehand. "And he said, Go thy way, Daniel; for the words are shut up and sealed to the time of the end." (Dan. xii. 9, A. R. V.)

Again, as seen in former articles, both Jesus and Daniel gave certain signs by which his spiritual church would know that the time is at hand.

The chief reason why no one but the Father would be able to know of the time—even though time prophecies are given by Daniel and also by John in Revelation—is that at that time no one was able to interpret the prophetic language. But now that so many prophecies, embracing fixed times, have been fulfilled, we have the key to the mystery, and are now able to do what at that time could not be done. God evidently had a purpose in secreting the definite time until when about upon us, and so inspired the prophets to use figurative language. But now that the veil has been removed, we are in possession of the exact period of the end, and of the various other periods of events involved in the "Time of the End."

Daniel's time prophecy dates from the death of the last king of Judah. This is because the Jewish people, from Abraham's time, represented the kingdom of God, at least in a typical sense. God was always recognized by this people as the real ruler, ruling

through the hearts and lives of the Judges, at first, and afterward, through the kings. At the death of the last king God's kingdom on earth ceased as a political government, and was found only in the hearts of the obedient ones. At this time the rule of the Gentiles became universal, and this rule was the typical rule of Satan. Now, at the close of the rule of the Gentiles, after the nations had been sufficiently afflicted to prepare the way for the establishing of Christ's Kingdom, His Kingdom would be set up, and would continue as an everlasting kingdom. Daniel's prediction, then, covers the time between the fall of the typical kingdom of God in the earth, and the establishing of the real kingdom of God as the final and universal government.

The time of the Gentiles began, according to the generally accepted chronology, 606 B. C., when Zedekiah, the last of the kings of the Jews, was dethroned. Nebuchadnezzar, who captured Israel at this time, began the rule of the Gentiles. Now, according to Leviticus xxvi. 18, 24, 28, God through Moses threatened the Israelites that in case they should become incorrigible as a people He would chastise them for their sins "seven times more." This is the chastisement that befell this people in the final loss of their government, when the universal reign of the Gentiles began. In prophetic language a "Time" is either a single year of 360 days, or 360 years, depending upon the case in hand. In this instance it was the latter. According to this interpretation, the period of chastisement for this rebellious people would be seven times three hundred and sixty years, 2520 years. Subtracting 606 B. C. from 2520, the remainder gives us the date 1914 A. D. as the date when the Gentile rule will end, and the time when the kingdom of Christ will be established.

Again, Nebuchadnezzar, whose dominion at that time was universal (Dan. ii. 38), and who was therefore the representative of our race, because of his self-will and self-gratulatory

disposition, was sentenced to a period of "Seven Times" of dethronement, beastliness and idiocy. (Dan. iv.) In this instance "Seven Times" refers to seven literal years. But being a representative character, his period of affliction was typical of the seven periods of Jewish affliction—of their dethronement, degeneracy, and insane blindness in rejecting the Messiah. Now, as the date of beginning is the same in this instance as in the previous one, the concluding date is also the same.

Again, the interpretation of Nebuchadnezzar's vision of the great image by this prophet ultimates at the same period—1914. This vision and the interpretation are found in Dan. ii. 31-45. In this interpretation Daniel shows that the head of fine gold represented the kingdom that then was. The breasts and arms of silver represented the Medo-Persian kingdom, which, under Darius, would conquer the Babylonian kingdom. This overthrow of Babylon occurred the night that Belshazzar was in the midst of a drunken orgy in his palace. (Dan. v.) The belly and thighs of brass represented the Greco-Macedonian kingdom, which, under Alexander the Great, conquered the whole earth, as then known. The fourth kingdom was that of Rome, and is designated as the legs of iron, with feet part of iron and part of clay.

Rome, as is known generally, conquered the world, or became the universal empire. The feet that were part of iron and part of clay, which would not mix, represented Rome under the dominion of the Papacy in the vain effort to mix religion and the state. Heaven and earth can never be mixed. Every effort in this direction has resulted in the secularization of the church.

The stone cut out of the mountain without hands, that smote the image upon its feet, and broke the image into pieces, represents the coming kingdom of the Christ, which will destroy all kingdoms, uniting them into one, and all secular religions, spiritualizing the whole church. Under the coming kingdom

the church and state will be one as under the Jewish Theocracy ; but under the righteous rule of the Christ. Instead of the church lapsing into the secular condition of the state, the state will be elevated into the spiritual condition of the church.

This interpretation gives us a general outline of coming events from the time of Daniel to the setting up of the kingdom of Christ. For dates we must look at other prophecies where times or dates are mentioned.

In the seventh chapter of Daniel we have the account of Daniel's dream of the four beasts that came up out of the sea. These four beasts exactly correspond with the great image we have already referred to. The first beast, verse 4, which was like a lion, and which had eagle's wings, represented the Babylonian kingdom. The second beast, verse 5, which was like a bear, represented the Medo-Persian kingdom, that "plucked" the wings of the Babylonian kingdom, and lifted it up from the earth. The third beast, verse 6, which was like a leopard, and had upon its back four wings of a bird, and also had four heads, to which dominion was given, represented the Grecian kingdom, which, under Alexander the Great, overcame the Medo-Persians. The four wings represented the rapidity with which he obtained his conquests.

The four heads upon this beast represented the four kingdoms into which the kingdom of Alexander was divided after his death. The fourth beast, verse 7, which was terrible and powerful, and strong exceedingly, and had great iron teeth, and devoured, broke in pieces, and stamped all other kingdoms with its feet, represented the Empire of Rome. The ten horns on the head of this beast represented the ten kingdoms into which the Roman Empire was divided. The little horn, verse 8, which came up among the ten horns, before which three of the other horns were plucked up by the roots—in order to make room for this horn—represented the Papal dominion. The eyes in this horn like the eyes of a man, refer to the worldly wisdom

of the Papacy, and the mouth speaking great things, refers to the blasphemous utterances of this church.

In the closing part of this chapter the interpretation of these four beasts is given to Daniel. In this chapter is also given the promise of the setting up of the kingdom of the Christ and the character of his kingdom. In verses 11 and 12 is given the prophecy of the destruction of the four beasts, especially of the Romish Church, because of its words of blasphemy. In verse 22 the time of this destruction is fixed to occur at the time when the "Ancient of Days" would come, when judgment would be given to the saints of the Most High, and when the saints would possess the kingdom. That is, it would occur at the time of the setting up of Christ's kingdom. In verse 25 the period is given of the Papal dominion as well as her blasphemous, arrogant and persecuting disposition. The time of her power is referred to as "a time and times and half a time," that is, three and one-half times. Now a time in prophetic language is three hundred and sixty days, or twelve months of thirty days each.

In Rev. xii. 6 we have a passage referring to the same event, and there the actual number of prophetic days is given. Each passage means 1260 years. Again, in Rev. xiii. 5 this period is given in prophetic months. The period is referred to as forty and two months. Now forty and two months of thirty days each are 1260 prophetic days, or 1260 years.

The great apostasy referred to by St. Paul, II. Thess. ii. 3, when the "man of sin" was to be set up, occurred at the time the Emperor Justinian I. proclaimed the bishop of Rome the universal head of the Christian Church. This occurred in the year 539 A. D. It was at this time too that power was given to the Church to persecute and destroy everything that might be regarded as heresy.

At this time the Hierarchy had become fully established; bribery of the most shameless character was used within the

church; nepotism was current in filling ecclesiastical offices; and the simple and ethical spirit of the Christ had been completely eradicated from the church. In the deposition of Silverius (536-540) and the elevation of Vigilius (540-555)—the nominee of the abandoned Theodora, and her pliant slave—was completed the degradation of the Roman see.

Taking this period then as the time universally regarded as the beginning of the great "falling away," and adding to it the 1260 years of apostasy, and it gives us the date 1799 as the time when the Papacy would lose its persecuting power. This was the period of the Revolutionary war under Napoleon I. Pius VI. was on the Papal throne (1775-99). Wherever Napoleon found the Inquisition, he abolished it. Being no respecter of religion, he treated the Pope as he would any ordinary potentate, a course that no other crown head had dared do during a period of over twelve hundred years. Having entered into an offensive league with Austria and the several reigning Italian princes against Napoleon, Pius accordingly met with no mercy at the hands of the Emperor. In 1797, first at Bologna and afterwards at Tolentino, the most rigorous conditions were imposed. The Pontiff was compelled to cede to France not only Avignon and the Venaissin, but also the legations of Bologna, Ferrara and the Romagna—an extent of territory representing fully one third of the Papal dominions—while at the same time a heavy pecuniary contribution was levied.

Shortly after the peace of Tolentino, Feb. 1797, Pius was seized with an illness which seemed likely, at his advanced time of life, to prove fatal, and Napoleon, in anticipation of his death, gave instructions that no successor to the office should be elected, and that the Papal government should be abolished. The sequel, however, having disappointed these expectations, the French ambassador in Rome proceeded through his agent to foment an insurrection—a design for which the demoralized condition of the capital afforded unusual facilities.

The outbreak that ensued was immediately made the pretext for abolishing the existing rule, and in its place the Roman republic was proclaimed (Feb. 15, 1798). Neither his estimable character, nor his advanced years served to shield the dethroned pontiff from wanton cruelty and indignities. He was treated as virtually a prisoner, his private property confiscated, and at last, after having been removed from one place of confinement to another, he expired at Valence, in Aug. 1799, at the age of eighty-two. This, then, marks the period of the fulfillment of Daniel's prophecy as the length of the time the Papacy would be in power. Of course, the office has continued to the present time, and has always been occupied, but the power to persecute the "saints of God" was destroyed at that time.

This period, then, marks the beginning of "The time of the End," or "Day of His Preparation." This according to prophecy would be a period of 115 years, from 1799 to 1914, at which period the kingdom of Christ would be established, and the time of the Gentile rule would end. During this period many preparatory events were, according to prophecy, to occur, such as the cleansing of the sanctuary; the loss of the temporal power of the Papacy; the invisible return of the Christ, together with the resurrection of the saints in their spiritual form to assume rulership with Christ; the world's harvest time, the time of "The Great Tribulation;" the battle of "Armageddon," in which capitalism and popery will go down together; and the general resurrection preparatory to the judgment. With regard to each of these events Daniel gives us time prophecies, but as it is not our purpose in this series of articles to interpret prophecy, but simply to corroborate a date, we forbear to turn aside.

With Daniel other prophets, especially John in Revelation, give us time prophecies referring to the same events, and, according to the old adage, "The Prophets all agree," the dates all correspond with those of Daniel.

(To be continued.)

GOD WITH US.

Ah Lord YAHVEH! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of wresting of judgment: for they say, YAHVEH hath forsaken the earth, and YAHVEH seeth not.—Ezekiel ix. 8, 9. R. V.

This quotation from the prophecy of Ezekiel undoubtedly points to our time, but even though this is denied the fact remains that one of the greatest sins of a nation is to forsake God, by saying—as the Christian world is now saying—“God seeth us not; God has forsaken the world,” for this is virtually being expressed from almost every pulpit in the land.

We hear it said too frequently that God has nothing to do with the secular affairs of human life, and that he regards only the spiritual and moral conditions of man. Again, the people are told that it is not well to be too religious. That is to say, it does not do to give one's life to God without reserve and to follow wholly the leadings of his Spirit.

Thus the teachers of the people reproach God and lead the people away from him, from righteousness, and from zeal toward the spiritual, and throw them back upon their own resources, causing them to feel that there is no God that has anything to do with the affairs of men. Thus the world is plunged into vice, dishonesty and treachery.

The rush for the “almighty dollar” is so great that men disregard everything but the means by which they may accomplish their design. The words of the prophet regarding the gods of gold and of silver, the work of men's hands, are applicable at the present time, for silver and gold seem to be the only god that is regarded in the world at present, but, as God again said

by the prophet, "YAHVEH, when thy hand is lifted up, they will not see: but they shall see."

We believe that the angels of the Lord have now been sent to the earth as never before in this age. They are here to gather in the harvest of the world, and in the gathering of the harvest there will be the destruction of "them which corrupt the earth." (Rev. xi. 19.)

Again God said to Isaiah, when he saw the vision of God sitting upon a throne (Isa. vi.), that the destruction would continue until but few men would be left; and when we look at the condition of the world as it now appears, and of the total disregard of God, righteousness, and justice, we think there will be but few left if all who do thus disregard truth, righteousness and justice in all its forms are destroyed. But we have this consolation, that all who consecrate their lives to God and who are living the true life may be vividly conscious of the presence of God on the earth at the present time.

You who have begun to live the regenerate life should remember, however, that attainment is not alone to live the regenerate life, though that is the foundation you must build upon; but it is not enough to lay the foundation of the house and then stop; neither is it enough to begin to live the regenerate life and to pay no attention to anything else, for you can never wholly conquer the god of generation, the god of creation, by your own personal efforts. You may stop all waste of the life, but unless your life is consecrated to God and you are seeking to know and to do his will *day and night continually*, you will find that though you have power, yet if you seek power for the sake of the power there will be manifested in and through you the spirit of the mundane, and there will come to you great and powerful influences from the invisible world to gratify every desire that is not in accord with the divine purpose, and they will make these desires strong and active, to an extent that they will become the real self that you are creating within,

and before you are aware of it you will have created a demon, a power for evil and not for good.

When Faust asked Mephistopheles, "How camest thou in hither?" his answer was quite expressive: "Thou seest the circle was left a little open." Now if the circle of a perfect life is not complete, if there is any selfishness left, or any desire for the things of this world, it will be the strongest incentive for Mephistopheles or the elementals of the dark realm to come and to personify an angel of light to deceive and to destroy you.

Therefore remember that while the regenerate life is an instrument of the greatest good that the human family has ever laid hold upon, yet it may be made as great an instrument of evil, for there is no great good in the world that does not become as great an evil when perverted.

Therefore the one thing above all others is to search diligently your own heart, your own desires, and cause them to conform in every particular to that which your soul sanctions as the divine will; for, if you consecrate your life to God and desire above all things to know and to do his will, the angel of the Lord will be sent to you, and in your quiet musings when you desire to know what is lacking in you, what evils there remain for you to overcome, the angel of the Lord will cause you to know, and if you are zealous and earnest then you will not cease your efforts until you have eradicated all the evils of the dark realm from your nature.

The watchers spoken of in Daniel's prophecy are the angels whose office it is to watch over the affairs of the sons of men, for YAHVEH has not forsaken the earth, neither can he forsake it, for God is the life of all living. Therefore while it is in divine order to allow the people to learn from experience, experimentation—doing evil and reaping the results; doing good and reaping the reward—yet when the time comes that the majority of the people are evil and only evil continually, then

he who is their life will cast them off, the same as our bodies cast off the unfit molecules.

We know it is a law in our own nature that when we sin against the body the divine life in the body will work steadily to save it and to maintain health, until we have sinned against it beyond all reason, then disease will attack the body, then will come the great struggle which is fever. Fever is the combat between the impurities in the blood and the life forces, and if the body has been sinned against to an extent that, by eliminating the diseased and poisoned molecules, it is unfit to be tenanted by the soul, then the body dies.

The body of humanity has become diseased, and the sickness will take the form of a great struggle, like fever in the individual body, and unless there is organized somewhere in the world a nucleus, a purified body, the body of humanity will die and pass away. But God has begun the organization of a nucleus that is becoming purified and bringing all its faculties and powers into perfect harmony with the divine purpose and will. This purification and harmony with the divine life, will make this nucleus the savior of the world, the savior of all that is worthy to be saved, and the rest will be destroyed, disintegrated and sent back to primeval elements.

You who are seeking to draw yourselves out from the old, corrupt and decaying body, in order that you may be saved from that great fever that is now upon the world, need to exert every faculty and power of your being to purify yourselves. For, know this, the words of Jesus: "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath," refer especially to this time.

If you have enough love of righteousness and goodness to consecrate your life to God, with an earnest desire for help from on high to purify and to perfect yourself, then will the angel of the Lord be sent to you and will guide your intelligence and

aid you to free yourself from membership in that corrupt body, and in due time he "will bring you out from [among] the people" and gather you to the place that is being prepared for the gathering of the "first ripe fruit of the earth." But if you have not enough love of righteousness to make you willing to separate yourself from the old order of life, and you therefore continue to cling to it and desire to remain in it and be partakers of the good (?) things of the world, then you will be found among those who have not, and from you will be taken that pure spirit and whatever of goodness and righteousness remains, and you will be left to perish.

This will be the result of the operation of the law of the infinite Mind, and not the judgment of a God that judges as men judge, for God works, not by edicts, but in the life currents of the human family, and consequently in the mind currents of the whole body.

Knowing this, you readily perceive the necessity of purifying and cleansing your life, and to cleanse the life you must cleanse the thoughts and habits. Remember, it was not an idle declaration that Jesus pronounced when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," for the time is past to think that it is enough to live as good as you can and maintain the old order of life. That was well when generation, labor, sorrow and death governed the earth; when the fruit of the earth was growing, as it were, in the ground, not ripe nor ready for the gathering; but now that the time has come for the fruit to be gathered in, that fruit must be perfect and it must be severed from the earth. It grew in the earth and the earth nourished it and brought it to where it is, that is true. It needed the earth and all that the earth provides, but when the time comes for the gathering of "the first ripe fruit"—which time has come—then the word of God by the angel goes forth and comes to each and every soul with the special message, "Be ye perfect."

With this injunction, "Be ye perfect," God renews the covenant that he made with Israel. God, in declaring his part of the covenant said, "I WILL BE YOUR GOD," your *power*, your *strength*, and in view of this you are able to perfect yourself.

Therefore remember that God's promise to be your strength makes you fully capable, for where you are weak he will make you strong that you may become pure, even as God is pure. Then will your eyes be opened, if you are faithful in seeking God continually, and you will realize as some already realize that God is all around you, and you will feel at times as if your physical body was in the body of the Infinite, feeling the divine love currents and the warming influence of the Godhead touching you on every side.

Yes, God is here and he is here to save you, and if you trust him, believe in him, then ask what you will, and it will be granted to you. If there is anything that you need, it matters not what, go to God as you would to a loving father, or mother, or friend, and make known your wants, and God will supply them all.

We do not speak from theory, we speak from experience, which is the only source of knowledge. Therefore we repeat the words of God by the prophet: "Trust ye in YAHVEH forever; for in YAH HAVEH is everlasting strength." In your effort to trust God wholly, spend much time in the spirit of devotion, in reading the Scriptures, and in searching your inner consciousness to find God. For remember the Scriptures are the inspirations from God by men whose lives were altogether the Lord's, and by reading them, and musing upon them, and soul out-reaching to God you form, as it were, a link with the same spirit that inspired the writers of the Scriptures, and the angels love to have you unite your sympathies with the prophets and seers that have gone before, for it helps them to lead your consciousness into unity with God and his Spirit.

Remember it is your privilege and your right and the design

of the Father that you should be able to say as did our prototype, the Lord Christ, "The Father is in me, and I in him," and if you thus abide in him, his word, the dominating power of the universe, will abide in you. Then will be fulfilled in all particulars the words of the Christ, "Ask what ye will, and it shall be done unto you."

May the angel of the Lord make you know of his presence and power to save, is the prayer of your fellow servant.

INANIMATE THINGS HEAR.

Hear, O heavens, and give ear, O earth!—Isaiah i. 2.

"The prophet represents Israel as too wicked and perverse to hear the word of the Lord—more stupid than the ox or the ass. He turns from them, and apostrophizes, not the brute creation, but inanimate nature—the heavens and the earth.

"Modern science has taken all this out of the region of figure into the region of fact. Many years ago, that great geologist and noble Christian man, Dr. Edward Hitchcock, president of Amherst College, preached a remarkable sermon in which he sketched the possibilities of the universe as making and preserving a record of man's deeds. By means of sound and light and electricity it becomes a vast sounding gallery, an indelible photographing apparatus, a universal telegraphic system, fixing forever the history of man to be read in the far spaces and ages.

"The later revelations of the telephone and the phonograph have given us a more marvelous view still. Every word uttered makes its impress upon the material world—the heavens and the earth—which always stands ready at God's bidding to hear every one of His words as a testimony against man, and every one of man's words as a testimony against himself, and equally ready to speak out all these secrets. The words of the prophet have ceased to be figurative, and have become strictly literal. But who taught Isaiah such a scientific truth more than 2,500 years before Modern Scientists made the discovery?"

FAITHFUL UNTO DEATH.

By ABIYAH.

Be thou faithful unto death, and I will give thee the crown of life.—Rev. ii. 10, R. V.

To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.—Rev. ii. 7, R. V.

And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their lives even unto death.—Rev. xii. 11, R. V.

We look with the eye of faith into the realm of endless life and eternal joy, and desire to enter into that realm; but there stands between us and that much desired goal, a doorway of death.

The deliverance of the children of Israel from Egyptian bondage is symbolic of the soul's entrance into the freedom of eternal life; but Moses, who started out with the Israelites from Egypt, died before they reached the promised land.

Jacob's family of twelve sons is symbolic of the completeness and the divine order of eternal life; but Rachel died in giving birth to Benjamin, the last, who made the twelve complete.

Jesus declared that he was the "way" by which men could enter into eternal life; but he passed through the death upon the cross before he was manifested as the Living one, who was able to say, "I became dead, and behold I am alive forevermore, and I have the keys of death and Hades." (Rev. i. 18, R. V.)

What is this death that all must pass through? All earth-born creatures die: good and bad, great and small, man and beast. They die because they are compelled to, and seek to evade the calamity as long as possible. They who are of Christ find that they have bound to them this earth-born, mortal consciousness. It is a selfhood of earth, having the



desires, aspirations and impulses of all earthly creatures, and, like them, its desire is to hang on to its life as long as it can.

If we follow the way of the Christ, we will take this earthly selfhood and yield it up to death before it is taken from us by some external accident, or through the process of a natural death. Jesus said, "No one taketh it away from me, but I lay it down of myself. I have power, [or right, Marg.] to lay it down and I have power or right to take it again. This commandment received I from my Father."

There are quite a few people in the world to-day, who have the conviction that they will enter into immortality without their bodies having to enter the grave. They have sufficient grounds for this conviction; but our fleshly nature, in its present condition, is such that it is not desirable that it should exist forever. The apostle says, "Flesh and blood cannot inherit the kingdom of God."

It is evident that we must pass through a great change before we can realize the full consciousness of our spiritual nature in the Kingdom of God. This earth-born consciousness with its earthly ties, sympathies and relationships must be put aside, and not only put aside, but when the call comes, it must be completely yielded up. As the earthly soul faces the blank darkness of non-existence, it naturally shrinks therefrom. The only answer it receives to its prayer to have this cup pass from it, is the consciousness that its death is a *necessity*. It is the passover sacrifice that must take place on our release from the bondage of Egypt.

This is the dark side of the process, but afterwards will come the glorification of our true selves.

In this mortal state, we are like the separated poles of an electric battery. The current is broken and there is no manifestation of life. When the positive and negative poles are properly united, the current is restored. So when the positive and negative poles of our divine natures are properly united,

then will the consciousness of the Almighty God be restored in us, and we shall live in the reality of glories that are beyond the power of man to express. For we shall then occupy an enduring place in the great nature of the incorruptible God; and through the knowledge which we shall have gained in having come up from under the weight of this sinful world, we shall be able to save the inhabitants of earth from their sins.

As riches adorn a house, so does an expanded mind adorn and tranquilize the body. Hence it is that the superior man will seek to establish his motives on correct principles.

Confucius.

BREAD UPON THE WATERS.

By RICHARD WATSON GILDER.

A melancholy, life-o'erwearied man
Sat in his lonely room, and, with slow breath,
Counted his losses—thrice wrecked plan on plan,
Failure of friend, and hope, and heart and faith—
This last the deadliest, and holding all.
Help was there none in weeping, for the years
Had stolen all his treasury of tears.
Then on a printed page his eyes did fall,
Where sprang such words of courage that they seemed
Cries on a battlefield, or as one dreamed
Of trumpets sounding charges; on he read
With curious, half-remembering, musing mind.
The ringing of that voice had something stirred
In his deep heart, like music long since heard.
Brave words, he sighed; and looked where they were signed;
There, reading his own name, tears made him blind.

From "*In the Heights*."

QUESTIONS ANSWERED.

BY SIR OLIVER LODGE, D. SC., F. R. S., LL. D.

In The Christian Commonwealth, London.

At the conclusion of Sir Oliver Lodge's Address on Science and Religion, reported in our last issue,

Rev. R. J. Campbell, who presided, in thanking the lecturer, said he was grateful to him for one thing which his Address had done—he had succeeded in establishing his (Mr. Campbell's) orthodoxy. As one form of orthodoxy or authority was crumbling, another was arising to take its place, stronger and in some respects more dogmatic, because more assured, than the old. The authority of Ecclesiastical organizations and Church Councils was being replaced by the authority of science; and as they believed, not only in the oneness of truth, but in its sacredness, they were grateful to the exponent of the new authority who had addressed them so ably and so eloquently. They already knew Sir Oliver Lodge through the pages of the "Hibbert Journal," and after his Address of that evening that exceedingly ably edited publication would have more readers in the future than in the past.

Mr. Campbell then invited the audience to address questions to Sir Oliver Lodge.

Q.—Do you agree with Dr. Alfred Russel Wallace that the earth is the only world of those known to science that is inhabited?

A.—Dr. Wallace holds a minority view on this subject. Wherever we probe in this planet, in earth, air, or water, we find life of some kind, and I expect that if we could probe into other parts of the universe we should also find life there. We

might not find man as we know him here, with five fingers, a nose, and so on; but it is improbable, to say the least of it, that we are the highest beings throughout the whole of this universe—though if you went to any other planet of the solar system at the present time I suspect you might not find anything of our kind on it. It is quite possible that out of any dozen celestial bodies taken at random only one might be inhabited. The earth has probably existed for something of the order of a hundred million years, roughly, but for, say ninety or ninety-nine of those millions it was not inhabited, or inhabited only by reptiles and lower animals; it was in a state of preparation. But we must be careful in deciding that planets are unsuitable for the maintenance of life. I can imagine that an astronomer on Mars gazing at this earth might say, "It cannot be much inhabited, for it is nearly all covered with water."

Q.—Why should we not be satisfied with the absorption of our personality in the abyss of Deity—*e. q.*, Nirvana? Why should we want to retain our individuality?

A.—Of course it is not a question of what we want, but still these instinctive feelings are a sort of guide to speculation. My notion is that that absorption may come a long time hence when we are far higher than we are now, but that meanwhile and for a long time to come we shall retain our memory and our individuality, that we shall change gradually, not suddenly, going through a process of evolution and meeting with a good many difficulties as we have done in the past. That is my speculation on that subject.

Q.—Given an omniscient, omnipotent First Cause, is there any escape, in thought, from unqualified determinism? Our consciousness of free will may, of course, be a complete illusion.

A.—I agree that it may, but I do not think that it is at all reasonable to throw away our consciousness and our experience or to disbelieve our sensations and general experience of life.

These sensations are what we know the universe by; if they mislead us, we are indeed misled. I think the wise policy is to trust them as far as they go, find out where they are deceptive, but not throw away the information that they give us. We have a sense of free will and choice; I say it is scientific, though I admit it may not be entirely philosophical to accept that, to hold to that, although you may not be able to reconcile it fully with some other things which you may hold to. What may be the conditions of an Infinite Being we can never tell. Directly we run against infinity we are helpless. When you say an almighty and all-good being, we could not tell from those data what would happen at all. It is not easy speculating about infinity; all we can observe is what is. The earth is not perfect at present, and it will not be perfect, and it will not mend unless we help to mend it. I believe that the universe is struggling up towards something, and that we are agents, that God does not work without agents. We have to lend Him a helping hand; certain things will not be done on this planet unless we do them. We have the power to help and the power to refuse help or even to hinder.

Q.—Does the Infinite itself need to struggle, or is it only the Infinite which becomes finite, so to speak, that does?

A.—There we enter the most difficult question of all, and I can only take refuge in the religion which, at any rate is the religion of this country—Christianity. Most people feel that Christ reveals God to them more perfectly than any other revelation they have had. Speaking to Christians one is able to say: Study what kind of God Christ reveals to you, and you will find that He was a God not above this struggle of humanity, above suffering and pain and effort, but a God who actually was tortured and put to death. What that means I do not know, it is a mystery, but I can see that the revelation which we have had of God shows that even those attributes of

struggle, effort, pain, suffering, hope, and fear, and love belong to Him in some extended and extraordinary way as they belong to us.

Q.—What is the scientific conception of sin? Is sin against the First Cause possible or thinkable?

A.—Sin is seeing the better and choosing the worse.

Q.—Do you regard good and evil as two separate things, or simply good as a comparative form of evil, and evil as a comparative form of good?

A.—I am afraid you are getting out of my depth. The problem of good and evil is a most puzzling one, I admit. Sometimes I think I glimpse at it; sometimes I think I don't. Just now I think I don't. You must ask Mr. Campbell.

THE FLIGHT.

By LLOYD MIFFLIN.

Upon a cloud among the stars we stood;
The angel raised his hand, and looked, and said,
"Which world of all yon starry myriad
Shall we take wing to?" The still solitude
Became a harp whereon his voice and mood
Made spherul music round his haloed head.
I spake—for then I had not long been dead:
"Let me look round upon the vasts, and brood
A moment on these orbs ere I decide. . . .
What is yon lower star that beauteous shines,
And with soft splendor now incarnadines
Our wings?—*There* would I go, and there abide."
Then he, as one who some child's thought divines,
"That is the world where yesternight you died."
—From "*Collected Sonnets*."

THE WANDERER.

By H. AYLMER HARDING.

Out from the deeps of sorrow
And the dreary paths of sin,
A wanderer, stood outside the gates
Of Heaven. "Lord, let me in,"
He cried with a note of anguish
And his head was bowed in shame,
Yet in faith he knocked on the portal wide
And cried, "By the Sacred Name
Of Jesus, my Lord and Master,
I charge thee, open the Gate
And let a sinner who has traveled far
From the world of sorrow where mortals are
Enter, although 'tis late."

Back on their mighty hinges
Rolled the great, shining gates,
And a voice rose up from the heavenly throngs
Of angels singing melodious songs,
"Rejoice for this brother who humbly waits
For the royal mandate to open the gates.
He has fought earth's fight
For the cause of right
And humbly followed the inner light.
Rejoice for the one restored to the fold,
And bid him enter through the gates of gold."
And then the music of heaven woke,
While mighty tumultuous echoes broke
On the mid-night glory of star-filled spheres,
And the wanderer entered amid the cheers
Of a wondrous chorus of voices sweet,
And weeping, was led to the mercy-seat.

Then in soft tones more sweet than heaven's harps
The Christ spoke. Hushed to silence were the songs.
All through the vaults of heaven angels ceased their singing,
While with a music rare his words seemed vibrant ringing,
With this glad welcome, "Come unto me and rest.
Thy sins are deeds of yesterday—forgiven.
Thy work of love, thy hopes of God and heaven,
These things remain. I have redeemed thee—live
And learn that heaven is vested in that word—Forgive."

THE WAY, THE TRUTH, AND THE LIFE.

By L. D. N.

When we really seek the giver instead of the gifts, seek the Father for himself alone, we shall utterly forget ourselves and the gifts in the love of him thus awakened and realized; and in finding him we find our true selves, and the gifts of the Spirit in him.

We then find ourselves in his image and likeness, and having dominion over all that is external to ourselves to which we stand related—"perfect even as our Father which is in heaven is perfect."

If, then, we are asked to define the specific attitude the soul is to take, and the effort necessary to put forth in seeking emancipation from the bias of self and the limitations of sense, and in entering upon the Christ life of spiritual freedom, illumination and mastery, we gladly direct attention to the perfect answer to this demand in the wonderful words of the beloved disciple: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure."

We are first to recognize and rejoice in the fact that now we are the sons of God. We are endowed potentially with the deific nature and attributes of the Father. And secondly, that though it doth not yet appear what we shall be, we know from this nature latent within us, that when he shall appear, or be manifest in us, we shall be like him; because we shall see and know him as he is through the realization of his nature in ourselves.

Nothing but the deific nature within us can see, know and manifest the true nature of God, and nothing but the direct truth and vision of God can awaken and call forth our latent deific powers to normal activity and supremacy. The true or experimental knowledge of God is life eternal, said the Master.

And thirdly, if we embrace this hope or expectation of seeing the Father as he is—not as we have conceived him to be, or as he has been taught to us, but as he will reveal himself to us and in us—we should turn our whole attention, thought and desire to the purifying of our minds and hearts from every motive and consideration but the one supreme desire for, and thought of, this direct vision and touch of God. “The pure in heart,” that is, the undivided in heart, “shall see God.”

While other thoughts and desires occupy our minds and hearts, our attention cannot be wholly centered upon God, and until it is, it is useless to expect “beatific vision.”

To acquire this control of attention and desire, so that at will we may concentrate our mind on God and receive direct inspiration and guidance from him, we should set apart a time for daily practice of divine communion in prayer and contemplation.

One moment of the conscious touch of the Father at morning and at evening, is of more value to the soul and will do more for it than all possible experience in contact with men and things.

In these seasons of retirement with God, we should close the door of sense, shut out the world, call in all wandering thoughts, and fix the mind on God: “Be still and know God.”

The Father is always present and ready to speak and to reveal himself to his children whenever they take the listening attitude toward him. All that is required of us, therefore, is the child-like spirit which feels the absolute dependence upon, and the absolute trust in him as our heavenly Father. It is

impossible for us to cultivate and to hold this attitude toward him without opening ourselves to and receiving a corresponding revelation of his being and love to our souls.

When reaching out to the Father in the stillness, we should remember that in his all-encompassing love, he is seeking us infinitely more than we are seeking him, and only awaits this opening of our hearts toward him to reveal himself to and in us.

The first fact of transcendent importance upon which to fix our attention and to make vital to our thought in this revelation of the great Apostle of love—who spake from authority of experience as well as from divine inspiration and insight—is that this direct and unmistakable vision of the true nature of God, emancipates man at once from self and sense, and transforms him into the divine image and likeness. It does this by the full awakening and enthronement of the spiritual nature in permanent supremacy in the personal life.

The second fact, of equal importance, is that this “beatific vision” and direct, conscious touch of the Divine, are possible only when the attention of the mind and heart is undivided and fixed unwaveringly upon God the All-Father, as the supreme object of desire and thought; and that with this holy concentration of the inward eye upon the pure nature of God, the vision is inevitable. “If thine eye be single, thy whole body will be full of light.”

We do not truly look into the Father’s face until we turn from all lesser objects to the fixed contemplation of the pure nature of his being, in the confident expectation of its revelation to our inward consciousness.

However much the religion of love may seem to have passed out of sight, the fact remains that only those are remembered who have loved and fought for mankind; and the unselfish reformer is throned and revered without reference to diplomas or certificates.—*New Century*.

THE INSTINCT OF PRAYER.

The instinct of prayer is universal. Men have always prayed. All men are alike when they come to the crises of life. Then they pray as the result of soul instinct. When man's hopes are crushed, when the sweetest idols of his heart melt into a rain of tears, then instinctively man looks beyond earth's horizons for help; then the impulse to pray is stronger than the logic which may have proved to him that the heavens are deaf and pitiless; that all supplications sent upward are lost on a trackless desert. God is responsible for the fact that we have within our bosom the prayerful instinct. This instinct must, therefore, mean what it seems to mean. It cannot be a mistake. It cannot be that it means nothing. There must be a reality that answers to this instinct, as the light answers to the eye.

As the chief end of the tree in the orchard is fruit, so man's chief end is righteousness. God has made man too large and noble to be satisfied with anything short of righteousness. When man loses sight of that, he is like the fish that is trying to live on land, instead of in the water. In living a prayerless life, man does lose sight of the fact that the supreme end of his being is righteousness. No man arrives at the possession of his own soul until he knows prayer as the medium of Divine communion, the hiding place of spiritual power.

The essence of prayer is in the desire of the heart. If that desire exist, the expression of that desire in verbal prayer is the most natural thing in the world. Inward desires for God articulate themselves in prayer as naturally as the needle of the compass turns towards the Pole; as naturally as the flowers blossom when bathed in summer sunshine. Spiritual gifts come as the result of our complying with those Divine conditions which inhere in prayer. Tennyson says: "Prayer is like opening a sluice between the great ocean and our little channels, when the great sea gathers itself together and flows in at full tide."—"*N. W. Christian Advocate.*"

THE WAY OF LIFE.

He who was the door—the means of entrance—which leads from mortality to immortality, said, “Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” The reasons that there are so few that find immortality are numerous and varied.

When we speak of immortality we have a definite meaning; we do not speak in metaphor, nor of some mystical change that takes place at the death of the body, but we speak from a knowledge of law and literal facts.

When Paul said, “As in Adam all die, even so in Christ shall all be made alive,” he meant—if words mean what they express—that death came by sin, sin against the law of perpetuity in the human organism, for “sin is the transgression of the law.” Of course he meant the death of the body, for no one would say that through Adam came the death of the soul.

While the Christian people claim that Paul meant the death of the soul, yet they regard this statement as a figure of speech, meaning eternal torment, or banishment from God, *et cetera*, but there is no authority for such a conclusion. At the same time the Christian world claims that physical death came by sin, and this is the truth, for Jesus emphasized the doctrine of life without death, which he preached, by saying, “Whoso eateth my flesh, and drinketh my blood, hath eternal life,” and he said, “Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever.” He said the fathers who

ate manna died. How did they die? Jesus gave no explanation, but no one would say that Joshua, who followed the Lord wholly, was banished from God, neither can it be said that any of the worthies died a spiritual death, but Jesus made the comparison in such a way that no one can misunderstand his meaning.

They who ate manna in the wilderness died a physical death, but they who eat the son of man, who are partakers of his life, never die, and we can say by authority, the best authority—experience, which gives knowledge—that by a certain method of life man finally reaches a point in his experience where he “enters in through the gates into the city.” (Rev. xxii. 14.) He passes from one state of consciousness to another as literally and as perfectly as the exit from one place to another can possibly be, and the realization of that exit is more perfect than the realization of the physical change can be to one who had been standing out in a snow storm and was admitted into a palatial residence, excellently furnished and provided with every comfort.

For it must be borne in mind that the reality of all that is, is not in what man sees, hears and touches, but it is in his consciousness. Seeing, hearing and feeling things from without cause conclusions that are brought to bear upon the real consciousness as a secondary effect, while the consciousness arising in the mind from a change of the life qualities is as much more real as being a participator of certain excellent conditions brings a keener realization than simply hearing of those conditions. But no argument can prove to any one what it means to enter into life.

The declared purpose was to make man in the image and likeness of God, and to give them dominion. This declaration amounted to saying: Let us make man to become the temple of God, the embodiment of the Spirit, a mind organ of the Infinite. And when the Spirit of God enters into and takes absolute con-

trol of the body, the greatness and grandeur of that state no mind can conceive, and no change of consciousness can compare with it.

This condition is expressed in the name Elijah. The very last utterance in the Old Testament is, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of YAHVEH." The word "Elijah" means, YAHVEH is my God, my power. For, when God enters into man and makes of him a temple, the consciousness that existed before is not destroyed, but it is intensified, and all things appear as they really are in the cause realm. Then error appears erroneous and hateful; the transitory things of this world appear as they are and therefore they lose their attraction; and in place of anxiety as to what we shall eat, what we shall drink, and wherewithal we shall be clothed, we have the consciousness that we possess all things, for all that is necessary, of whatever name or nature will be given to us when needed.

The entering into this state, however, is attended by many difficulties, for, were it not that there is something unusual connected therewith Jesus would not have emphasized the words, "few there be that find it [life]."

You who have been following the Esoteric teachings for years, no doubt have come to where you at least stand near the door, and you may know of a certainty that you have reached this point if you have experienced the following conditions.

By living the regenerate life and conserving all the seed generated in the body, man gradually grows until he begins to realize that there is a power in him that is new and wonderful to him; a power that seems to be sufficient to do and to accomplish all things; and with the growth of this power grows an interest in life; he experiences the "joy of living." Then there appear before his mind many attractions of an earthly nature, and he has the consciousness of being able to attain to any condition and to obtain almost any thing he may desire.

At this point that feeling of potentiality may destroy the feeling of dependence upon God or any outside agency, and if he who has reached this point is not thoroughly educated in the right way, his consciousness and interest will at once be absorbed in the things of this world, and he will turn aside from the gate, and there are few who ever return to the gate once they have turned aside.

If at this point in a person's experience there still remain any seeds of evil that have not been eradicated from the consciousness, these will spring into activity and become most powerful, even to the extent of controlling the life of the person, and in many instances these evils open wide the door to elementals, dark spirits, who immediately come to the person and cause the course he is marking out for himself to appear most luminous and glorious, and before he is aware of it, he has become the temple of "the monster of the threshold" instead of the temple of God.

These conditions are inevitable unless one has been begotten from above and keeps the realization active within the soul that without God there is nothing worth living for. The statement of Jesus, "If therefore thine eye be single, thy whole body shall be full of light," carries with it the idea of A SINGLE PURPOSE, one idea, the all-absorbing thought being the establishment of the kingdom of God and his righteousness.

If you would enter into life, enter in through the gates into the city, you will find that it is necessary to let go of every desire, every hope and every interest of every name and nature, and by the power of the will centralize every power in the whole being on becoming one with God and his angels to save his people from their sins.

In order to keep this thought vivid and active, it is necessary that you have a consciousness of being in touch with YAHVEH Elohim and his holy angels. Here you must seek God with all the power of your being; you must repel, as

unworthy of your thought and attention, every interest, every love, every desire except the one, central thought of becoming one with God and his angels, of entering in through the gate into the city, where is perfect knowledge, that by this knowledge you may become a savior to humanity.

In order to keep in touch with the Spirit it is wise to spend all your leisure moments in concentration of the mind upon God and upon the purification of your life, that it may be fitted to enter in. As an aid in this effort take your Bible, sit down quietly and exclude from your mind all thought of everything except God. Open the Bible as the impulse may lead you, and read musingly and prayerfully. You may not find anything new in the words, but by reading as the Spirit leads you, you will come in touch with the inspiration of the Masters and of the holy men of old, which inspiration will bring you in conscious touch with the Spirit.

This will counteract the effect of the materialistic mind currents that surround you and enable you to hold your consciousness unwaveringly in God. Without some aid it is very difficult for the mind to retain the consciousness requisite to open the door and to enter in, for the whole world of perverse thought is continually sweeping over the consciousness of the one thus striving to enter in, and holding the realization in the material world. This **MUST** be conquered and entirely overcome. It may be done even while you are in the world, if you can so abstract your mind from the body of the people that you are "in the world, but not of it," that while you are among thousands you are entirely alone.

The great point to be gained here is the consciousness that you are alone with God. No man can tell you all the dangers and side issues that those meet who reach this point. None but those whose whole heart, whose entire being is centered in God and who cannot be attracted by any allurements of the world in any form, will be able to enter in.

We have long believed that God is preparing a place where many will be enabled to enter into life, that would not be able to enter in unless conditions are made suitable.

May the angel of the Divine Presence illuminate your consciousness and impress your mind with the great truths underlying this imperfect statement.

“OLD THINGS MUST PASS AWAY.”

By ABBIE WALKER GOULD.

“Old things must pass away;”

And let them go. They’ve seen their day;
And now upon the shelf of
Recollection, let them rest.
Disturb them not; but do your best
To bring about with love and cheer
The “*New Time*” which is drawing near.

Disease and Death, in Ruin’s path
Have launched their thunder-bolts of wrath,
And hurl defiance to the Truth.
But heed them not; tear down the bars;
Mind not the wounds; see not the scars;
Such things must e’er need be—but
Do not fear, for God made all things free—
The “*New Time*” it is drawing near.

The chains have cut too deep,
Been worn too long,
We will not listen to the Siren’s song,
But, tearing veil on veil from off our eyes,
Behold the glories of the Eastern skies,
And shouting back to comrades in the rear:
Come on, take heart, the “*NEW TIME*” now is here.

CORRESPONDENCE.

Mr. H. E. Butler,

Dear Sir: I cannot say too much of your "Practical Methods to Insure Success." It is a pioneer book that will inspire and prepare any one who thinks to lead a higher life; and will make one thirst for more knowledge of the "Light Within." It is sure to benefit all who read it, and I think it is my duty to help distribute such a book to humanity.

Yours sincerely, F. N.

Jersey City, N. J. Dec. 29, 1905.

My Beloved Brethren: With great joy I appreciate the truth contained in the January issue of BIBLE REVIEW in regard to what is said about the Spirit of Truth, page 155.

The Spirit of Truth reveals itself in harmony with the will of the Father, which is law unchangeable in eternity. All the revelations of the Spirit through Moses and the prophets, and through our great Master, Jesus Christ, were made through the illumination of the soul, and as the soul is the mirror reflecting the light received by the inflow of the Spirit, it is the soul which gives the color to the revelation as the language of the spiritual world.

Jesus was perfect in his soul, and the light of the Spirit was not colored; it was the pure light in reflection as it was received by him.

If we are able to conceive the real meaning of the spiritual language, let it be by vision or hearing, we find it is always

based upon the vibration of the color dominant in the soul, which is the condition of spiritual living. The soul in its inseparable connection with the universal, spiritual world is dependent upon the in- and out-flow of the spiritual ocean, including man in and out of the body. This state of dependence of the soul is formed by the power and intelligence accumulated by living the spiritual life. The spiritual state of the soul is therefore the basis of the reflex of color in each human being, and limits or extends the power of the spiritual understanding of spiritual language.

It is obvious that by this law man cannot trust in what man teaches; it is not in his power to give the real light of the Spirit of Truth, unless his soul is as perfect as the Christ. "Trust ye in YAHVEH forever, for in YAH HAVEH is everlasting strength."

The key to this trust in our Father is in the commandment of Jesus the Christ, "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," as an innocent child in the pure love to its father and mother has unbounded trust that it will receive what it asks for.

The prayer to God for the guidance of the Spirit will be answered, and the fountains of truth, of knowledge and of understanding will be in our own soul, as the holy abode for the holiest, as the invincible castle against all false teachers pretending to be in the light of the Spirit.

We must learn as a child to be in love and harmony with our heavenly Father; learn to ask, and to be willing to do his will in pure joy and innermost peace, and God will lead us in the spiritual understanding and realization that we are one with him and are receiving the creative power, the all-power of love to be manifested in trust in YAHVEH, the only everlasting strength.

My dear, beloved brethren, you see how plain the Spirit of Truth reveals itself to our understanding; each one will feel the

vibration of the color of his soul, i. e., by living the spiritual life he will conceive the truth manifested according to the condition of his soul.

For the truth of this demonstration I have the word of our Lord Christ, which is everlasting truth.

The Lord bless you all, and give unto you his everlasting peace.

Yours in pure love,

G. B.

BOOK REVIEWS.

The following recent publications from Fowler & Wells Co., 24 E-22nd St., New York City, have come to our notice:

THOUGHTS FOR THE RICH. By Austin Bierbower. 32 pps., paper, price 25 cents. **"The Wonder of Life"**. By Mary Tudor Pole. 30 pps., paper, 25 cents. **"A Talk With Girls About Themselves"**, and **"A Talk With Boys about Themselves"**; 66 pps. and 71 pps., respectively; price 50 cents each. By Edw. Bruce Kirk.

"IGNAVUS", and **"MAGNETUS"** are two pamphlets of 24 pps. and 20 pps., by Dr. Albert Carr, Hill City, South Dakota. Prices not stated; they are certainly worth 15 cents per copy, and at that price they should have many purchasers; especially **"Magnetus"**, for it treats, in a brief way, of the wondrous manifestation of mind or spirit in its subtle relation, as life principle, to the physical structure, also something of the law governing its conservation, and some of the causes for its depletion.

"PSYCHOLOGY AND PATHOLOGY OF HANDWRITING". By Magdalene Kentzel Thumm. 149 pps., cloth. price \$2.00. Fowler & Wells Co., (as above)

This book is so technical and scientific in its treatment that it appears best adapted to minds already familiar with the subjects. It would be well, we believe, for those interested, to write the publishers for descriptive matter or specimen pages, or for the privilege of first examining the book.

"SCIENCE AND RELIGION". By Benjamin F. Loomis. 344 pps. Cloth; price \$1.50. Fowler & Wells Co., (Address as first above)

This book is one of unusual merit. The author is doubtless a strong character, and one who is thoroughly seeking the spirit of truth. For this sole reason the book is of unusual value, for we believe no one would fail to be inspired by the deep spiritual quality throughout the work. Its purpose is to

show the relation and true harmony that unites Science and Religion; in this he has chosen the most far-reaching of all human sciences,—Solar Biology as the operative cause of human character, and Phrenology as the registered effect. The work is divided into four parts, viz,—Astronomy, Phrenology, Astrology; and Part Four, consisting of eleven chapters, is the main body of the work.

The author gives at some length the alleged horoscopes of Adam, and of Jesus, the Christ, and he believes that he has it mainly correct. He considers these at considerable length, and evidently regards this as the strongest part of his book. In this we cannot agree; his views are speculative and, we believe unreasonable. But notwithstanding that, there is splendid thought throughout the entire book. He has had some valuable visions concerning the relation that the functions of the brain bear to the signs of the zodiac as given in Solar Biology; in fact the views he presents cannot fail to awaken devotion and thought, and to help all students of the Bible and Solar Biology. It is, altogether, a remarkable book, because of an undercurrent of fine thought that arises in the reader's mind despite much seeming error.

"HOW TO OBTAIN HAPPINESS AND HEALTH." By John J. Snyder, P. O. Box 427, Chicago, Ill. This book is full of the true Christ spirit. It contains 103 pps., well bound in cloth, and printed in clear type on fine paper. The author offers it without fixed price to all who write for it. When the book is received, the following options rest with the recipient,—he may return it if not satisfied: he is at liberty to keep the book if pleased with it; and whether he compensates for it, or what amount he may send, if any at all, are matters to suit his disposition and means.

The value of the book consists not so much in the knowledge it may impart, as in the strong devotion and faith which may be received by reading this survey of the Christ Doctrine.

"THE APHORIST" is a booklet magazine of about 50 pages, published monthly by S. F. Shorey, a leading bookseller of Seattle, Wash. The price is ten cents per copy. Mr. Shorey has for many years lived and taught the regenerate life. His business as a bookseller has drawn to him many thousands of people, and he has taken this opportunity, through many years, to lead, as many as would receive, into a knowledge of the truth. This little magazine is a further worthy effort to extend the message of freedom, and we thoroughly endorse it, for he treats all subjects in an eminently practical way. Send ten cents for a sample copy to Shorey's Bookstore, Cor. 3rd & Cherry Sts., Seattle, Wash.

MYSTIC WORDS OF MIGHTY POWER. By Walter De Voe. 213 pps., elegantly bound in purple and gold. Price \$2.00. Address the author at 519 East 46th St., Chicago, Ill.

This is another strong book on spiritual and mental healing, very similar in treatment to his other book, "Healing Currents from the Battery of Life". In books of this nature there must necessarily be some repetition; but it adds to the value of such a work, to impress the mind and soul with repeated affirmations of truth, for in this way strength of faith is implanted in the work and imparted to those who read and ponder upon the might of God in the spoken word.

The work is divided into four general subjects,—Mind-Culture; Health-Culture; Suggestions to Teachers and Others; Soul-culture, embracing in all about one hundred special directions for the realization of mind and spirit, and their rightful supremacy over all disease. The book is well adapted for the general reader, as well as being a practical treatise for all who seek self-cure, and for those engaged in curing others. A—.

EDITORIAL.

The main use in the publication of this magazine is as a second witness to the voice of the Spirit speaking in the soul, and as it has been our experience since we began our work that, whenever there is a need there is a call to those who can supply that need, and as there may be some who are waiting for the second witness, therefore we will say that at present we are in need of two or three persons to assist in the added work that is to be done here.

We want either some one who is a stenographer and typewriter or some one who is capable of taking charge of the editorial work. We also need some one in the printing office to do the folding and to help in the book binding department. Either a man or a woman can do this work. Then we need another compositor or some one who is acquainted with electrotyping.

The requirements for admission into the Fraternity remain the same as heretofore, but we believe that those who are best qualified for membership have idealized this place far beyond its real conditions and therefore hesitate to apply for membership. We believe that the people who are gathered here at

present are just such persons as are necessary to carry on the preliminary work, and they are striving to attain—not having fully attained—that which they aspire to. Therefore you who have consecrated your life to God and earnestly desire to attain to complete unity with him, and who are in full sympathy with our objects and methods, are eligible to membership in the Fraternity.

There are evidences that there are many persons in all walks of life who are dimly awakening to the consciousness that there is something beyond the ken of the five senses. They see something as if in their imagination, and for the time being they think they have something valuable, but when they look around them and see “Mother Grundy” and “Father Wise,”—who is able to pronounce the longest words so accurately and who looks with disdain upon any one that dares to think there is something beyond the evidences of the physical senses—they say to themselves that it is all imagination, and then dismiss it from their minds. But it is true, and the minds of thousands have grown to a state where at times they are able to press through the veil of matter and to see that just beyond there is a wonder world, which is rapidly approaching. For we believe that the time is very near when, with overwhelming power, God will cause the highest developed of his people to realize the facts relative to the [cause world, a spirit world lying next beyond, yet all around and infilling this that we call the material world.

This condition that is pressing in upon the dark atmosphere of our world will soon cause a great struggle among the people, and when that struggle is over, when the dark forces find themselves unable to hold back the light any longer and are scattered by its power, then the kingdom of God will be es-

tablished on earth, the kingdom of light, love, righteousness and peace—love between man and man, righteousness in all spheres of action and planes of dealing; and the first or chief, the most matured of mankind will be gathered together in one place and formed into one body; thus coming into the likeness and image of YAHVEH Elohim, the Creator of the world.

There seems to be at the present time an awakening in the minds of the people to the need of higher knowledge, and a reaching out for the Esoteric thought; and we are satisfied that if our people would make an effort at this time to bring the Esoteric thought before the members of the churches, they would find a greater receptivity than there has been heretofore. The Episcopalian church seems to be awakening perhaps more than the others.

We are undoubtedly nearing the time when the two extremes of mentality are coming to maturity. In the one extreme the minds are clear and becoming centered, positive and logical. In the other extreme the minds seem to be active, but the activity is chaotic and great errors are manifested.

These conditions must be expected because all that is mind, for God by mind, by a word, created the world and all that is in it. Therefore as man approaches the source from whence he came, mind begins to stand out as a distinguishing feature, and the two extremes become manifest. The one that is in divine order becomes as a lamp in a still place, while the other is like a lamp in the wind: its light is flaring in every direction. These two classes are separating: one is becoming more reasonable, logical and orderly, and the other is becoming more unreasonable and disorderly. One is reaching the climax where life and immortality will be realized, and the other class is reaching the climax of confusion and disintegration.

You who are living the life of regeneration will find that the power of the mind is increasing and that you are better able to centralize the thought and to realize that you are mind, and as the power of the mind increases, the realization of your dominion gradually takes place; for God by mind created the world, and you by mind will rule it, beginning with the dominion and perfect control over your own body.

But though you are seeking God and living the true life you are in danger of being misled by a condition answering to Paul's condition; namely, "I am become all things to all men," which undoubtedly was good at his time, but we have come to the time of the harvest, to the time when each one must draw himself out from the body of humanity and "be separate." In order to do this, the realization of separateness must be cultivated; the realization of what you are must be maintained under all circumstances and in all places; and when you hold to the realization that you are a son of God, that you are in the world but not of it, and let that fact stand out in all your life, in all your association with the people, it will no doubt cause more struggle and trial, but the struggle will be the sooner ended and you will be the conqueror thereby. Not only the conqueror because the struggle is ended, but because you will obtain a conscious power with God and with men and become indeed a prevailing prince—"have power with God and with men and prevail."

It is a deception of the evil one that leads your mind to affiliate with those on the earth plane. Remember always that you have no affiliation with them. Be that which you will to be; be in the exterior that which you ARE in the interior, and when you do this you will be surprised to see how rapidly the powers of the Spirit will multiply within you and how rapidly the power of dominion over circumstances will manifest.

Remember the distinguishing features between the children

of God and the children of darkness are these: The minds of the children of God are clear, logical, positive, and no insane condition can approach them, while in the minds of the children of darkness there is more or less of an insane state; they are illogical and unreasonable.

Therefore while you try to feel after and follow the guidance of the Spirit, remember that the Spirit can manifest himself to you better and more perfectly when your mind is clear and positive.

God said, "Let us make man." Now think what a man should be, and be a man in the highest and noblest sense of the word. Be a Godlike man. If a woman, be a Godlike woman. Keep in mind that the difference between man and the animal world is that man has the power to think, to know, to be, and to act from his own intelligence, while the beast and the carnal mind of man act from the spirit of the mundane; they act as they are acted upon from without. If you keep the thought of your real self and your unity with God in mind and act from it as a center, the psychic forces of those around you and of dark and invisible intelligences will fail to influence you and cease to affect you, yet you may be more conscious of their existence.

IMPORTANT ANNOUNCEMENT.

To our German Friends, and to all who are seeking with us to bring "Practical Methods To Insure Success" to the knowledge of all people,—this book can now be had in the German Language.

Price 30 cents per copy, postpaid: six (6) copies for \$1.50.
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Address The Esoteric Fraternity, Applegate, Cal.

We of the Fraternity have had the transits of the moon figured out for us each month, and we find the table so convenient that we are satisfied that many who are looking into "Solar Biology" and even astrology will find it useful. We have therefore decided to publish the table of the moon's transits each month.

The first column of the table simply gives the sign of the moon and of the earth; the second column, the signs of the zodiac; the third, the day of the month; the fourth, the hour of the day, and the fifth, the minutes; meaning the hour and minutes of the day on which the change from one sign to the sign following takes place. In this case we give the time at Washington, and each person, no matter where he lives, can very readily calculate the difference in time between where he lives and Washington time, and to facilitate this, we give the following table.

When it is noon at Washington, D. C. (sun time), it is the following time at the places named :

Bangor, Me., 12.33 p. m.	Milwaukee, Wis., 11.16 a. m.
Concord, N. H., 12.22 p. m.	St. Louis, Mo., 11.07 a. m.
Montpelier, Vt., 12.18 p. m.	Topeka, Kans., 10.45 a. m.
Boston, Mass., 12.26 p. m.	Omaha, Neb., 10.44 a. m.
New Haven, Conn., 12.17 p. m.	Des Moines, Iowa, 10.53 a. m.
New York City, 12.12 p. m.	Minneapolis, Minn., 10.55 a. m.
Philadelphia, Pa., 12.07 p. m.	Cheyenne, Wyo., 10.09 a. m.
Richmond, Va., 11.58 a. m.	Helena, Mont., 9.40 a. m.
Wheeling, W. Va., 11.46 a. m.	Seattle, Wash., 8.58 a. m.
Wilmington, N. C., 11.56 a. m.	Portland, Ore., 8.57 a. m.
Columbia, S. C., 11.44 a. m.	Santa Fe, N. M. 10.04 a. m.
Atlanta, Ga., 11.31 a. m.	Denver, Colo., 10.08 a. m.
Mobile, Ala., 11.16 a. m.	Salt Lake City, 9.41 a. m.
Memphis, Tenn., 11.08 a. m.	Prescott, Ariz., 9.38 a. m.
Vicksburg, Miss., 11.05 a. m.	Carson City, Nev., 9.10 a. m.
Little Rock, Ark., 10.59 a. m.	San Francisco, Cal., 8.57 a. m.
Austin, Tex., 10.39 a. m.	London, England, 5.08 p. m.

Louisville Ky., 11.25 a. m. Liverpool, England, 5.04 p. m.
 Columbus, Ohio, 11.36 a. m. Glasgow, Scotland, 4.51 p. m.
 Indianapolis, Ind., 11.23 a. m. Brisbane, Queensland, 3.20 a. m.
 Chicago, Ill., 11.17 a. m. Bombay, India, 10 p. m.

We have depended upon the map for the Longitude of the above places, and, in some instances, there may be an inaccuracy of a minute or two.

Washington, D. C. Time of Cusp Transits. March 1906.				
Body	Enters	On		
		day	h	m
☾	♈	2	4	22 a. m.
	♉	4	4	10 p. m.
	♊	7	1	7 a. m.
	♋	9	6	25 a. m.
	♌	11	8	44 a. m.
	♍	13	9	39 a. m.
	♎	15	10	52 a. m.
	♏	17	1	45 p. m.
	♐	19	6	58 p. m.
	♑	22	2	29 a. m.
	♒	24	0	2 p. m.
	♓	26	11	19 p. m.
☉	♈	29	11	49 a. m.
	♉	21	7	45 a. m.

Does It Cost You--

Time to read through the daily and weekly newspapers, the magazines and reviews, and the special journals that constantly clamor for attention? Can you find time to read enough of them to keep posted even on the important topics of human interest at home and abroad? Does the time demanded by so many periodicals leave you time enough for books?

DOES IT COST YOU--

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DOES IT COST YOU--

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APRIL, 1906.

BIBLE REVIEW

Advanced Esoteric Thought.

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HIRAM E. BUTLER, Editor.

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BIBLE REVIEW.

Vol. IV.

APRIL 1906.

No. 7.

FEAR, FAITH, FORGIVENESS, AND FREEDOM.

By H. AYLMER HARDING.

In the evolution of spiritual life there are phases which follow each other as moving pictures. Sometimes they appear to merge; other times there is some strong line of demarkation between them, openly showing the changes and the causes leading thereto.

The commencement of the twentieth century marks the death-blow to materialism and the reign of Fear, as the united expression of an universal attitude of mind.

At the last analysis it will be found that the breadth and charity of man's mind is wholly in proportion to his conception of God, and to the pictorial definiteness with which he clothes this conception, and whether as Person or Principle this truth yet holds.

Hitherto most of us have been raised in an atmosphere of fear. Let me cite a few superstitions of childhood: fear of draught; fear of sitting with one's back to the train; fear of wet feet; fear of contagion from disease; fear of failure, poverty and want; fear of death and fear of life; fear of the

policeman and fear of the dark; and as we grow older, we add to our fears and dwell in imagination continually in the fear of this, that and the other, until this yields to an expression of dread upon the face, and the hands beat a nervous tattoo when anything unusual happens.

“Perfect love casteth out fear, for fear hath torment; he that feareth is not made perfect in love.”

Love is something most of us do not understand.

Truth is something we all profess to admire, and yet the facts stand out that many of us professed Christians are inspired too frequently with a fear of the truth and of the consequences of telling it, which is a poor tribute to our high, ecclesiastical callings and social positions of eminence in the church of “the Truth” (Christ).

It is always difficult to get the contents of a gallon into a pint pot, and equally difficult to obtain the whole truth from a vessel which holds only a part.

This atmosphere of fear is a very real condition in the world and in the church, and the past centuries afford some proof of this spirit of fear-thought which has painted hell in lurid colors and pictured the tortures of the damned with the genius-guided influences of some Dante-Doré spirit.

“Perfect love casteth out fear, for fear hath torment,” and is thus able to picture it. There is a prevailing spirit of optimism born of belief in man’s power to accomplish, rather than man’s weakness, which is steadily asserting itself in many of our American pulpits, and which, if it gain ground, will be the death-stroke to fear-thought, superstition and a blind faith.

The New Year is upon us, and it may be well to see what ground we have for this increasing optimism which will surely bring in a new era for Church and State. Whence comes it and toward what does it tend?

On this American Continent the tendency of the people is toward a practical utilitarianism, and despite the presence of

corruption and graft, which are real enough evils, the American looks at things from the standpoint of *present service* rather than past glamor or custom. *A thing is good as long as it serves, and a service is no service which fails to serve.*

This is the keynote. In order to ascertain the utility of a new thing or movement, the American tests for himself, regardless of logical reasons for or against. If he believes he can do a thing, he tries to do that thing; and this spirit of willing trial is the spirit which breeds conviction of power and personal knowledge. He does not fear consequences, for he does not anticipate them. Enough for him is the successful doing of the thing attempted at that particular time.

America lives in the Present, and to this fact is due her great progress, independence and enterprise. What serves, rules; what does not is thrown out, and an educated self-preservation approves this policy, broadly speaking, in every department of the United States with her eighty millions of English-speaking people.

Young blood is in demand, and whole towns and villages rise up and become great through the energies of young men; men under thirty-five years of age. A spirit of "I can and I will" is in the air, and the concrete proofs of achievement are on all sides, as a result of pioneer efforts against difficulties.

In the Canadian Northwest, where the climate is a factor to be reckoned with, this spirit of achievement is even more in evidence, for the difficulties are vastly greater than here, and in those regions where there is some excuse for fear, you do not find it, for the spirit of Work, Effort and Will actively used are proofs of Faith which drives fear away and makes room for Love.

Optimism, or looking at the best and brightest, is at bottom the realization of possibilities in place of limitations, and shows in the willing trial of every proposition tending to public welfare, without regard to the theoretical speculations of merely

intellectual wranglers. We show a deeper faith in trusting the powers within "as a little child" than when we seek to test every alleged possibility by logical arguments.

The vital spirit in the United States of to-day is the spirit of faith in our power of accomplishment, as individuals and as collective bodies, and so strong has this become that it reveals a certain vigor of thought in the pulpit as the expression and reflection of the public mind.

A thorough acquaintance with the principles of Suggestive Therapeutics has given the most exhaustive, scientific proofs to the writer that man responds unflinching to the influence of suggestion; that pessimistic suggestions weaken character and that optimistic suggestions strengthen it; that optimism is a faith awakener and vitalizer, and that we find good in men as we look for it habitually from principle.

Of all persons ministers should know something about the laws of suggestion and their practical application to persuasive oratory. We who support the church to a very large extent reflect the church's spirit, morals and conceptions, and fear or faith rules as we are influenced by the atmosphere of fear or faith.

Fear has been and is one of the main human impulses to action and so far as the church stimulates a sense of fear, to that degree is she void of the spirit of love, which "never faileth." The masses of working people are dominated by fear. Where did they get it, and by whom has it been fostered?—Fear is in the blood; races have been brought up in its paralyzing embrace; it has been fostered by the church, however, through the degraded and false conceptions of God held for centuries by that church, which has harped upon man's weakness and limitations, instead of upon his inherent spiritual possibilities as a "son of God," made in God's image and likeness, and with the gift of "love and of power and of a sound mind."

"God hath not given us a spirit of fear," and yet the masses of the people are controlled by fear, and the Holy Orthodox Church itself, whenever any new movement for expansion is suggested, shrinks, trembles and visibly fears to espouse the truth, caring overmuch what the people think.

When the Holy Orthodox Church of England strikes out for herself, fearless of consequences, and restores to the times the early, primitive faith and the practice of that faith, and assumes true leadership of the people, instead of a following of the standards of authoritative laymen, she will be "lifted up," and will again draw all men unto her. There is a divine audacity, a consecrated recklessness demanded that shall enthuse the masses and once more awaken the hidden fire which burns in each man and which "lighteth *every* man that cometh into the world"—apparently the heathen as well as ourselves.

We have heard of the Guild of Health Movement and many churches on this continent look expectantly for the time when the mother church shall take the lead and push this much needed work, demonstrating that freedom from sin and sickness which always follows *real* faith and the consciousness of *real* forgiveness.

Surely much of our Christianity is only a husk. We suffer in poverty, sickness and every form of disease, yet we go to church and drink the sacramental wine in faith that we are forgiven, forgetful of the episode of "whether it is easier to say: thy sins be forgiven thee, or, rise up and walk."

A vital faith in God and an inward assurance of forgiveness are always followed by great peace of mind and a steady increase of health and strength on the part of the believer; for the mind, yielding to this changed rate of vibration imparted by faith and love, manifests changed conditions through the body.

Back of all suggestion lies thought, which is an etheric substance having a high rate of vibration. We live, move and have

our being in a thought atmosphere; when we call upon the deep, spiritual powers of the soul and consciously embody them in constructive thought-forms or suggestions, we invite and actualize conditions through effecting a changed rate of vibration, which impinges upon the brain cells, producing changed effects upon the body itself. In this way thought literally goes through the entire body by means of the vibrations conveyed by the nervous system. Hence it follows that where our bodies do not show the evidence of health and vigor, our claims of forgiveness and professed faith in God are thin, watery and weak. Do you ever vibrate to the deep tones of some organ or orchestra? Are you conscious of responding to the thrill of some deep emotion, until perhaps you feel almost a sense of pain at times? This is real; you say, "I feel it." You feel what?—Simply a changed rate of vibration.

Now Love is "the greatest thing in the world," and Love is God, and when God enters the heart, the whole man responds and vibrates to the divine touch of Omnipotence, and possibility enters in and limitation goes out, and faith steps in and drives out fear, and freedom occupies the throne, and slavery and bondage to sense leave, and a vital Christianity becomes the order of the day, and Christ a living reality.

The question has often been discussed whether forgiveness of sin removes the penalty or consequences. *It most certainly does.*

The laws of nature and evolution know no forgiveness, and penalty follows violation of law always. Christ comes with "healing in his wings" and intercepts the violation and the legitimate penalty; and when he says, "Son, thy sins be forgiven thee," he also proves this by saying, "rise up and walk." Remember the man at the pool who had waited over thirty years for some one to put him in. Christ comes and forgives, and then intercepts those consequences and heals. If our faith be strong and we come whole heartedly to Christ, he forgives and heals, and the man or woman who claims forgiveness with-

out manifesting healing is only half forgiven, and is not free.

The law of Love is more potent than the love of law. When will the church as a body see this?

Throughout Christ's ministry you will find that forgiveness is accompanied by healing or freedom from the limitations imposed by violated laws. This is brought about first by awaking love, which casts out fear, and making room for faith; then comes desire for service and sorrow for past sins; then comes forgiveness with the command to "rise and walk," which means freedom.

It should be our special object to contemplate much upon who and what God is, for since we are made in his image, it will show us what we are. *Let us cast out fear*, and let us realize a stronger and deeper meaning of forgiveness, so shall we be free for higher service and free others who are bound.

Seven years ago the church helped me; for the past five years I have been happy and have found a measure of blessedness in helping the church. Let me say then that the hour is surely ripe for a fresh beginning, for a renewed aspiration for freedom, for a re-birth and baptism of faith and love and trust, for a grander realization of the meaning and results of a true, divine forgiveness, and for that freedom of soul to which the Christian is born, for he is a joint heir with Christ and an inheritor of the Kingdom of Heaven.

The Heavenly Reason strives not, but it is sure to conquer. It speaks not, but it is sure to respond. It summons not, but it comes of itself. It works patiently, but is sure in its designs. Heaven's net is vast, so vast. It is wide-meshed, but it loses nothing.—Lao-Tze.

THE SEVEN AGES OR DISPENSATIONS OF MAN.

By REV. GEO. T. WEAVER.

Part IV.

All "Wisdom Religions," of which Christianity is the highest expression, possessed a knowledge of coming events, and even the time when such events would be fulfilled, and in some instances the very year of fulfillment. With all the corruptions that entered into the Christian Church during the Middle Ages, the mother church never entirely lost this knowledge. Protestantism seems never to have taken to this knowledge kindly, regarding it as priestly superstition. But to-day, in the marvelous light modern science is giving us, these mysteries are being demonstrated as true, and all thoughtful people are more or less inclining toward them.

Within the Romish Church the last Pope, Leo XIII., understood these mysteries, as is evident from the name he assumed, from the coat of arms he adopted, and from various utterances he gave expression to. In the first place he called himself "Leo." Now in the celestial chart the sign Leo precedes the sign Virgo in its rising, and is therefore its forerunner. Leo is the sign of the Christ, of whom it was predicted that he should be called the "Lion of the tribe of Judah." Virgo, or the Virgin, is the sign of the woman's dispensation, or the dispensation of intuition, that is, the dispensation of the Spirit's illumination. This Pope also was the thirteenth of this name. Now the number thirteen, a sacred number, is also woman's number. It is the number of the Lunar Cycle, as it requires thirteen moons to complete a year, and this also is typical of

woman or intuition. It is the number that indicates the fullness of all things, and so is the number indicating the AT-ONE-MENT, or the unity of God and man—in short the age of the Christhood of humanity through the plenary indwelling of the Spirit.

When assuming this title Leo declared his office to be that of the "Lion of the tribe of Judah." This expression was the prophecy of the dying Jacob and is found in Genesis xlix. 10. "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come." (A. R. V.) This, like most prophecies, had a double meaning or fulfillment. It had a fulfillment for each cycle. Shiloh is the Messenger, the expectation of the people. This prophecy was fulfilled in the first advent of the Christ. It has had its second fulfillment in the second advent.

Again, the sign Leo is the house of the Sun and is the only sign in which the sun is at home. Now the S-U-N is the symbol of the S-O-N. But the reign of the Son precedes that of the Woman or of Virgo. This again indicates that the reign of this pope would immediately precede that of Virgo or of the Spirit's illumination.

Once more, the coat of arms adopted by this pope points to the same conclusion. Upon it was a tree inscribed upon a mountain between two triune lilies. On the right hand the chief symbol was a blazing star. The motto written upon the shield was *Lumen in Coelo*.^{*} This tree was intended to represent the "Tree of Life," or the divine understanding of the Christhood, which was the sign of the Christian dispensation. (See Matt. xvi. 16.) The lilies represented the new annunciation, or the annunciation of the Spirit's dispensation, the dispensation into which we so recently passed. The star symbolized the second advent of the Christ as it did his first advent. This pope's reign included the year 1881, and having been familiar with the occult wisdom of the early Christian church, he knew

^{*}"The Light in Heaven."—Ed.

that the time for the zodiacal change in the great cycle would occur during his reign. He expected therefore to wind up the old, as the head of the church, and to introduce the new dispensation.

Another testimony favoring this date, 1881, as the close of the Christian dispensation, is found in the prophecy contained in the seventeenth chapter of Genesis. We read there that when God renewed his covenant with Abraham, the Patriarch was ninety and nine years old. This covenant stipulated that he, Jehovah, would multiply the seed of Abraham exceedingly and make of him the father of many nations. The condition upon which the fulfillment of this covenant rested was that the patriarch and his descendants should walk before Jehovah and be perfect in their life, that is, live the life of oneness with Jehovah. The stipulations of the covenant referred to the experience of an indwelling Christhood in his people. But all this points to a Spiritual dispensation, for only in exceedingly rare cases was this covenant fulfilled during the dispensation of Moses, and it was by no means general even during the Christian dispensation.

The Word declares that Abraham at this time was ninety and nine years old. This number multiplied by nineteen, which is also a sacred number, indicating completeness—the cycle or period when the lunations of our moon return to the same day of the month, and therefore called the “Metonic Cycle”—gives us the number 1881. Again, read this number Cabalistically, as 1 plus 8 equals 9, and 8 plus 1 equals 9, which placed together gives us 99, and we have the age of Abraham. Read this number any way one will and it will give him the same result—backward or forward, or placed perpendicularly and read upward or downward.

Take again the number of the Beast found in Rev. xiii. 18, that blasphemous beast that was to appear at the close of the Christian dispensation, subduing the world, forcing all but the

saints to a life of lust, and placing the mark of his conquest upon the right hand or upon the forehead of his followers. The number of the beast is 666. Now take the number 1881 and read it Cabalistically and we have, 1 plus 8 plus 8 plus 1 equals 18. Divide this into three equal parts and we have three sixes, the number of the beast.

Corroborative of all that has been said as to the date of the end of the Christian, and the beginning of the Spiritual dispensation, we have the testimony of the "Great Pyramid." By the Prophet Isaiah this pyramid is called "An altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah." (Isa. xix. 19.) That this particular pyramid is referred to seems evident as it answers the description given as to location. It is both in the midst of the land of Egypt and at the border thereof. It is located in Middle Egypt, midway between Upper and Lower Egypt. Again, the delta of the Nile forms a coast line which in shape is a quarter circle. A line drawn from each extremity to a point that would indicate the center of this circle would again indicate the location of this pyramid. Not only does this pyramid mark the center of the land of Egypt, it also marks the geographical center of the land surface of the whole world. It may be said then to be located in the center, or midst of the world. This fact is quite surprising since at that time the Americas were not known. Again, built at the border—the southern border of Lower Egypt, and the northern border of Upper Egypt—it may appropriately be said to have been located at the border thereof. This pyramid Isaiah further says, would be for "A sign and for a witness unto Jehovah of hosts in the land of Egypt."

It has been quite generally believed that this pyramid was erected by Khufu, or Cheops, Suphis I., during the 4th dynasty, 4235–3124 B. C. While there are some evidences indicating this as the period, there is almost if not indubitable evidence that it was built much later, as late indeed as the time of the

Hyksos, or Shepherd kings. These kings ruled for 511 years and constituted the 13th to the 16th dynasties, ranging from 2351-1842 B. C. Prof. C. Piazzi Smyth, Astronomer Royal for Scotland, who spent several months within and about this pyramid, studying all its measurements, and its relation to the planetary system, assures us that it was built 2170 B. C. or about 200 years before the time of Abraham. The data by which he arrives at this conclusion is the fact that when this pyramid was built it was located directly under Alcyone, the brightest star of the constellation Pleiades, so that at midnight during the autumnal equinox this star looked directly down upon the apex of this pyramid. Now at that time α Draconis, the dragon star was the polar star. As an astronomer, by placing his telescope upon α Draconis he calculated back to the time when this condition existed, and has given us as the time the date above mentioned. This conclusion of Prof. Smyth as to the date of the building of the Great Pyramid, has been abundantly verified since by certain measurements by which it indicates its own date of construction. When built the apex of this pyramid pointed directly to the central point of the universe, and so it may be said to have been built directly under the center of the universe.

These Shepherd, or peaceful kings, invaded Egypt and took possession of the country without a battle. They seemed to have been inspired to this movement for the purpose of building this great monument. Isaiah's reference to this monument would also indicate that it was built under inspiration. And as we shall see later on, other and very cogent reasons strongly indicate the same thing.

At the time this pyramid was built, and indeed during the entire period of the ancient history of this country, the kings were representatives of the Sun, which itself was their symbol of deity. Among the ancient Egyptians, that is of the earlier dynasties, "Ra," the Sun, was the supreme deity of the people,

and this name became the throne name of the kings, just as was Cæsar among the Romans in later ages. This pyramid was then erected to serve a double purpose—as a mausoleum for the king who built it, and as an altar erected to the worship of the Sun. In harmony with this idea there was an order of priests of the Sun connected with the chapel of this pyramid, whose function it was to offer sacrifices to this god. They worshipped facing the pyramid as though offering to the memory of the king.

At the time of the erection of this pyramid it was located exactly upon the Ecliptic, the only true prime meridian. It is said to have been built at the "Four corners of the earth," as its base in its angles represents the four cardinal points of the compass, and is a perfect square of a circle. Beside being upon the square within a circle, uprightly, or running upward to an apex, it is triangular and so symbolizes both the macrocosm, or the "Grand man," and also the microcosm, or the individual man. Its seventh point—the "Headstone of the corner," which the builders rejected—towering heavenward, is a perpetual symbol of the Christhood or spiritualized soul of man. In this reference to the seventh principle or age, it has reference to the closing, or spiritual dispensation. When built, during the longest day of the year, at high noon, the sun shone directly upon its apex, pouring the wealth of its glory upon it as the fire of God descending to consume the sacrifice. This again symbolizes the human soul under the Spirit's dispensation, when the Shekinah in all its glory will rest upon the spiritualized soul, the soul at one with God.

Each side of the base of this pyramid is 763 English feet in length, and from base to apex it is 486 feet. It covers an area of more than thirteen acres. It is by far the largest building in the world, and it is estimated that its weight will surpass six million tons. It is thought to have required the labor of 100,000 men during a period of twenty years to construct it. The

measurement of the four sides of the base taken in the aggregate is found to contain as many pyramid cubits as there are days in four years, including the leap year fraction. The measurement across the base diagonally both ways, indicates as many inches as there are years in the precessional cycle, that is 25,870 years. The height and angle of this structure in inches give us the number 91,840,270, which is the exact number of miles the sun is distant from the earth. This great pyramid also has its own way of indicating the most correct standard of all weights and measures, based upon the size and weight of the earth, which it is also claimed to indicate.

This pyramid, both outwardly and inwardly, is symbolical. Outwardly it represents the consummation of our race when fully developed into the Christ spirit and life. Like Solomon's Temple, this structure seems to have grown as does human character, or the character of the race taken in the aggregate. The stones entering into its construction seem to have been prepared before being brought to the spot, and they were placed in position without the noise of hammer or ax or of any other tool. (I. Kings vi. 7.) The seams between the stones are so unnoticeable that the blade of a penknife may be run over them without discovering their location. As the building progressed layer after layer, it gradually converged toward a single point, that is, toward the apex. Now the apex was composed of a single stone originally, but now destroyed, and this stone is pyramidal in shape, after the fashion of the tops of the monoliths found in the same country. This was the headstone, reference to which has already been made as the symbol of the Christhood completed, or the soul fully spiritualized. This is the stone that the builders rejected, as there seemed to be no place where it would fit. But when at last the building was completed, amid great rejoicing no doubt, the stone was laid in its proper place. Just so Jesus the Christ of his age was the chief headstone of the corner, and was rejected by his generation,

and largely by all subsequent generations, but will eventually be accepted by the race amid rejoicing. (Job xxxviii. 4-7; Isa. xxviii. 6; Zech. iv. 7.) Just so also at the consummation of our race during the seventh period, or dispensation of the Spirit, when we shall have attained to the Christhood, there will be rejoicing and the "Morning stars" will sing together, and "All the sons of God" will shout for joy.

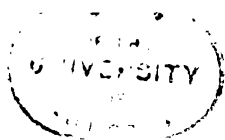
Internally also this marvelous pile is highly symbolical. As in the exterior, the symbols here are also prophetic. These symbols consist chiefly in passageways running from one side of the pyramid, either upward or downward, into the very center of the structure. One of these descends into a subterranean chamber, and represents the course to the "Bottomless Pit," or the "Second death," to which the incorrigible, during the dispensation of the Spirit, will be fated. There are two ascending passages, or rather one passage in two sections. The lower one is narrow and shallow and from end to end it measures as many inches as there were years in the Jewish dispensation. At its upper end this passage enters into a passage (which is but a continuation of the same), that is called the "Grand Gallery," which is much higher than the lower passage. As the lower passage represents the dispensation of the Law, too contracted for man to reach the spiritual life by means of it, so this larger passage represents the dispensation of the Christ, a semi-spiritual dispensation. Still extending, but now horizontally, this grand passageway opens into a small room called the "Ante-Chamber," because it also enters into the largest and grandest of all the rooms within the structure, called the "King's Chamber." This king's chamber does not refer to the king who erected the pyramid except symbolically. It refers primarily to the "King of Kings," or the literal Christ, and secondarily to the fully redeemed human race. It then represents the dispensation of the Spirit. Into this the Christian dispensation enters by means of the Grand Gallery, or the Gospel period.

Between the Ante-Chamber and the chamber of the Great King there is a short and exceedingly contracted passage through which one enters into the King's Chamber with great difficulty. From the lower commencement of the Grand Gallery to the point where this contracted passage begins, in inches, gives us a number corresponding to the number of years constituting the dispensation of the Christ; and in keeping with all Biblical prophecies referring to this same epoch, it figures out to the year 1881 A. D. The Ante-Chamber represents the time of the world's harvest, and the contracted passageway represents the period of great tribulation, both of which events were to lie between the closing of the Christian dispensation, and the end of the rule of the Gentiles, or the reign of selfishness.

This "Witness of God in Egypt" then predicts the Exodus of the Israelites from Egypt; the period of the Jewish age; the crucifixion, burial and resurrection of Jesus; the period of the Christian dispensation; the time of the world's harvest; the time of the great tribulation; and the time and the grandeur of the Spirit's dispensation. Much else indeed beside all this, but for our present purpose this is all we wish to note.

That this interpretation of these passages is not merely fanciful, we have its verification in the teachings of the Egyptian "Book of the Dead." This book does not refer to those literally dead, as is supposed, but to the disciplining process by which one dies unto self and sin, and finally attains to that spiritual newness of life by which he is qualified to enter into the King's Chamber. The passageways in this pyramid were illustrations of this ritual, and possibly they were used in the process of initiating candidates into the mysteries of salvation.

In the course of our discussion thus far we have referred to various dates as fulfillments of prophecies. In order that there



may not be any impression left in the mind of any one of discrepancies, it will be necessary to explain.

The date 1799 points to the time referred to in prophecy as the beginning of "The Time of the End." This was the period when the power of the "Man of Sin" was broken—when Napoleon I. destroyed the power of the inquisition. The date 1829 has reference to the time designated as the time of the "Cleansing of the Sanctuary." In Dan. xii. 11 it is said, "And from the time that the continual burnt offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." By referring to verse 10, it will be seen that this prophecy refers to the time of the cleansing or purification of the church. This was the period when, by the illumination of the Spirit, the church first began to understand the import of the prophecies referring to the events Daniel had predicted. See verses 8 and 9. Now the Papacy began, as we have seen, in 539 A. D. Adding to this the number mentioned above, 1290, and we have the date 1829 A. D.

The date 1874 refers to the time when Christ would re-appear, or come again in his invisible form. For this date we are indebted to Dan. xii. 12. Here we have the number of prophetic days stated as one thousand three hundred and thirty-five, which means in prophecy the same number of years. Now this number, 1335 added to 539, the time of the beginning of the Romish persecuting power, gives us the date 1874, as the time of the return of the Christ, and with it, the first resurrection, the resurrection of the sainthood, also in invisible form, to be caught up to reign with their Lord. (Rev. xx. 6.) This period marks also the beginning of the world's harvest time. (Matt. xiii. 30, 39.) The date 1881 is not referred to in the Word, but is given us by astronomers, as the time when in the great cycle we passed out of the zodiacal sign Pisces into the sign Aquarius, the sign of the outpouring of the Spirit upon the world. The date 1914 is the date prophesied as the closing up of the

reign of the Gentiles, or the rule of lust, and the beginning of the reign of the Christ. (Rev. xi. 2.)

We have given these various epochs, clustering about this date of transition from one age to another, as corroborative of the astronomical data, and as cumulative evidence that we are now in the midst of the time of the end of the old *regime* of things, and verging upon a time of righteousness and peace, such as the world as yet has dared hardly dream of. With regard to this we shall have much more to say when discussing the seventh age of man.

(To be continued.)

Consider the good or evil in another, if you will, but in doing so, remember, it is yourself upon whom you pass judgment; all that we see and know are but reflections of what is within us.

A looking-glass may show us the body, but to know what we *are* we must go among others, for, "With what measure ye mete it shall be measured to you again;" what we receive from others in deed and thought is just what *we* think and do; and, "as a man thinketh in his heart so is he."—Adnah.

The strongest principle of growth lies in human choice.—
George Eliot.

"Would ye but understand!
Joy is on every hand!
Ye shut your eyes and call it night,
Ye grope and fall in seas of light—
Would Ye but understand!"

CREATION BY EVOLUTION.

By HENRY PROCTOR, M. R. A. S.

There is but *One Life* in the universe, and all created things in which there is life must live forever, as being recipients of the

ONE LIFE

which is immortal and incorruptible or imperishable. We do not see, however, all things continuing to live in the *same form*, but the One Life is continually passing

FROM FORM TO FORM,

ever onward and upward, so that the very life which to-day animates the grass of the field, may one day animate the human body. For as Professor Huxley said: "The difference between animal and plant, is one of degree rather than kind, and the problem whether in a given case an organism is a plant may be essentially insoluble." So when we read that no sparrow can fall to the ground without our heavenly Father's knowledge, we understand that it is the soul (*nephesh*) of the sparrow, for which our Father cares; and that by experience the sparrow-soul eventually becomes fit for a body capable of inhabiting and using higher conditions. No individuality has ever been extinguished.

THE EGO IS PROMOTED

from one to another sphere; another shell, husk, case, body, habitation; just as its growth and development renders the change fit and necessary, until it reaches the form of Man, and to the "*nephesh*" or animal soul, is added the "*ruach*" or spirit, which latter comes from God,

"THE FATHER OF OUR SPIRITS."

This spirit is our permanent ego, which lives temporarily in a bodily tabernacle. The perishing, changing, material, chemical part of us, our development outwardly, is from our earthly parents, the *media* through whom we are passed into this middle condition of being, *but we are not from them*. "The body," as Isocrates said, "is yours, not you." The body has had earthly parents; the spirit had long since, and still has,

ONE DIVINE PARENT.

This is symbolized by God breathing into Adam His own breath—*Nishmath Khayyim*—the breath of lives, sometimes called "*Nishmath-Ruakh-Khayyim*" or breath of the Spirit of Lives. For this reason the permanent ego is called "*Neshamah*." This is the

"OFFSPRING OF GOD"

which endures eternally, for spirit has neither end nor beginning, but is *essential* and *perfection* itself. The Spirit or True self is clothed in garment after garment, each garment belonging to a different region of the universe.

As to the manner in which the permanent ego clothes itself with "coats of skin," physical science furnishes us with a very clear light, from observing the changes which

THE HUMAN FETUS

undergoes during the period of gestation. During this period the embryonic brain resembles, first, that of the fish, next, that of the reptile, then that of the bird; of mammals and finally that of man. Then the brain, and the face pass through a series of transmutations corresponding to that of the

FIVE GREAT RACES

of mankind into which it is to be born. Thus the perfect brain of the Caucasian, the highest and latest of the races, successively represents the character of the Negro, Malay, American and Mongolian, while the face assumes a similar series of modifications.

The Five Great Races have been described as the Black, Brown, Red, Yellow and White Races, but this classification is seen to be misleading, when we know that among the Whites (so-called) there are entire populations whose skin is as black as that of the darkest Negro. Such are the Bishareen and other tribes inhabiting the African coasts of the Red Sea, and the Black Moors of Senegal. And while on the one hand the Aryan Hindu and the Semitic Bisharee and Moor, each belonging to a subdivision of the Caucasian or White Race, assume the same and even a darker hue than the true Negro, on the other hand there are yellow *Negroes*, as the Bosjesmans, who are the color of light mahogany or of *cafe au lait*, as Livingstone tells us.

It has been thought that climatic differences might account for

DIFFERENCE OF COLOR,

but it has been discovered that the color of the Negro is not in the epidermis or outer skin, but in a fine tissue situated under it, known in anatomy as the net of Malpighi, which in the Black is the seat of a dark pigment. On the other hand, notwithstanding these distinctions, all our knowledge points in the direction of the *unity* and solidarity of the human race.

A THEORY OF SPECIAL CREATIONS

of different races, we can dismiss at once, as being totally unscientific, but with the doctrine of creation by evolution every known fact falls into line. And in accepting this doctrine we suffer no spiritual loss, but on the other hand our idea of the greatness of God is infinitely enlarged and strengthened. For as Spencer said:

"CREATION BY MANUFACTURE

is a much lower thing than creation by evolution. A man can put together a machine; but he cannot make a machine develop itself." "Those who hold it legitimate to argue from *phenomena* to *noumena* (or from the seen to the unseen) may rightly contend

that the Nebular Hypothesis implies a First Cause as much transcending the mechanical God of Paley, as this does the fetish of a savage.

THOU THINKEST THOU HAST LIVED.

By RICHARD WATSON GILDER.

Thou thinkest thou hast lived
If fortune fair hath touched thee with its wand,
If thou hast known but once the top of life
In giving royally, in truly loving,
In braving some great deed in sight of men
Or issuing victorious from strife ;
Not so ; nor hast of life the flower and height
In suffering that others might go free.
For thee the sequent years still richly hold
A keener sense of the deep life that is :
When thou, brave novice, shalt endure the lore
Of fate's immeasurable ironies—
Thou mayest behold the scorn of thee and thine
Set on the laureled brow of him thy hand
Helped to that heaven ; yes thou mayest see
Success, in them thou gavest strength to rise,
Used for thine own disfigurement and loss ;
May'st know betrayal and forgetfulness ;
And knowing shalt thy spirit hold in calm ;
Pitying the arrogant ; the meanly vain,—
Unbitterly, and with no cloying hate,
Disdain, nor envy ; comforted and blest
With the high thought of knowledge, worthily gained,
And the humility which makes men wise,
And the uncensured pride of purity.

—In *The Literary Digest*.

WHY SHOULD WE EXPECT A TIME OF TROUBLE?

All the prophets down to the Christ have prophesied that at the time of the closing of the present dispensation and the dawning of the new, or, if you please, at the time when the old order of life must pass away and the divine order be established, there would be a time of trouble "such as hath not been from the beginning of the world until now, no, nor ever shall be." And there is a reason for that time of trouble, for the presence of those who are obtaining unity with the Father will be to those who are allied to the natural or elemental world as a consuming fire, and their presence will create anger and excitement and a foreboding of evil. This condition, according to the record, was to a limited extent apparent when Jesus was on the earth.

We read that when Jesus approached those that were possessed by devils they frequently cried out, sometimes falling down and writhing upon the ground; at other times begging him to depart from them and inquiring whether he had come to torment them before the time. We read also that one who was not a disciple attempted to cast out an unclean spirit, and it became furious and would have destroyed him.

There is a natural antagonism existing between the spirit of this world and the spirit of light. As the Apostle said, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Now when the time arrives—if it is not already upon us—that the spirit of the heavens begins to descend upon the earth, the earthly man whose mind is wholly of the earth earthly, whose

mind is of the spirit of the mundane, will feel the pressure, will realize that the things his hope is in are slipping away, and that his place is being usurped by another, which, of course, is a fact; for we know that they who are carnally minded have an intuition, a psychic perception that is keen, discriminating and accurate. But how to interpret that which they discern is quite another problem. They can interpret it from their own standpoint, it is true, but all such interpretations are colored by their own desires and wishes; and when anything opposes their desires, when they meet that which is not in harmony with them, long years of drill in the business world has taught them that it is necessary they should rise up with the power of their will and overcome every obstacle, fight their way through and accomplish that which they have set before them.

But how can they fight against God and the light of his Spirit and his holy angels? They cannot fight them because they have come to believe, deep down in their hearts, that there is no God, no spirit world, and that there are no angels; and if they do believe that there is a God, they think he has nothing to do with the affairs of men. Therefore when they find themselves being disturbed, broken up, and cast down, they will naturally look for the cause of this disturbance, and no amount of argument will convince them that it is due to the approach of the kingdom of God and his righteousness. Therefore they will look at their fellow men as the cause of their difficulties, and it can readily be seen that such a mental attitude will "set all men every one against his neighbor," and that such a condition will verify the words of the prophet: "Neither was there any peace to him that went out or came in, because of the affliction." And not only will this affliction, this combat and struggle be in the business world, but every man and woman who loves anything of the material world and its interests will feel that these things are being taken away

from them, and their whole nature will rise up in combat against their nearest neighbor, for they will not be able to conceive of any cause but their fellows.

Thus we think that it becomes obvious to any one that will think, that a time of trouble, terrible destruction and overturning must necessarily come, before the earth is fitted to be the abode of the just, to be the home of a race of men and women made in the likeness of God.

Have we any evidence that this condition is already beginning? We think that every Esoteric student has had abundant evidence of this fact. We have been told that even to mention our name to some men who have no knowledge of us is enough to make them furiously angry, and have you who are following the Esoteric teachings not found that when you speak of these teachings you often make enemies and cause persons to become angry with you?

As stated in the article in this issue by the Rev. Weaver, about the year 1881 the new dispensation began, the divine truths began to be perceived by a few of the most mature souls, and gradually these truths have been unfolding in the minds of the people until now there are tens of thousands, if not hundreds of thousands, who are in full sympathy with the Esoteric teachings, many of whom have never heard of them, but they have been instructed by the angel of God, and the light of the New Dispensation is now sufficiently strong upon the earth so that the evil doer is everywhere greatly disturbed and perplexed. As the revelator said, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which corrupt the earth."

By merely a cursory glance at the nations we see that they are beginning to be angry. For a number of years the great

stress of diplomacy and national thought in general has been to keep the world at peace, to be careful not to disturb the equilibrium of the nations. At present we hear a great deal said about the danger of disturbing the peace of the world. There is a feeling among the national heads that if war should be brought about now, it would involve the whole world. Not only is this feeling of danger and general depression felt by the nations, but it is felt by almost all individuals. There never has been a time in our history when so many committed suicide as at present. The great strain and the feeling of anger and disgust is causing hundreds of men, women and children to destroy their own lives. Fifty years ago if a child committed suicide it was the greatest wonder of the time, not but that it occurred once in many years, but now it is almost a daily occurrence.

Yes, the Christ has come to the world in a special manner and his angels are diligently at work among the people, preparing them for the great change, for well they know the result of their approach to earth and of the illumination of the minds of God's people with the great truths concerning the kingdom of God.

Therefore Jesus said, looking forward to this time, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." In order to shorten the time, the work must be hastened. The work has been going on so gradually and so stealthily that the world has not perceived it. There has been a purpose in the scandal, ridicule, and censure that has been thrown upon the Esoteric work; namely, that the attention of the world should be turned away from it, and it be regarded as of little or no importance, and those who are being prepared by the Spirit are impressed to be quiet, to keep, as it were, in obscurity.

Some years ago, before I began public work, I felt very restless; my soul was anxious to begin to assist the people into the light, and I prayed: O Lord, where are thy people? And the

Lord opened my eyes and caused me to look out into the natural world. The natural sun was shining and the people were rushing hither and thither, busy with their own interests, but here and there was a place of shadow and I was bidden to peer into those places, and there I saw persons who, while they were in the midst of the world, were yet hidden from it and the people paid no attention to them, and the Lord said unto me, "These are my people." So it was made evident to me that God had a people to-day as he had in the time of Elijah. You remember Elijah said unto the Lord, "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only am left; and they seek my life to take it away." And the Lord said unto him, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

Even so at the present time the Lord has reserved to himself not seven thousand, but at least one hundred and forty-four thousand, who are held by his Spirit as under the protection of his hand; who are being led, illuminated, instructed and prepared for the coming of his kingdom, and when the time comes for the final work, then will the work be *hastened*. In great wisdom YAHVEH Elohim has been preparing the work to avoid as much suffering as possible and to protect his people as far as possible, and to carry them through the time of trial into his kingdom of eternal peace and light.

But at this point we meet the adversary that we have often referred to; namely, the dark forces of the invisible world. God's children who have been hidden away are not hidden from these dark forces; they are not saved from the hour of temptation, but they are tempted and tried, and the only salvation from the hour of temptation is by each individual consecrating his life so perfectly to God that he has no other desire, no other anxiety, but to know and to do the will of God.

Those who are willing and obedient followers of God will be led by supreme wisdom, by the angels, in such a way that the trials, temptations and struggles will not seriously affect them. Though the things they naturally love in this world will be taken away from them, though their nearest and dearest friends become their enemies, though all that the world holds valuable will be taken from them, if their confidence in God is perfect, they will be supplied with all that is necessary. As Jesus so wisely said, "Seek ye first the kingdom of God, and his righteousness; and all these things [the things necessary to supply the body] shall be added unto you."

Those, however, who desire to hold to the things of the world and, as they say, to do their duty to their family and relatives, and whose minds are so thoroughly polarized in that direction that they cannot discern the leadings of the Spirit, will have great trouble and great trials, which will be unbearable in many cases; for every link that binds God's people to this world, to those that belong to this world or to the interests of this world, *must be severed*. For the word is, "Thou shalt have no other gods along with me." You should have no other power in which to trust; you can trust in nothing but in the Spirit of the Highest; and when you let go of the world, place perfect confidence in God, and are ready to follow the guidance of His Spirit wholly, you will find that the apparently insurmountable obstacles in the way of duty to family and to the world in general will gradually slip away from you, but if you hold to them, then the evils that are coming upon the world will come upon you; but if you refuse to struggle and simply do your duty before God, not before man, then whatever comes to you will work together for your good.

Here is a narrow line; as Jesus said, "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The passage from the old age of labor, sorrow, and death into the new age of life, light and immortality is

“narrow, full of difficulties and many evils,” and the only escape from these evils, trials, and temptations, as they are called, is to let go of the world and of every person in the world, and to ally yourself absolutely to God. This does not prevent you from doing your duty; it does not mean that you should leave your wife, your husband, or your children, but it does mean that you should place them in the hands of God, and if they leave you or are taken from you, consider it as the will of God.

All that we can say is, let nothing stand between you and obedience to God, to the light of God’s mind shining into your soul, and if you make your central object the seeking of God and his righteousness, keep that thought uppermost in your mind, then will the way open before you so gradually and so naturally that you will be among those of whom the Spirit by the psalmist said, “When YAHVEH turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the nations, YAHVEH hath done great things for them. YAHVEH hath done great things for us; whereof we are glad.”

We know that if you consecrate your life to God and are willing to do his will, and love God and his kingdom more than all else, you certainly will have guidance that is unmistakable, and if you cannot recognize the guidance, you will have the way open before you so that there will be but one way for you to go. For on the one hand there will be the transgression of God’s law and the inevitable destruction of all that you hope for in a spiritual way; while on the other hand, though the way may look dark, yet it will be evident that it is the will of God and, from the spiritual standpoint, the true way for you to go. “Choose you this day whom ye will serve.” Thus God and his angels will lead his people out from the old, dark world that is now being consumed by the fires of its own passions, into the new and everlasting kingdom of God.

May the spirit of wisdom illuminate your intelligence.

WHAT THINK YE OF CHRIST?

By ANNA W. MILLS.

The spirit of these words was spoken by Jesus, when he asked his disciples, "Whom say ye that I am?" The question first was, "Whom do men say that I the son of man am?" and the answer was, "Some say that thou art John the Baptist; others Elias; and others, Jeremias, or one of the prophets." But ye, "Whom say ye that I am?" and the answer came, "Thou art the Christ, the son of the living God." Since that time this question has forced itself upon the whole world. At first it was the personal question concerning Jesus—so strange and different a man from all humanity. Some said he was the Christ—indeed, all who came near him.

Was he the Christ that had been looked for?

For many hundreds and even thousands of years, the world had looked for a redeemer, for the coming of one who would save the people from their sins. This was a wonderful period in the world's history. It would take far too long for us to consider even in a very casual and limited way, the ages of evolution that led to this fruitage; viz., the coming of Jesus, and the truth that he taught. Out of infantile materiality, up through the various stages of progress, the world in its growth reached this supreme moment. Mentally, morally and physically these points of progress shone throughout the world, like lights in the firmament, and spiritual truth began to dawn.

It was the unfoldment of the true nature of mankind. All the feeling of a sense of sin which followed and preceded this period, was a pressure or push of the spiritual, in coming to the front. All this was involuntary. It was not known to the conscious life, but was simply felt, as a seed feels an impulse to break open and to come up out of the dark earth into the sunshine.

We cannot at this period deal with the subject on the old lines of thought. It is not a question of what think you of Jesus, but of Christ.

Jesus is called the savior of the world, and is such, and ever will be, so far as we catch glimpses of the Christliness shining through him, and manifest it in ourselves. Christ is, and is to be the savior of the world, and of each individual in it. The term Christ means to us, God in the flesh; also the spiritual nature, the truth substance, the creative love power, the Life Principle inherent in every man and woman in all creation.

As in the discovery of any principle or thing whatever, the most simple first appears, so in the discovery of the world of mankind of itself, the bodily consciousness, the outward sense perceptions, were first forthcoming. The appetite for food, the cooking utensils necessary for preparing it, and the weapons for bodily defense were early to appear. All this, and all else, lay in embryo, waiting to be brought forth. There have always been the embryotic, the advancing and the maturing stages in physical, intellectual and spiritual progress.

Primitive man and woman were no such beings physically as we have imagined Adam and Eve, our first parents, to be, as regards beauty and symmetry. In point of fact these antique and noted beings were not individuals at all, but merely collective names referring to human species, and though possessing embryotically the absolute essence of Christliness, had developed little more than teeth and claws in the earlier period of existence—little beauty or intellect. But this same masculine and feminine species, superior to all other species of life, proceeded steadily to externalize the latent powers, cultivating strength, wisdom, knowledge and righteousness. The unfoldment of intellect was at the same time manifesting, which called forth the higher powers, of beauty grace and loveliness.

We consider ourselves fully grown and mature specimens of humanity now, but such is not the case. We have yet a long way to go. We shall have gone a long distance beyond the present state of attainment, when we have unfolded outwardly

enough of the Christliness now latent, to keep us from even pushing each other in a crowd, taking the end seat in an assembly room, or even an omnibus, and compelling everyone else to stumble over us as they pass on to the next best place. Or when we have learned to cease from slander, or from slighting remarks of our associates. When we have ceased our judgments, and our cold and cruel criticisms.

It looks as though it would be eons of time before the world will learn to love its neighbor as itself. But it will not. Some have already awakened to a consciousness that one's neighbor is one's self, and that as fast as we unfold to love of self, so fast do we unfold to love of others, and no faster. We can not love others until we learn to love ourselves. We who judge others, who criticise and crowd others, we who slander and cheat others, do also the same to ourselves. Our outward speech and actions are a barometer, showing the temperature and temper within. We do not love ourselves and therefore cannot love others. And why do we not love ourselves?—It is plainly because we do not know ourselves.

We see everything tinted with the coloring of our own perception. When we put on green glasses we look out upon the world and see everything green. If we put on blue glasses we see everything blue. So we form all our judgments according to the temperature of our own minds. A certain person may seem very lovely to one, and very hateful to another. Is he lovely and hateful in one? By no means: nothing can be white and black at the same time. Two persons from different standpoints may be looking at the same spot: one may see a dark shadow and the other, bright sunlight, but the mountain itself is neither one nor the other. The difference in appearance is owing to the effects which are produced upon the retina of the eye in contact with the external surroundings of each one, according to the standpoint of each.

So with our own judgment of persons—our own mentality tints and colors everyone else. We, in a sense, create our world of people. We perceive qualities according to our own progression, and status, and really call them out in others, so far at

least, as we ourselves are concerned. "Similar attract similars." "A soft answer turneth away wrath: but grievous words stir up anger." Neatness inspires neatness, and cleanliness calls forth cleanliness.

I repeat it, we are not mature, and we may be thankful for it. Maturity is the last step before decay, and the race is not decaying, nor is it going to decay, nor to die out, nor to stagnate. Neither are individuals, who choose not to do so. The body is not mature, nor is the intellect, nor the spiritual nature, for maturity means, no more room for expansion.

The body is capable of infinite development. We are just now evolving the idea that it is capable of being perfectly and permanently healthy. It is a great stride to make after ages of contrary thinking; a tremendous awakening after ages of stupor and hopelessness, emphasized by drugs, chronic diseases of body and mind keeping pace, surgery, hospitals, and universities for the study of disease.

Yes, I say, after this education, this study and practice in negation, for us to begin to look away from all of these depressing conditions up to God, is a tremendous evolution. It is indeed a new thought, and is just as surely reconstructing the world, as did the reformation follow the recognition of the right of the world to have, to hold, to read, and to understand the Holy Scripture, which had for ages been hidden away in cloisters.

This new thought, after centuries of darkness, dawned upon the mind of Martin Luther, and he fought ecclesiasticism, with its hordes of imposters, single handed, and wrenched from the cloister the books of Scripture which had been hidden there—used by the priestcraft as a weapon by which to control the people—and he sent them broadcast over the land. With this new impulse began the renaissance. The whole world felt it and awakened from a long sleep. Art spread its wings; architecture was born anew; so also was music, painting, and all the liberal arts. It was a new birth in state and in commercial life, and in enterprises of all descriptions. The

bondage of blindness was removed, and all the world felt it and rejoiced.

There were those who still drank the dregs of ignorance, and clung to the rags of past poverty and degradation, with which superstition had poisoned and covered them, and who had become so habituated to priestcraft, superstition and apathy, that they could not walk out into the fresh air, even when the doors of freedom were opened to them. Just as so many are to-day, who, closely tied in the webs of orthodoxy, either ignorantly, innocently, or with an habituated dignity or dullness refuse to hear any of the notes of music and joy with which the world of new thought is resounding, and which are greeting and awakening those who are in an attitude of mind to hear.

We at this moment are living in a reformation period. Ages upon ages have been preparing for this time, the advent of the new, stupendous thought of the Christ within. And, in the words of Jacob Bohme, "though Christ a thousand times in Bethlehem were born, and is not born in thee, this birth has never touched thy life at all." Jesus born in Bethlehem was the Christ budding forth in humanity. Those who follow the teachings may bring forth the bud, flower and fruit of Christliness. It is not enough to say with the lips, I am Christly, but it is necessary to bring forth fruits and meats of Christliness, and to let these proclaim in living words the power and presence of the Christ within.

So wherever we find Christliness—Truth, Goodness, Peace and Love, by these signs we may know that the son of God is present. Health too is a sign of the Christly presence. Christliness brings forth health; it is an outgrowth, an offspring of Godliness. Sickness, sin and death, are not of Godliness nor of Christ, his son. These indicate barrenness, a place where the presence and birth of the Spirit are not recognized.

Think not that in the personality of one alone has the Christ been or shall be manifest. Every little goodness, expressed or thought or felt, away back in the ages, was a coming forth of

the Christ. Every honest intention or pure purpose, every bit of love in word and deed, are a recognition and sign of a supreme and holy power, and acting from this power in faith and faithfulness, is towards Christliness. In every personality and every individual is the Christ substance present. If this were not so, the person and individual would not and could not exist. It must be followed up with a conscious knowledge and feeling of this being, and the expression of it also. We have a part to do, even that of proving our being and our power.

It is a farce for us to rest upon our oars, and to drift down stream. We must pull up with might and diligence. It is not enough for us to know that the Infinite God never created disease, we must use all our might and intelligence to countermand the order for disease that we put in while in ignorance of the truth, and overthrow and overcome it. If our countermand is not stronger than our command has been, it will overthrow us. We must understand that the Christ power within is subject to our own order. It requires effort of thought and mind to make it manifest and real to us. One great obstacle in the way of our finding the Christ consciousness is our low estimate of the world, and our common conception of people.

Two reasons for this obstacle are, first, that we judge according to appearance, with eyes nine tenths closed, instead of forming righteous judgment from the absolute; and, second, our teaching and instruction have always been that earth is a low, fallen and contemptible planet, and that the inhabitants are fallen and naturally unworthy.

We have also a lack of appreciation of that which seems to be so numerous as the inhabitants of earth seem to be. Do we know one of them? Each is an embryotic God. Each differing from, separate and apart from, all the others. Each possessing the Creative power, and the possibility of love, of truth, of Christliness. Each has an infinite work to do to bring it forth. Each must have an ideal to work upon before he can bring it forth, or produce an expression worthy of the reality. Nothing was ever created without first a model in the mental vision.

What thoughts do we hold in regard to Godliness, and Christ-

liness? These thoughts and conceptions will be as the pattern, or model by which our own spiritual attainments will be cut and gauged. It will be the model by which we will either build up, or drag down ourselves.

By Christ do we mean another name for Jesus only? Then this is an idea or model of thought that will cause a standstill. If each has to unfold a power within, then each must work individually in order to make this attainment within himself, and so unfold his originality and power. If the personal Jesus is to be followed, as a savior to be leaned upon, then no individuality or originality can one ever evolve within one's self.

In the new light of truth we can no longer look upon Jesus as a sacrifice for sin, as upon one who has done our work for us, and is interceding for us at a throne of grace, but we look upon him as a wonderful teacher and demonstrator of truth—of the principle of being.

He taught how to *be*, and how to escape not being. He said, "If a man keep my sayings, he shall never see death." "Keep my sayings" indicates that there is something for man to do. Instead of waiting for death to dissolve the personality, it is spoken of in the teachings of the great Master as an enemy to be overcome. It is emphatically written that the wages of sin is death (ignorance is a truer name for sin), and that death is an enemy to be overcome.

It is also plainly taught by this Master, that the gift of God is eternal life. Then God gave life not death, and the remedy for death and for disease, which is the forerunner of death, or at least one of the forerunners, is to stop sinning.

Sin is ignorance of Truth; it is ignorance in every sense; equivalent to saying, learn wisdom and knowledge, and rise out of your ignorance and darkness. Cease taking the pessimistic, weak and hopeless view of things. Know at once the Truth of Being, and cease disease of all kinds—that of poverty, depression, and old age included—and be free.

By "keeping his sayings" there must be something to be gained. "Now is the accepted time; now is the day of salvation," would plainly indicate that effort and accomplishment are for the present, and not to be postponed for the future,

nor to be escaped altogether. In other words, that we are to be saved now, and are to attain now. Saved from the conditions that trouble us—unhappiness, disease, ignorance, poverty, accidents, enemies, slander, fear, and all disastrous and deplorable conditions. All these conditions surround us now, and all are to become null and void through the development of the Christ within. Instead of these we are to obtain happiness, health, wisdom, love and heaven now, on earth, while in the senses and in the body. “Whosoever WILL, let him take of the water of life freely.”

With this clean and pure ideal before us, as our model, and the new encouragement of our ability, God-given, to follow it, with the conviction that it is really within our power, and that it is the thing that we are here to do—with this new ideal before us, life opens up to us an altogether new aspect.

With a new hope come new attempts, new experiments, new methods. The old conventionalities begin to melt away, if not in all our actions, yet in many of them, and in all our ideas—at least all that are grounded in error. With a conscious knowledge that Christ is our own inherited virtue and power from the Divine, existence here and now will take on a new meaning. In fact we will cease to merely exist, and will proceed to *live*.

Many “signs” are sure to follow this procedure. Possibly the name of crank, heretic and similar names may be applied to the one who perceives the true meaning of Christliness, and begins to live his own life.

It is indeed a change for one to begin to realize this Truth, namely, I am a spiritual being, and not simply a personality with somewhere a soul, and therefore my personal relations are not my only relations; I have more than these; I belong to a larger family.

The little family ties begin to loosen and to enlarge; the narrow, contracted thoughts, to dissolve, to expand, and to broaden. A motive is born, a new hope and inspiration—to live! To overcome all obstacles to living—to conquer; and every obstacle in the way must be overcome.

Excentricities may be called out in the character and actions. Yes, doubtless; who ever made any attainment or did anything original for the world or self without excentricity? Jesus was an excentric, a free thinker, a non-conformist, and a radical. He refused to call himself a sinner. He did not give himself in marriage, nor did he respect the laws of the Sabbath above any other day. He associated with publicans and sinners, though not conforming to them, but lifting them up to the level of his standard, and he did not believe in sin, disease nor death.

Independence of thought is the first move towards truth, and the reformation of one's life. Independence of action must follow. It leads one out of the sheep propensities of one's nature for following, into finding the lion nature of leadership and mastery, especially of one's self.

As one leaves the sensual for the spiritual, the bondage of attachments falls away, and one then becomes liberated, and rests upon a sure and firm foundation. One cannot unfold nor follow the Christ within when under bondage to another, whether that one be parent, friend or priest, or whether the bondage be to creed. Each is to be his own authority. Each is to discover and to live his own truth. If it is truth, it will not unjustly interfere with the rights of another. Each is to be taught his own wisdom, by coming close to God, the Christ within, and receiving his own guidance.

The instructions and directions given to one will not be suited to another, and cannot be passed on as a general or a particular rule for the guidance of another, but each is to be put into communication with the First Authority, the Infinite Creator. The great mistake we have all to learn to avoid, is that of thinking to guide and to direct another, by the directions we have received for our own course. Each is to be guided by the message which each receives from the Infinite. That which inspires one may not and does not appeal to another. It cannot if it does not come directly from his own consciousness, from the direct teaching to him from the Christ within.

If one tries literally to lead another, both will fall into the ditch. That is, one is not to follow another's inspiration, but is to find and to be guided by one's own. Each must find the Christ within himself. A teacher or a master has enough to do in helping those who come to him to find the Christ within themselves. One who has received an inspiration may be able to assist another to find in his own divine life an inspiration also, but for one to attempt to feed upon another's inspiration is a delusion and a superstition.

This difficulty the world has always had to contend with. It is directly opposed to the New Thought inspiration of to-day, the first and last tenet and teaching of which is, "Know thyself. Find the God, the Christ, within thyself. Think not that truth, wisdom and power, health, life and peace, the desires of thy heart, are out of reach, they are here now within thy reach, within thine own soul." To find them is to be born again, and to attain eternal life and heaven upon earth.

WHAT IT IS TO LIVE.

To grapple fate and fearlessly
Defy its stubborn, stern decree
Until, disarmed, the terror lies
Beneath our feet, recoils and dies;

To look beyond, content to wait
And dignify our low estate
By bending lower, e'er to seek
To help the fallen, lift the weak;

To take no backward step, to-wit,
Be sure that each ascends a bit;
To love the best, the best to give—
This is the meaning solved, to live.

—*Boston Transcript.*

PALESTINE.

By I. L. HARPSTER.

A writer recently affirmed that the Jews will never return to Palestine, stating, "It is the most unholy country on the face of the earth. But the Jews will soon have a home far better, a land flowing with milk and honey."

This statement reminds one of Peter's vision while at Joppa, with one Simon the tanner. It happened at the noon hour, "And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common."

While Palestine has been, and is yet largely occupied by heathenish and unholy people, yet the Lord has promised to cleanse and purify this land; and what the Lord sanctifies let no man call unholy or unclean; and it must be remembered that the Lord is Lord of the whole earth, and He has promised to make Jerusalem, in this land, "the joy of the whole earth."

Under the topic, "Present Economic Condition" in *The New International Encyclopedia*, Vol. XV. page 254, we find the following facts concerning this country:

"The economic development of the country is hindered by the lack of a settled agricultural population, the present inhab-

itants being chiefly Syrians and Arabs. The soil is fertile chiefly in the sense that it can be rendered highly productive by irrigation and careful cultivation, but it has largely lain barren and uncultivated for many centuries. The herding of sheep and goats was, and still is one of the chief means of support of the inhabitants. Within the last fifty years, however, considerable areas of waste land have been brought under cultivation through the efforts of western agricultural colonists. Attempts to found agricultural settlements were made by Germans and Americans as early as 1850, but the first successful colonies were those founded by Germans at Jaffa and Haifa in 1868, and later at Jerusalem. Since then other colonies have been founded by Jewish immigrants impelled by the Zionist Movement. Though they have not all been successful, the net result has been a distinct improvement in the economic condition of the country.

Modern agricultural methods have been introduced as an example to the native farmers, and new industries have sprung up. Roads have been greatly improved and wagons have begun to replace camels and mules. A railroad has been built from Jaffa to Jerusalem, and another is under construction between Haifa and Damascus."

When Israel became so corrupt that the Lord drove them out of Palestine and scattered them among the nations of the earth, He said He would make this land as a wilderness, a desert, a barren and desolate waste, and we need only retrace the history of this country to see how thoroughly this prophecy has been fulfilled. But the end of the desolation of this, the promised land to Israel, has now arrived, and the old conditions must give way to the new order of things now to be ushered in, which has been promised by the God of Israel.

The best precursors to a rapid and permanent development of this historic land, are to be found in the improvement of its public roads and in the building of railroads, which open up various sections for development, affording facilities for bringing the people in closer touch with one another, and providing

means for rapid transportation, surpassing the ancient custom of the camel and the mule of old Israelitish times. With the modern means of communication by telegraph, telephone and wireless-telegraphy, with improved roads for horseless carriages—the automobile—electric and steam railroads and other modes of travel, this land of Israel will have lost its appearance as a country, and will have become more like a suburban town, with Jerusalem as its capitol city.

Because this land has lain barren for many centuries and is largely barren at the present time, is no argument against it, but on the contrary, it is much in its favor. From the fact that the land has lain barren and uncultivated for many centuries, the soil has had a complete rest, which will render it all the more productive under proper cultivation. It is reported that there have been improvements in climatic conditions the last few years, and with a perfect irrigation system inaugurated, and the country brought under modern agricultural methods, still greater improvements in climatic conditions may be expected, and then the wonderful fertility of the soil will become apparent.

We find that there are now German and American agriculturists in the country, and with their knowledge and experience in husbandry, and from the efforts and researches of institutions of learning for the purpose of acquiring additional knowledge of the nature and adaptability of various soils, and in view of additional scientific helps, we may reasonably expect rapid strides in the development of the country from unfertility to wonderful productiveness in the near future.

This country, under the regime of Israel in the past, showed great fertility, but the land of Abraham, Isaac and Jacob will show a greater productiveness in the new age to come. We can easily understand why this should be, for there will be a higher grade of intelligence and refinement among the people over former times, for they will possess the accumulated knowledges

and experiences of former ages, and this combined with their own experiences will eminently fit them to outclass any previous age.

We learn from the prophecies, for the latter days, or latter house of Israel, that the wealth of the nations will flow into this land. With great wealth at the command of the people to build up the waste places, and to modernize and beautify the land, we can begin to understand God's promise, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." With a people of great knowledge and refinement and blessed with unlimited wealth, this land will soon be transformed from barrenness to a veritable Eden.

As the time approaches for the culmination of God's promises, we begin to perceive His wonderful wisdom in withholding from His people His greatest blessing until the last days, for now His people have learned righteousness, and have prepared themselves for His blessing; for He has promised to bless this land, and that He will make Jerusalem the joy of the whole earth. While Israel puts on her spiritual garments at this time, she will also put on her physical adornments, and then will come to pass that which has been promised, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

In order to appreciate these words spoken by the apostle Paul nearly nineteen hundred years ago, we must look at conditions as then existing. There were no railroads, no electric roads, nor any other means for rapid traveling to enable the people "to run to and fro;" there were no telegraphs, no telephones to flash messages throughout the earth with the lightning's speed, and no newspapers printed to convey the intelligences thus transmitted, even from the remotest parts of the earth. There were no electric lights to light up and beautify the cities by night, nor had they any knowledge of the subtle force called electric-

ity, a power now employed in myriads of ways for the progress of the world and convenience of the people. In view of all these modern improvements and with a thousand and one inventions too numerous to mention, for the comforts and advantages of the people, it is easy to realize the prophecy of Paul, for at that time modern conditions were not in vogue. We need only to put ourselves in Paul's place and try to realize the conditions then existing, and then sleep on down the centuries of time, and awake in this year of our Lord 1906, to understand the meaning of God's words coming through the apostle Paul.

When the Christ came, he came in fulfillment of the prophecies concerning him, which had been prophesied many centuries previous to his coming; so there must be a time for the fulfillment of all prophecies. When viewing the situation from the standpoint of Paul, the great advancement of the world made in modern times, and the secrets in nature that are now being discovered, and others which will follow and are just ahead of us, we can begin to understand intelligently the prophecy of Paul when he looked down the ages of time and spoke these words, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

"Earth gets its price for what earth gives us,
The beggar is taxed for a corner to die in,
The priest hath his fee who comes and shrives us,
We bargain for the graves we lie in;
At the Devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking."

—Lowell

BOOK REVIEWS.

"THE BEST THING IN THE WORLD: GOOD HEALTH AND HOW TO KEEP IT A HUNDRED YEARS". By J. Austin Shaw. Cloth, 125 pages; \$1.00. C. C. Haskell & Co., Norwich, Conn,

This is a diary record of a forty-five days fast by the author, with five photographs of him, showing his condition at various periods of the fast. It contains also a photograph of Dr. Tanner who many years ago underwent two forty-days fasts; also a photograph and brief sketch of Capt. G. E. D. Diamond, a well preserved man at 109 years of age. He attributes his long years of perfect health mainly to abundance of pure air and water, plain diet, and abstinence from meat, sweets, tea, coffee, tobacco, and all stimulants. He is also a great walker.

THE BRYNGOLEU COOKERY BOOK". By Lilly L. Allen, is a vegetarian guide of 60 pages, paper, price 15 cents. Address Light of Reason Press, Ilfracombe, England.

HISTORY OF VIJAYANAGAR, THE NEVER TO BE FORGOTTEN EMPIRE. By B. Suryanarain Row, B. A., M. R. A. S. 362 pages, illustrated, cloth, price \$1.50. Address the author, as above, Editor Astrological Magazine, Madras, India. This book is devoted to that portion of Hindu history between 1014 A. D., and 1800 A. D., and is a particular record of a rich and powerful kingdom, Vijayanagar, which flourished between 1250 A. D., and 1600 A. D. We do not believe there is another work extant which contains the rare and abundant research and data which this work offers in Hindu life of that period in its political and social aspect. Space does not here admit of a proper presentation of the subject, but we will say it is unquestionably the most reliable and interesting account of Hindu life and status of Anno Domini period.

Adnah.

EDITORIAL.

We think our readers will find that a great change has come over the people in general in regard to reading BIBLE REVIEW, and we ask those who have become discouraged in trying to interest others, to try again.

Another point we wish to suggest is that we think it will be found that persons who are devout Christians will be most likely

to become interested in BIBLE REVIEW, and we ask our friends to take the magazine into the churches and among the church people; for the Lord showed us many years ago that the time was coming when his people in the church would be led into the true light, and we believe that the time is upon us. The people in the churches to-day are more dissatisfied than they ever were, and they are ready to take a step higher.

We notice in the accounts of the revival in India and other places that those who are converted, and come under the powerful influence of the Spirit for the first time, are expressing the thought of the very near approach of the Lord Christ, for the purpose of setting up his kingdom on the earth. That feeling seems to be imparted to them by the Spirit in a special manner at this time.

Perhaps it will be remembered that some time ago we stated in this magazine that the Lord and his angels had just previous to that time come to earth to do a special work, and since that time we have observed in all the reports of zealous religious movements, the impression upon the minds of the zealous ones that the Lord had come or that he was coming very soon. The Spirit has impressed this feeling upon all those who are in a condition to receive it, and we believe that now is the time our readers should work with special zeal to bring this thought into the churches, and we also believe that our friends will find in their efforts a special blessing, and an illumination of mind that will enable them to speak such words as the Spirit would have them express to the people.

I hope our friends will remember, when they wish to write to me personally, to mark the envelope *Personal*, for otherwise the letters are opened at the business office and attended to there.

We of the Fraternity have had the transits of the moon figured out for us each month, and we find the table so convenient that we are satisfied that many who are looking into "Solar Biology" and even astrology will find it useful. We have therefore decided to publish the table of the moon's transits each month.

The first column of the table simply gives the sign of the moon and of the earth; the second column, the signs of the zodiac; the third, the day of the month; the fourth, the hour of the day, and the fifth, the minutes; meaning the hour and minutes of the day on which the change from one sign to the sign following takes place. In this case we give the time at Washington, and each person, no matter where he lives, can very readily calculate the difference in time between where he lives and Washington time, and to facilitate this, we give the following table.

When it is noon at Washington, D. C. (sun time), it is the following time at the places named:

Bangor, Me., 12.33 p. m.	Milwaukee, Wis., 11.16 a. m.
Concord, N. H., 12.22 p. m.	St. Louis, Mo., 11.07 a. m.
Montpelier, Vt., 12.18 p. m.	Topeka, Kans., 10.45 a. m.
Boston, Mass., 12.26 p. m.	Omaha, Neb., 10.44 a. m.
New Haven, Conn., 12.17 p. m.	Des Moines, Iowa, 10.53 a. m.
New York City, 12.12 p. m.	Minneapolis, Minn., 10.55 a. m.
Philadelphia, Pa., 12.07 p. m.	Cheyenne, Wyo., 10.09 a. m.
Richmond, Va., 11.58 a. m.	Helena, Mont., 9.40 a. m.
Wheeling, W. Va., 11.46 a. m.	Seattle, Wash., 8.58 a. m.
Wilmington, N. C., 11.56 a. m.	Portland, Ore., 8.57 a. m.
Columbia, S. C., 11.44 a. m.	Santa Fe, N. M. 10.04 a. m.
Atlanta, Ga., 11.31 a. m.	Denver, Colo., 10.08 a. m.
Mobile, Ala., 11.16 a. m.	Salt Lake City, 9.41 a. m.
Memphis, Tenn., 11.08 a. m.	Prescott, Ariz., 9.38 a. m.
Vicksburg, Miss., 11.05 a. m.	Carson City, Nev., 9.10 a. m.
Little Rock, Ark., 10.59 a. m.	San Francisco, Cal., 8.57 a. m.
Austin, Tex., 10.39 a. m.	London, England, 5.08 p. m.

Louisville Ky., 11.25 a. m. Liverpool, England, 5.04 p. m.
 Columbus, Ohio, 11.36 a. m. Glasgow, Scotland, 4.51 p. m.
 Indianapolis, Ind., 11.23 a. m. Brisbane, Queensland, 3.20 a. m.
 Chicago, Ill., 11.17 a. m. Bombay, India, 10 p. m.

We have depended upon the map for the Longitude of the above places, and, in some instances, there may be an inaccuracy a minute or two.

Washington, D. C. Time of Cusp Transits. April 1906.				
Body	Enters	On		
		day	h	m
☾	♈	1	1	12 a. m.
	♉	3	11	20 a. m.
	♊	5	5	44 p. m.
	♋	7	8	17 p. m.
	♌	9	8	21 p. m.
	♍	11	7	59 p. m.
	♎	13	9	15 p. m.
	♏	16	1	30 a. m.
	♐	18	9	1 a. m.
	♑	20	7	6 p. m.
	♒	23	6	47 a. m.
	♓	25	7	19 p. m.
	♈	28	7	53 a. m.
	♉	30	7	0 p. m.
☼	♈	20	8	31 p. m.

MAY, 1906.

BIBLE REVIEW

Advanced Esoteric Thought.

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IV.

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HIRAM E. BUTLER, Editor.

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BIBLE REVIEW.

Vol. IV.

MAY 1906.

No. 8.

THE HEBREW COSMOGONY.

By HENRY PROCTOR, M. R. A. S.

M. de Quatrefages quotes M. Naudin as saying that the Mosaic cosmogony in Genesis is "very true and full of instruction." But this can only be so, when we understand the matter, not according to our traditions, but by tracing out from the original Hebrew, the real bearings of this grand, old document. In the first place, we have to purge from our mind a deeply-rooted, popular fallacy, which sprung originally from a sort of compromise between the Hebrew and other cosmogonies. For example, the poet Hesiod tells us that the first thing to exist was Chaos; that is, "the yawning and void receptacle for created matter." But the common understanding of chaos is a crude and shapeless mass of material, out of which the heavens and the earth are supposed to have been formed.

Ovid thus describes it: "There was but one appearance of nature throughout the whole world: this they called Chaos, an unformed and confused bulk."* And in his "Fasti," he makes Janus, whom he identifies with Chaos, speak thus:

"The ancients used to call me Chaos: for a primeval being am I. See of how remote an age I shall recount the events!

* Metam. I. 6, 7.

This air, full of light, and the three remaining elements, fire, water and earth, were a confused heap. As soon as this mass was separated through the discord of its component parts, and had dissolved and passed away into new positions, the flame ascended upwards; a nearer place—that is, nearer to earth—received the air; the earth and the sea settled down to the bottom. Then I, who had been but a mass and shapeless bulk, passed into a form and limbs worthy of a god.”*

Thus, according to Grecian and Roman cosmogony, the universe sprang from Chaos which was the first thing to exist, and the series of gods came subsequently into being. This doctrine has influenced more or less, the Christian thought of every age. Until the end of the eighteenth century, the opening verse of Genesis was believed to signify the creation of a confused mass of elements, out of which the heavens and earth were formed in six days, and the next sentence was supposed to describe the crude matter before God shaped it. But the Bible itself denies this, for by the prophet Isaiah we are distinctly told that God did not create the earth, a *tohu*, that is, a desolation.†

The description of the state of the earth as “*tohu*,” which is translated by Fuerst as “ruin” or “desolation,” cannot apply to its first state, but to a state of ruin and desolation into which it had been brought by some catastrophe which had overtaken it. The other word used in this connection—“*bohu*,” means “emptiness.” The context therefore requires that we translate verse 2, thus: “And the earth *became* desolate (a ruin) and empty.” The word “*hayah*” is equivalent to “*egeneto*” in Greek and is often translated “*became*.”‡

It is thus clear that Gen. i. 2, describes the earth as a ruin; but there is no hint of the time which had elapsed between creation and this ruin. Untold ages had no doubt passed away, during which the various strata of the earth’s crust

* Fasti I. 103-113.

† Isa. xlv. 18.

‡ Gen. ii. 7; Exod. iv. 3, 4; Dan. ii. 35, Aram.

were being gradually developed. Violent convulsions had taken place, for it had been inundated with a universal flood; its sun extinguished; the stars no longer seen above it; its clouds and atmosphere having no attractive force to keep them in suspension, had decended in moisture upon its surface, and there was not a living being to be found on the whole planet. This may be well illustrated from one of Herschel's lectures:*

"In three days from the extinction of the sun there would, in all probability, not be a vestige of animal or vegetable life on the globe; unless it were among deep-sea fishes and the subterranean inhabitants of the great limestone caves. The first forty-eight hours would suffice to precipitate every atom of moisture from the air in deluges of rain and piles of snow, and from that moment would set in a universal frost such as Siberia, or the highest peaks of the Himalayas, never felt—a temperature of between two and three hundred degrees below zero. . . . No animal or vegetable could resist such a frost for an hour, any more than they could live in boiling water."

Thus the withdrawal of the sun's influence had occasioned that glacial period, the vestiges of which are still so plainly distinguishable. How long the glacial period continued it is impossible to conjecture, but from the scene which the Mosaic cosmogony places before us, we may suppose the ice to have broken up—possibly through some development of the earth's internal heat, which in its convulsive struggles may also have displaced the bed of ocean. Thus the whole had become a chaos, "*tohu*" and "*bohu*," confusion and emptiness, while darkness reigned upon the surface of the abyss—*Tehom* or *Tiamat*.

Viewed from this standpoint it will be seen that the creation of the heavens (or heavenly bodies—"Shamayim") and the Earth is described in Gen. i. 1, and the subsequent state of ruin and desolation of the latter in verse 2, and its preparation for habitation by the present races of animals and man, from verse 3, onwards.

*"Familiar Lectures on Scientific Subjects."

THE TEMPLE.

By I. L. HARPSTER.

In referring to the description of the tabernacle, which God commanded Moses to erect in the wilderness to accompany the wanderings of the children of Israel, we find that Aaron and his sons performed their priestly offices in the apartment called the holy place. "The outer and larger apartment was the holy place, accessible to priests only. The inner, the Holy of Holies was entered only once a year by the high priest. Outside the holy place was a court." The people were allowed to approach the door of the congregation, the holy place, where the priests attended upon the altar and performed the various other duties incumbent upon them. The high priest was allowed to enter the inner sanctuary, the Holy of Holies, but once a year, and not then, however, "without blood, which he offered for himself, and for the errors of the people."

At the close of the Christ's ministry, he entered the Holy of Holies to make sacrifice for the sins of the people, offering up himself and giving his own life's blood. Here the spotless Lamb of God, in fulfillment of the ordinance imposed by Moses upon the Aaronic priesthood, caused to cease the yearly sacrifice of the high priest, and by the Christ entering the Holy of Holies once and for all, the veil was rent in twain, removing the middle partition to the inner sanctuary, which is now accessible to all.

Christ being the spotless Lamb, the Holy One of God, characterizes a condition, or requirement, necessary to enable the individual to gain entrance into the inner sanctuary, or Holy of Holies. This, though, is only granted to those who will remove the veil; a condition obtained by following given laws, rightly

applied. The inner sanctuary cannot be reached until the fleshly veil—carnal obstruction—to the door of the Holy of Holies is removed. This can only be accomplished through the new birth, by being born anew through the fires of regeneration. To enter the Holy of Holies implies rest, and to be one with the Father and the Lamb. It refers to that holy Sabbath-day's rest to which the apostle Paul referred in the 4th chapter of Hebrews.

Those Christian people who have been saved through faith, but who have not reached the degree of perfection that those who are to compose the body of Christ have reached, occupy the holy place surrounding the Holy of Holies. Those who do not come up to the requirements of either of the two orders mentioned, occupy the court without the holy place. There are three conditions necessary for the completion of the real sanctuary or temple to be established, to cover the symbolism of its shadow, the tabernacle in the wilderness.

The Christians, or the Lamb's bride, are those arrayed in white. After the sealing of the one hundred and forty-four thousand from the twelve tribes of Israel—the man child, or body of Christ—we find in Rev. vii. 9, "After this I beheld, and, lo, a great multitude, which no man could number of all the nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands." These are to receive further instructions, "For the Lamb which is in the midst of the throne shall feed them and shall lead them unto fountains of living waters." The one hundred and forty-four thousand are called the Mount Zion, the mouthpiece of "Yahveh," and are represented in the temple as the Holy of Holies. The law from God which is to rule the world comes through this body.

Judah, representing the lawgiver, will represent the body without the holy place—without, exterior—the earthly government, the executor of the laws emanating from the Mount Zion

in Jerusalem. There are three classes of people here represented. First, Mount Zion, representing the man child, the elect, the body of Christ. Second, the Christians, representing Jerusalem, and, third, the Jews, representing Judah. That this is the order seems quite evident and in line with the prophecy of Zech. xii. 5, "And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God."

Now if the inhabitants of Jerusalem at the time referred to were exclusively of Judah (or the Jews), then the prophecy would read differently. Notice, "the inhabitants of Jerusalem shall be my strength in the Lord of hosts **THEIR** God." Jerusalem here refers to Christian people that are in Jerusalem, in Palestine, as will be plainly seen from the 6th verse, "And Jerusalem shall be inhabited again in her own place, even in Jerusalem." And in Jerusalem is Mount Zion, the elect people of God, for the power of God to defend Judah comes through the man child, who is to rule the nations with a rod of iron. Of this man child it is said, "The Lord of hosts is his name. The God of the whole earth shall he be called."

Now notice again, Judah will say, "The inhabitants of Jerusalem shall be my strength in the Lord of hosts **THEIR** God." It is then the Lord of hosts of Jerusalem, the man child, who is Judah's strength. Judah will at this time know wherein lies her safety, for she will have remembered the words of the Christ when he told them nearly nineteen hundred years ago, because they rejected him, "Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." It has been a bitter lesson to Judah, but Judah has this consolation, there is a great blessing in store for them when they return to the Lord.

KING SOLOMON'S TEMPLE.

We read that there was not used any tool of iron in the tem-

ple during the time it was building. We learn that the stones were hewn, squared and numbered at the quarries and then transported by land to Jerusalem; the timbers were felled and prepared in the forests of Lebanon, taken on floats by sea to Joppa, thence conveyed by land to Jerusalem. We also learn that the metal works of king Solomon were located in the clay ground, on the plain of Jordan between Succoth and Zarthan. Here, too, were cast the two large, brass pillars which were set up in the porch of the temple; these were noted for their size and beauty. The one on the right was called Jachin and the one on the left was called Boaz. A more complete description of the various vessels constructed here for use in the temple will be found in I. Kings, 7th chapter. These vessels were conveyed by land to Jerusalem, and all the varied materials used in the construction of this beautiful temple were brought from different sections of Palestine and various other countries; there was none of it prepared in Jerusalem. So, as all the material for the temple was brought to Jerusalem, ready to take its proper place when the temple was being erected, there was not heard the sound of ax, nor any tool of iron while it was building. "And when the temple was completed, it had more the appearance of the handiwork of the Supreme Architect of the Universe than that of human hands."

Now the principal thought here must not be lost sight of, and that is, of all the material used in the construction of the temple, there was none of it found at Jerusalem; it was brought there from different sections of Palestine and other countries. Not only this, but each individual stone and the different materials used in the building of the temple were all prepared and fitted with such precision before being brought to Jerusalem, that each part fell into its place without any remodeling or further preparation.

But why should the temple have been built at Jerusalem?—Because Jerusalem has ever been the Capitol of Palestine, the

promised land of Israel. This city is located in the land which the Lord promised Abraham, Isaac and Jacob for a perpetual inheritance, and as the latter house of Israel is to be blessed more than the former, this temple was located at Jerusalem that the people of Israel, God's people, would ever remember the place God had promised Israel, and that He would again establish His headquarters, His government at this place, and that His laws might flow out from it in the days of Christ's kingdom which was finally to be established on earth.

But why all this perfection, or why was everything perfected for use in the temple before it was brought to Jerusalem? Just as all the building stones, the timbers, and other material to be used in the construction of the temple were prepared in different localities of Palestine and other countries, and carried thence by sea and land to Jerusalem, so at this time is the mighty God of the Universe, through his authorized agents, singling out human beings, living stones, for the spiritual building to be brought to Jerusalem at the proper time. Just as all the materials for the former temple were prepared and fitted for the temple without Jerusalem, so now are the fleshly, living stones being rounded out and purified in different countries without Jerusalem, to take their respective places in the Lord's temple; and when they are all prepared and God's appointed time is up, these living stones for His spiritual temple will be brought by sea and land to Jerusalem, to the holy Mount Zion, where each shall take his proper place in the temple, erected not by human hands, but by the Spirit of Yahveh.

We read in I. Cor. xv. 45-47, "The first man Adam was made a living soul; the last Adam [Christ] was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man [Adam] is of the earth, earthy: the second man [Adam, Christ] is the Lord from heaven." The case is similar to that of Jacob. "Jacob" refers to the earthy, physical (the

first Adam, if you please), but after wrestling with the angel, Jacob was called Israel, meaning a prince of God, a prince or son of God, having power with God and man. It seems evident from many passages of Scripture in which Jacob and Israel are spoken of connectedly, that Jacob refers to Judah (the Jews), heirs of promise, but who are yet living mainly in the physical nature; and Israel refers to the regenerate sons of God, representing the overcomers, the elect body of Christ. As Israel, a prince of God, is an overcomer, ruled by the Spirit of Yahveh, we can understand the meaning of Psalm lxxxvii. 2, wherein it is said, "The Lord loveth the gates of Zion more than all the dwellings of Jacob."

So, then, from multitudinous references from the Scripture of truth, it is evident that the latter temple to be established is composed of living stones, and we believe the order in which it is to be composed is plainly given in Isaiah xlv, 5: "One [Christian people] shall say, I am the Lord's; and another [Judah, the Jews] shall call himself by the name of Jacob; and another [the man child, the elect, princes or sons of God] shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

Remember, then, if you hold things by their nature subject, to be free, and things alien to be your proper concern, you will be hampered, you will lament, you will be troubled, you will blame God and men. But if you hold that only to be your own which is so, and the alien for what it is, alien, then none shall ever compel you, none shall hinder you, you will blame no one, accuse no one, you will not do the least thing unwillingly, none shall harm you, you shall have no foe, for you shall suffer no injury.—Epictetus.

THE SEVEN AGES OR DISPENSATIONS OF MAN.

By REV. GEO. T. WEAVER.

Part V.

THE AGE OF LEO.

With the date fixed as to the time of the change or transition from the dispensation of the Christ to that of the Spirit, and with the length of a dispensation, or house of the great cycle, it will be easy enough to fix the dates of the beginning of all preceding dispensations. The problem is simply an arithmetical one.

In fixing these dates we will find astronomical and biblical data corresponding. As has been stated, all "Wisdom Religions" have given seven dispensations to the period of human existence on this globe. It has already been demonstrated that in 1881 A. D. we passed out of the sixth into the seventh dispensation. Six ages therefore lie behind us. Beginning to recede from this date, and multiplying the number 2,156, which is the period of one age, by the number six, we have the number 12,936, which is the length of time our race has lived. subtracting from this number the number 1881, which is the year of the last transition, we have the number 11,055 B. C., the period in the world's history when life forms had evolved into the distinctly human. Receding six houses in the Grand Zodiac. beginning with Pisces, which was the dispensation of the Christ, we have the sign Leo. It will be remembered, of course, that the Great Cycle moves directly opposite to the annual cycle of our earth about the sun. So in receding we reverse the usual order.

We do not mean to say that this is the period when our world

first began to be, nor is this the sign in which it began to be formed. Creation, whether it be the whole cosmical order, or that of a system, or that of a single world, is a brooding process. In Genesis i. 2, where it is said, "And the Spirit of God moved upon the face of the waters," the word "moved" in the original Hebrew, is "brood," or "hover." Just as a chicken is hatched as the result of the brooding process of the mother hen, so the world came into organic being from the chaotic state by the brooding process of the Spirit of God.

The beginning of this world-brooding process must be fixed back many great cycles; how many we have no means of accurately knowing. Scientists are at work upon this problem and some day we may be able at least to approximate the time, but at present scientists differ in their estimate, a difference involving even millions of years.

Wisdom religions refer to seven sevens of cycles, or forty-nine in all, for our world. According to the "Seven Creative Principles" the first seven, or 181,090 years, was consumed in converting spiritual substance into matter, and was the period when "Force" was dominant. It is said that we are now in the fifth principle, or period of 181,090 years. If this be correct, the creative process began, so far as our world is concerned, 905,450 years ago.

Nor did the process of creation begin in the sign Leo, but in the sign Libra, which represents the creative function. We now refer simply to the time, and to the sign, when animate organic life in its upward trend reached the period when, in the reproductive process, spirit essence first entered into the reproductive cells, and human life first appeared on earth. This was the period when embryo divinity in humanity first made its appearance, when man was not so much man, as he was man in possibility. It was the time when the seed from which humanity sprang first appeared. All organic life begins with the heart or center of being, and Leo is the heart sign. The heart

is the germ or life-principle. This is true of it in whatever sphere it is found. When then, the Great Central Sun, in its mighty sweep through space, was entering the sign Leo, spirit within the highest organic germ was first quickened and began that unfoldment that eventuated in the human.

In the sign Leo the sun is at home, and it is the only sign in which it is at home. Our race, then, beginning in the sign Leo, is indicated as the offspring of the sun; that is, we are children of God on the spiritual side of our being. This spirituality in the human is its specially distinguishing mark. It is the mark indicating progressiveness. An ape is ever an ape. An imitative creature, so that he may be taught tricks, but he never ascends beyond the plane of the animal. But mankind being spiritual, evolves, from the animal toward the human; and from the human toward the divine.

Characteristics of Leo are strength, vigor, health. Leo people are fiery, electric, intuitive, loving. With these characteristics our race began its long, and ever-ascending career.

In this sign also Saturn has its fall, which indicates the overthrow of Satan, or the satanic, or carnal within the human. It was at this period, by the endowment of animate organic life with the Spirit, that the great and ceaseless moral struggle began for the ascendancy of the spiritual—the struggle so graphically portrayed by Paul in the seventh chapter of Romans, a struggle that, when the spiritual is successful, ultimates in the Christhood.

THE AGE OF CANCER.

Now subtracting 2,156 years from 11,055 years, we have the year 8,899 B. C. as the time when the second age of man began. This was in the sign Cancer of the great zodiac. This was the period in the development of our race that answers to the closing month, or mo-neth (28 days), of the gestative period, or the unfoldment of the foetus within the matrix. At its close rudimentary man had advanced to fully developed human

life to the period answering to the birth of an infant. This dispensation of Cancer therefore, marked the period of the infancy of our race. The sign Cancer is ruled by the moon in the lesser cycle, and by that which corresponds to the moon in the greater cycle.

Now the moon is the expression of maternity and of expansion, and is the first sign in the quarter of wisdom; that is, it is the period of the beginning of wisdom, or of the divine, in life experience. During this period of over two thousand years the mere germ of spirituality in embryo man so far unfolded that it was brought into practical being. This was the period corresponding with the statement in Genesis ii. 7, where it is said, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The sign Cancer is symbolized by the transformation of the rose-beetle into the beautiful winged butterfly rising heavenward in its flight. This itself symbolizes the birth of the divinely-human from the rudimentary man. It symbolizes the beginning of the ideality in man, by following which he has at last arisen to the plane of indwelling divine-consciousness.

THE AGE OF GEMINI.

With the closing of the dispensation of Cancer, the world entered into the dispensation of Gemini. This marked the third age of man. This dispensation began with the year 6,743 B. C. and marks the period usually referred to as the Edenic period, and by Ovid and other ancient writers is called the "Golden Age." This dispensation answers to the period of childhood, the period preceding puberty. In as much as it closed with the year 4,587 B. C. it will be seen that it differs but little from the chronology given by Archbishop Usher.

This sign is ruled by the planet Mercury in our system, and with the sign corresponding to this in the great cycle. This little planet lies nearest the sun, so near indeed that it is much

of the time within the range of the electric storms that so frequently visit the sun. Now the sun has always been the highest symbol of Deity. Mercury is then the "Son in the bosom of the Father." The people of the Edenic age were a mercurial people, or a people dwelling within the bosom of God, but in the sense of a babe dwelling upon the bosom of its mother. It was the period of the innocence of our race, and also of its intuitiveness. This planet is so dense, and moves with such rapidity, that it has been called "The Messenger of the Gods." A messenger means one sent or a Messiah. Mercurial people are messianic people, or as the Greek expresses it, a Christ people. And Gemini is the favorite house of the Buddha, or the Christ.

It is not to be inferred by this that the Edenic people were a Christ people fully developed, but in them the Christhood dwelt in potentiality. All possibility was then resident in our race. At this period our race dwelt in that relationship with God expressed in Genesis iii. 8, where it is said, "And they heard the voice of the Lord God walking in the garden in the cool of the day." It was a relationship of intimacy with God as extraneous, such as is the intimacy of a young child with its parents. The Edenic people were in that moral condition referred to by the Great Master when he said, "Except ye be converted, and become as a little child, ye cannot enter into the kingdom of heaven." (Matt. xviii. 3.) Their state was the beginning of the Christ life, as the conversion of a soul to-day is the beginning of such a life.

Being so near the sun and moving with such rapidity, the vibrations of Mercury are very rapid, abounding with life, and so its influence is such as to excite the blood of Mercurial people. It therefore gives impulse and expression to thought and emotion. The people of the Edenic period were, then, a highly intellectual and emotional people for the age in which they lived.

By many ancient occultists it has been thought that at that period the world was yet luminous, that as yet the earth's crust was not sufficiently dense to prevent a radiating luminosity from the earth. In other words, it had as yet not ceased to be a sun. If such was the condition of the earth, to harmonize with this condition, human organisms must also have been luminous. They radiated a visible aura in appearance like that displayed in the person of the Christ on the mount of Transfiguration. In keeping with this, they are called "Sons of Elohim" in Genesis vi. 2. However this may be, if they were a luminous people, their luminosity was more the result of their environment than from the divinity within. In experience they were but children and had not yet developed positive morality or active spirituality.

We have said that Gemini is the zodiacal sign of this third age of man. Now, as the constellations have more to do than the planets in influencing our world, to this constellation we must look in order to ascertain the characteristics and the condition of the Edenic people. Gemini controls all that part of the body, both of the individual and of the "Grand Man," located between the base of the neck and the breast. That is, it controls the shoulders, the arms and the hands. It is symbolized by two upright parallel lines, or by a pair of twins. It is, then, the sign of duality, or of the male and the female principles.

Gemini is the most beautiful of all the constellations of the zodiac. Within it during our winter months two stars—twins—shine with peculiar brilliancy. The ancient Hebrew word for this constellation means "United," so that this is the constellation of Harmony, and has so been accepted by the Wisdom Religion in every age. In ancient Greek mythology this constellation was idealized in the story of Castor and Pollux. One of these having been condemned to death, and the other having been offered immortality, the latter refused the gift unless the other

could also enjoy the same blessing. The key to this union of the human brother Castor with his divine brother Pollux, lies in the fact that at that time human reason was inseparably joined to divine intuition. This truth is symbolized by the story in Genesis of the rib taken from man with which to create woman. Women sprang from the heart of man and represents intuition, while man represents the objective, and stands for inductive and deductive reason.

There are those who, in the Biblical allegory of the creation of woman, fail to see the fusion of organic life, contending that womanhood existed as a separate organism previous to the entrance of the Grand Man into this constellation. It is their thought that nothing more is implied in the allegory than at this period Mercurial intellect had evolved into feminine, or rather divine intuition. It was the period when the subjective was evolved out of the objective. This would seem to be implied in the story of Adam's deep sleep, or subjective condition, the condition in which all intuition is evolved. It was the period of the creation, not of literal womanhood, but of the distinguishing characteristic of womankind. It was the period when the "Natural," as Paul puts it, merged into the "Spiritual." (I. Cor. xv. 46.)

Once more, Gemini controls the breathing, that is, the wind pipe, or beginning of the breathing process. Breathing is the most important of the functions of our organism. The breathing process is constantly in progress, either inhaling or exhaling. Upon this process life depends. Breathing for this reason is the universal symbol of life. This, then, was the period when human life had so far evolved that man had become immortal. And thus in Genesis ii. 9, it is said, "The tree of life also in the midst of the garden." God, as the principle of spiritual life, is everywhere present. He permeates the atmosphere, so that every breath we inhale draws into our system something of all substances, from the crystal



to spiritual substance. Now, according to one's desire or aspiration, one may appropriate, not only the oxygen of the atmosphere, but as well spirituality, and thus feed upon the veritable "Tree of Life," and live forever.

THE AGE OF TAURUS.

Following the age of Gemini—the Edenic period—came the dispensation of Taurus. As has been said, this dispensation began 4,587 B. C. This was the fourth age of mankind. It was the age of puberty, and corresponds to early manhood and womanhood. It is called the age or dispensation of the Fall. It was the age when "The sons of Elohim" married the "Daughters of men." (Genesis vi. 2-4.) It was the sin of fleshly lust that occasioned the fall, and the degeneracy of our race.

The constellation Taurus governs the neck, or that portion of the anatomy where the whole nervous and muscular system are concentrated. The Bull is the symbol of this constellation. Taurus people are "Bull-necked" people, and given to lasciviousness. From Leo to Gemini inclusive, the tendency was upward, toward the spiritual, but with the incoming of Taurus, the tendency began to be downward, toward fleshly strength and energy. Muscular strength, together with vital force or nerve energy, are characteristics of Taurus people. They are people of great force, energy and endurance, but on the lower plane. It is for this reason that the bull, which is a lascivious animal, as well as an animal of great strength and endurance, has been chosen as the symbol of this sign. The Hebrew letter Aleph, the first letter of the Hebrew alphabet, signifies an ox or bull. The shape of the letter is a good resemblance to the principal stars in Taurus. Now Aleph represents the Fatherhood of God, or Divine paternity—the attribute of generation, or procreation. The age of Taurus was the generation period of the world's history, the period when the race multiplied. (Genesis vi. 1.)

The ancient Egyptians adored this constellation as the representative of their god Osirus, who also symbolized the procreative force. The sacred bull was also worshiped as the god Bel or Baal, at whose worship the most lascivious orgies were practiced. Among the ancient Hebrews, Ephraim, which means a heifer, refers to this zodiacal sign. In the very ancient zodiacal chart, made during this period, called the chart of "Denderah," this sign of Taurus is symbolized by three young bulls.

The lustful characteristics of this Taurus period is again symbolized by the Biblical allegory of the Fall. (Genesis iii. 1-14.) In this allegory the tempting serpent, or serpent of the dust (Deut. xxxii. 24.), represents sexual lust. There are two symbolical serpents referred to in the Bible. One of these is the hoop serpent, or the serpent with its tail in its mouth and with wings upon its head. This serpent represents divine wisdom. The other is the crawling serpent which symbolizes lust. These two serpents are brought into close juxtaposition in the Biblical story of the fiery serpents in the wilderness journey of the Israelites, found in Numbers xxi. 6-9. This people, as their habit was, fell to lusting, and this spirit and practice is symbolized by the destroying fiery serpent, the serpent of the heat of animal passion. To prevent further cohabitation and degeneracy, Moses called the attention of the people to the divine wisdom, symbolized by the serpent of wisdom elevated among them. Divine Wisdom is the cure-all of all moral evil. It was this sin of fleshly lust that occasioned the fall. The Taurus period was thus introduced, and this was the dominant sin throughout this period, as will be seen by carefully and thoughtfully scanning the Bible account of this age.

The ruling planet of this constellation is the planet Venus. This constellation is the night house, and the strong house of Venus. The correspondent of this planet, Venus, rules in the greater sign as in the lesser. Venus is the goddess of love,

she symbolizes love on all planes, from mere animal lust to the divinest quality of love. Her love may be either exalted into universal, altruistic love; or it may be debased into mere animal lust, according to the thought that controls it. In this Taurus era while our race was in its first flush of youth, its love was pitched upon the lowest plane of youthful indiscretion. In the complex civilization of our times mankind lusts for many things—for money, for power, and for pleasure. Our civilization has exalted these to places of great importance, and because they are thought to be of importance, the people strive for them. But in the early manhood of our race, whether of the individual, or of the race collectively, the only lust strongly appealing is that of the sexual type.

The sign Taurus is a feminine sign. The age was woman's age, but the age of woman in the fall. We do not mean that this was woman's age in the literal sense, but in the sense of that for which woman stands. Woman represents the soul, which also is the feminine within mankind. And thus it is said that "Woman was first in the fall." Nor is this to be received literally. What is meant by woman being first in the fall is that it was soul that fell. Mere intellect, for which man stands, is not a moral faculty, and therefore cannot morally fall. It is next to impossible to keep out of one's thought moral evil, or rather, that which may ripen into moral evil. But these vagrant thoughts are not sin, and do not necessarily occasion a moral degeneracy. If at once expelled, such thoughts are but temptations. It is only when entertainment is afforded such thoughts, when they find lodgement within the soul, so that one revels in them, that they become sin, and occasion a fall. All sin has its rise in the soul, or in the woman faculty of our being. It is thus that we must interpret the adage that "Woman was first in the fall." Literally either man or woman may be first in sin. It is because woman is subjective, that the moral

is dominant in her, that in falling, she drops the lowest, and is less likely to recover. When man falls he has the faculty of reason to aid him in his recovery. But lacking in this, when woman falls, she is likely to abandon herself to her fate.

In the fall our race acquired the knowledge of good and evil; that is, it came to know moral distinctions; but it lost the blissfulness of childhood innocency. It became detached, in thought at least, from God, the "Tree of Life," and so it lost immortality as the gift of God. Having abandoned God, God abandoned man; not literally, but in man's thought and inner consciousness. The loss of God-consciousness is the loss of conscious immortality. Thus the race was expelled from the garden of innocency, and from the tree of life. There is a sense, then, in which the fall was an elevation. It was not an elevation *per se*, but it rendered man susceptible of a growth and expansion of being to which he could not possibly have attained in a state of passive innocence. The good is known as good, only by knowing the evil as evil, but to know this implies a fall from childhood innocence.

Once our race had tasted of the "Forbidden fruit," and found it was good to make one wise as the gods, without the restraints existing in later ages, mankind abandoned itself to excess of lasciviousness, descending so rapidly and so low that redemption became an impossibility. Nothing is so debilitating and degenerating as the excessive waste of the "ELIXIR OF LIFE." It repented God that he had made man on the earth. (Genesis vi. 5, 6.) No redeeming faculty was left in man by the arousal of which he might recover. God's voice was no longer heard speaking to his conscience. Love yet remained, but not a redeeming love. All love had descended to the plane of lustful passion. Ideality as a faculty had not abandoned our race, but it was so overborne by the debris of the animal that it seemed to yearn only for the debasing.

In the fall the earth and the elements went down with man.

Sin is living below one's true plain. It is indulgence in that which one's better nature protests against. Internal friction is the result—the good against the evil. Where the evil triumphs, internal discord follows. Moral inharmony, or inharmony springing from within, vitiates the without. There is first the discord of the body. The whole cellular system becomes deranged. The aura emanating from these, poisons the surrounding atmosphere. All plant, animal, and even human life, becomes contaminated. When this condition becomes general, and has intensified itself by long continuance, even the earth partakes of the moral condition, and the labor of man responds with briars, weeds, thorns, and thistles. All this was true of the Taurus age we are now discussing. The earth gradually lost its splendor. It became densified, encrusted, materialized. All microbic life, intended for health, became a source of disease and of death. Satan became the ruler of this world, and all hope eventually perished.

This dispensation of Taurus, or age of lust, crystalized, so that but one issue was possible, and that "The Flood," the account of which is given in the seventh chapter of Genesis. Catastrophies are not accidental, neither are they miraculous, in the sense of reversing the laws of nature. They are the results of natural causes, which are themselves the results of moral causes. When sin becomes virulent and general enough to be said to have filled the cup of iniquity, any natural catastrophe is likely to occur—an earthquake, a cyclone, a volcanic eruption, a tidal wave, the destruction of a planet or even the earth itself.

(To be continued.)

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—George Eliot.

THE HARVEST TIME.

By A. L. NATHAN.

God, who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son. Heb. i. 1-2.

These words are as applicable to us to-day as they were when Paul indited them to the Hebrews. For over sixty years the word has been going forth to all Christendom, "Behold, the bridegroom cometh: go ye out to meet him." Matt. xxv. 6.

Just before Jesus went away, he told his disciples that he was going to leave them, and said, "And if I go away, I will come again and receive you unto myself, that where I am, ye may be also." John xiv. 3. Since that time, thousands, yes, millions, have looked for him to appear according to his promise, and have not seen him. Did he break his word? That were impossible, for "he that spake as never man spake" would not lie. But what mean those words of his, "Lo, I am with you alway, even unto the end?" They mean what they say, that he would be with all those who believed and trusted in him, from that time till now. And he is even now fulfilling his word.

There is a meaning to the words of this text which does not appear on the surface. God who in the past spoke unto us by the prophets, hath in these last days spoken unto us by his Son. It is said that God is spirit, if that is so, then it follows that the son is spirit also; for it is a law in nature that the offspring is like the parent. Then if God is spirit, Jesus must be spirit too; and the mistake we have been making in the past, of looking for a personal Jesus, a man of flesh and blood, weighing a hundred and fifty pounds more or less, has blinded our

eyes to the fact that Jesus has been in the world for years; in fact has never left it: for he said he would be with us "till the end." These two statements are apparently contradictory, in that one says that he would go away for a time and return, and the other says that he would be with us alway. This might be explained thus:—An exceedingly wealthy man has a large estate in an agricultural district which he visits at the end of each summer to superintend the gathering in of the crops. Most of the rest of the year he resides in a city a few miles away. In such a case the two statements quoted above would be true. In the one case:—I go away (to the city) and I will come again (next harvest). In the other case:—Lo, I am with you alway, (within easy reach, or call,) even unto the end (next harvest).

While the main crops mature at the end of summer; it is a well known fact that some are at their best in the spring, others in the fall, and still others during winter; therefore in the above illustration, the owner would be within easy call. So we find in the harvest of the world: while the general harvest takes place at the end of summer, yet there are other times in the year when smaller crops mature; and if Jesus is with us (within call) alway; then, no soul would mature without his notice.

In the above illustration of a wealthy man, it would be natural to expect that when he took up his abode in his agricultural home that some of the luxuries and conveniences of city life would be installed, for a time, at his country seat. Now, the facts of the case are these:—The earth has come to another harvest time, and the Spirit of Jesus, the Christ, has taken up his abode at his country home, to superintend the work. In proof of this statement, we might cite the facts of the great increase in the conveniences and luxuries of life to what they were a few years ago. This is the age of such wonderful improvements, that could we go back one lifetime (70 years), the change would be so great that we would scarcely know what to

do. Therefore we may reasonably conclude that the spirit of the Christ is on the earth to-day inspiring, guiding, governing, every thought we think, every new invention, every improvement in every department of life.

And now the question comes to each one of us:—If Jesus is here for the purpose of harvesting (gathering in) the mature souls of this planet, then the vital question for you and me is this:—Am I conscious that I have been accepted by him as one of those who will be saved? And if not, “What must I do to be saved?” This is no idle talk: it is the most serious business of our lives; for unless we are saved, we must inevitably perish during the winter which is fast approaching. The time is very short, therefore be up and doing.

GIVING YET GAINING.

By T. C. UPHAM.

“We give up all, oh God!
Search us, our God, and see,
If in our hands there aught remains,
Which is not brought to thee.
All earthly goods we leave;
Nothing we call our own:
Whate’er we hold, we hold it all
As thine and thine alone.
And yet there is no loss,
But rather heavenly gain;
It is the secret of the cross,
To gather good from pain.
In vain is earthly bliss;
But there’s a bliss divine,
A true, unchanging happiness,
In this; that *we are thine*.”

ATTAINMENT OF IMMORTALITY.

By ABIYAH.

Of all the many different objects in life for which men are seeking, are there any that can compare with the attainment of immortality?

When we come into touch with the realm of immortal life, we find not only that it is life that endures forever, but that its quality is such as to cause all mortal life, no matter how saintly, to sink into insignificance.

For the soul to be severed from the body and to pass into a world beyond, is not the attainment of immortality. Jesus demonstrated what the attainment of immortality is. If he had come to bring to light the immortality of the soul alone, he would not have taken up his body, but would have shown his disciples that he existed apart from it. Jesus did not teach men to prepare to die, but he taught them how to overcome death.

The way is simple. To understand it, one does not need a brain tutored in the school of philosophy or metaphysics.

Jesus came to the world with this sort of a message. He virtually says to the inhabitants of earth, "You all have a common father; your father is the spirit that has animated all flesh and blood from the beginning. That spirit is a deceiver. It causes you to think that you are seeking the way of pleasure, life, and joy, but you ultimately find that it is the way of pain, sorrow, and death. It is the spirit of corruption, for all bodies impelled by its impulses become corrupt and die.

"On the other hand, I came from the realm where that spirit of corruption does not and cannot exist; all the beings who

live in the realm from which I came are animated by a common spirit, as you mortals are, but the difference between the spirit that pervades the realm from which I came and the spirit that animates mortals, is like the difference between day and night. It is the spirit of incorruption instead of corruption. In it there is no deception, nor cause for sorrow. I have brought this spirit with me in order that any mortal who desires to do so, may incorporate it into his being and so live by it, and no longer be subject to deception, sorrow and death. It is the true bread from heaven, whereof if a man eat, he shall never die. It is the living water whereof, if a man drink, he shall never thirst.

“But, remember, if you are to live by the spirit that I have, you will have to banish from your body the spirit that now animates it, the spirit that was born into you and that holds the whole race under its dominion. For the spirit that animates the immortals is to the spirit that animates mortals a consuming fire. The two cannot exist together. In taking one you reject the other.”

May it not be true of us as it was true of the people to whom he said, “Because ye believe not on me, ye shall die in your sins?”

Since the Fall of Adam, there has been but one process at work in flesh and blood; and that is the process which ultimates in the corruption and dissolution of the flesh. But the day has now come when the mind of man has access to another process; the process which ultimates in the incorruptibility of the flesh.

Through the prophet Hosea the Spirit said; “After two days will he revive us; in the third day he will raise us up, and we shall live in his sight.” Divide into three equal parts the period of 6000 years from Adam, which corresponds to the six days of work that precede the seventh day of rest, which is the millenium, and we have a period or day of 2000 years. In

4004 years from the creation or after two days, the Christ was manifested and revived us so that our lives were filled with the hope of an immortal existence, and now in the third day we are to actually live in his sight, so that our bodies shall no longer be subject to death.

We blindly have been subject to the process which leads to death, but we are now to enter the way of life intelligently. There is continually going on in our bodies some kind of a process. If we persist in following in the way of life, the best we know how, we will come to a point where we can begin to discern as to what kind of a process it is, that is going on in our bodies; whether it be the process that leads to dissolution or that which preserves the body from corruption. As we discriminate between these two processes and continually choose the one that leads to life, our faculty for discriminating along this line will grow keener and keener until the difference between the two ways will stand out so vividly before us, that we can no longer be misled or blinded by that deceptive psychic influence which holds in its relentless grasp the whole race of men in their pursuit after false pleasures and death.

No man can acquire the faculty of discriminating between that inner process which leads to life and the process which leads to death, unless his inner consciousness is illuminated by the rays of light that proceed from the Sun of Righteousness, "who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up into glory," and "who is the blessed and [in so far as we are concerned] the only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in light [heretofore] unapproachable; whom no man [with the carnal mind] hath seen nor can see; to him be honor and power eternal."

LEAVING ALL.

By ENOCH PENN.

When Joshua was speaking to the Children of Israel he cried, "Ye cannot serve Yahveh; for he is a holy God." The reason they could not serve him was, they were unholy; that is, they had not sufficiently set themselves apart, withdrawn their consciousness from the things of the world, to enable them to know God that they might serve him. The term "serve God," was more nearly a correct expression of the idea of Israel concerning their relationship to God than it should be with us, for to us God stands not in the relationship of a master to be ministered unto, but as a Father, to be loved, whose loving counsels should be most carefully heeded. We realize that we can do nothing for God, that he has no need of our services. We can, however, so fix our attention upon him that we may sense his presence, his love, and his mind, and consciously live in and from him, and be guided by him in all things. But this can be done only by those who are able to turn their attention from the world, and maintain an attitude of attention toward God and the spirit world. This is what is meant by being holy. It is being set apart from the life and mind currents of the world and living wholly in, and being actuated by, the influences of the angel world. It is to "die to this world;" obeying the words, "Be ye holy for I am holy."

In our efforts to live wholly in that realm where the angels dwell, and be in conscious touch with God, we fail repeatedly; and in this connection it is well that we consider carefully the reasons for our failure, and what is implied by the term "serving God."

If a child in his nonage were to promise a large sum from his patrimony for services rendered, his promise would be of little or no value, for the simple reason that no matter how great his prospective inheritance, he has no control over it until he becomes of age. No matter how sincere he might be in his efforts to keep his promise, his ability to do so is dependent wholly upon the will of his guardian. We are to a large extent in the same condition. In promising to serve God we find when attempting to live up to our promised dedication that we have very little control over ourselves.

"My son, give me thine heart," is the command, and we promise to do so. This means, as Jesus quoted, "Thou shalt love the Lord thy God with all thy heart." Yet we observe that our hearts are continually reaching out; first, for this thing, then for that; toward this person and toward that person; doting first on this imagination, then on that; instead of being turned toward God in a constant restful love which would keep us in continued peace and in the consciousness of God's love and the watchful care of his angels over us.

After severing worldly ties and suffering the keenest anguish therefrom, in the loss of those things and the love of those persons held most dear, we feel that we can offer our hearts to God in a faithful love. Yet we find that there comes to us, from this one or from that one—perhaps father, mother, wife or lover, who have no thought or care for the things for which we are striving—a love which we cannot wholly resist and which in spite of our efforts, shuts out from us the consciousness of the divine presence and nearness of the angels, and we find ourselves compelled to hate those whose love holds our consciousness to earth, or else abide in the darkness of the world consciousness which they are in and go down into the grave with them.

Having never seen the light they do not know they are in darkness. We now begin to realize the meaning of the Master's

words. "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 [the carnal consciousness] also, he cannot be my disciple." (Luke xiv, 26.) For unless they also are striving to escape from the darkness of this world's consciousness and to enter the light of the spirit world, their very love will prevent us from attaining thereto. Therefore, we find in our struggle to cut every tie that binds us to earth, that those who loved us most, begin to turn against us and hate us. "Marvel not that the world hate you," said the Master. For as the love of a lover often turns to hate when it is flung back and refused utterly, so does the world hate those who once loved it but have turned from it. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (John ii. 15.) Thus we see that we cannot give our hearts to God, cannot follow the Master until we have gained some control of our loves, and are able to hate those things and to refuse the love of those persons which shuts us away from the light of the spirit world.

There is another point of equal importance wherein we come short in our efforts to separate ourselves wholly unto God. The command to the Children of Israel—and it is to us as well—was, "Obey my voice."

God is mind; and communicates to man through the mind, by a process which we call "thought transference." In this manner the angels also communicate with man. Those who have practised thought transference find that in order to receive the message that is sent to them it is necessary for them to shut out of the brain every distracting thought, voice, and imagination; and by a fixed attention, hold the mind ready to receive the thought sent. We must do the same if we would be guided by the voice of the Spirit. For we cannot hear that "still, small voice" unless we give it most careful attention.

If we observe carefully we will perceive that our brains are

in such a turmoil of thought—if not indeed so stagnated as to be almost incapable of thought—that it is impossible for the voices of the spirit world to be distinguished from the babel and confusion of the world thought. We try to stop thinking; and though we may by main strength hold the brain still for a time, yet the moment the restraint is removed the brain begins again and thoughts run on and on until we realize that a power outside ourselves and not at present subject to our control, is compelling us to think. In watching the incoherent phantasmagoria passing before the mind's eye, and listening to the babel of noises sounding within, we realize in a measure the meaning of the words of the Spirit by the prophet, "When I called there was none to answer." All too busily engaged with the confusion within and about to hear the voice we have promised to obey. Too much occupied to permit ourselves to be guided by those who are wiser than we. It is even as it was in the days when the Master was among men. "I have married a wife." "I have bought a farm." I must carry on my business. I want this. I must do that. All too busy thinking of the things of earth to listen for the Spirit's voice. Too weak to stop the thoughts of the people about us from using our brains and holding our attention fixed upon earth to hear the voice we have promised to obey. When we call "There is no answer of God." And the heavens above are as brass, and there is no answer, nor can there be until we have learned to do our part and listen that we may hear. Indeed we may listen but if we have not prepared our hearts to seek God we will hear voices, voices of evil, mischievous spirits that will, if we follow them—lead us into deeper darkness and farther from God.

When we have put out of our minds the clamorous cries of the world, and learned to "be still and know God," the promises are, "Then shalt thou call and the Lord shall answer; thou shalt cry, and he shall say, Here I am." (Isa. lxiix. 9.)

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." (Isa. lxxv 24.) "He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee, . . . and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isa. xxx. 19-21.)

"It is self-evident that the physical, the mental and the spiritual, each requires its appropriate food.

"The great majority of people spend nearly all their time in working for the wherewithal to feed the body; only a minority pay much attention to feeding the intellect; but all, with but rare exceptions, starve the soul.

"Feeding the soul is a very different thing from repeating cut-and-dried prayers and taking part in so-called religious ceremonies. The soul is fed from the very Source and Center of Divine Being within each individual, and to be at-one with that Source, all physical and mental discords must be stilled and peace reign in the spirit. When this spiritual receptivity is present the soul drinks in the very sunshine of Heaven and the being grows in sympathy and beauty and wisdom.

"To feed the soul, there must be a letting go of the habitual strain of selfish worry and sensual desires that belong wholly to the physical consciousness, for these are the clouds that intervene between the source of Divine Happiness and ourselves.

"At least half an hour should be devoted every day to soul unfoldment. Do this, and the satisfaction that the soul derives therefrom will manifest as happiness in the mind and renewed energy of body, and life will become a blessing instead of a burden.

HISTORY OF THE LOST WORD.

By REV. J. F. GARRISON, M. D.

[From *Notes and Queries*, April, 1906.]

There can be no doubt in the mind of any student of ancient philosophy or theology of the great importance attached, from a very early date, and among many nations, to the knowledge of the *true name of God*.

We see this very strongly marked in the Hebrew Scriptures, both before and after the Divine utterance of this name to Moses at the foot of Horeb (Ex. vi, 3). Jacob asks the name of the mysterious being who wrestled with him, evidently impressed with the feeling that it was a Divine visitant with whom he had to do (Gen. xxxii, 29, 30), for he says, "I have seen God face to face"; so also Manoah inquired of "the angel of Jehovah," "What is thy name?" (Judges xiii, 17, 18), and receives for answer, "Why asketh thou thus after my name, for it is *secret*?" or, as in the marginal rendering, "*wonderful*," the Hebrew word being used in both senses; and this, with the appearance of "the angel" overwhelms him with terror, because "we have seen God."

It was unquestionably the influence of this same desire to know this "secret" or "wonderful" name (and indeed it was regarded as both) that led Moses to make the same inquiry, when God called him from the "burning bush."

The origin of this feeling lies among the unsolved enigmas of history; although, if I were treating of its relation to theology, I do not think it would be difficult to show that there was an intimate and essential connection between the divine "word" in which God expresses his own nature, and some of the deepest problems of creation and theology.

Whatever may have been the origin of the profound veneration for this word, this wonderful name, to which I have referred, it comes to us, from the very earliest point at which we meet with it in history, invested with the character of a peculiar and most potent charm and mystery. The importance attached to it was not merely from the desire, as a matter of simple knowledge, to be possessed of the true name of God, but also, and in the later periods mainly, from the belief that there were certain great powers belonging to this name: that they who knew and uttered it, with the fitting solemnities and accompaniments, were able, by these means, to perform great wonders; had mastery over the elements; could evoke and control the demoniac powers of the unseen world, and exercise a portion of the attributes of the Divine being whose nature and might it was supposed to embody and express; and, also, that its trivial or blasphemous use or, indeed, any use which was not guarded by special solemnities and awe would be visited by instant death upon the "vain" trifler with this exalted and mighty agency.

The danger of thus taking this "name in vain" is shown very clearly in many of the Jewish traditions, and comments are contained in their Targums, as the ancient translations and paraphrases of the Hebrew Scriptures were called. . . .

The Targums, in their paraphrase, make the *mere unwarranted utterance of the word* to have been the gravaman of the offense; the Targum of Onkelos says, "He gave *expression* to THE NAME and execrated," "and that he uttered THE NAME that is alone," and it announces the reply of Jehovah to the inquiry of Moses (v. 16) thus: "He who *expresseth* the name of the Lord, dying he shall die." The Palestine Targum shows the profound awe which was attached to the mere saying of the word, in its comment on the opening words of the exquisite song of Moses (Deut. xxxii, 3), "I will publish the name of the LORD," on which it adds, "Mosheh, who was the doctor of Israel, could

not permit himself to pronounce the holy name until he had dedicated his mouth, at the beginning of this hymn, with eighty and five letters, making twenty and one words," for, says the Jerusalem Targum, "It is not possible, even to one of the highest angels, to utter that name rightly, until they have said holy, holy, holy, thrice [note here the three times three]. And from them Mosheh learned not to utter that name openly, until he shall have dedicated his mouth . . . and after that, he says, Hear ye heavens, it is the name of the LORD." . . .

It is certainly a most curious fact in history, that the living memory of this strange truth or speculation (whichever it may be called, once so potent in its influence, so widely spread and strictly guarded, should be retained for modern times in the mysterious order of successors to the ancient builders, and in its shrine alone.

The writers of the Christian church make mention, in their commentaries on the Bible and histories of the church, that there was some great virtue thought, by the Jews, to belong to the uttered name of the true God, but almost universally dismiss it with only the passing sneer of "idle superstition."

The Jewish people still maintain a reverence for the holy name, which makes those who are devout always write it with another pen, and speak another word, with softened voice, instead of its too solemn, venerated sounds.

It is only in the Masonic order that the "Divine Word" is a living reality, and subject of interest to the thought of our modern world.*

*The author of this article thinks that the great and holy Name is the exclusive possession of the Masonic Order, and we think that we are the only possessors of it. Not but that the pronunciation of the name as we have given it is to be found elsewhere, but the real external and interior meaning in which resides the great, vital center around which everything gathers, is not known to any but those to whom it has been revealed by the Spirit (by those who know it and who have passed into the eternal world). While the perpetuity of the Masonic Order, perverted as it is from the original, may de-

The vast significance attached to the name of God among the Jews is shown by the very frequent, and often peculiar, use in the Hebrew Scriptures of such expressions as, in "the Name," and by "my Name," when referring to the actual presence and operation of the Divine Being; and very many times, where we would feel it awkward to use such a phrase, and would think it far more natural and fitting to say directly, "God was," or "God did," or "God said," thus and so.

We are so accustomed to the expressions of the Bible in this form that we do not recognize how peculiar and remarkable they are, nor how unlike the Bible is, in this respect (both the Old Testament and the New), to all our present style of thought, and even to the ordinary usage of all the other writings on religion or philosophy among the ancient nations.

To cite all the passages in which "the Name," or "His Name," or "the Name of the Lord," is employed as equivalent to the Divine power, or Divine self, would be to transcribe a large portion of the Old Testament, and not a few extracts from the New.

The mere references to the word "Name" occupy five long and closely written columns in Cruden's Concordance, and a very large proportion of these show the use of the word in some of the forms which I have indicated; and I will only commend to those who are interested in this matter, and especially in the Masonic relations to "the Name," to note the frequency with which the phrase is thus applied, and the significant allusions with which its employment is very often accompanied.

It will be necessary here to state some facts concerning our English version of the Bible, and the form in which it presents

pend very largely upon that name, yet, if the vital meaning of that name were possessed by the members of the Masonic Order, they could not degenerate, as they have degenerated, into what might be called a lot of bad boys who had entered the holy temple and were playing with sacred things of which they know little or nothing. But on account of the importance of this article we present it for the consideration of our people. [Ed.

the "Divine Word," for in this very form we have a marked illustration of the prevailing influence of just that profound reverence and awe of the holy name of which I have been speaking; and it will be essential to a correct study of the Bible to go behind the words which our translators, in certain cases, have employed, and to insert the original and true Hebrew reading in their stead. This is especially necessary for a right understanding of the continually recurring phrase "the LORD," which meets us on almost every page of the Old Testament.

You will find this, in every correctly printed English Bible, occurring in two kinds of type; one, the ordinary type of the accompanying text, "the Lord"; here it is simply a title of respect or dignity, or an ordinary English form, "my Lord so and so."

It is very often found printed in small capitals, "the LORD." In ALL the cases it indicates the original to be the Hebrew word, J H V H, the original Hebrew letters being Yōch, Hā, Vau, Hā. Hence, whenever you see the form "the LORD," let it always be read as if, instead of this, it were the Hebrew word J H V H, for this is what it stands for. I will now proceed to trace the way in which this form came to be adopted.

The change itself is the result of the terror of expressing the Divine name, to which I referred in quotation from the Targum upon Lev. xxiv, 10, 11; and also from a fear of incurring the curse, thought to have the same import, in their understanding of the third commandment, whose correct reading is, "Thou shalt not lift up (or utter) the name J H V H, thy God, to vanity," i. e., idly, in a foolish or deceitful way.

In order to avoid the curse which they imagined was thus threatened against any "vain" or unreverential uttering of the sacred word, they carefully abstained from *every use of it* in common conversation, or their ordinary writing; they generally used instead of it, when speaking, the word "Adonah" or

“Adonai,” which was a title of high dignity, like our English title of “my lord,” and also was one of the less sacred designations of the Almighty.

When they came to the mystic J H V H, in reading the Hebrew Bible, they always said, in place of these, this same “substitute” Adonah; and in the transcription of the manuscripts of Holy Writ, their scribes, we are informed, were constantly accustomed either to write these venerated letters with a pen especially reserved for them, or else to cleanse the one they were employing with the utmost care before they ventured to insert the sacred name, which they so dreaded “to lift up in vanity.”

The only person by whom the real word was ever uttered with its true pronunciation was the Great High-Priest of the Jewish worship, and their uniform tradition is that he employed it only in the most solemn form of benediction, at the close of certain of the temple services and when he went, once a year, on the great day of atonement, into the awe-inspiring inner chamber of the sanctuary, the Holiest of the Holies, or Sanctum Sanctorum.

This latter occasion seems, after a time, to have become the only condition under which it was pronounced at all, the “substitute” Adonah being used, even in the solemn benediction, the same as it was in all ordinary conversation when the name of God was spoken of.

So that for many generations, it is probable “the Divine Word” was uttered only one day of the year, and by one man, in all the Jewish nation.

On that day the grandest and most awful ceremonial of the sublime temple service (the atonement for the sins of the whole people) was performed.

The high-priest sanctified himself for days before by the most careful preparation, in solitude and prayer, that no unholiness or impurity should bring on him the curse of death when he should pass behind the mystic veil, and stand in the blazing presence of the divine glory within the “holiest place of all.”

When, therefore, the solemn hour arrives, in dread and wonder, with smoking censer and basin of the fresh shed blood to sprinkle on the mercy-seat, he goes along into the awful sanctuary, and reads there, by the light of the shekinah, the letters of the mighty name, "put there" (I Kings ix) by the Divine command; and by that name calls on the one true God who had revealed Himself in it; and by that name prays Him for the forgiveness and atonement of his sinning, but repentent people Israel.

With our ideas of written language, all these precautions and solemnities attached to any word would indicate great reverence towards the being whom it named, and might inculcate a proper sense of the veneration due to it and him, but could in no way prevent our knowledge of the word itself nor materially affect our true pronunciation of it.

It was entirely different, however, under the mode in which the Hebrew language, while a living tongue, was written.

We now write out, or print, each word in full, inserting both the consonants and the vowels; hence we would write the name of our Order thus, Masonic; but in the Hebrew manuscripts, from the earliest age down to the period probably long after Christ, they only wrote the *consonants*, and left the vowels (by which these should be sounded, and consequently the true pronunciation given to the word) to be conveyed and handed down, from age to age, entirely by the living teacher. In writing, the only letters of the title of the Order would have been M. S. N. C.; but whether these stood really for Mu-so-nac, Mi-se-nuc or Ma-son-ic could be known only to those who had actually heard the right pronunciation from some one who had himself been rightly taught. If, therefore, the correct sounds had not been uttered openly for centuries, the very word itself would have become unknown to the great body of the people. If those who did know it should have failed to preserve and hand it down for even a single generation it would become a

"lost word"; and without some supernatural method of recovery should intervene, would, in all probability, be lost forever.

Now just this was, in fact, the history of the sacred name J H V H. Little by little its use became less frequent; it never was heard in common conversation; the readers of the Scriptures in the synagogues, when they came to it, always said its substitute "Adonah, the Lord." After a time it was never uttered except by the Great High-Priest upon the solemn day of the atonement. He used it as the word with which he drew nigh to God, as he passed into the Sanctum Sanctorum, the Holiest of Holies; and only when he stood within that solemn presence was it audibly pronounced.

In the fear lest he should die without provision for its knowledge when the same dread solemnity should again demand its use, the officiating priest, so Hebrew tradition tells us, took his next successor into the outer holy, and there, in whisperd tones, gave him the sacred "secret word," with binding oath never by him to be repeated, except in the *same way and manner in which he had himself received it*.

So, while the first temple stood, the true word passed on down from age to age, although, for a long time perhaps, in the sole line of the high-priests; but in some of the after civil dissensions and captivities of the Jews, some one of the high-priests failed to give it to his successor, or the last one in possession of it perished; and thus, once "lost," there was no source from which it could again be supplied, and nothing remained but ever afterward to use the substitute "Adonah" when the divine name was *spoken* of, and to *write* the sacred four letters, J H V H, without the knowledge of the real word which they denoted.

So that from that time on the true name of the living God was a "lost word" to men; and the two forms under which we have it in our English version, which are sometimes "the LORD," and sometimes JeHoVaH, are both derived from the employ-

ment of Adonah as the substitute, and in the following ways: Ptolemy Philadelphus, one of the Greek dynasty of the kings of Egypt, desired, about 280 B. C., to have among the books in a large library he was collecting, a translation of the Hebrew Scriptures into Greek. The version, we are told, was made by seventy of the most learned and pious Jews in Egypt, and hence is called the "Translation of the LXX," or the Septuagint; and these translators, whenever they came to the mystic letters J H V H, always rendered them by the Greek words *ο κυριος*, meaning exactly the same as Adonah, "the LORD."

As this Greek version was of high authority with the translators of the English Bible, these followed its example and mostly rendered the Greek words *ο κυριος* into their English form, "the LORD"; but as they wish to signify where this was used only as a title of respect, and where as a substitute for the Holy Name, they had it printed in small capitals, "the LORD," *whenever it stood for the word J H V H in Hebrew*, and thus the form "the LORD" came into our text. The English version sometimes, also, uses the word JeHoVaH, as if this were the real Hebrew of the Holy Name transferred directly to our Bible. But this certainly is not the true form of the lost word.

Sometime, we know not exactly when, after the Christian era, the Jewish rabbis, fearing lest, in the dispersion of their language it would be entirely lost, began to insert little marks into their manuscripts of holy writ, in order to signify the vowels which belonged to every word, and by the aid of which it might be read aright; but when they came to the word J H V H they did not know what its true vowels were, and if they had, most probably would not have put them in; but following still their notion of a substitute, gave to the sacred consonants the vowel sounds of the word Adonah, and wrote the Holy Name as JeHoVaH, which is thus formed by the insertion of vowels which do not belong to it; and it, consequently, IS NOT THE SACRED WORD *at all*, but only the rabbinical perversion of it, and

leaves us as far from a knowledge of the true name as we were before.

This hurried outline of the mode in which the holy word was lost, accords with the préeminence attached to the name of God in all the Jewish Scriptures, and in all the remains of their traditions and interpretations of the Scriptures.

The most important of these last are what are called "the Targums." These are the authorized translations and paraphrases explanatory of the sacred text, which were read in the synagogues after the Hebrew tongue had ceased to be a living language. The reader of the day read in the Hebrew text the portion of the Scriptures which was appointed for the service, paragraph by paragraph; and as he closed each sentence, one standing by him read a translation of the paragraph into the common language. This, oftentimes was also a short explanation of the meaning of the text, as it was then taken by the rabbis. These we have still preserved to us in nearly, if not precisely, the very forms in which they were read in the synagogues in the Christian era, and they are what I have referred to by the name of Targums. Whether we take their explanations as correct or not, they give us, as no other writings can, the mode in which the Jewish scholars then, and for centuries before, had understood their sacred Scriptures; and in these we learn very fully how they regarded the Divine Name, even more clearly than by its ordinary usage in the Bible.

The Bible employs "the Name," or "my Name," etc., very constantly, and often as an equivalent of the Divine presence, or the power of God; but, as its wont is, leaves the mere use of it to be its own interpreter. Thus it says of the future tabernacle and temple (Ex. xx, 24), "Where I record MY NAME, I will come unto thee"; of Solomon (2 Sam. vii, 13), "He shall build an house for MY NAME." It calls the temple (I Kings ix, 3), "The house thou hast built to put MY NAME there." "Let us exalt HIS NAME," saith the Psalmist; "How excellent is THY

NAME in all the earth," "The NAME of the God of Jacob defend thee," "Our help is in the NAME of the LORD." The Queen of Sheba came to Solomon "when she (I Kings x, 1) heard his fame concerning the NAME J H V H" (of the LORD). Elijah brings fire down on his sacrifice upon Carmel by calling on "the NAME J H V H" (of the LORD); and Malachi closes the Old Testament, "My NAME shall be great among the heathen" (Mal. i, 11), and "a book of remembrance was written before him for them that feared J H V H (the LORD), (Mal. iii, 16), and thought upon his NAME."

So also in the New Testament Jesus says of himself (John x, 25), "the works that I do in my Father's NAME, they bear witness of me." He embodies his thought of his own life (John xvii, 6), "I have manifested thy NAME to the men whom thou gavest me." His model prayer contains "Hallowed be thy NAME." The formula by which He orders his disciples to baptise the nations is, "*Into the NAME of the Father, and the Son, and the Holy Ghost*";

These passages are but a very few among the great number in which the supremacy, and might, and presence of the Divine Being are expressed by "the NAME," or regarded as inherent in and belonging to it. And this is still more strikingly apparent in the paraphrases of the Targums.

According to one of these (Ex. ii), when Moses came to the house of the priest of Midian, after his first flight from Egypt, he there was "showed the rod which was created between the evenings, and on which was engraven and set forth the great and glorious NAME with which he was to do the wonders in Mizraim." Pharaoh is represented (Ex. v, 2) as saying, "Who is Yeva (the Targum of the Divine name), that I should obey his voice? I have not found the NAME of the LORD in the book of the angels, of Him I am not afraid, etc." The power of the Urim and Thummim (Ex. xxviii) was because "in them was engraven and expressed the great and holy NAME by which were

created the three hundred and ten worlds, and which was engraven and expressed in the foundation stone wherewith the Lord of hosts sealed up the mouth of the great deep at the beginning, whosoever remembereth that word in the hour of necessity shall be delivered." "They shall worship the NAME Yeva only." (On Ex. xxii, 20.) One special enormity, of the making of the golden calf at Sinai, was (Ex. xxx, 25) that it was made of the crowns upon the heads of the people, given them at Horeb, and "which were inscribed and beautified with the great and glorious NAME." "which was set forth at Horeb."

I might multiply extracts to this same effect almost indefinitely, both from the Bible and the various remains of ancient Hebrew tradition, but the above establish, beyond question, the supreme importance attached by the Jews to the possession and use of this once revealed, but now lost, name of God. . . .

Plato expresses the feelings of Socrates (in *Philebus*) "the dread which I always feel as regards the names of the gods is beyond even the greatest fear." Pythagoras, as is well known, made the reverence for the "four-lettered word," or, as it is called in greek, the Tetragrammaton, or Tetractys, one of the essential elements of his instruction: and this word was the name of the supreme deity. It was the oath by which he always swore, as the most solemn and binding of all. One of his disciples says, "There is nothing in the whole world which does not depend upon the Tetractys, as its root and principle, for it is the Maker of all things, the intelligible God."

The source whence he derived this notion, and even the mystical word itself, have been the subjects of much inquiry with scholars; but, seeing that he travelled twenty years in Egypt, Persia, Chaldea, Sidon, and Crete, I think it scarcely possible he should not have come in contact with the Jews, and hence agree with Cudworth, "that the Tetractys was nothing else but the proper NAME of the Same God among the Hebrews." This, more especially, as the Greek word *Iao* and the

Latin Jove, both which are evidently fragments of the Hebrew sacred name, were titles or designations among each people of their chief deity; and show that, somehow or other, a partial knowledge of this holy word had, at a very early date, extended to them as well as to the Jews.

The opinions of Pythagoras on this have an especial interest to the Masonic student, from the high place he holds in the traditions of the Order. It is more than probable that it was his teaching about the "secret word" which brought his name and doctrines into connection with certain of the later schools of Jewish speculation; and thus, about the period of the Christian era, combined together, in a union which has been ever since maintained, these similar, yet heretofore widely separated elements of Egyptian theology, Greek speculation, and Hebrew tradition and Scriptures.

"He who has passed Gethsemane has found the ways
Of peace or purgatory all his days.
He chooseth best who in his heart can say,
'Thy will alone be done, I will obey:'
Who finds thro' grief his surest guide and stay,
Peace, which the world can neither give nor take away."

E. K.

I vex me not with things I can't control.
I keep the faith that springs from an undoubting soul,
I strive to never see the spawns of error's brood—
It is enough for me to realize the good.

—Susie M. Best.

EDITORIAL.

As many of our readers know, we have always upheld the doctrine of self healing. While Christian Science, Mental Science, and all the various branches of mental healing are doing a good work in many directions, yet to our mind there is a lack in them all, for they do not seem to meet the true meaning of the words "Christian Science," or "Christ Healing," because Jesus never treated by the method that is now adopted. He took up a life of overcoming—overcoming the flesh, the elemental forces of nature—and became master not only of the elemental forces of nature, but of all nature, and when he healed, he commanded the unclean spirits to come out.

If all is spirit, mind, then a state of disease is a negative state of some particular function of the body, and that negative state is an open door for dark influences to enter. And even though the mind may be sufficiently positive to prevent the dark forces from entering, if some function or part of the body is neglected by the mind, that function will begin to disorganize and in the process of disorganization disease results.

We have given to the world "Practical Methods To Insure Success" for the reason that by following the methods men and women turn their attention to their own bodies and are led to take control of every function and faculty of their being and to command them. When man is able to command his own body, no diseased state can exist therein. In other words, the positive, active mind created the body in the first place, and as long as the mind is kept active and positive in its command of every function of the body, so long must health and actual

increase and development continue, no matter what age the person may be.

The application of "Practical Methods" changes the mental states, the mental habits, and if these methods are practised with a will, they will heal any diseased state and will actually renew the youth of the aged. For all that created the man and woman in the first place is active in the world and in them, and is subject to their will and desire, and when methods are properly applied, all that makes youthful vigor and power may be gathered in and put in operation in the body. But remember, this is brought about by attention to self, by the application of methods for self-development, with a fearless will to do and accomplish; for when a fearless mind is set in motion with the determination to do and accomplish, that mind is at once allied to the God of the universe, to all the powers that be. Therefore there is nothing impossible to the one that fearlessly wills and acts.

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Gentleman in San Francisco, 35 years, unmarried, bookkeeper, trying to lead the regenerate life, wishes to make the acquaintance of educated man, travelling in the same direction, for the purpose of both taking a small house or cottage in San Francisco or suburbs, in order to be able to pursue the goal without being annoyed by fellow lodgers, etc. References exchanged. Send answer marked,

W. H. E. A. to The Esoteric Fraternity,
S F. Applegate, Cal.

Washington, D. C. Time of Cusp Transits. May 1906.				
Body	Enters	On		
		day	h	m
☿	♈	3	1	54 a. m.
	♉	5	5	44 a. m.
	♊	7	6	15 a. m.
	♋	9	5	16 a. m.
	♌	11	5	3 a. m.
	♍	13	7	36 a. m.
	♎	15	1	57 p. m.
	♏	17	11	45 p. m.
	♐	20	11	40 a. m.
	♑	23	0	18 a. m.
	♒	25	0	45 p. m.
	♓	28	0	5 a. m.
	♈	30	9	2 a. m.
⊕	♐	21	7	17 p. m.

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APPLEGATE, CALIFORNIA.

JUNE, 1906.

BIBLE REVIEW

Advanced Esoteric Thought.

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HIRAM E. BUTLER, Editor.

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BIBLE REVIEW.

Vol. iv.

JUNE 1906.

No. 9.

NATURAL RELIGION AND A FUTURE LIFE.

By HENRY PROCTOR, M. R. A. S.

"There is no death ; what seems so is transition ;
This life of mortal breath
Is but a suburb of the life Elysian
Whose portal we call death."

Thus writes the greatest of American poets, and therein he voices what the instinct of man has from earliest ages taught him. For we can go back to the dawn of history and prove with greater certainty, perhaps, than any other fact, man's belief in a future life. The Book of the Dead, and the mummies, for instance, demonstrate the prevalence of this belief in Egypt. The belief in a future life was firmly rooted at the dawn of Egyptian history, and took firm hold on all classes in Egypt. They believed that man consisted of three parts, viz., (1) The Body, (2) the Ka or Double, and (3) The Soul, which, according to the Book of the Dead, went, after death, to be judged, and either rewarded for its merits by living in Heaven, or punished for its sins by being sent to the nether world of torment.

We have found even the lowest kind of savages cherishing a belief in a future life. This is the one trait shared by the highest as well as the lowest. According to the best and most reliable authorities there is no tribe on earth without religion in some form or degree. Some religions indeed are so crude as to have no temples or altars, no rites or prayers; but there are none that do not teach the belief of the intercommunion of the spiritual powers and man. It is the universal postulate, that conscious volition is the ultimate source of all force, and that behind the sensuous, phenomenal world, distinct from it, giving it form, existence, and activity, lies the ultimate, invisible, immeasurable power of Mind, of conscious Will, of Intelligence, analogous in some way to our own, and that man is in communication with it, and will continue to exist with it. We judge therefore that this belief is an essential part of man's nature, which can only be removed—if it is ever removed from his mind—by a long course of suggestion and education to the contrary. It is natural therefore for man to believe in a future life; it is unnatural to disbelieve.

All nature teaches us the same truth: as the poet Young so beautifully expresses it:

“Look nature through; 'tis revolution all,
All change; no death. Day follows night, and night
The dying day; stars rise and set and set and rise.
Earth takes the example. All to reffourish, fades
As in a wheel: all sinks to reascend;
Emblems of man who passes, not expires.”

The grand order of creation is everywhere proclaiming as the universal word: “Change.” Nothing is destroyed, but all is passing from one existence to another. Even the Australian savage, whose race is regarded as one of the very lowest in the scale of humanity, when asked if he has ever seen the great Creator, *Baiame*, will reply: “No, not seen Him, but I have felt (or inwardly perceived) Him.” A Basuto chief when asked whether his people had any knowledge of God before the

missionaries came, said: "We did not know Him, but we dreamed of Him."

The religious instinct is common to man and universal, and has been so from the earliest ages of which we have any record. The oldest architectural monuments in the world are the remains of Chaldean temples discovered at Nippur. At a depth of over fifty feet, from the surface, and about twenty-two feet below the temple platform erected by Sargon and Naram-Sin in B. C. 3800, the explorers came upon a massive altar, with the ashes of burnt offerings thereon.

The oldest known building in the world therefore was a temple for religious worship. Belief in a future life in some form is common to all religions. We may conclude that the earliest historical races of men, like the lowest savages of the present day, believed in a future life. And we are glad to be able to add to this that Science has come to the point of studying and classifying psychic facts as a branch of supersensuous knowledge, for Professor Crookes, President of the British Association, and also President of the Society for Psychical Research, does not hesitate to avow his belief in a future life, and demonstrates in his lectures that Science has assumed an entirely new attitude in relation to metaphysical and spiritual questions compared with the material agnosticism of thirty years ago.

We may say therefore with Fichte, "Even because nature puts me to death she must quicken me anew. It can only be my higher life, unfolding itself, before which my present life disappears, and that which we call death is the visible appearing of another vivification," and conclude with the poet Bailey:

"Death is another life. We bow our heads
At going out, we think, and enter straight,
Another chamber of the king's
Larger than this and lovelier."

THE KINGDOM.

By I. L. HARPSTER.

Is it not strange that the Christian world has looked upon God's kingdom as a place far off in space somewhere beyond the confines of earth? This belief is so prevalent and so well seated in the minds of our present day churches, that whenever the "kingdom" is mentioned, the ordinary Christian's mind at once begins to explore the labyrinths of space formed in his mental conceptions, where he hopes to remove on angel's wings at death, or when the "kingdom" is to be established. But this seems all the more strange from the fact that most of our Christian churches during their services, do each Sunday of the year pray for "Thy kingdom come." This all goes to show how little conception the human mind has had of the esoteric meaning of the Christ's teachings, and the thought he wished to convey, when he taught his apostles to pray "Thy kingdom come," and the real requirements absolutely necessary to bring this condition about. Furthermore, it also goes to prove how little this "Israel" question is generally understood among the Christian churches. They cannot, it seems, understand the Lord's promises to Israel, and what relation we bear to them, or why it is, "That they without us should not be made perfect." They have overlooked the promises embodied in the prophecies of the Old Testament writings concerning Israel, saying, "That has nothing to do with us—the Old Testament is not for us—the New Testament is all we need." But is this enough? What has the Christ to say on this point? The Christ told his apostles, "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things

new and old." Here, then, we find it the duty of our ministers to search out the hidden treasures of truth from both the Old and New Testaments, and it is their duty to instruct their people concerning the kingdom, not in accordance with man's preconceived notions and theories, but in harmony with God's word. That the New Testament is largely an interpretation of the Old, goes without saying. and therefore, it is the duty of the scribes (ministers) to endeavor to harmonize the two.

After the Christ returned from the wilderness where he had been tempted and tried for forty days, he went into the synagogue as was his custom on the sabbath day and stood up to read; and there was given him the book of the prophet Isaiah, and he commenced to read, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord." He closed the book and sat down. "And he began to say unto them, This day is this scripture fulfilled in your ears." (Luke iv. 18, 19.) Here the Christ read from Isaiah lxi. 1, 2. But why did the Christ stop reading in the middle of the 2nd verse? Simply because the prophecy concerning him, that which he had read was then and there fulfilled. "And the day of vengeance of our God," he did not read for the reason that this portion of the prophecy did not apply to that time, but there would come a time down the centuries, at the end of the age, when this also should be fulfilled. As the Preacher had said, "To everything there is a season, and a time to every purpose under the heaven." (Eccles. iii. 1.) This being true, we must look, sooner or later for the fulfillment of all prophecies. God works on time and what he has promised he is able to perform, and what he has purposed shall be done.

Paul the apostle to the Gentiles magnified his office, hoping by so doing he might succeed in provoking to jealousy those of his

flesh that some of them might be saved ; so we, too, would like to sting the pride and ruffle the complacency of our church people, arousing them from the deep sleep into which they have fallen, to make them realize the necessity of changing their views of heaven to that of the real "kingdom," and their thoughts of death to that of life and immortality ; thereby causing them to assist in making the "kingdom" a reality upon earth.

How simple and how plain is the prayer the Christ taught his disciples : "Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come, thy will be done in earth as it is in heaven." Yet for all this, the Christian usually repeats it with a mental reservation. O, Christian people, why do you pray for one thing and desire another? Pray intelligently and to a purpose. Do you not see? Can you not understand that the greatest prayer ever uttered upon earth has some meaning in it for you and for the people of this world? Did not the Christ promise to come again? Do we not learn from Revelation the time would come when it would be said "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever?" Do we not find a parallel prophecy to this in Daniel vii. 21, 22? "I beheld and the same horn made war with the saints and prevailed against them ; until the Ancient of days came, and judgment was given to the saints of the most High ; and the time came that the saints possessed the kingdom." Now this is not in heaven in the sense of the usually accepted term of the church, neither is it upon Jupiter nor any of the other planets, nor yet upon the beautiful orbs in the stellar system, but upon the earth, as the prophecy plainly indicates. The Christian people have not yet completed their spiritual course upon this earth, and for this purpose the millennial kingdom is to be established and to continue for a thousand years, that Christ's people may be perfected for a higher existence in order that they may continue with him throughout eternity.

What did the Christ promise his disciples after Peter had said, "Behold we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." (Matt. xix. 27, 28.) Now the thought must not be lost sight of in the preceding reference that the requirement imposed upon the disciples was not simply that of accompanying the Christ during his ministry, but the qualification was more than this: "I say unto you, that ye which have followed me, in the regeneration." This does not mean to accompany, but it means to live and lead the same kind of a life that the Christ did. In order to reign and rule with the Christ, it is necessary to observe the things he did and to follow the laws he laid down for us. It may not be necessary for us to give up our lives in the sense he did, but our bodies must become dead as to their carnal nature, and must be purified from sin and death.

The Christ said during his ministry, he came "To seek and to save that which was lost." We read, too, that he came to his own (Christ being a Jew) and his own received him not. He also said, "And other sheep I have which are not of this fold, them also I must bring and they shall hear my voice: and there shall be one fold and one shepherd." (John x. 16.) The prophecy in harmony with the preceding reference is found in Ezekiel xxxvii. 16, 17: "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand." The Christ also said, "I am not sent but unto the lost sheep of the house of Israel." Matt. xv. 24. It is evident from all this, that the purpose of the Christ was to redeem

Israel. "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them." (Zech. x. 16. Read the entire chapter.) Not only is the Israel of old that was scattered among the nations to spread God's word in the countries whither they had been dispersed, but the Lord has promised to redeem them out of every dwelling place wherein they dwell and finally to gather them out of the countries, even far-off countries, and place them again in their own land. God has promised his people rest after they are gathered and brought back to their own land.

After the resurrection of the Christ, his apostles asked him, "Lord, wilt thou at this time restore again the kingdom of Israel? And he said unto them, It is not for you to know the times or seasons which the Father hath put in his own power." However, the Christ told his apostles that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." This time expires, according to careful study by those who have given this phase of the question due consideration, in 1914.

The Lord spoke of the "kingdom" in this way, "And I say unto you, That many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." Again in Luke xiii. 29, "And they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God." So the "kingdom" is spoken of as the "kingdom of God," as the "kingdom of heaven," and as the "kingdom of Israel." Spoken of in three different ways, but all meaning one and the same thing. As the "man child" is selected from the twelve tribes of Israel, and as the "man child" is to rule the nations, being the mouthpiece of "Yahveh" upon earth,

being princes of God, the kingdom more properly would be called the "kingdom of Israel."

The "man child" representing the one hundred and forty-four thousand selected from the twelve tribes of Israel, are men in the flesh. "These are they which were not defiled with woman for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and unto the Lamb." However, if the Christian's mind is yet so benumbed as to transfer all this to the spiritual realm, we will refer him to Rev. xxi. 3: "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."

As it has ever been the sincere, earnest desire of all true Christians to be with the Christ and dwell with him, and which the Scriptures plainly declare they shall; and as "the kingdoms of this earth are to become the kingdoms of our Lord and his Christ," for he is to reign and to rule upon earth; then is it not time to wake up to a full realization of the duty you owe to yourselves and to humanity to assist in making conditions ready for the coming kingdom? Does it not occur to you, who wish to be with Christ and reign with him, that it is necessary to be on earth? Then to those who are anxiously waiting for the "kingdom" we would say, make conditions ready for it. This is only accomplished in and through yourselves. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

"Whence shall thy Patience attain her crown, if no adversity befall thee?"

THE TABERNACLE OF GOD.

By H. AYLMER HARDING.

"Hear, O Earth: behold, I will bring evil upon this people, *even the fruit of their thoughts*, because they have not hearkened unto my words, nor to my law, but rejected it." Jer. vi. 19.

In these days when teachers and preachers vie with each other as to whose voice shall be the loudest in those buildings designated churches, it is well for us to pause amid the mad whirl of worldliness and wild torrent of ecclesiastical denunciation, and realize, if we can, this truth, viz., "behold, the tabernacle of God is with men."

There are those who, inspired by a false and worldly optimism, would have us believe that because God is our Father and a God of infinite love, that therefore nothing evil can come forth from Him, and they use as an illustration the idea that a stream of muddy water will not flow from a pure mountain spring.

The text from Jeremiah quoted above seems to embody a perfect and scientific explanation of the evils which are let loose from time to time upon this planet. Remembering that Yahveh means "*I will be what I will to be*," and that he here threatens evil upon the people, *even the fruit of their thoughts*, (the italics are ours) it would seem that our Father who is a Father of Love, will also to be a Destroyer.

Once upon a time a certain man planted some beans. Being engaged in much business, he left the care of the garden to others who professed to be gardeners, but despite their labor the beans became in many places choked by weeds which sprang up, until a time came when the owner returned and went into his garden to view the prospects for the harvest. Sadly

he looked at his beans and murmured: "I had planted thee wholly a right seed, how then hast thou become choked up with these weeds? Since my gardeners cannot care for thee, I will destroy them and their weeds for the sake of these that I have planted, whom my soul loves."

Thus God permits the destruction of those whose lives are as weeds in order to protect that company of those whose foreheads bear His Name. Thus he yet remains a Father of infinite love and protecting care.

The age of materialism is dying and that of intellectual inquiry and soul awakening is at hand, and much attention is now being bestowed upon the power of thought, and the fruits of right and wrong thinking. In the above quotation, you will observe where the responsibility of this evil is placed. "I will bring evil upon this people, even the fruit of their thoughts," or in other words, I will bring evil upon this people, even the results of their attitude of mind or habits of thought. "As a man thinketh in his heart so is he," and as a community thinketh so are they that form it. The responsibility of bringing evil then is clearly upon the people themselves, and Infinite Love would not sustain its eternal character unless it permitted the eternal justice of cause and effect or action and re-action. Thus Love protects him who obeys the law, visiting him with blessings, and equally seeks to protect him who disobeys the law, visiting him with the inseparable penalties, and Love still preserves its eternal character by seeking to save those by suffering who will not avail themselves of a willing and cheerful obedience. In this way therefore Infinite Love may and does become the Destroyer, according as our conception of God expands.

Now because God is omnipresent, His Spirit dwells throughout every condition of our planet, and consequently every event which we claim is in harmony with natural law, and all existing phenomena, are permeated with the Eternal Presence and made

vital with omniscient Power. So-called "natural law" is but a fragment of that vast scroll inscribed upon every star in the celestial spheres. All phenomena that we know and all that we know not are but the outcome of Eternal Causation. God's finger is stamped upon each passing event, however trivial such may seem in our eyes, and when we choose to form habits of thought which in their aggregate become vast destructive influences to the peace and prosperity of society at large, is it so strange that Nature should send some signal of her disapproval in the form of hurricane, cyclone or earth-quake? These things do not happen by chance, for chance and luck are but the effects from remote and generally untraced causes which take their rise in the thought world.

"Behold the tabernacle of God is with men." When will the spiritual leaders of the people perceive and teach this truth? Jesus the Christ put this statement in even clearer light when he said: "the kingdom of God is within you." So long as we look for God only in buildings of brick and stone instead of our own souls, so long shall we be blind to that "religion by its deeper name" which Edwin Markham refers to in his poem on "Brotherhood;" and how shall we understand the meaning of Fatherhood? We build churches and vast brick and stone structures and call each one God's house, and we put up showy texts upon the walls stating that "the Lord is in his Holy Temple." Alas for the blind who lead the blind! The Lord is in His Holy Temple—the soul of man, and waits and knocks patiently at the door until man shall open and recognize the Christ and let him in. So long as we shut ourselves out from the kingdom within and keep the Christ knocking, so long shall God seem to us as the Destroyer and God of wrath; so long shall God bring evil upon us, even the fruit of our thoughts.

If you will read the letters of the word *all* backwards, you will find that they spell the word *live*, and even so when we

live the wrong way, do our lives spell the word evil, for our lives become only our thoughts made manifest.

It behooves us then to "get understanding" and to consecrate our lives entirely to God who will then "establish our thoughts," bringing them into divine order for the highest daily use. So far as we let in the Spirit of Christ, control our thoughts, and seek to know and do the Father's will, shall we be safe from the destructive forces which even now are gathering to descend in overwhelming power upon the world. Let those who are skeptical in regard to prophecy watch narrowly the next eight years, and let us who look out upon the world and watch the times, seek a clearer vision, seek to see the Lord Christ walking through an earthly garden, made beautiful by his unfolding blossoms, faithful souls.

RECOMPENSE.

By R. DIMSDALE STOCKER.

"Wouldst thou be loved, dear friend? Then love!

Wouldst be esteemed? Then but admire!

Seek others' good, if thy desire

Is that thyself they should approve.

Wouldst thou direct? Then be content

That others should do likewise. Let

Their lives be thine: so shalt thou get

More than thou askest to thee sent.

Broad be thine aim; so broad thy mind

That none excluded be by thee!

Cast creeds away; let charity

Breathe in thought, deed, and word; and be

Content to live, and love mankind."

THE SEVEN AGES OR DISPENSATIONS OF MAN.

By REV. GEO. T. WEAVER.

Part VI.

THE AGE OF ARIES.

The fifth dispensation, astronomically considered, was that of Aries. By the church this dispensation is usually called, "The dispensation of Moses." This dispensation immediately followed that of Taurus or the Fall, the one merging into the other, and began astronomically with the year 2,429 B. C. At this time in the great cycle, the constellation Aries, or that which corresponds with it, was in the ascendant; that is, it marked the first point of right ascension of that which corresponds with our Sun in the great cycle.

At the introduction of this dispensation the year naturally began a month earlier than at the beginning of the preceding dispensation; and so all the way back. The year properly begins with the ascending sign of the great cycle. At the beginning of and during the Taurus dispensation, the year began, or should have commenced, on the 22nd of April. And at the beginning of and during the Aries dispensation, the year began, or should have begun, on the 22nd of March. This change occurring every two thousand years, is owing to what the astronomers call the "Precession of the Equinox." As the whole universal order is constantly revolving in space, the constellations of the great zodiac are constantly changing their locality in relation to the great central sun, just as the constellations of the lesser cycle are constantly changing their location in relation to our sun. The constellations are constantly following each other, as are the spaces between the

spokes of a wheel that is revolving. While the dispensation of Taurus was moving forward, the dispensation of Aries was gradually occupying the space that had been occupied by that of Taurus. At the time of the change, the constellation Aries occupied the exact space in the universal space that Taurus had occupied. The year should always begin at the same relative time. Now, if it began in April during the dispensation of Taurus, it should have commenced with the month of March during the dispensation of Aries. A study of the Zodiac of Denderah, in its relation to the zodiac of to-day, will make this plain.

The reason why the year naturally begins while the rising constellation is at this point of space is, that this is the time of the year when the sun crosses the line at the Vernal Equinox, and at this time the sun occupies the place in space on that part of the Ecliptic beginning with zero longitude. It is the time of our year when the sun emerges from winter into spring. At this time the sun becomes more direct in its rays, sets free the increased cosmic fire of the earth, causing a springing up of vegetable life from the watery elements of the earth, and a bringing forth of new life, new forms, and quickened motion. It is the period of the year that may appropriately be called "The New Birth of the Year."

The crossing of the line of the equinox by the sun at this time of the year was symbolized in all wisdom religions by the "Cross." The most striking example we have of this is the cross on which Jesus died. As the sun hangs three days and nights on the line of the equinox, from March 21st to 23rd, so the SON was three days and nights in the tomb after the crucifixion. And as with the sun's crossing of the line a new year with new life begins, so with the resurrection of Jesus a new era—an era of higher spiritual life—began for the world. In the individual man, or microcosm, this sign symbolizes the liberation of the Divine fire within him, set free after he has

been crucified unto self. Before the hidden glory of the Christ in man can come to birth, the lower fleshly nature must be crossed or crucified.

Again, the Jewish festival of the Passover is a symbol of the passing over of the sun at this time of the year, and both the Christian passion period and the passover feast occur at this period of the year. The Jewish passover feast was instituted during the Aries dispensation, and commemorates the passing over of the angel of death which marked the death of the first born of every Egyptian family, and the death of Hebrew slavery in the land of Egypt. That is, it marked the beginning of a new life, or a new birth to the people of God.

This sign has also been called the "Gate of Or," which means the Gate of God; and the "Gate of Gold." The latter name was given to it because, being due east, the sun rises there, flooding the whole eastern sky with a golden glory; it is called the Gate of God because the people then were sun-worshippers.

We may well imagine that after the great Noachic flood a gradual moral reformation began, very slowly, indeed almost imperceptibly at first, but continually accelerating its growth as the world advanced nearer, and yet nearer to the next great change, so that with the introduction of the new dispensation it bore the name of "Love," to distinguish it from that of lust. With the introduction of the dispensation of Aries, a new and better period had dawned upon the world.

The constellation Aries, composed of over a hundred stars, is shaped upon the celestial globe like that of a sheep or ram, and the ram or lamb is the symbol of this sign. This dispensation is thus symbolized because the lascivious worship of the bull had been superseded by the spirit of the ram, during a part of the dispensation, and that of the lamb, during its closing half. Henceforth the ram or the lamb would be the chief animal offered in sacrifice, and these animals would be the standing symbols of the Sun, or of God, as previous to this the bull had been.

This dispensation began during the reign of Joseph in Egypt. On his exaltation Joseph was preferred by Pharaoh—who represented the Father God—above all the sons of Pharaoh. He was second only to Pharaoh, and was worshipped as Or, or the representative of the Sun. Joseph ruled under the shepherd kings, and was the last of that dynasty, which was the eighteenth. With the nineteenth dynasty was the restoration of the original Egyptian kings, the shepherd kings having withdrawn from the country. As this was the close of the old order, and the beginning of the new, Joseph was the last royal representative of the ancient Bull worship. This change he marked in his relation with the wife of Potipher, in which he showed himself to be a man above the fleshly lust. This refusal to prostitute his manhood revealed the fact that he was under the influence of the new order of things, and because new and fresh, it was more potent than the old and dying influence.

The actual period when the change of dispensations occurred was at the time when Joseph exalted his full brother Benjamin and transferred his own glory to him. These two men were the sons of the beloved Rachel, whose name signifies a sheep, or a lamb. In thus raising Benjamin above his brethren, Joseph signified that henceforth the ram or lamb would be the symbol of the Sun, or the SON.

In the restoration of the house of Egypt to the throne on the death of Joseph, the new king, versed in all the wisdom of his country, assumed the name of "Ram-i-ses I." Now this name means the "God Ram," or the Keeper of the Ram. This name was assumed because the king realized that the dispensation of Aries had entered, and that the dispensation of Taurus had passed away. It was this king, of a new dynasty, and of a different race that "knew not Joseph," and that enslaved his people.

We have said that both the ram and the lamb were symbols of this age. During the former portion of this dispen-

sation, war was the ruling passion of the people, and the ram, on account of its butting proclivity, fitly represented this spirit. It was the age when the fleshly lust was superseded by the lust for military power. The latter has ever been thought to be far more manly than the former. By many even to-day it is thought to be the most manly of all the arts. But as this dispensation advanced, and a higher civilization developed, the spirit of the lamb, or of gentleness and peace gradually unfolded, until at the birth of the Christ, for the first time in the history of Rome, the gates of the war god, Janus, were closed, indicative of universal peace. Corroborative of this we have the fact that this sign, Aries, is the diurnal house of the planet Mars, and the equivalent to this in the great cycle. This constellation in its influence acts directly on Mars, converging its rays upon this planet, and causing it to excite the people of the earth with the Mars spirit, while this sign is in the ascendant. Mars is the god of war, so that Aries people are apt to be rash, quick-tempered and resolute. They are a combative, war-like people, and make good soldiers. They are given to dueling, to getting up strikes, revolutions, quarrels, and because of their rashness, they often shed blood. Now the constellation Aries is the sign of the head, and as the Aries people develop, and acquire self-control, they become not only peace-loving people, but head-workers. Aries is a fiery sign, and the brain is a positive force, so that when the spirit of war gives place to the gentler pursuits, the Aries character follows his vocation with zeal and determination. This character is intense, very expressive and active in all mental pursuits. They are natural lovers of scientific knowledge, reasoning, philosophy and literature. Only through their reason can they be controlled. As it is the function of the head to keep the whole body in harmony, this trait becomes characteristic of the Aries people. They are lovers of order, elegance and beauty. Now as a fact of history, we know that the closing half of the Aries age was the age of

philosophy among the Grecians and other nations, and of the worship of the beautiful and harmonious. And among the Jews it was the age of theological lore, and the period of their great schools and great masters.

It was during this age that the exodus of the Israelites from the bondage of Egypt occurred. This event began four hundred and thirty years after the age opened, immediately preceding which time Moses was born. It was under the leadership of this great prophet and law-giver that the people were led out. As expressive of the new age he instituted the feast of the passover, that consisted of sacrificing and eating the pascal lamb. From the first the wise men among the Egyptians knew of the transition of the age, and adapted themselves to it, superseding the worship of the bull for that of the ram; but the common people, who have always been conservative with regard to such changes, and who have ever been but little regarded by the hierarchy, still continued to worship the lascivious animal, and to indulge in the lascivious practice. With regard to this the Israelites were no exception. Indeed for many generations after the time of Moses, surrounding nations continued to worship the bull under the name of "Bel," "Baal worship." All the dispensations have thus lapped over each other—the characteristics of the new beginning to be observed centuries before the actual change in nature occurred, and the characteristics of the old holding over long after the time of the transition.

It will be remembered that while Moses was in the mount with God receiving the tables of stone, during his absence of forty days, the old fleshly lust of the people reasserted itself, and they demanded of Aaron that he would make for them a calf or bullock in order that they might return to their old order of worship. This they worshipped under the fiery passion. Now, Moses on returning to the camp, and discovering what was being done, cast the tables of the Law upon the ground and broke them, as a symbol that all the command-

ments had been broken in this act of disobedience. Rushing in among the people Moses destroyed their idol and ground it to powder. Moses was incensed, not so much that the people were bowing down to an image, as that in heart they had backslidden to a degrading worship that for centuries ought to have been superseded. Later on Moses himself erected an image—the serpent of brass—which he commanded the people to worship. But in this instance the symbol was that of divine wisdom, and not of human lust as was the symbol of the bull.

Because of this sin, or lapse, as was suggested in a former article, God sent among the people fiery serpents, which indeed but represented the sin of fiery lust, that consumed many of the people. To meet this emergency, and to deeply impress the minds of the people as to the change of the age, he had the wisdom serpent elevated upon a cross in sight of all the people. This symbol taught them that the cure, and only remedy, for the sin of fleshly lust is divine wisdom, and that into this age of divine wisdom they had entered.

With this people Israel, Jehovah attempted his first experiment of restoring his kingdom to our world. In the Fall, Satan had usurped authority, and had become the prince of this world. During the Mosaic age, both under the theocracy and afterward under the kings, who ruled in Jehovah's name, it was understood that Jehovah was the supreme ruler. But the history of this people gives us to understand that a dismal failure was made. Not that Jehovah was untrue to his people; but that they were forever lapsing into idolatry, which means, they were forever backsliding into fleshly lust. Weary with so fruitless an effort, God sent the people into a long captivity, from which they never fully recovered, even to this day. It was at that time that the reign of the Gentiles became universal, of which it was predicted it should continue unabated until the Christ should come to rule the world in righteousness.

(To be continued.)

THE HIGHER CALLING.

By ABIYAH.

True unselfish service in the betterment of the condition of the human race has always been the keynote of the life of every true Christian, and will always continue to be. If we wish to render as effective service as possible to the human race, we should seek to grasp, in as comprehensive a way as we are able, the situation in which the race is, and seek to find what course we can pursue that will do the most to lift the race to a higher plane of living.

We see that the mind of the race is bound down in the most abject servitude to sin and its evil results—sickness, sorrow and death.

We see also in the records of history that for the last five or six thousand years, there has been a mighty power at work for the release of the race from its bondage in sin.

The work of this mighty power is the great theme of the Bible, namely, redemption, and the mind or being, who has been carrying and is carrying the work of redemption to its completion is the Christ, working in harmony with the Infinite Mind.

As Christ's work of redemption is a progressive work it has well marked stages; it has also a definite method through the operation of which the Christ shall be able to apply his redemptive power to the inner, vital currents of the race.

The Scriptures point out that the means through which the Christ will redeem the race, will be through an organized body of individuals who, having been submerged in the slough of the fleshly mind, met the desires and deceptions of the flesh and mastered them.

The first prominent step in the work of redemption was the saving of Noah and his family from destruction by the flood. The next was the calling out of Abraham from the Chaldeans. Following later, Moses was sent to organize the descendants of Abraham into a nation, and to give them laws which would impress their consciousness that their first duty was to God. Then came the rise of the prophets who were able to sense the trend of God's mind and thus foretell the manifestation of the Christ and of his ultimate triumph over the world through his redeemed and glorified people Israel.

The Christ was manifested through the person of Jesus, and at that time gave his disciples a commission to go forth and preach the gospel of repentance and forgiveness until the end of the age.

The commission was obeyed. The work has been done, and the end of the age has come. Now we stand at the threshold of another stage in this great progressive work of redemption. The commission to "go forth and preach" has expired for us and another commission is given us. What is our new commission? In the past age we did not deal directly with the power of sin, for the Master dealt with it for us. But it would not do for us to forever be leaning in that helpless way upon him. The ultimate purpose of the Master in thus helping us was to bring us to the Father so that we would become able to draw from the powers of Yahveh, the Infinite Mind, as Jesus did. As he said, "The disciple is not above his master, but everyone when he is perfected shall be as his master."

As we believe that the time has now come for us to take an advance step in learning how to live from the Will of the universe, instead of being protected from sin by an external intercessor, our work is quite different from the work of the Gospel dispensation.

Our minds are being opened to an understanding of the very nature of sin so that we can perceive the principles which

underlie its operation, and thus put the ax to the root of the tree and destroy it altogether.

This takes a long and persistent effort and does not appear to be so unselfish or self-sacrificing a work as the gospel work of spreading the news of the Savior's compassion and mercy. But instead of telling another of a savior, it is becoming a savior oneself. It is fitting oneself for worthy membership among those of whom Obadiah says "And saviors shall come up on mount Zion to judge the mount of Esau (or the animal man) and the kingdom shall be Yahveh's." In this work we find room for the exercise of a fuller love than we have ever been able to exercise before. For every one in striving to reach its ultimate finds that it becomes necessary for him to give up his own life; and in so doing he finds a place in God's own nature where he acts from the will and consciousness of the Infinite Mind.

THE CARE-FREE LAND.

By J. M. WHITSON.

"I dreamt I dwelt in a beautiful land
Where there rested no shadow of care,
Where no man was rich, no man was poor
But all had enough and to spare,
Where the tongue never uttered a word of guile
Nor winked there the eye of deceit,
But every one trusted his fellow men
With a confidence true and complete.
We often sing of that beautiful land
As a land that is far away,
But why not make it near at hand
And to live in every day?"

"THOU SHALT NOT COMMIT ADULTERY."

By ENOCH PENN.

Of all those who have desired immortality, how few have attained it! How few indeed there are among the millions of professed Christians who, though honestly striving to live up to the accepted standards of the Christian religion as taught by the churches, even believe it possible for one to overcome death, to so live that death will have no power over him. And yet the real mission of the Christ was to teach men how they might live forever. That his professed followers do not believe this is all the more wonderful when we consider that Jesus announced in clear, unmistakable terms the fact that death could be overcome. When the young man came to Jesus and asked him, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus' answer was simply, "Keep the commandments." And yet in spite of this statement of the Master, who knew the way of life, as acknowledged by all the Christian world, and whom they even worship as God, there is certainly not one professed Christian in a thousand who really believes his words, that one may overcome death, may attain immortality by keeping perfectly the commandments. The words of the Master are explicit, "If thou wilt enter into life, keep the commandments." If, then, entrance into life may be attained by keeping the commandments we must reason that all those who have died have failed to keep them, and that it was because of this failure that death had power over them.

It is evident that few of those who repeat the words of the commandments, realize a tithe of their meaning or everyday application, though they may say with the young man: "All

these things have I kept from my youth up." The Master tried to show the Jews that in spite of their strict interpretation and observance of their law, they failed to grasp its true meaning and application. He would have them understand that their law was more far-reaching than they had any idea of. And that, in reasoning out the application of it to the affairs of everyday life, he would have them carry out not only the letter, but the spirit, to a degree far beyond what they had heretofore thought reasonable. For not only was the scope of the application of their law beyond what the Jews had thought, but also beyond what many professed Christians of to-day believe possible.

Regarding the command, "Thou shalt not commit adultery," Jesus declared the hitherto unheard of idea that, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Before these words can become intelligible to us we must have some understanding of the law relative thereto. Adultery is the blending of life elements which it is unlawful to mix. To be more explicit, when one loves another, life goes out from the one loving to the one loved, and that life being received affects the consciousness of the one loved. If a man in his heart desires the love of a certain woman, more or less of her life flows to him as love, unless she hates him or knowingly refuses to respond; and her magnetic elements blending with his, affect his consciousness according to their quality. If she is morally his inferior his mind will be to a certain extent stupified, though his physical energies may be increased. If a man is striving to live the regenerate life, and especially if he has attained to a degree of consciousness of his spiritual nature and of the spirit world, and he should receive the love of one who is not living the same life, but who is in the generation, he would find that his consciousness of the presence and favor of the Spirit, and of his divine sonship, and of the presence of the angels, is gone,

and that he is enveloped in darkness. This is no fanciful idea, it is simply the expression of a law which men may heed or not as they see fit, and receive the consequences.

No one can separate from the world consciousness with its darkness, uncertainty and eventual death, who receives the love of those who are in the generation, and consequently are not in full sympathy with the regeneration, whose lives and loves are contrary to that for which he is striving. Even though it be father, mother, brother, sister, husband, wife, or child. To receive their love is adultery, and adulterers may not enter into life. There are some who in quoting the words of John: "God is Love," add, and "love is God." That does not follow, for the love which shuts the doors of the kingdom of heaven against a man is to him the veriest devil, even though it come to him from his own mother or his own wife. Now mark, it is to those only who are determined to escape from this world and to press into the kingdom of God that this applies. It does not imply any unkindness or any unwillingness to aid or to suffer for those who are near of kin, but any one who through love receives into his organism the life elements of those who are in the generation, will find it utterly impossible to attain to a consciousness of his spiritual nature and to enter that world where "they neither marry nor are given in marriage; but are as the angels of God in heaven."

Jesus said, "If thy right eye offend thee, pluck it out." "If thy right hand offend thee, cut it off." "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." Nothing can be gained by clinging to and going down into the grave with them. It were better to enter into life without them than to remain with them in the fires of generative passion which is consuming their bodies. You can save no one but yourself.

THE RELATION OF JESUS TO HUMANITY.

It seems like a late hour to write an article on this subject. After two thousand years of the preaching of the Gospel, the general supposition is that the relation of the Christ to humanity is well understood, but when we consider the words of the Lord Christ, "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ," we find that there is something still beyond what has been known in the past. Some may ask: Have not the Christian people known life? Have they not life eternal?—They certainly have not, so far as the body is concerned. Then they say: It is not the life of the body that Jesus here spoke of, but he spoke of the life of the soul. But the Apostle Paul in preaching the Gospel brought forth a different doctrine. He said, "As in Adam all die, so also in Christ shall all be made alive." We read also that death came by sin, so that death was passed upon all men, and it is strange that the Christian world should announce that physical death, labor and sorrow came through Adam's transgression, and at the same time should claim that Adam's transgression brought spiritual death—for the same teachers will make the same claim at different times—but if there is one thing that is made clearer than another in the Scriptures, it is that the death of the physical body came by sin and not the death of the soul. If it is true that labor, sorrow and death came by sin, then it must also be true that the Apostle's words are correct, for, if the death of the body came by Adam's fall, then the life of the body must come by Christ's conquering death and being resurrected from the grave.

The Apostle's preaching of the Christ was very different

indeed from the preaching of the Christ by the clergy of to-day. We read in Acts x. 38, that Peter said of Christ, "God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. . . . Him God raised up the third day, and gave him to be made manifest." It will be seen that in place of Peter's preaching Jesus as God, he conveys quite another idea, for he says, after speaking of Christ's work, "for God was with him," and then, as the culmination of the power demonstrated by the Christ, Peter said, "Him God raised up the third day, and gave him to be made manifest." Here Peter brings in a second person, namely, "Him [Jesus] God [the Father] raised up the third day." This shows conclusively that Christ's immediate followers, as well as others, looked upon Jesus of Nazareth as a man, but a man whom God, the Father, accepted and honored by His presence.

Let us consider Jesus' own story. He tells it in a simple figure of speech: "I am the true vine, and my Father is the husbandman. . . . I am the vine, ye are the branches."

In an article in a former issue of this magazine we think we have shown conclusive evidence that Elohim created the world. The word "Elohim" being the plural form implies that there were many individuals called "Elohim." We also showed that the object in the creation of the world was, as stated in Genesis, to make man in the image of Elohim and like him (them).

The image, the external form or appearance was brought to light in the seventh chapter of Revelation, where the 144,000 of the first ripe fruit of the earth were gathered together as one. In the fourteenth chapter of Revelation the 144,000 were seen with the Lamb on Mount Zion, and as they were purified and perfected, as brought to light in the twenty-first and twenty-second chapters, they appeared as the likeness of the Father; there the image and the likeness are combined. The 144,000 have become so unitized that the thought of one is the thought

of all. Just as we are conscious of a pain in any part of our body, so this body of individuals is conscious of every sensation, every thought that arises in any part of the entire body. Thus they become one, and thus is YAHVEH Elohim one, "many members, but one body." This fact justifies the words of the Christ, "I am the vine, ye are the branches."

Paul said, speaking of the Christ, "For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham." Now Paul certainly did not mean that the fleshly man Jesus took on him the seed of Abraham. It is clear then that he referred to a spiritual intelligence who performed, as a voluntary act, the taking on of the seed of Abraham, which seed became the man Jesus, and the real man, the "he" referred to was the spiritual man that dwelt within. For, if you put on your coat, you are in your coat. If you take on or put on a suit of clothes, then you are in that suit of clothes. So Christ, the anointed, took on him a fleshly body. Who was it that took on a fleshly body? Listen to the words of the Christ, "I and the Father are one;" "He that hath seen me hath seen the Father;" and with his expiring breath upon the cross he cried, "Eloi, Eloi, lama sabachthani?" The word "Eloi" is the singular form of the word "Elohim," therefore the words properly interpreted would be, "Eloi, Eloi, why hast thou forsaken me?"

Here is expressed the secret of the life of Jesus. One of the Elohim came to earth and overshadowed Mary and Joseph that a proper dwelling place, a proper instrument might be formed, in which he became incarnate. As he said in another place, "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves." Paul said, "The first man is of the earth, earthy: the second man is of heaven." Humanity is the product of the creative word, the same as is all flesh and all material substance, and therefore man had nothing in him to enable him to know God or Spirit. As Jesus said to the Jews, "He that is of God heareth the words of God:

for this cause ye hear them not, because ye are not of God."

It was necessary therefore in order to link man to God that one of the Elohim should come from heaven to earth and form a unity with the flesh and cause that flesh to be characterized by spirit, and to clothe the spiritual thought with earthly material, so that it might be partaken of by the people in the flesh.

Thus Elohi walked the earth in the person of the Christ, and pointed out the way, the means, the practical methods by which man might cross the abyss and become one with God. We are further told that Jesus was to reign "till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. . . . And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all."

Now, Jesus the Christ said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and shall find pasture." Again, "He that entereth in by the door is the shepherd of the sheep." Jesus has been the good shepherd since he came to earth down to the present time, and whoever follows him, follows his general instructions and especially those recorded in Matt. v., vi., and vii., will be begotten from above; the germ of life that was in the Christ will be implanted in him, and because of that living, spiritual substance his mind will be illuminated and his consciousness intensified so that the spirit of God can lead, guide and instruct him until he becomes a conscious son of God.

Through and by this spiritual indwelling, man will be enabled to conquer death, even as the Christ conquered death and rose the third day. There are those, however, that do not believe that Jesus was raised from the dead. They hold that it was the soul that was raised. But the soul never dies, and how could it be raised when it had never died? The soul, being immortal, could not die: the body only could die, and as you

will see by the quotation from the Acts of the Apostles, Peter preached Christ as the resurrection of the body. In other words, we who are to become like him are to conquer death in the body as he did, and to be able to say as he did, "Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father."

This explains in general the meaning of the words, "He that eateth my flesh and drinketh my blood hath eternal life," and when the materialistic minds—like those of to-day, whose eyes are constantly fixed on the flesh of the man Jesus—questioned and said, "How can this man give us his flesh to eat?" Jesus answered, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." In his parable of the sower Christ explains to his disciples that "The seed is the word of God." The words spoken are spirit substance clothed with the refined and transmuted substance of the speaker and thus fitted, like a kernel of wheat whose external is like that of the earth, and interiorly dwells the spirit of life that quickens it and causes it to grow.

Therefore the preaching that should be given to the world to-day more than at any other period should be concerning repentance of sin and faith toward God, and the acceptance of Christ as the Savior.

If all who accept Christ will keep his words, follow his instructions, consecrate their life to God and begin to live the new life, it will be equivalent to placing their hand in the hand of God henceforth to be led by his Spirit.

Now let us see what this means in brief. The Elohim are the God that created the world, and all the souls that have lived the true life and have been accepted into membership in that Eternal Brotherhood are the angels, spoken of in the Bible as YAHVEH Elohim, and referred to in Heb. xii. 22, 23.

This is an important thought, namely, first, that God is, which at the present time is disbelieved by many. Not only that God is, but that God is transcendent man, who through thousands and perhaps millions of years has developed so far beyond our conception that our mind cannot grasp the first principles of his (their) wondrous life. The church of the firstborn in heaven, the souls of just men made perfect, are the angels of Elohim, and YAHVEH Elohim and his angels love us with a love transcending all that we have ever known. The mother loves her child and we look upon such love and admire and almost worship it, but such love is merely animal instinct compared with the love of God for his people and compared with the love of his angels whose business it is to lead the willing and obedient into conscious oneness with them and the Father.

In centuries past men have thought of God as some far-off, abstract uncertainty. They have thought of God as we think of Egypt and of Chaldea, or of some history of that far-distant past, and the word God has less meaning to the majority of people than even that, for they have found evidences that Egypt really existed, but they have failed to find evidence that God is.

If you will take this thought that God is and that his angels are one with him, and that it is the business of their life to watch over you, to guide you and to instruct you in all things requisite to lead you into full and conscious oneness with God, and literalize it, not mythologize it as you have in the past and called it spiritualizing it, then you will obtain a realization, not only of God's existence, but you will obtain a realization of your unity—oneness—with him.

You may say : I have prayed and prayed and have no consciousness of God ; he has never revealed himself to me. Why?—The answer is found in the declared purpose to make man in God's image and like him and to give him dominion. If God's angels were to reveal themselves to you as your instructors, then

you would cease to think for yourself; you would cease to act for yourself, and, like the spiritualist medium, would do nothing unless your guide told you to do it; then you, like the spiritualist medium, would become a nonentity, a negative creature, subject to any influence that might come along and control you. This is just the antithesis of God's purpose concerning you. Because of this the prophets have held the thought that you are the son of God and that you must act for yourself; that you must act as if all depended upon yourself, and the angels of God can do no more than to come near to you and to reflect upon your consciousness the knowledge of truth.

And if you are earnest and zealous you are caused to know the truth. Then you must take it and act upon it for yourself. Thus the angels of God will watch over you, guard your way, impress your consciousness with the fact when evil is near you, instruct your intelligence when you seek knowledge, until finally when you have been obedient and faithful, have learned your lesson well, that you are a son of God, a responsible being, responsible to yourself for your own acts—reaping what you have sown—then you will be caused to know God and his angels. Then, as Isaiah said, "Though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be hidden any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left."

The Christ's mission will not be accomplished until the people of this world have learned their lesson, have obediently followed the guidance of the Spirit of God and have been made conscious sons of God. Then the words of the Christ will be fulfilled, namely, "Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man." This was prefigured in Jacob's vision. Jacob was the progenitor of our race and he saw a

ladder set up on the earth and the angels of God ascending and descending upon it, and he said, "Surely YAHVEH is in this place. . . . This is none other but the house of God," and so it was, in embryo.

Now the true minister of the Gospel will labor to place the hand of man in the hand of God, to be led by the Spirit of God, to lead man to have confidence in God sufficient to obey the guidance of the Spirit; and all who do obey the guidance, faithfully do the best they know every day, every hour, will be led by wise angels, instructors, until they enter in through the door into the city and go no more out forever.

DAWN'S RECOMPENSE.

By MARGARITE HOUSTON.

He begged me for the little toys at night,
That I had taken lest he play too long;
The little broken toys—his sole delight.
I held him close in wiser arms and strong;
And sang with trembling voice the even-song.
Reluctantly the drowsy lids dropped low,
The while he pleaded for the boon denied.
Then when he slept, too dream-content to know,
I mended them and laid them by his side;
That he might find them in the early light,
And wake the gladder for the ransomed sight.
So, Lord, like children, at the even-fall
We weep for broken playthings, loath to part.
While Thou, unmoved because Thou knowest all,
Dost fold us from the treasures of our heart.
And we shall find them at the morning-tide,
Awaiting us, unbroke and beautified.

—From *Anslee's Magazine*.

CORRESPONDENCE.

Hutchinson, Kan., Feb. 12, 1906.

Dear Friends: I enclose you three dollars for my subscription.

While I read almost all the new-thought literature, I believe that you are nearer the truth than any of the rest. May you long live to give to the world your best. J. C. S.

Toledo, Ohio, Feb. 13, 1906.

Gentlemen : BIBLE REVIEW is a very welcome visitor. I feel like commending you all, as there is no publication of its kind in existence, carried on in such an unselfish and devoted manner for the Master's work. God bless you all.

Fraternally.

Dr. L. B. G.

Goldfield, Nev., March 19, 1906.

A VISION.

This morning while yet in my bed, a beautiful vision appeared to me. It seemed to me that I was in a strange land—yet not strange, for I have often been there in spirit searching for spiritual knowledge. I stopped at a quaint old house with beautiful grounds of sweet grass and strange, stately shade trees. Two children were playing in the yard and I asked them what village that was and how far it was to where Jesus had lived and worked. They told me the name of their village which was a strange yet familiar name to me and that the nearest place where he had plied his trade was one hundred miles away. And they said, "We too have seen him and our villa has been blest ever since with his presence."

The two children walked with us for a little way and showed us which road to travel, then with my little girl's hand in mine, we seemed to glide along without fatigue over hill and dale until we reached the place of all places that has been most blest by the earthly life of the Holy One of God. The one main street was perhaps forty or fifty feet wide; one-story buildings rather close together on each side—all made of wide, plain, boards—very unlike houses of the present day; windows about three feet square without facing or sash.

The air seemed laden with that vital life-giving power which filled me with that beautiful white light which none but those who hunger and thirst after righteousness can ever know. I saw men and women going to and fro in the performance of their daily tasks; such a peaceful and joyous expression on each countenance. I saw a woman who was at leisure just at that time, so, approaching her I asked: Is this — (calling a name which I cannot remember.) “Yes.”—Can you tell me something about Jesus, and the things that he did? “Yes, for no one who has seen him can forget the most trivial occurrence. His home was in the next village, but he often came here to do work. That public eating house across the way is where he always boarded; but many are the meals he missed because of some deed of kindness, often spending the whole noon hour of rest in comforting some child or helping some weary body with the burden of his labors; often spending half the night visiting the sick and needy; being a welcome visitor in every house, which was all the subject of much talk among us; each one saying that he was too good for this world; not knowing he was our promised Messiah. How often we entertain angels unaware! When finally he devoted all his time to his Father's work, he went where he was needed most. We were not witnesses to his miracles, nor were we aware of his crucifixion and resurrection until afterwards; but the memory of his loving kindness has ever re-

mained like a halo around us, and through all the years since that time this place has remained practically unchanged. Our people are quiet, peaceful and happy. Forgetful of self, living for others."

When the vision vanished my body was very weak, but such a peaceful, happy state of mind remained. I feel as if I had been admitted into the presence of the very elect; for did not my heart burn within me as we talked? She said many other things to me—explained Bible names of places, all of which I have but a faint remembrance, but that peace which passeth all understanding still permeates my whole being. What does it all mean? Can you give me a practical application, or is it just a feast prepared for one who loves the Spirit?

E. C.

Ans.—Your vision would seem to indicate that in a former incarnation you lived in the vicinity you describe, and that you were a believer in the Lord Christ; but whatever it may signify, it seems to be very true to history.—Ed.

Cripple Creek, Colo., April 8, 1906.

The Esoteric Fraternity:—I have been in the publishing business myself, on Bible lines, and have come in contact with every conceivable publication of the earth, on Bible subjects, but, to my way of understanding, none of the publications come anywhere near up to your BIBLE REVIEW, which I regard as the foremost publication on Bible lines of this world. I speak thus after a long and constant experience on these lines. The writers for BIBLE REVIEW understand their subjects and are advanced men and women—advanced far beyond the general run of persons. This is clear to my mind. There is more soul-food in one issue of your magazine than in a cart-load of all the other publications put together. Yes, we are in the great "harvest," mentioned by Christ. This dispensation is

near its end. The new or Millennium Age is peeping in. Trouble, of the most awful kind, will set in within three years from now. It will run from 1909 to 1923. It is to take in two cycles of seven years each. The first seven years will be the worst. The other seven years will taper off the trouble. The kingdom of God on earth will follow. Redemption will take place and *all* will know the Lord.

William A. Redding, Attorney.

Cement, Cal., Feb. 15, 1906.

Dear Sirs: * * * I have derived incalculable benefit from Mr. Butler's books on the regenerate life. Since I began the regenerate life about a year ago, I have struggled and failed many times; but with constant faith and prayer and persistent application, I am at last uplifted from the lower plane of generation, and feel that my life is polarized in the upward spiritual path towards God and his grand ultimate.

How hard it is to find those who will listen to the true teachings of Christ and the regenerate life. Such gross ignorance and prejudice, and even ridicule and criticism which some throw against the truth as an excuse that they may continue in their fleshpots and false understanding of things. Such perverted conditions of the true principles of living are to be seen on all sides, which does wring pity from the hearts of those who are at peace with the world; even those who are devout and prayerful cannot see the light in the narrow path of Christ, as they are the slaves of generation, and blinded thereby, and it needs great patience and love on our part in the work of lighting their darkness, and bringing to their souls the peace that truly passeth all understanding.

May God prosper your great work of giving truth to the world. I remain yours sincerely, F. N.

While we have no doubt that the people have been thoroughly informed regarding the earthquake, and are even tired of hearing so much of it, yet it may be interesting to many to hear directly from one who was there and looks upon it from a view-point not common to those whose minds are wholly centered upon this world. [Ed.]

Oakland, April 25, 1906.

Dear Friends and Brothers: Alas, alas that great city of Babylon, that mighty city has fallen; in one hour has her judgment come; in one hour her great riches have come to naught.

I will not attempt to describe that terrible earthquake and the hours that followed it and the pitiful sight of the ruins of San Francisco, for no man is able to describe it in all its awfulness. Strange to say, the papers, which always make things look worse than they are, have nothing to say about it.

The destruction of San Francisco is complete. The ground where that proud and boasting city once stood is now desolate and covered with piles of bricks and iron. Amongst all its great and massive buildings only about ten remain standing, which are of course all burned out and cracked and twisted.

When I look back and think of the inspired souls that came to California within the last few years and talked out their hearts trying to establish a better order of society, and how the people turned their backs to them and ridiculed them—when I think of these things, I believe the judgment that came upon San Francisco was not too severe. When the inspired teachers came, the people had to attend to their *own* business, to their *own* homes, to their *own* nice work, to-day they find they have no business, no homes and no work. I wonder if the people will take the lesson to heart, or if they will go on in the same selfish way and by doing so bring on a greater calamity upon the human race than the one we have just passed through.

When meditating on these things the thought comes to me that the destruction of San Francisco was necessary for the establishment of a better order of society, because it was a pit of vice and selfishness, and therefore a great center of power for the evil one. I also believe that here in California the Holy Ones have established a center for good, and through that center are trying to establish a better humanity, and that the two elements could no longer exist together and one had to give way. I may be wrong and too optimistic in my views; but when I consider the action of the people against God's will I can come to no other conclusion.

I was asleep when the terrible tremor started and as I awoke and looked out of the window I saw the walls of the City Hall and of an eight-story building, which were about a half block from my window, come down with a fearful crash.

The City Hall was the most pitiful mass of ruins in the whole city.

It is true I felt a little frightened but not as I used to feel years ago. Deep down in my heart I felt a peculiar faith and confidence in the power of God to save my life, if it was his will, and when I saw the walls of the buildings about me fall, I prayed to God to be merciful with his ignorant children.

I do not know what I shall do in the future. With me it is not a question of making dollars. I feel confident that there will be an opportunity in the near future to work under different conditions. I had in mind to go to Los Angeles, but I decided to stay here for the present.

Yours fraternally,

John Wiley.

BOOK REVIEWS.

AS A MAN THINKETH. By James Allen. 61 pps. Leather, 60 cents; cloth 35 cents; paper 15 cents. Edward E. Beals, Republic Bldg., Chicago.

We advertised this book for a long while, and sold many copies, so, many of our readers are familiar with it: but a copy beautifully bound in buff calf, has come from the above party who, recognizing its rare virtues, seeks to bring it within reach of great numbers. You will note that it is to be had in three bindings and prices, so as to suit all. The contents are,—Thought & Character, Effect of Thought On Circumstances, Effect of Thought on Health and the Body, Thought & Purpose, The Thought-Factor In Achievement, Visions & Ideals, Serenity.

TALKS OF A MYSTIC. By H. J. Pigott. 528 Camp St., New Orleans, La. Price 10 cents. This is only a leaflet of four pages, but it is condensed truth of a special kind, of inestimable value, we believe, to many who have encountered difficulties in the work of overcoming. It would not be wise to attempt to do just as the writer says, but undoubtedly he has located the seat of nearly all mental and physical difficulties. It will serve as a cue, (not a guide) by which the individual may distinguish self from apparent self, and discover how to give dominion of mind and body over to the spiritual.

MENTAL DEPRESSION: ITS CAUSE AND TREATMENT: Self-Treatment Without Medicine. By Richard J. Ebbard. 122 pps. Cloth. \$1.00. Fowler & Wells Co., 24, E. 22nd St., New York City, or L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, England.

This is a new book, and a practical one on sound principles. The following is taken from the Publisher's notice:—

"This clear, candid, concise and eminently practical book will well repay perusal, and will also convey information and helpfulness which it would not be possible to glean from any pretentious, theoretical and abstruse treatise.

It is a distinct help when taking up a work on a subject to be assured that it cannot be read without advantage. The question at issue is dealt with in a plain and comprehensive fashion and the treatment described is at once simple and practicable."

The author bases his work upon the principle that the state of the blood is a register of the physical status of the health; that poisons invariably accumulate and vitiate the system unless three main eliminators of waste, viz., bowels, kidneys, and skin, are in good working order; furthermore, that the physical condition has an immediate and strong reflex action upon the mental. His methods are directed toward placing the eliminative functions of the body in normal condition; this done, the next step or concurrent course is for the removal of the mental causes or physical errors which first set in operation the train of physical ills.

We highly commend this work for its clear views and simple methods. We caution the reader, however, against the dangerous error the author makes

throughout chapter VI. of this book, and we advise every one who reads his attempt there to reassure People in their malpractice, to read "Practical Methods to Insure Success," published by the Esoteric Pub. Co., Applegate, Cal.

THE TWENTIETH CENTURY CHRIST. By Paul Karishka. 205 pps. Cloth. \$1.10. Lothrop, Lee & Shepard Co., 93 Federal St., Boston, Mass.

This is a book of considerable merit because of its unbiased view of the Christ doctrine considered along with those of other noted teachers of a better life, and for the many view-points offered and the circumspection it assuredly elicits, but it as a work that would appeal to the reflective, speculative mind, rather than to the active, positive overcomer in the regeneration who seeks practical laws and methods for mastery over the lower nature, and for the actual attainment of Christhood. But its general interest and literary excellence, and its stimulus to thought, should make it a profitable book for any one.

REVELATION. By Aumond C. David, 993 New Hampshire St., Los Angeles, Cal. Paper 20 pps. Price 10 cents. This pamphlet is by a young author whose thought is evolved from practice. Several features combine to make the subjects treated both valuable and interesting, chief of which is an idealism that pervades all the practical thought. The aim appears to be the acquirement of sound, pure mind in a physical structure of perfect health. Physical Culture exercises and methods are to be had everywhere, and Mental Science ideas are abundant; but it is a privilege and opportunity to read the thought of a young and enthusiastic mind on such subjects combined. This little work treats of Mental and Physical Culture on a physiological basis which includes digestion and regime.

FOUR RULES FOR A HAPPY LIFE. By A. M. Callow, 10 Cheniston Gardens, Kensington. W., London, England. 35 pps. Paper. 5d. This Booklet contains four short but instructive talks given at the Higher Thought Centre, London, at the above address. The subjects are Non-condemnation, Self-Appreciation, Seeking First The Kingdom, The practice of the Presence of God. It contains some valuable points that should not pass unheeded by those who would reach the stature of Christhood.

IS MENTAL SCIENCE ANY GOOD? "Being the unbiased testimony of several who have tested its truth, showing what use has been made of it by them, for themselves and others." By Samuel George. 128 pps. Paper. 1s. 6d. Power Book Co., Wimbledon, S. W., London, England.

PRACTICAL PSYCHOMETRY: ITS VALUE AND HOW IT IS MASTERED. By O. Hashnu Hara. 88 pps. Paper. Price 50 cents. While we never encourage the pursuit of special occult powers, well knowing that those who seek first the Kingdom of God will have all else added without the dangers that attend the quest of special attainments, still, for those able to discriminate, and who are led by the spirit of God, this little book contains suggestive thought for practical research.

EDITORIAL.

We want to call the attention of our friends to the fact that just after the earthquake in San Francisco, the mails were very much disturbed, and we have learned that quite a number of letters and orders were sent to us that we have never received. We hope that all who have written to us and have not heard from us will write again, as now the mails are coming more regularly and everything seems to be going on as usual. We mention this especially because since we have been making a special effort to bring "Practical Methods" to the notice of the people we have been receiving orders from persons who have never had any dealings with us before, and we would like to assure them of our sincerity and faithfulness in filling all orders sent to us.

We have been surprised to learn also that many of our subscribers failed to get the May number of the magazine, which we mailed a few days before the regular time. The confusion caused by the earthquake evidently so disturbed the mails that many of the magazines were not distributed, but if our subscribers that have not received the May number will write us, we will mail other copies to them. Whether we should be the losers or whether our subscribers should bear the expense of the second copy sent to them, is a question that, so far as I am personally concerned, I think it would be best to leave with our subscribers.

We trust that our readers understand our policy sufficiently not to hold us responsible for everything that appears in this

magazine. The human mind as a rule is narrow and cannot understand the broad mindedness of an editor who admits into his journal thoughts that he does not agree with in all points.

We admit many things in this journal because we feel that they are suggestive of thought. For instance we are publishing in this issue a letter from Wm. E. Redding in which he makes a direct and positive prophecy concerning the time of the trouble that is coming upon the world. We publish this letter because it contains suggestions that are good. We are satisfied that there will be a time of great trouble, the time of the breaking up of the old order and establishing of the new; the time of the destruction of those that corrupt the earth, which is spoken of in Revelation, but for ourselves, we have nothing definite from the Spirit or by revelation concerning the exact period of the trouble. Mr. Redding may be right or may not be.

There are also articles published in this magazine at times that we do not agree with in all particulars, but we publish them because they are valuable in suggesting important thoughts to weigh, balance and think about. For instance, the position taken by one of our contributors in regard to the earthquake in San Francisco is correct, and yet it is open to criticism.

If the Lord is sending forth destruction upon those that corrupt the earth, then the question would arise: Was it the Lord's hand that destroyed San Francisco? The intellectual people of our day would say: Certainly not; it was done by purely natural forces; God had nothing to do with it. That is to say, God has nothing to do with nature. Would not that be equivalent to saying that there is no God? It would be to our mind, for we regard God as the Creator of all things, and all nature is the emanation of Divinity; man is the incarnate thought of Him who created man. The earth itself is thought crystallized,

and man is a product of the earth. And as the earth was produced by mind—"By the word of God the worlds were made"—then it follows that the earth in its manifestation is ruled by creative mind, and the highest expression of creative mind on earth is man. And if man's thought is the expression of the planet, then it would naturally follow that so long as man's thought is in harmony with the laws of his own being and the law of creation, all things would work together harmoniously; but when the mind power that governs the planet is sufficiently discordant and antagonistic to itself—to divine order in creation—then destruction and upheavals must take place.

There is no diseased state in the organism that has not arisen from violation of law. If a man eats improperly it creates an upheaval in the digestive system that shakes his entire being and sometimes even kills the body. If a city or a nation partakes of mental food that is poisonous to the system of creative energy, it must of necessity create the same disturbance and upheaval in the city or nation that it would create in the individual man. As God is the life and mind of all things, therefore all things must abide in harmony with the law of that mind in order for perpetuity; if they do not, then the will of God, the will of Divine order will rise up to destroy the disorder. In other words, to put in order that which has been put out of order.

Many of the ministers have preached sermons regarding the San Francisco earthquake, and they have tried to fix it up that God had nothing to do with it. One of the bishops said that surely God was not in the earthquake; that he had nothing to do with it; that God could not do evil, for surely the destruction of San Francisco was a great evil. This bishop either has not read his Bible, or does not believe it, for God by the prophet Isaiah said, "I form the light, and create darkness; I make peace, and create evil; I am YAHVEH, that doeth all

these things." And the prophet Amos said, "Shall the trumpet be blown in a city, and the people not be afraid? shall evil befall a city, and YAHVEH hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?"

Surely the time has come for cleansing the earth and fitting it for a higher order of civilization, for the new order of life, but how God and his angels will purify the earth, that is, by what specific means, we are incapable of saying. True, the prophet said that there would be earthquakes, pestilence, wars, *et cetera*, and even the Christ said that these would be the beginning of sorrow, but we do not imagine that God will bring about a general destruction by earthquake.

But what has the earthquake done for San Francisco? This city was founded by the miner, and the miner was a rough, generous, free and easy character and very liberal in his views. So long as there was no direct interference with his object he did not care what any body else did. This spirit laid the foundation of San Francisco and the consequence was there gathered into that city many dens of vice. It was a wide open city for everything that desired to have expression, so long as it did not interfere with the general law and order of the place. But this earthquake, as is generally admitted, is going to clean out San Francisco. The dens of vice were, as they always are, in the lower quarters of the city, in the old shacks and out-of-the-way places. The earthquake and fire have destroyed these dens and the people who lived in them were the ones that suffered most by the earthquake. Thus the earthquake has done what the people would not do.

Some time previous to the earthquake some of the zealous, Christian ministers had told the people that unless they cleansed the city, it would be destroyed. This was reported in the pub-

lic journals. Well, they did not cleanse the city, and it was destroyed. Did God have anything to do with it? Is there anything done in the world that God has nothing to do with? Certainly not, if God is the life of all things and in his life is the governing law of all existence. But know this, that what ever comes to the earth during the years that are immediately before us, while it will be evil to those who desire to maintain conditions of corruption and vice, it will be overwhelmingly good in view of the ultimate object. Therefore, while God does evil, that evil is only evil judging from the human point of view, and not from the ultimate object. For evil is only that which opposes an object. It is evil for a man to steal another's goods, but if a thief had laid a plan to steal another's goods and his associate thwarted his plans by giving information of them, the associate of the thief would be doing him an evil, so the evil would be working both ways. It would be evil to steal the goods in view of the one who owned them and in view of divine law, and it would be evil to the thief to thwart his purpose to steal them, in view of his law.

Now the evils that God is about to bring upon the earth are evils in view of man's desires to perpetuate perversion, oppression and vice, for the work before us and God's angels is to cleanse the earth and to fit it for a higher and holier people; to relieve it from the groans, sighs and anguish brought upon it through sin and wrong doing.

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	♉	3	4	26 p. m.
	♊	5	4	7 p. m.
	♋	7	3	31 p. m.
	♌	9	4	47 p. m.
	♍	11	9	32 p. m.
	♎	14	6	12 a. m.
	♏	16	5	46 p. m.
	♐	19	6	26 a. m.
	♑	21	6	42 p. m.
	♒	24	5	40 a. m.
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☼	♈	28	9	4 p. m.
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The Esoteric,
APPLEGATE, CALIFORNIA.

JULY, 1906.

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Advanced Esoteric Thought.

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HIRAM E. BUTLER, Editor.

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THE UNITY OF REVELATION.

By HENRY PROCTOR, M. R. A. S.

Many persons reiterate to-day the memorable question of Pilate: "What is Truth?" and think that it is a question impossible to answer. But though there are so many kinds of voices in the world, and such a Babel of Tongues on many points, yet there are some matters on which the agreement among all thinkers is so perfect that no one need have any doubt as to their truth.

One such truth is that the whole universe is ruled by One Mind, and that

ONE UNIVERSAL CONSCIOUSNESS

is simultaneously present throughout all the infinite depths of space. It follows, then, that all revelation of truth must emanate from this Universal Mind. All the great religions of the world agree in asserting the unity of God. And if God is One, then Truth is one, and all Revelation of Truth is one. So then we have a touchstone whereby to test the truth of any so-called Revelation. Is it confirmed by, or is it in accordance with, the general tenor of Revelation regarded as a whole? If we bring

some of the foundation tenets of religion to this test, we shall see what harmony exists between the esoteric teachings of all the Great Religions of the world. We find that not only is the unity of the Godhead asserted by Brahmanism, Zoroastrianism, Judaism and Christianity, but also the Trinity or Trinity of the Supreme, or First Cause. In Hinduism, Brahman, the Self of the universe, is manifested as *Sat*, *Chit*, and *Ananda*. In the religion of Zoroaster, *Ahura Mazda*, the Universal Source and Fountain of Life, is revealed as threefold. Judaism also has a revelation of the threefold nature of God in the Hebrew Bible, for God addresses the Messiah as His Son* and speaks in other passages of His Holy Spirit,† just as in the New Testament. So that the Trinity or Tri-unity of the Godhead is as clearly common to the whole revelation as His essential One-ness.

The next revelation which is common to all the great religions is the seven-fold nature of the Spirit of God. In the Apocalypse of John, called the "Revelation of Jesus Christ" he speaks of the "Seven Spirits of God" which are sent forth into all the earth.‡ These are represented in Judaism as the Seven Archangels—Raphael, Anael, Salamiel, Zachariel, Michael and Orifiel—or the Spirits of—

1. Wisdom.
2. Understanding.
3. Counsel.
4. Power.
5. Knowledge.
6. Righteousness.
7. Divine Awe. (Isa. xi. 2.)

In Nature these are represented by the Seven Creative Principles and the seven colors of the light.

Hinduism also distinguishes seven great spiritual Intelligences as ruling over the seven great regions in the universe. In Zoroastrianism, after the primeval Trinity, there are seven

*Psalms ii. 7. †Isa. lxiii. 10. ‡Apoc. iv. 5.

great Spirits, the Ameshaspentas, or seven presiding gods. So we see that the Seven-fold Spirit or Seven Spirits is common to Revelation. They form the lower septenary and above them is the higher Triad—the Decad of the Sephiroth of the Jewish Kabalah.

The next point which arrests our attention is that Fire in every religion is accepted as the symbol of the Supreme God; Brahman is Fire; Ahura-Mazdao is Fire; the God of the Jews was manifested as Fire;* and the New Testament agrees that—"Our God is a consuming Fire." The Seven Spirits are represented as "Seven lamps of *fire* burning before the throne."

So when we look at the very oldest religions known to history, we find the Sun always as the symbol of the Supreme God. The systems appear to us now to be polytheistic, but they were not so originally, but can be proved to rest on the same foundation of monotheism, as that of the religions whose origin is well known to us. Thus Canon Rawlinson in his "History of Egypt," says that, "the primary doctrine of the esoteric religion undoubtedly was the real essential unity of the divine nature." "It was purely monotheistic and manifested itself by a symbolical polytheism."† Iamblichus also represents the Egyptians as worshippers of one God, uncreated, unique, omnipotent, and universal. In like manner the Chaldean, Babylonian, Accadian, and Chinese religions may all be traced back to the primary idea of Unity and Trinity in Unity.

Looked at from an ethical standpoint, we find the requirement of all the great Religions expressed in almost identical terms. For that of Judaism was summarized by the Greatest of all Teachers, as loving God with all our heart, soul, mind, and strength, and our neighbor as oneself, for on these two commandments hang all the Law and the Prophets.

*Deut. iv. 11; v. 5. †Champollion-Figeas "Egypt Ancienne" p. 245.

Paul sums up Christian teaching "in one word," viz. in this: "Thou shalt love thy neighbor as thyself." The Gospel of Buddha teaches us, in regard to love to our neighbor—that we must learn to trace the identity of ourselves in the souls of all other beings, and

"Who injureth others, himself hurteth sore ;
Who others assisteth, himself helpeth more."

Mark also the close agreement between the Christ and Buddha as to loving our enemies, "A man who foolishly does me wrong, says Buddha, I will return to him the protection of my ungrudging love ; the more evil comes from him, the more good shall go from me." This corresponds with both the teaching and practice of the Christ. We are taught as Christians to "overcome evil with good"—Buddha says, "Let a man overcome anger by love ; let him overcome evil by good ; let him overcome the greedy by liberality, the liar by truth."

Similar language is used by Confucius and Lao-tse, Zoroaster, and other great Masters. So we learn that each religion has its own mission to the world, and is suited to the nations to whom it is given, and to the type of civilization which it is to permeate. As St. Martin says, "Truth is only one, its language also is one, and all who walk in the way must say the same things, without seeing or knowing each other." So that all revelations in religion are parts of one great whole, not inimical to, or contradictory to each other, but each in its esoteric teaching containing the same truths, so the answer to the same question: "What is truth?" is found to be that in which all revelation agrees.

The world is full of judgment days ; and into every assembly that a man enters, in every action he attempts he is gauged and stamped.—EMERSON.

ABOUT ANGELS.

By CARL MICHELSEN.

Sophus. To tell the truth! again and again do I think that I live surrounded by *Invisibles* who have attained that for which I am striving. Absolutely they are not invisible, but to me they are while my animal nature hinders my spiritual Ego from seeing them. I get now and then, mystic signs from the invisible, but some day, when the cover is taken from my eyes—

Thomas. Alas!—Have you now turned a *Spiritist*? For that I believed you too reasonable. You believe then, in these knockings with tables, this speaking in trance, and all that *hocus-pocus*, as messages from the invisible world—really: I never dreamed that you who think Kant to be the sublimest philosopher—

Sophus. Well!—You speak with too great authority about things that you do not know. That is not reasonable. But, as for the rest, it is not Spiritism that is the basis of my words about the invisible; they are based upon *Religion* and *Reason*. In all days Religion has taught of *angels*, the messengers of God to men, you know.

Thomas. To be sure, the Catholic religion has much to do with the invocation of angels—but there is so much fancy in that religion; and we are Protestants.

Sophus. Surely you know the old hymn: “I walk amongst angels”? He who wrote that hymn was a good Protestant. But I said that my words were based upon religion; I mean not upon any of the sectarian religions, but upon that which is under them all. Read your Bible history, if you have forgotten it, and you will see that the doctrine of a belief in angels is to

be found in it from the beginning to the end. Nay, this doctrine is *older than the Bible!* Ancient Babylon had its angel dogmas, and the representations of angels in the palace of Asurnazirpal have a striking likeness with our day's representations of God's messengers.*

Thomas. Well—I admit that the doctrine of angels belongs to religion. But to religion belongs so much that may go for what it is worth—the Spiritists, you know, can also prove their teaching by the Bible. But you said that your idea about the invisible—in case, the belief in angels—is founded upon *reason*. This utterance I want to stop! I would like to know how this fancy is to be brought in harmony with reason.

Sophus. We know, upon this globe, several forms of existence: minerals, plants, animals, men. Do you think man perfect, or nearly perfect?

Thomas. To be sure!—Man is far from perfection.

Sophus. Should it, then, not be *reasonable* to mean that there are higher forms of existence than man?—we may call them “angels” or something else.

Thomas. This is reasonable, I think. But my reason cannot admit the notion of an invisible bodily existence.

Sophus. *Invisible and bodiless are not the same.* Can you see steam? or nitrogen, or oxygen of the air? Water is the union of oxygen and hydrogen—you can see water, can you also see its parents?

Thomas. Surely not!—Many forms of matter make no impression upon our senses.

Sophus. When matter can be invisible, then there may be invisible cells, and organs, and *invisible bodies*. Do you think this reasonable, or not?

Thomas. I admit it is reasonable. But the consequence is not that these super-sensual forms of existence are *here*, and

*Delitzsch: Babel und Bibel, 17th-20th thousand, pp. 41, 42.

that you walk among them. I insist that here it is too low and imperfect—this globe cannot be a *home for angels*!

Sophus. A home and a *workshop* are different things. And your reason will surely find that if these high and perfect beings really wish to be angels, i. e., messengers of God—then *here is a place, indeed, where there is much to do!*

Thomas. Yes, you are right! If I were an angel I would think only of helping my suffering and struggling brothers and sisters—that God would permit me.

Sophus. Your admission is satisfactory to me, but your declaration gives my heart so much joy, that I must tell you a secret! You remember the dream of Jacob, that he saw the angels of God upon the ladder *ascending* and *descending*?

Thomas. Certainly. But Reverend Sorensen says that this is a mistake—the angels must *descend* before they can *ascend*, of course.

Sophus. The Gospel of John tells us that Reverend Sorensen is wrong. For it also tells us there that the angels of God ascend and descend. The secret is this: *Out of human lives angels are produced.* The ladder that Jacob beheld is the ladder of evolution, on that the whole creation ascends; when you have reached the top of the ladder then you are an angel—and then you will descend to help your suffering and struggling brothers and sisters.

Thomas. *Man is to become an angel?* Can, then, one form of existence be developed into another?

Sophus. Of course! *If the germ of the latter is in the former.* The crystal forms of the *minerals* are plant-forms. The plant nature dawns in the mineral. The *plant's* love for light, its faculty of finding food, *et cetera*, bear witness that animal nature begins in the plant. And do not the architecture of bees, the mathematics of spiders, the sociology of ants, bear witness that in *animals* human nature dawns? And *the angel*

nature in man is spoken when you said: "If I were an angel," et cetera.

Thomas. My dear brother! Thanks for your words—they are reasonable and strengthening. Now I want only confirmation; but *I cannot see the angels.*

Sophus. Why not? Pious men have seen angels, they say—and the pious are not liars. Would you see with your own eyes, *then develop the angel in you. For angels correspond with angels.*

Thomas. After death I hope to become an angel—not here.

Sophus. My rational brother! *How should you be another after death, than you were before death?*

“For the minds of those even who are deemed grave, pleasure makes waxen,” according to Plato; since “each pleasure and pain nails to the body the soul” of the man who does not sever and crucify himself from the passions. . . . For if you would loose, and withdraw, and separate (for this is what the cross means) your soul from the delight and pleasure that is in this life, you will possess it.

There is need of a man who shall use in a praiseworthy and discriminating manner the things from which passions take their rise, as riches and poverty, honour and dishonour, health and sickness, life and death, toil and pleasure. For, in order that we may treat things, that are different, indifferently, there is need of a great difference in us, as having been previously afflicted by much feebleness, and in the distortion of a bad training and nurture ignorantly indulged ourselves. The simple word, then, of our philosophy declares the passions to be impressions on the soul which is soft and yielding, and, as it were, the signatures of the spiritual powers with whom we have to struggle.—Clement of Alexandria.

SEARCHING FOR AND FINDING GOD.

By H. AYLMER HARDING.

"And ye shall seek me and find me when ye shall search for me with all your heart." With *all* your heart and wealth of warm emotion, not mere intellectual inquiry, idle curiosity, or desire to gain temporary help from passing trouble or pain. Your whole heart is what is required—"Son, give me thine heart."

Before entering upon this subject, it is well to see in what relation the heart stands to the rest of the physical, mental and spiritual organism. On the physical plane, it is a muscular organ, the supreme central medium for circulating the blood, in which is "the life." In this capacity it receives and propels, giving back again to the swelling veins its life-bearing fluid. It is acted upon by mental states, emotion, modifying its action, and thereby controlling its functional activity. The emotions and thought forces are in their turn dominated by spiritual influences, so we find that the heart of man is acted upon by mental, moral and spiritual states, some of which tend toward health, others toward disease.

It is a matter of utmost importance that in this time of gathering in the harvest, we should seek to be controlled upon all planes by the spirit of Infinite Good, since by that only may we expect to find and enjoy peace. It is important also that we should understand that thought modifies, changes and affects the secretions, their quantity, quality and direction, and that we should study the relation between mind and body, since these are but vehicles or channels for Divine Energy to sweep through us continually.

To seek and to search for the truth which alone makes free, and voluntarily to yield our hearts wholly in this quest for freedom is to give ourselves over into the keeping of that Infinite Power that ever watches all things in heaven and in earth; and to do this consciously is to find unfailingly that which we seek with all our hearts. When this voluntary surrender of self to the highest use takes place, it is often accompanied by a sensation of lightness and buoyancy of the spirit, succeeded however by a period of temptation to indulge in former habits and ways of thought. To combat this it is necessary to use certain spiritual aids and discipline, and the real test of our sincerity is not so much the initial surrender as the second step of faithfully overcoming the temptation. This second step may be undertaken in two ways: First, by resistance to evil, or second, by non-resistance.

It was Jesus the Christ who emphatically said "Resist not evil," and to accomplish conquest by non-resistance means simply to so fill the mind with all that is good, true and divinely possible, that it shall become impossible to reflect upon the other side.

The secret is that of firmly and tenaciously clinging to ideals. Incorporate them into your life. Live for them, dream of them, suffer and die for them, and the dark side cannot come back for an impregnable aura is set up, formed of polarized and positive, constructive thought against which that vast host of elementals that are our spiritual enemies, may hurl their darts in vain.

"Fear not, I have redeemed thee," spoke the Master. This act of redemption has already been accomplished, but it will not become real to us until we recognize this truth in an individual or personal manner. Not until we recognize the full significance of redemption, are we willing, or indeed able, to show our appreciation by following in his steps.

There are those among many of the orthodox bodies who

strive to convert the masses of the people by gathering large audiences and by the display of rhetoric and oratory, forgetful of the fact that it is individual work only which produces a harvest of ripened souls.

There is an astonishing number of converts to Christianity who having laid all their sins upon the Lord Jesus Christ, refuse to take up the burdens of every day, and expect God to perform their work. Such persons become drones, and unless their moral perception of the truth is stimulated, they become an easy prey to the very worst kind of obsession.

Once upon a time a small boy was found weeping, and hugging his slate upon which was an array of figures suggestive of multiplication. Some of his tears fell upon the slate and where they trickled down, washed out part of the work, so that it had to be done over again. Then the patient schoolmaster came and seeing the condition of the boy and his earnestness and sorrow, wiped the slate clean, and told him to start afresh, and dry his tears.

Thus the Lord Christ redeems, and with slates wiped clean, we are to try again, henceforth realizing that One is near to help us on, and over the difficult places. Our responsibility begins at the moment when the slate is restored clean, for the quality of our subsequent effort shall be the measure of our love and gratitude. The life of the man or woman who would follow the highest guidance must needs become either that involving non-resistance or resistance. Love and the steadfast ideals seem to the writer the highest safeguard; while for those who would fight "not as one that beateth the air," there must be helps, various disciplinary aids and numerous "practical methods to insure success."

Evolution does not cease when the Christ redeems; it merely becomes more possible, and the recognition of redemption hastens the growth by planting the seed of LOVE in the human soul from which all lofty deeds of service henceforth spring.

The two divine attributes of God are LOVE and WISDOM, however, and we who seek to hasten the evolution of the Christ lover, wish to point out that wisdom demands *methods*, while love provides *motives*. We seek to help him who would live the perfect life, and the first act must be the searching for God "with all your heart."

We find God as we grow lovingly wise and wisely loving, and we find Him the more surely when we prove our willing surrender by the glad bearing of the daily burden and the wise use of "PRACTICAL METHODS TO INSURE SUCCESS."

Let this truth be present to thee in the excitement of anger, that to be moved by passion is not manly, but that mildness and gentleness, as they are more agreeable to human nature, so also are they more manly.—Marcus Aurelius.

Oh, thou that pinest in the imprisonment of the Actual, and criest bitterly to the Gods for a kingdom wherein to rule and create, know this of a truth, the thing thou seekest is already with thee, "here or nowhere," couldest thou only see.—Carlyle.

The orthodox Christian tells us that sickness is a visitation of Providence, and the Christian Scientist tells us that sickness is an error of mortal mind. We say it is neither a visitation of Providence nor an error of mortal mind; it is a condition of the physical, induced by inharmonious states of the mind. Anger, envy, jealousy, revenge, lust, etc., are all open doors for disease to tear down the physical body. Every wrong you think and act is most harmful to yourself first of all.

—Lucy A. Mallory.

THE SEVEN AGES OR DISPENSATIONS OF MAN.

By REV. GEO. T. WEAVER.

Part VII

THE AGE OF PISCES, OR OF THE CHRIST.

In the process of evolution this was a much higher dispensation than any preceding. Indeed this age represented that of the world's majority, the age when the inductive and the esoteric would have its beginning, and would begin to express itself in power. Under this age the teachings of its Christ or great Avatar all appealed to the inner consciousness.

This may be said to be the age when God made a second attempt to re-establish his kingdom in the world; but now, not as a political power, but as a spirit and life within the individual human heart. And though the church taken in the aggregate constituted a body, it was a body ecclesiastical, and not political. Perhaps it is better to say that at this time God projected the agencies, and began gathering to himself a people, by whom and through whom his kingdom in time would materialize as a universal world power.

The Age of Pisces, or of the feet, followed that of Aries, or of the head, and was the sixth age of man. It was introduced with the year 274 B. C. The sign Pisces has two symbols, that of the fishes and that of the feet. This constellation is symbolized by fishes because it is composed of two groups of stars fish-shaped with their backs toward each other, and connected by a narrow band of stars. This then is the piscatorial sign and relates to fishes and fishermen. Jesus, the Christ

of this dispensation, and the highest expression of the Christhood in the world's history, was born during the third degree of this sign of the grand zodiac. Everything pertaining to his mission had to do with fishes and fishermen. His chief apostles were drawn from among men following the fisherman's vocation, and his commission to them was that they should become fishers of men (Matt. iv. 19). During most of his public ministry he resided in the fishermen's town of Capernaum on the sea of Galilee, a body of water abounding with fish. After a night of fruitless effort by his two most intimate apostles in seining for fishes, at his command, having let down the net into the lake, a phenomenal draft of fishes was gathered; so much so that the vessel was in danger of sinking, thus illustrating the fruitfulness of their mission in rescuing men when implicitly relying upon the Christ spirit within (Luke v. 6). In the wilderness he fed the multitude with loaves of bread and fishes, the bread being the symbol of the real substance, or body of truth; and the fishes being the symbol of the interior mysteries of the soul, which alone satisfy the cravings of the human heart (Matt. xiv. 17-19). This was a practical demonstration of the superior method of the teaching of the Christhood in distinction from the philosophies of the worldly wise, of whom if one ask bread he will give him a stone; and if he ask a fish he will give him a serpent (Matt. vii. 10). It was from the mouth of a fish, the first that should come up, that at Christ's direction the apostle obtained the money with which to pay his poll tax and that of his apostles, thus teaching the lesson that in awakening the Christhood within us, we will be supplied with all earthly demands (Matt. vi. 33). At the third manifestation of Jesus after his resurrection he ate loaves and fishes with his disciples (John xxi. 12, 13).

The Pisces sign, or fishes, was the symbol of recognition of the early Christian people. They used this symbol also in decorating their graves, as can be seen even to-day by visit-

ing the catacombs, or burial places of early Christians outside of the city of Rome.

The sign *Pisces* is a watery sign—the last of the three watery signs. It therefore governs oceans, seas, lakes, rivers, fountains, marshes and all other bodies of water. Fish and water are symbols of the deepest mysteries of the Christian religion. The mystery of the fish symbol has been given. Water symbolizes baptism. This ordinance is a preparation to the more advanced state of the Christian experience. It is a betrothal preparatory to the marriage of the soul to the spirit, by which union the Christhood is awakened in man. Water is an immaculate element and can never be anything other than pure. Being a chemical combination of the two gases, hydrogen and oxygen, themselves pure, water can never be anything other than immaculate. The condition called foulness occurs, not by the admission of a foreign substance entering into combination with water, but is only a mechanical admixture in which the foreign substance is held in suspension only for the time. By settling, freezing or distillation, all foulness is eliminated.

Water is therefore the symbol of the Christhood, or of the spiritualized soul. The soul like water is immaculate in its virginal essence. Earth-bound by sin it may become, but sin does not, and cannot enter into the essential nature of soul substance. Sin is of the flesh and has its seat in the flesh. Sin may commingle with soul substance as sediment does with water, but as water may be separated from sediment, so soul substance may be separated from fleshliness by the distillation of repentance and self-crucifixion. Water is also the symbol of conception, as air or breath is the symbol of birth. The *Pisces* age marked the age of the "Immaculate Conception." The immaculate conception of Jesus the Christ of the age was literal, and in it the type was set of the dispensation. Every soul regenerated—that has

entered into the Christly relationship—is an example of the immaculate conception. It has been “Conceived by the Holy Ghost, and born of the Virgin Mary.” That is, it has been conceived of water, and born of Marie, or marine the great body of water. This is beautifully symbolized in the “Golden Book of Venus,” in the story of the goddess Aphrodite. The accepted meaning of the name Aphrodite is “born in the foam of the sea.” She was the goddess of love and beauty, and symbolized the Christ who was “The chief among ten thousand, and the altogether lovely” (Songs of Solomon v. 16). Aphrodite, like Pisces, rules over the sea, but only to soothe it, and so represents the “Prince of Peace.” The sweetness of her smile, her persuasive voice, and her entire beauty are irresistible. It is hers to open the gates of heaven; she is the beginning of wisdom, the herald of the Perfect Day. Thus she typifies the dispensation of the Christ which is but the forerunner of the grander era that is to follow, when the Christhood will become universal, and when it will be consummated in the unfoldment of our race into the ideal.

In this sign Venus is exalted. Now Venus is the goddess of love as we have seen in the goddess Aphrodite, who was the Venus of the Phœnicians. In later times Aphrodite had her fall, in that, her love was prostituted into lust. The word “Aphrodisiac,” meaning food or medicine believed to excite desire for sexual gratification. But originally her love was the pure love of the gods. Her love is the love of the Christ, a love that passeth knowledge (Eph. iii. 19).

The other symbol of the constellation Pisces is the feet. It is the sign of the feet, and this constellation governs that part of the human anatomy. As it is upon the feet we are supported while standing, so Pisces is the sign of the understanding. By this we do not mean the knowledge of the Aries age, which is chiefly of the head, but the deeper understanding of the heart. Pisces people possess soul or Christhood understanding,

that degree of understanding called in our Bible "Wisdom." On a certain occasion Jesus asked his disciples, "Whom do men say that I am?" Various answers were given that did not express the wisdom of the Christhood. One of the disciples replied that some of the people thought him one of the Old Testament prophets reincarnated. Another of the disciples said that the people thought him another of the ancient prophets. When the answers to this inquiry were exhausted, Jesus asked of his disciples, "But whom do you say that I am?" To this Peter replied—"Thou art the Christ, the son of the living God." This reply expressed divine wisdom. This remarkable understanding Jesus blessed and said, "Blessed art thou Simon, the son of Jonah, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven, He hath revealed it unto thee." The Father dwelling in Peter was the spirit of the new age by which the Christhood might be discerned. Having pronounced Peter blessed in his deeper understanding, Jesus added—"And thou art Simon (a rock), and upon this rock (of the Christhood understanding) will I build my church, and the gates of hell shall not prevail against it (Matt. xvi. 13-18). The Pisces age then, was the age of the understanding of the Christhood, not simply of the Christhood of Jesus, but of all regenerate humanity. As Paul expresses it—"The Christ in you the hope of glory" (Col. i. 27). Until the great apostasy referred to by Paul in II. Thess. ii. 3, 4, this was the conception of the Christhood held by the church; but in the establishing of the Papal hierarchy, Christ was seen only exoterically, and the Pope was believed to be his vicegerent. This was one of the heresies concerning which it was predicted that the sanctuary must be cleansed before the second advent of the Christ in the person of Jesus. The exoteric view of the Christhood is yet the dominant view, not only of the Romish branch of the church, but also of the whole Protestant wing. Slowly as the light of the new age advances, the esoteric view

is being received, and just in proportion as it is accepted, is the church coming into harmony with the seventh age, and does it imbibe the power of invincibility.

A characteristic of Pisces people is that they use their feet a great deal, or in other words, are a traveling people. The Pisces age was an age of traveling. It was an age of commerce and of sight seeing. Many ran to and fro, according to the prediction, and knowledge was greatly increased. Especially was this true during the last two centuries, and more especially during the century just closed.

Another mark of Pisces people is that they are humble, modest and self-distrustful, and in consequence of these virtues, they are an unappreciated people. While this has not been true of the age when viewed in the aggregate, it has been true of the true Pisces people or Christ followers. Christianity is the religion of the humbler virtues, and its devotees are as roots out of dry ground, having no form nor comeliness that we should desire them (Isa. liii. 2). The constellation Pisces is the constellation of babes and young children, and the demand of the Christ was that we should become as little children, as a qualification essential to entrance into the heavenly kingdom. The question having been asked by the disciples of Jesus as to who would be greatest in his coming kingdom, he called a little child and set him in the midst of them, and said, "Verily I say unto you, Except you turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (A. R. Matt. xviii. 1-4.) Again, Neptune, the sea god, the most spiritual of all the planets of our system, strongly influences Pisces people. His aura is white, the Pythagorean color, embracing all the colors. His influence is potent in awaking the spiritual virtues of purity and humility, antedating the entrance of the soul into the spiritual dispensation.

Still other characteristics of Pisces people are that they are philanthropic and self-sacrificing. Christianity, the divinest religion of the age, is a religion of self-sacrifice and philanthropy. Jesus required of all who should be disciples of his school that they should deny themselves, and take up their cross daily (Luke ix. 23). Christianity too is the religion of altruism, of benevolence. Wherever this religion spread, in its wake sprang up eleemosynary institutions to meet all necessitous cases.

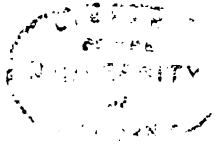
Though an age of ideality, because Pisces is but the forerunner of Aquarius, the age of perfection, the ideality of Christianity is coupled with the most intense practicability. Though Pisces people seek the ideal, their feet are firmly fixed upon the material. They stand solidly upon the earth as their vantage ground, while their aspiration is heavenward. They are of the multitude who in the wilderness fed upon the loaves of earthly production, and also upon the fishes of spiritual pabulum, and having fully satisfied both natures, had an abundance to spare.

Because this dispensation was both idealistic and practical, it was an age of danger as well as of hope. If it pointed toward the spirit, this aspiration was checked by the drawings of the flesh. It was an age of incessant internal conflict between the lower and the higher man. It was an age then of both weal and woe. Failing to respond to the upward look, and yielding to the sentient part of one's being, all the darkness, deadness and woe of the dark ages was his. Nay, even worse than this, because rejecting the greater light, the condemnation was the heavier, the stripes of chastisement the severer. He who fell in this sign wounded himself most grievously. And yet this was an age of hope, so that no one falling however low, need despair. A story from an older dispensation, and antedating this, is beautifully expressive of the fall with its sad consequences, and the recovery of hope. The story is that of Jonah. He is represented as endeavoring to escape by sea, which is symbolical of an endeavor to escape from a guilty conscience.

While thus endeavoring to escape, a great tempest arose in the sea and he is cast out of the vessel. A guilty conscience stays with one and occasions a great internal tempest. On the discovery that he was the occasion of the storm, he was then cast out of the ship and was swallowed by a great fish in whose belly he remained three days and nights. This symbolizes the death and burial of an arrested guilty soul. He was afterward cast out of the great fish upon dry ground. This symbolizes the forgiveness and liberation of a saved soul. This was the age of Gethsemane, of Calvary, of the tomb and of the resurrection.

Pisces is the sign of power to achieve great results, but not without great resistance. In the broader sense "the flesh worketh against the spirit, and the spirit against the flesh, and these two are contrary, the one to the other." Christianity possessed the mission spirit from the first, and impelled by this spirit, this religion made rapid and far-reaching strides. The mission spirit dominates it to-day, and the achievements of missionaries in Christianizing the nations is the marvel of this age of marvels. But Christianity never achieved a result save in the face of formidable opposition. The onward march of Christianity has been one continuous warfare. What has been true of the organized church, has been true of every other civilizing and enlightening influence. Commerce has won its victories through competition. Every reform movement has been bitterly opposed, and has had to contest every forward step. God has been within, willing and doing of his good pleasure; but every salvation, whether individual or collective, has had to be wrought out with fear and trembling. All advance has been made at a sacrifice, often apparently out of proportion to the results, so that the question has often been asked, "Does it pay?" But in that which has been accomplished, the Christ men and women have discerned but the seed sown which gives promise of an abundant harvest; and so having seen the travail of their souls they are satisfied.

(To be continued.)



LOYALTY.

By CHARLES JAY SMITH.

The crippled craft without a sail,
Can show her colors in the gale ;
The barque that fails to stem the tide,
Can send her signals far and wide.

FAITH.

She welcomes each transcendent day,
With praise and prayer, with chant and chime,
She gathers garlands on her way,
With incense of celestial clime.
Her altars dot the wayside dim ;
On every shore her temples shine ;
On pathless plains, her prophets hymn
The melodies of love divine !

LOVE.

Love is the sacrifice divine—
The world is not too wide
To claim an altar at its hearth,
A shelter at its side.
Where'er a soul sighs for the good,
Love stands with 'bated breath ;
It gives its all, it gives its own :
It finds its life in death !

Beware when the great God lets loose a thinker on this planet. It is as when a conflagration has broken out in a great city, and no man knows where it will end.—EMERSON.

THE POWER OF MIND.

For centuries past mind has been studied and is still being studied, yet very little is known of its scope and power, and of its relation to the perpetuity of life. In fact, it seems to us that very little will be known concerning mind until the truth of the words of the apostle is realized, namely, "The worlds were framed by the word of God."

The Christian Scientists proclaim that "all is mind," yet we doubt whether they really grasp the comprehensiveness of the meaning of the words. Yes, we re-echo the words "all is mind;" as a modern poet expresses it:

"From mind, in mind, and unto mind all things
Proceed, move, tend, eventuate. The dust
Is thought discreted from the thinker's mind,
And man is thought incarnate. All men see,
Hear, feed upon, from God proceeds as beams
From one Eternal Intellectual Sun.
Nothing but shares the impulse of His Will;
Nothing but ripens in his perfect Love;
Nature is blazing with the light of thought
And mind effulgent with Divinity;
For God alike through mind and matter wills,
Works, ultimates Himself for evermore."

But the trouble with us all in grasping the fulness of these thoughts, is that we fail to be able to be master of ourselves; we fail to command and to control our own minds. We sit down to think upon a certain subject and suddenly an entirely different line of thought seems to project itself into the mind, or some feeling or emotion rises that takes us out of the realm of mature mind altogether into the realm of the sense mind, and we do not wonder at it because the occurrence is so common to us that we take it as a matter of course. Those that give no attention to the control of the mind and of the laws governing it, are

like autumn leaves—they are driven hither and thither by every current of mind that sweeps over the planet.

The majority of the human family are governed almost exclusively by the sense mind, for there are two distinct operations of mentality, and we might say there are three. There is the mind that arises purely through the senses—that which we feel and sense around us. There is another mind entirely different that arises from the consciousness of being—an individualized consciousness, and there is a third that arises purely in the brain when we wish to memorize something, or have some problem that we wish to solve, and we sit down and put the thought on the problem and work with the brain.

The second, the interior mind, when it is brought into order, unites with the mind of the brain. In other words, the interior mind takes control of the brain and uses it, as a man would use an instrument, for whatever purpose it designs.

Now, the first, the mind arising in the senses, is the cause of sickness, sorrow and death. How often we hear people say, "I feel very ill this morning," or that they have a pain in this or that part of the body. Some persons like to talk about their aches and pains by the hour. Thus showing how perfectly under the control of the sense mind they are. There are many who are invalids all their lives; they are miserable themselves and they make others miserable through being absolutely under the control of the senses.

But we have now reached a point in the world's development when many are able to live in the higher mentality, and the spirit of the planet seems to be urging them on to live in that higher mental realm. When a person is in touch with that higher mentality, he is in an inspirational condition of mind, and the mind seems to gather in from somewhere a light and a power that holds its own and thinks, and at the same time the thought becomes the consciousness of the entire individuality for the time being; it usurps the place of the senses and

causes the whole body and the senses to surrender and to yield absolute obedience to this clear, conscious, thinking selfhood. Under such circumstances, if there are pains or diseased states in the body, they surrender to this superior thinking; they are forgotten for the time being and there is a consciousness that permeates the entire man that he is and that he is well, strong and vital. Or perhaps better, the thought of weakness, sickness or pain is so foreign to him during that time, that it would be almost a surprise to him to tell him that it is possible for him to be sick or to suffer.

This is a taste, so to speak, of the creative mind, or the mind of the Creator, the mind that formed and sent forth the word that made the world and peopled it—formed man upon it. It is the beginning of the likeness of man to his God, his Creator.

For some years past there have been brought to us from India certain methods for concentration of the mind and for living in that mentality, but as these methods have not been understood even by those that brought them here or by those that attempted to apply them, therefore they have failed in doing as great a work as they would otherwise have done. These methods have been inverted, as all great truths have been.

The Hindu says: "Stop thinking," and the people who have received this instruction have tried to stop thinking. But what is the truth behind this statement?—The truth behind it is to stop the thinking that arises in the physical senses and enter into the consciousness that is obtained through the higher thought that arises in the soul and illuminates the intelligence, possesses the consciousness and unites the thinker to the universal consciousness.

The real thought behind the instruction of the Hindu is not to stop thinking, but to control the thinking, to be able to turn the mind toward the universal mind, the mind of the Holy Spirit, the mind that is above and separate from the acting influence in matter.

As the apostle said concerning the finding of God, "Feel after him, and find him," so you must feel after that mind; analyze carefully your method of thinking until you find that thought process which answers most fully to the words, the conscious selfhood, and yet it is the absence of the consciousness of the physical and is the consciousness of the I am.

This subject is one above all others that is difficult to bring to the intelligence of another. Therefore we say you must feel after that mind until you find it, for the attempt to talk about it and to explain it is like a stream rising up and enveloping the fountain, for this mind of which we speak is the cause mind that belongs to the fountain from which all mind emanates; it is the mind that has in it immortality. When once you have found that mind and are able to enter into it and to abide in it, then you have found immortality; then you have found the mind that was in the Christ which enabled him to command all manner of sickness and disease and to heal them; it is the mind that raised Lazarus from the grave, because it is the mind that created the world and all worlds.

A story from Yogavashistha, Utpatti Prakagrana translated from the Sanscrit in "Prabuddha Bharata," speaks of this mind in the following terms:

"There lived a Brahmana, Akashaja,* by name, who was always absorbed in meditation, and was ever inclined to the doing of good to all creatures.

Finding him long-lived, Death thought within himself, saying:—It is I alone that am imperishable, and devour all things one by one.

How is it that I cannot swallow this Akashaja in whom my power is lost, as the edge of a sword is blunted by the solid rock?

So saying, he proceeded to the abode of the Brahmana intent upon making an end of him; for what energetic person gives up his work?

* *Lt.* void-born, the word "Akasha" being used in the text not to signify ether, but the void, the sky.

But as he was about to enter the house, he was scorched by a fire, like unto the conflagration during the dissolution of the world.

He pierced the ambient flame and entered in, where seeing the Brahmana before him, he stretched his hands to lay hold on him with much exertion.

He was unable even with his hundred hands to grasp the Brahmana, as it is impossible even for the strongest to hold with his hands an imaginary being.

He then had recourse to Yama—his lord, to clear his doubt, and to learn why he could not devour the Akashaja (being).

Yama replied saying:—Death, you by yourself, without aid, cannot forcibly kill anyone. It is the Karma of the person, who is to die, that kill their doer, naught else.

Therefore seek diligently the Karma of the Brahmana you wish to kill; because it is by their assistance only you can devour him.

Whereupon Death traveled (all through the universe) seeking carefully for his Karma.

At last Death with all his search and effort, came to find the Karma of the Akashaja Brahmana to be like unto the offspring of a barren woman or an imaginary mountain.

He then returned to his all-knowing master Yama, and besought his advice, as servants do in matters of doubt and difficulty.

Death addressed him saying:—Tell me my lord, where the acts of the Akashaja Brahmana are to be found; to which Yama after pondering long, replied as follows.

Know O Death! that this Akashaja Brahmana has no Karma whatever, as he is born of the void.

Who is born of Akasha is as pure as Akasha itself, and has no appendage nor Karma of any kind.

For want of causes he is pure Akasha, and like a large tree in the sky his prior Karma does not exist.

His mind is not unruly, by reason of lack of old Karma; nor is there any such Karma of his present state, whereby he may become food for death.

Such is that Akasha soul sheathed in vacuity, and remaning forever one with its own cause, not being the effect of any cause whatever.

He has no prior deed, nor does he do any thing at present; but exists as something like the sky of intelligence.

What actions of breathing and motion we seem to see in him he knows not; these appear to us alone (for ignorance).

An image carved in the block of Supreme Intelligence, he sits thinking of himself as separate from the Intelligence.

The self-become Brahmana exists in the Supreme Intelligence as fluidity exists in water and vacuity in the sky.

He is immanent in the Supreme, as motion is inherent in wind. He has neither the accumulated acts of past lives, nor those of the present.

Having no prior Karma, he is not subject to *Samsara* (becoming). That which is produced without the aid of an extraneous cause, is found to be no other than its own cause; and having no cause for its production, it is said to be self-produced.

Say, how you can attack that being who has done no act before, nor does any at present? He that through his intellect forms the notion that he is mortal and believes that "this I am made up of is earth and other materials," he becomes earthly, and you can speedily overtake him.

His consciousness being free from the thoughts of earth, and other matter, this Brahmana is a formless being. So like tying the sky with a stout rope you cannot grasp him.

Death said:—Tell me my lord! how may the unborn *Aja* or the self-born *Swayambhu*, be produced out of vacuum, and how can earth and other elements be and not be (at the same time)?

Yama replied:—This Brahmana is neither born nor is non-existent at any time, but remains forever the same, as the pure light of intelligence of which there is no change.

There remains nothing at the event of the great dissolution of the universe, except the tranquil, imperishable and infinite Brahman itself in its spiritual form, of the nature of void, ever present, subtile, devoid of limitation, existent in the highest

state. In the beginning of creation, again, before the Supreme, is seen a form like a huge mountain. Being of the nature of intelligence it comes to have the idea 'I am embodied' and through ignorance, it sees itself, of a sudden, as having a form.

This is that Brahmana who remains in the womb of vacuity in the beginning of creation in his unalterable, 'sky of intelligence' state.

When the activity of our outgoing senses ceases, he is not seen even as this (as having a form). He is then perceived as one with the sky of intelligence.

Under these circumstances, how is it possible for the earth and other elements to have come from him? Therefore O Death! desist from thy attempt to lay hands on him.

No one can ever catch hold of the sky. Hearing this, astonished Death returned to his home."

In the effort of the ancient sage to put in language form the wonderful truth that mind is the origin and cause of all things, that it is beyond the power of death, that it is immortal and gives immortality to all who live in it exclusively, he appears to bring in much that to our mind is rubbish, yet probably necessary for the human mind of his age to enable it to grasp the underlying, vital truths.

Each one who enters this realm of mind and cultivates it until it becomes the self, will find that he has reached a point where the psychic forces of the human intelligence and of the dark realm no longer touch him. One may ask: How can I reach this point? Thus—seek until you find the state of mind we have been speaking of, and when you have found it, learn how to hold it and to live in it, or rather, to apply it whenever you desire. Bear in mind that that mind is the real self and not some other intelligence, and when disease or affliction of any kind attacks you, retire into that mind; adversaries cannot touch you when you are there; as the Hindu philosopher expressed it, even death found a consuming fire around the Brahmana.

This mind is the causative principle in all that is; it is as eternal as the Creator; in it is immortality; it is the immortal and nothing else is immortal. That mind defies all conditions, for it is supreme in itself, and this supreme mentality is not far to seek by those who have been begotten from above, as the Lord Christ said, and as the Hindu philosopher expresses it, "who is born of Akasha."

You who have had a Christian experience and know what it is to be begotten from above, can have this mind established within you by diligently searching for it, and as diligently refusing the old habit of mentality arising in the senses. The establishment of this mind within man is the great ultimate of human existence. This is the likeness of God.

Now when we say that this is the great ultimate and the likeness of God, it would appear to be leaving out all the steps leading to it. It would appear to be leaving out all acts of righteousness and goodness, but in place of this it includes them all, for when this mind is awakened in man he then no longer acts from the animal self, but he acts by the mind that produced all things, and he acts only in harmony with the God of the universe.

When that mind is awakened in you and you are able to live in it, you live in God and God lives in you. But this mind will not live in you, neither will it be subject to you unless the preliminary habits of your life have been in accordance with divine law.

Therefore all the practical instructions that have been given you through the Esoteric books are essential to you, in order that you may find this eternal mind, this deathless consciousness. But you should seek for it now, in the beginning. You should still the animal mind and reach for this eternal mind. It is not some strange quality far off and beyond our reach, but it is within you. It is the Christ mind, of which the Apostle said, "Say not in thy heart, Who shall ascend into heaven? (that is

to bring Christ down :) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart."

Yes, this spirit of life, this thinking consciousness that will burn like a candle in a still place, is in you; it is the immortal part of you. Give it your attention; give it your efforts and all your desires; and sickness, sorrow and the monster death will find no hold upon you. You will then be immortal; you will then be free from sorrow and you will be one with those perfected souls of all worlds and all ages. "Seek and ye shall find."

Peace be with you.

TWENTIETH CENTURY PROBLEMS.

1. Is there a Universal Infinite Soul that throbs the universe?
2. Is the soul-life that moves, feels, thinks, and breathes through the physical man, a part of the Infinite Soul?
3. Are there psychic laws to which all finite souls are subject?
4. Is there in men the germ of infinite possibilities?
5. Have human beings, as children of the Infinite Soul Father, the germ power of putting beneath them every ill and to breath in unison with the Father—to be at-one-ment with Him?
6. Do the innumerable sects tend to unite men and establish universal peace, or to disunite and make general?
7. Was there ever a different process of giving birth to a being that could grow to a conscious one, than the one which exists to-day?
8. Is there anything more than life and to learn how to live it?
9. Can the kingdom of the fatherhood of God and the brotherhood of man be established on earth? Is the trend of the processes of nature that way?
10. Can the competitive system, in the policy of government, be eliminated by the co-operative policy?
11. Can human beings be evolved that will be a law unto themselves?—*N. Y. Enterprise.*

WILL WE LEARN TO KEEP THE UNIVERSE GOING?

[From *The Literary Digest*, May 26, 1906.]

That man, in his forecast of evolution, has failed to reckon with his own intelligence is the opinion of Dr. C. W. Saleeby, who contributes to *Harper's Magazine* (May) an article entitled "Is the Human Race Mortal?" He points out that philosophers who deal only with matter, and with energy of which it is the vehicle, have inevitably reached the conclusion that the universe is "running down," owing to the fact that in every transformation of energy a part always becomes less available, just as water seeks a lower level. This would be equally true whether we suppose, with some authorities, that the end is to be a final dead level of rest, or, with Herbert Spencer, that the pendulum is to swing again and again, bringing about an endless series of successive development and decline. But, writes Dr. Saleeby:

"The question which it is the purpose of this essay to put I may address indifferently to the exponents of both views. They have estimated matter and energy; they have weighed stars and electrons; they have read the history of the atom and the organism, of solar and stellar systems; they have established the doctrine of the conservation of energy and the laws of thermodynamics. But have they reckoned with *mind*?

"Some physicists may answer that they have not reckoned with mind because mind needs not to be reckoned with. It is, they say, an 'epiphenomenon' or by-product of cerebral chemistry—the impotent but interested spectator of a drama in which its own destinies are decided. This was the view, for instance, of Huxley; yet in the very essay in which he denies that man can ever arrest the procession of the great year, he tells us that there is within man a fund of energy which is 'competent to influence and modify the cosmic process.'

"It is no longer possible, indeed, as it was thirty years ago, to accept any rendering of the doctrine that spirit is a product of stuff, mind of not-mind. . . . Materialists, idealists, or whatever we be, we know as an inalienable first-hand fact, that purpose and the effecting of purpose do verily exist; if not in the world around us, at any rate in ourselves. Hence I will venture to declare that there are no schools of philosophy, however mutually hostile, which can bring the philosophical argument, at any rate, against my view that in forecasting the future of the evolutionary process as we may observe it in the external world (or in what passes for us as the external world) *the human intelligence has hitherto failed to reckon with itself.*"

But even if we grant Dr. Saleeby's postulate, is it possible that the human mind will be able to prevail in the end against the natural forces that are against it? While we have in some degree "harnessed" nature, as we are accustomed to boast, we cannot even control a thunder-storm, much less a volcano or an earthquake. Can we expect to keep the great clock of the universe from running down? Dr. Saleeby has hopes. He says:

"There is assuredly no inherent reason why we should not accomplish this. It is true that hitherto all the atomic evolution that has been observed is atomic disintegration. We may speak now, indeed, of the analysis of the elements. But so it was, we may remember, that the older chemistry began, and yet analytic chemistry was the precursor of synthetic chemistry. We began by breaking up compounds, but now we can make them—can, indeed, make compounds hitherto unknown in nature. Similarly, it is more than probable that we shall ere long learn to achieve the synthesis of the elements as well as their analysis. No energy is ever lost. Even when the radium atom, itself the child of the uranium atom, breaks down and dissipates its energy, ending, it is supposed, as the dull atom of lead, the original energies are not destroyed. Why should they not be gathered up again and thus again become available? Are matter and energy to go on their way, ultimately destroying the human race? For myself, I incline to the view that victory will rest at last with 'man's unconquerable mind.'"

FROM THE WORSHIP OF THE SUN.

By W. E. RIPPETOE.

To a very remote period in history many of our religious customs and beliefs may be traced. From a careful study and reflection it appears that the Christian religion is the essence of that which was good and true in all the ancient religions of the world. It is said that there is no religion higher than truth, yet a majority of the believers in the Christian religion are far from an understanding of absolute truth. There are those among us who have advanced along the pathway that leads to an understanding of truth. They are those that represent a part of the body of Christ, but even they have not yet arrived at an understanding of what is absolute truth, but the spiritual age is fast progressing, and we doubt not that many of the select will be nearing the goal by the time that this spiritual age now here has arrived at maturity, whose maturity has been variously placed from 1914 to 1923.

Religion has advanced from the remotest period by degrees or steps of evolution, and is constantly evolving from the lower to the higher stages, advancing constantly nearer an understanding of the truth. Yet we are only the essence of what has existed in the ages that have passed. Even our forms and ceremonies partake somewhat of the forms and ceremonies of the ancient religions. In the ancient worship of the sun we find many of the symbols now held in reverence by the Christian people.

In the ancient religions we find the worshippers of our solar master, believing in him as the direct cause of all of the manifestations of the supreme power on this earth. They believed

that all things emanated from the heat and light produced by the sun, therefore the sun was their God, the first cause of all existence. To this principle may be traced the doctrine of Emanation found in the Kabala.

In ancient Egypt a city was built and in it a temple for the worship of the sun. This city was Ion or Heliopolis whose literal existence is said to have passed away more than twenty-two thousand years ago.

This city is said to have been the most splendid of all pre-historic Egyptian cities. The people believed that there was no other power on earth than the empire of the Sun. In this city all the gold of the world was collected, even its streets were paved with gold. It was beaten into sheets and laid upon the streets, when the sun shone upon it, the effect was as dazzling as the noon-day sun, which it was to represent.

None but kings (sons of God), it is said, were permitted to walk upon the streets of this city. Although this literal city passed away ages ago, yet the celestial city of the Sun remains forever. What do we see in the ancient city of the sun? If we trace it carefully we find many symbols that exist in our Christian religion. We see in this ancient city a partial description of the New Jerusalem, whose streets are paved with gold and upon which none but the sons of God shall walk. We see in it a symbol of that great central, spiritual Sun whose rays reflect upon our pathway, paved with the gold of the spirit, which none but the sons of the spiritual God shall ever tread. We see in it the emblem of the Christ, the son of the living God, reflecting rays of light, lighting the pathway of the chosen of God throughout all eternity. The sun as a symbol entered into the worship of the Hebrews from the earliest time. It was used as a symbol by Moses in the tabernacle in the wilderness, (the first temple for Hebrew worship) which was situated due East and West in order to receive the first rays of the rising sun, which it was believed would dispense its rays of blessedness upon the

Israelites, who recognized in it an emblem of that great spiritual God under whose protecting care they lived and moved. We also find allusions to it in many passages of the Bible, especially in Psalms xix. 4. "In them hath He set a tabernacle for the sun. . . . his going forth is from the end of the Heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." This quotation is symbolical and it is only for those who are able to discover and understand the mystery therein. But it shows to some extent, at least, the symbolic connection of the Christian mysteries with the ancient worship of the sun. St. Justin has said "God has permitted us to worship the sun, or God has permitted himself to be worshipped within the sun."

Another relic of ancient religious worship, is the seven golden candlesticks and their symbolism. The number "seven" has played an important part in all of the religions of antiquity as well as those of modern times. In the history of Indian Antiquity we find it employed in the Seven Rishis, or seven penitent ones, whose exemplary virtues elevated them to a residence among the stars. These Holy Ones are said to have been the seven sons of Japhet whose posterity populated that country.

Behind the symbolism of the seven golden candlesticks hides a Christian mystery. It represents Christ shedding his light through the ministry of the seven spirits, which are the seven eyes of the Lord. The seven candlesticks are to Christ as the seven planets are to the seven spirits. All of this is fitly represented in "The Seven Creative Principles," which is in a symbolical way, one of the clearest and most intelligent explanations of what the seven golden candlesticks may represent.

The seven planets correspond to the seven spirits that are represented by the seven stars of Revelation. Beyond a doubt, the seven planets of our planetary system do control and impart

seven different qualities or variations of spiritual illumination, and further by their conjunctions and connection, each of the seven spirits are divided into seven minor qualities, making forty-nine minor qualities governing spiritual revelation. These seven divisions of the seven spirits, correspond to the seven rays of light from the seven candlesticks, each individual ray imparting a special ray of spiritual illumination peculiar to itself. The seven golden candlesticks represent then, strictly speaking, "The Seven Creative Principles."

As a whole, the seven golden candlesticks represent the Christ, the central, spiritual Sun, shedding his rays of spiritual light through the seven creative principles, each having its own peculiar spiritual character, derived from its own planet which it represents.

There are two suns. One is the great luminous body around which the seven planets revolve, sending forth seven different qualities which make the seven influences that control our earthly existence, whose very nature is incorporated in the human beings of the earth, and under whose influence the very character and nature of each individual is established. These influences become a part of us, and from their bonds we cannot pass until we have learned to overcome generation. Through regeneration we may pass out from under these influences of the material sun and planets, and live under the influence of that great spiritual Sun. Then these planetary influences will be turned inward and upward, and into us will be built a spiritual nature. We read in the book of Revelations that he held in his right hand a book sealed with seven seals. The right hand symbolizes power. The seven seals symbolize the mysteries of the seven spirits sealed by material generation. Who is it that can be prevailed upon to break the seven seals and open to our understanding the mysteries of the seven spirits, which is clearly set forth in "The Seven Creative Principles"? Through these seven eyes, or seven spirits, when opened by the Lamb,

(through the process of regeneration) we may be able to see all mystery. When we have opened the seventh seal, when we have taken the last step in regeneration, when the last degree of spiritual initiation has been conferred upon us, we may readily see the flashes from the seven lights of the seven golden candlesticks.

NATURE'S MAN.

By ROBERT LOVEMAN.

A thousand years doth Nature plan
Upon the making of a Man ;
She sweeps the generations through,
To find the patient, strong, and true ;
She rends the surge of seven seas,
Rearing an humble Socrates ;
She burns a hundred years of sun,
Sealing the soul of Solomon.

A thousand years doth Nature plan
Upon the making of a Man ;
She sees the ages dawn apace,
Ere Moses rouse his shackled race,
Or Homer or sweet Shakespeare sing,
Beside his deep eternal spring ;
The centuries rise in reverence when
Buddha doth come unto his men.

A thousand years doth Nature plan
Upon the making of a Man ;
She fills his heart with fire and faith,
She leaves him loyal unto death ;
She lights his lustrous, loving eye
With flashes of immortality ;
She adds one more undying name
Upon the heated scroll of Fame.

—From "*Songs from a Georgia Garden.*"

ETERNAL LIFE.

By ELI.

It is hard for the majority of Christ's followers to believe in eternal life. When we speak of eternal life to others we are often asked: "Has anyone power over death? Show us the man or woman who will never see death!" They argue further that man has *always* been subject to death, and that only *his* soul enters a heaven in the sky. Yet the promise of Christ was, follow me and you shall never see death. In Rev. xxi. 2, 3. we read: "And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, the New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and be their God."

Christ says that God is not the God of the dead but the God of the living. The resurrection from the dead takes place when the soul awakens to its conscious unity with the Father, then the tabernacle of God is with men. The Great Teacher says, follow me in the regeneration, and ye shall have light and life. If the mind is centered upon the Spirit, that fountain of life within becomes the illuminating power of the Holy Spirit.

When the soul first awakens, the color blue appears. Blue represents the infinite grace of heaven. It symbolizes the soul's entrance into the heaven within, the prayer chamber of Yahveh. After the blue, comes the golden light or sun within the divine nature. Next comes the pure white light, the divine righteousness; then the soul in its risen life is arrayed in the beauty of holiness. This pure white light comes only from humiliation

and the crucifixion of the lower self, as an atonement for the past, then the true spirit of devotion is manifested.

Cease to look for and desire a heaven in the sky after death, for if you do, just so surely will you be separated and screened from the church of the living God, and you will go down to Hades or the grave. "Verily, verily, I say unto you, The hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." (John v. 25.) For the perfected mind there is always soul action. Death can never overtake him unless he let go, for light surrounds his entire organism. Suppose a man should live a hundred years or more, his friend certainly would consider him to have nearly reached the end of his earthly pilgrimage, but if he had developed within himself the power of centering his mind on God, the light within himself would burn like a lamp and as long as this lasted it would be impossible for him to see death. "And there was given him dominion, and glory, and a kingdom, that all the peoples, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. vii. 14.)

In the measure in which thou seekest to do thy duty shalt thou know what is in thee. But what is thy duty? The demands of the present hour.—Goethe.

When we are asked, what is the object of religion? let us reply: *Conduct*. And when we are asked further, what is conduct? let us answer: *Three fourths of life*.—Matthew Arnold.

He alone is the true man who is illumined with the light of true knowledge. Others are men in name only.—Sri Ramakrishna.

CORRESPONDENCE.

Glenns Ferry, Idaho. March 28, 1906 -
To The Esoteric Fraternity: The following questions were asked me by an earnest seeker after truth, and would like to have them answered in BIBLE REVIEW :

Is it necessary for true spiritual growth, to ostracise oneself from everything and everybody or, in other words, to become a recluse? Or should one take the law right into the midst of humanity?

Question two: Might not one become a prey to psychic forces that might be very misleading; and, thinking that they were spiritual, really lead one into the most subtle form of "I am holier than thou." One says that he can serve only when "in the midst" as was the Christ; and that hitherto he has shrunk from contact with the people, because of inharmonious vibrations, but now he knows it came from ignorance of what a "demonstration" really means,

Fraternally,

Ruth.

Ans. In regard to the first question, it is very clear to our mind that a person should keep the divine law in the midst of the people and live it fearlessly, for we must ever bear in mind that it is the overcomer that is to inherit the blessings. The Christ of Nazareth said, "Be of good cheer; I have overcome the world." In the first stages of spiritual growth it is necessary that all persons should learn to take the name of God—YAHVEH—which means "I will be what I will to be," and they should be that which they will to be among the people, among their associates, and demonstrate to them that God is able and willing to keep them and to give them wisdom that is superior to worldly wisdom, which will enable them to demonstrate to

themselves and to the people generally, that there is virtue in the Christ life and a power to lift them above the psychic influences of the world.

As to which environment would be most conducive to healthful growth: The only way in which anyone can grow strong and wise is first to be among the people and to live the life and to be the man or the woman that he or she sees it is necessary to be. If a person retires from the world before he has conquered it in himself, he runs away from a lesser enemy to meet a stronger one, but when a person has demonstrated to himself that he is able to live the life under any circumstances, then he is likely to get the impression from the Spirit to come out from the world. But until he gets that impression and is pretty certain that he has the leadings of the Spirit in that direction, he should remain where he is.

As one goes on in the life, he comes to a point where it is absolutely necessary for him to come out from the world and to be separate, and to unite himself with the body of the Christ that is now forming. But at this point he meets temptation and deception. Some we know have a fanatic idea that they must not leave world; that they are to do some great thing by staying among the people. But there is as much danger in the temptation in that direction as there is in the opposite direction. There is no hope for any but those who consecrate their life to God and keep their eye on the Spirit, always following the leadings of the Spirit absolutely. Just as soon as a person listens to the suggestions of the people around him, he gets into trouble and is misled. "For as many as are led by the Spirit of God, these are the sons of God," and these only.

The second question is largely covered in our answer to the first. All demonstrations of the Spirit come from the individual keeping his mind firmly stayed on God and having no thought regarding the people, only a desire to be led by the Spirit in a way that he may help the people to the light.

We admit there is a temptation to lead one to feel that he is holier than others, but there is a narrow line to be drawn at

this point. It is right to recognize a fact, and when a person's life is dedicated to God and he is living above the plane that the masses are living upon, he recognizes it in himself, but at the same time he should bear in mind that whatever he has that is superior to the world is given to him by God and not by his own wisdom or effort.

Again, the great danger in the path of those who have just started out is, that they begin to measure their own attainment by those around them. As the apostle says, "But they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding." There should be no comparing of yourself with others. If you know that you are under the guidance of the Spirit and that the Lord has placed into your hands vital truths that would be of use to the people, it should be your greatest object and delight to help others, and thus you may be led by the Spirit to approach others with wisdom, until the time comes that the Spirit will say: It is enough; come up higher. Then the door will be open for you to become a member of the body that is now forming, and to have new experiences and new adversaries to overcome. So after all, it is all summed up in the words: Be led by the Spirit of God and keep the eyes of the mind on God and not on the people, and be fearless, knowing that God has all-sufficient power to enable you to be what you will to be under all circumstances, namely, a son of God.—[Ed.]

April 30, 1906.

P. O. Brugspruit, Eastern Transvaal, S. Africa,
The Esoteric Fraternity.

Dear Sirs and Brothers: I herewith enclose my subscription to BIBLE REVIEW. I cannot tell you how much I look forward to getting it every month; I shall ever be loud in my praises of it, which it undoubtedly merits, and it deserves far greater praises

than I am ever able to give it; my progress in conserving the life fluids is gradually extending, for which I most sincerely thank the Father of all Spirits. What a constant and never-ending struggle it is, and I can see that there are far greater battles still to be fought; as I am only now beginning to get under way.

Oh Brothers! how firm and how steadfast we have to be; our energies must never flag. Perhaps it is as well that we are not allowed to see the opposing hosts; it is far beyond my comprehension to know what God is doing with me, all I know is that he does everything well and most thoroughly too, in our passage through his refining fire. May God's constant blessing ever be with all of you dear brothers and sisters. You are his instruments through which he is shedding his most glorious light upon the nations of this world. I remain, ever yours in love and truth,

V. S. R.

BOOK REVIEWS.

THE LIFE POWER AND HOW TO USE IT. By Elizabeth Towne, Holyoke, Mass. 176 pps. Cloth. \$1.00.

This is not a book of drills or methods; it is philosophical and reflective, and eminently optimistic. This last is a characteristic of the author. We do not believe the book contains anything that has not already been expressed in a number of ways in recent books: but there is another quality in a book aside from the meaning of its language, and that is the quality of the writer's individuality; and this, we believe, is what constitutes the real value of this book; no one can read it without feeling stronger in his own purpose to accomplish, for the reader is reminded of unfailing power within, therefore the book is a true help because it helps you to help yourself.

THE GOSPEL OF LOVE. By Rev. Edmund G. Moberly. 195 pps. Cloth. \$1.00. The Nunc Licet Press, Philadelphia.

This is a beautiful volume in cerulean blue and letters of gold, and a white dove with outstretched wings.

This little book is a survey of the Word of God as given through the prophets and the Christ. Its purpose is to impress the truth that God is Love, a love that is only known to the pure in heart; and that, therefore, only the pure in heart shall see God. It is not a book of imparted knowledge—but, for those who ponder the precepts there considered, wisdom and truth is the certain result.

FATE MASTERED: DESTINY FULFILLED. By W. J. Colville. 52 pps. on good paper, attractively bound and embellished in white and green. Price 50 cents. R. F. Fenno & Co., 18 E. 17th St., New York City.

It consists of three interesting chapters; but the title seems vague and high sounding for a little work of this nature, which is purely reflective, although free from speculation: it therefore can be considered as containing valuable material for the earnest, analytical investigator, able to draw the rightful conclusions: for such it may be formulated into a profitable code of living.

THE WHITE MAGIC LIBRARY OF HEALTH. Vol. 1. 36 pps. Paper. 25 cents. By A. J. Stiles, P. O. Box 387, Chicago. This volume, while specially written for the care and cure of children, contains hygienic truths applicable to any age. The author says that the entire Library will comprise 20 volumes covering a wide range of prevalent ailments. Rheumatism, Constipation, Bright's Disease, Consumption, and others usually dangerous or fatal, he claims will readily yield under his treatments. This is mentioned here because his able treatment of children's ailments indicate one possessed of experience and sound thought, whose other volumes might prove of special value to some. Each volume is complete on one or more of the diseases common to humanity; and he claims that they quickly succumb to his methods without drugs—simply by right habits of life.

THE PERFECT LIFE. By A. C. Hingst. 16 pps. Paper. 10 cents. Central School of Psychology, 107 State St., Rochester, N. Y.

This pamphlet contains valuable precepts plainly stated. The main subjects are, Life The Highest Art; How To Keep Young; Love. "Keep thy soul pure, make thy soul strong and you have both health and beauty. . . Health and beauty of the body are, first of all, attained by spirit, by thought. Beauty is attained by killing in their very origin, all unkind, all wicked thoughts, that without any apparent cause, come up in the heart."

A——.

EDITORIAL.

Chicago, Ill., June 7, 1906.

Dear Joe:—The enclosed prayer was sent to me for distribution and I take pleasure in sending one to you.

Your friend,

Miller.

The Document.

“This prayer has been sent by the Bishop of Illinois recommending that it be sent to nine persons. He who will not say this prayer will be afflicted with great misfortunes. One person who paid no attention to it met a bad accident. He who recites the prayer for nine days, and will distribute it to nine persons, beginning with day received, and sending only one a day will have a great joy after nine days.

“At Jerusalem a voice was heard saying: ‘He who will say this prayer will be delivered from all calamities. Amen.’ ”

PRAYER.

Oh, Lord, Jesus Christ, we implore thee, Oh, Eternal God, have mercy on us, and on all mankind. Purify us from all sins by thy precious blood, and take us to be with thee eternally. O, Eternal Holiness, Amen.

Have mercy on all mankind. Pardon our offences and deliver us from all trials by thy precious blood. Amen. Amen.

The foregoing is a copy of a letter received by one of our correspondents, and sent to us. Of course we know no more about it than what appears upon the surface of it. We do not even know who the Bishop is, or whether he is a Catholic or a Protestant bishop; and we do not know that it makes any difference, for good is that which does good, no matter where it comes from.

We read that before the time of the setting up of God's kingdom on the Earth, every knee shall bow, and every tongue shall confess Jesus as the Christ, and it does seem that this prayer might be a message of mercy from the Spirit, to bring the inner consciousness of the people to greater thoughtfulness, and even to begin the spirit of aspiration in the soul.

We have no doubt, if the time of great trial and destruction of life and property is upon us, that those whose soul will utter this prayer will be saved from many dangers; not by the mere uttering of the prayer however, but by beginning with that prayer to seek God and righteousness. For it is the will of the Holy Ones who are conducting the great change that we are now entering, to produce as little loss of organic life and suffering to humanity as possible; for it is necessary that the Earth should be cleansed and prepared for a higher order of living, as a new cycle has dawned and the old must pass away that the new may be established. And whatever will bring men and women to the recognition of God, even in so slight a manner as the mere utterance of this prayer and sending it out, is certainly good and advantageous. For whoever will consecrate his life to God, even though it be under the severest trials and strain of circumstances, we believe will be saved and prepared for the incoming age.

The act of sending out the prayer is the beginning of work in harmony with the angels of God, and to begin to work with them is frequently to realize the blessings of such a work, and the realization is sufficient impetus to cause one to continue one's effort and thus become an angel, a messenger, in the body, and to be prepared for the great change. For it is selfishness and self-seeking which are destroying the world of humanity, and whatever will break that influence and start a man or a woman in the right direction, is likely to open the consciousness to the true life and therefore become to them a savior.

We of the Fraternity have had the transits of the moon figured out for us each month, and we find the table so convenient that we are satisfied that many who are looking into "Solar Biology" and even astrology, will find it useful. We have therefore decided to publish the table of the moon's transits each month.

The first column of the table simply gives the sign of Moon, and of Earth; the second column, the signs of the zodiac; the third, the day of the month; the fourth, the hour of the day; the fifth, the minutes: meaning the hour and the minutes of the day on which the changes from one sign to the sign following occurs. In this case we give the time at Washington, and each person, no matter where he lives, may very readily calculate the difference in time between where he lives and Washington time, and to facilitate this, we give the following table.

When it is noon at Washington, D. C. (sun-time), it is the following time at the places named:

Bangor, Me., 12.33 p. m.	Milwaukee, Wis., 11.16 a. m.
Concord, N. H., 12.22 p. m.	St. Louis, Mo., 11.07 a. m.
Montpelier, Vt., 12.18 p. m.	Topeka, Kans., 10.45 a. m.
Boston, Mass., 12.26 p. m.	Omaha, Neb., 10.44 a. m.
New Haven, Conn., 12.17 p. m.	Des Moines, Iowa, 10.53 a. m.
New York City, 12.12 p. m.	Minneapolis, Minn., 10.55 a. m.
Philadelphia, Pa., 12.07 p. m.	Cheyenne, Wyo., 10.09 a. m.
Richmond, Va., 11.58 a. m.	Helena, Mont., 9.40 a. m.
Wheeling, W. Va., 11.46 a. m.	Seattle, Wash., 8.58 a. m.
Wilmington, N. C., 11.56 a. m.	Portland, Ore., 8.57 a. m.
Columbia, S. C., 11.44 a. m.	Santa Fe, N. M. 10.04 a. m.
Atlanta, Ga., 11.31 a. m.	Denver, Colo., 10.08 a. m.
Mobile, Ala., 11.16 a. m.	Salt Lake City, 9.41 a. m.
Memphis, Tenn., 11.08 a. m.	Prescott, Ariz., 9.38 a. m.
Vicksburg, Miss., 11.05 a. m.	Carson City, Nev., 9.10 a. m.
Little Rock, Ark., 10.59 a. m.	San Francisco, Cal., 8.57 a. m.
Austin, Tex., 10.39 a. m.	London, England, 5.08 p. m.

Louisville Ky., 11.25 a. m. Liverpool, England, 5.04 p. m.
 Columbus, Ohio, 11.36 a. m. Glasgow, Scotland, 4.51 p. m.
 Indianapolis, Ind., 11.23 a. m. Brisbane, Queensland, 3.20 a. m.
 Chicago, Ill., 11.17 a. m. Bombay, India, 10 p. m.

We have depended upon the map for the Longitude of the above places, and, in some instances, there may be an inaccuracy of a minute or two.

Washington, D. C. Time of Cusp Transits. July, 1906.				
Body	Enters	On		
		day	h	m
☽	♈	1	0	34 a. m.
	♉	3	1	44 a. m.
	♊	5	1	58 a. m.
	♋	7	3	4 a. m.
	♌	9	6	43 a. m.
	♍	11	2	3 p. m.
	♎	14	0	46 a. m.
	♏	16	1	16 p. m.
	♐	19	1	29 a. m.
	♑	21	0	1 p. m.
	♒	23	8	20 p. m.
	♓	26	2	29 a. m.
	♈	28	6	38 a. m.
☉	♉	30	9	9 a. m.
	♊	23	2	25 p. m.

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The Esoteric,
APPLEGATE, CALIFORNIA.

AUGUST, 1906.

BIBLE REVIEW

Advanced Esoteric Thought.

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HIRAM E. BUTLER, Editor.

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BIBLE REVIEW.

Vol. iv.

AUGUST, 1906.

No. 11.

THE LADDER OF ATTAINMENT.

By H. AYLMER HARDING.

It is one of the peculiar weaknesses of those whom the Truth has freed somewhat, to belittle and discount those steps to progress which marked their earlier years, forgetful of the fact that the initial step into the spiritual life is really the foundation of all our future achievement. Let us form the habit of giving credit, at all times, where credit is due.

Upon the mountain peaks of life, we should be able to catch the perspective, and gaze downward with the perception of greater impartiality perchance, than if we lived in the valleys of work.

Every plane of life however, has temptations peculiarly its own, and from our vantage ground of the regenerate life, we can hardly be too charitable in our estimation of the value of those earlier steps which have brought us slowly upward. If we are separate from the world, then let us prove our greater nearness to our Father in heaven by a deeper sympathy, a more kindly love and a more understanding heart. What we

see is but a reflection of what we are, and the evils which we think we see in others are our own.

Over and above the need of knowledge is the world's need of LOVE, and in these days of higher criticism and investigation of all intellectual processes, it is well to catch the spirit of Paul's message in I. Corinthians xiii.

"Knowledge is proud that he has learned so much,

Wisdom is humble that he knows no more,"

and Love—love questions not at all whether she is humble or proud; love rejoices only in taking children by the hand and leading them into the kingdom.

There are times when—if we would admit it—we are rather glad we are not as other men. Then let us put these questions to ourselves, tacking them on to the thoughts quoted as below:

"Love suffereth long, and is kind" and neither envieth nor vaunteth itself nor is puffed up.

Am I guilty of these things?

Love "doth not behave itself unseemly, seeketh not [even] her own, is not easily provoked, thinketh no evil."

Am I willing to forego my rights?

Am I easily provoked?

Is it my habit to credit others with the best motives?

Love "rejoiceth not in iniquity, but rejoiceth in the truth."

Does not the Truth often cause me sorrow? Love "beareth all things,

Believeth all things,

Hopeth all things,

Endureth all things," and

"Love never faileth."

Is it my habit of life to bear, believe, hope and endure all things, because if it is not, I need more abundantly this spirit of Love that never fails.

Love never fails, think of it! and yet we try almost everything else first, and stagger on blindly, laden down with our sins, unable to see that Heaven's gate is open all day long; and we magnify life's difficulties by our attitude of hunting for them, forgetful that Love incarnated in the Christ, said "my yoke is easy and my burden is light." Life has difficulties. Yes, but just in the same way that when traveling on a long, steep road, some cheery companion by our side makes the way seem easier, so the consciousness of our daily companionship with the Christ, makes possible our trials, and makes that easy, which we would otherwise find so hard.

Love is the secret of life, the magnetism of personality; that power alone which leads man to merge personality into the impersonal. Love is the sweetness and the blessedness of life, the fulfilling of the Law, and the atmosphere of Heaven, and when we feel the touch of the Lord Christ so near to us that His breath fans our cheek, then Love enters into us and abides with us, and we look out on life and evermore see a world of beauty, planned after the pattern of a mighty garden, and the Lord God walking in the midst thereof.

"Nobody can enter the kingdom of Heaven if there be the least trace of desire in him, just as a thread can never enter the eye of a needle if there be any slight detached fiber at its end."

A man's true wealth is the good he does in this world. When he dies men will ask what property he has left behind him, but angels will inquire, "What good deeds hast thou sent before thee!"—*From the Arabic.*

A PRAYER FOR LOVE.

By H. AYLMER HARDING.

Fountain of Love, and source of life divine,
We need to feel thy presence hour by hour,
To know that in our hearts, that King of Power,
The risen Christ, lives, reigns, till all are thine.

We strive and struggle, oft in sheer despair,
And sick with yearning for an inward peace
That comes not, long perchance for death's release,
Unmindful that our burdens thou wilt bear.

Lord Jesus, thou who Life's rough road hast trod,
Touch with thy love our souls, and set on fire
Our hearts for greater love, that our desire
May be to henceforth live as sons of God.

Fill with a holy zeal our lives to-day,
Help us to bear that cross from which we shrink
In moments dark. Aid us to cross the brink
Of fear of failure into thy narrow way.

Teach us to love, and in thy pity, Lord,
Plant in our souls the joy of being kind.
Lift the dark shadows, such as make us blind
To other lives. Speak thou a gracious word

And bid us rise, and rising take new heart
For thou, with wounded hands and feet and side,
Hast risen, and we hail this Eastertide,
For in thy resurrection we have part.

We yield ourselves once more, surrender all
We are or have, and kneeling at thy feet,
Plead for forgiveness of thy mercy sweet,
And wait in patience for thy homeward call.

ERRORS IN JUDGMENT.

By HENRY PROCTOR, M. R. A. S.

On account of the fallibility and weakness of human nature, it has generally been assumed and declared that full salvation does not include freedom from errors in judgment, and that though we are certainly kept from sinning while abiding in Christ, yet we are constantly apt to commit errors in judgment, the consequences of which may be as far-reaching, and as hurtful to others, as actual sins.

Such errors are often looked upon by those who fall into them as

ABSOLUTELY UNAVOIDABLE,

while to the onlooker they appear to be actual sins. In this way the faith of weak believers in holiness is often shaken, and sometimes even shattered, and these having ceased to believe in the possibility of an attainment of entire sanctification, cease to live a holy life, and, going back again to second childhood—*“become such as have need of milk and not of solid food.”*

The consequences to ourselves of these errors in judgment are sometimes most disastrous; and as they are certainly hindrances to growth in grace, it is most important that we should know whether there is

ANY POSSIBILITY

of avoiding their committal. Every such question can best be answered by a reference to the life on earth of our Perfect and Complete Exemplar. Was He exempt from errors in judgment, and if so, by what means?

In order to solve this great problem, we must understand some of the principles underlying the life of our Lord Jesus Christ on earth. Let us first consider what was necessary in

order that He might become our Exemplar. It is manifest (1) that if He made use of any power for living a holy life, which is not accessible to every sanctified believer, we cannot hope to follow His example, as we are commanded to in I. Pet. ii. 21. (2) If we are to do the works which He did, and even "greater works than these," it is clear that we must have the

SAME ALMIGHTY POWER

at our disposal, through faith, which He had. In order, therefore, to show how it was, and is perfectly possible for a fully-surrendered man to live a spotless life, He emptied Himself completely (Phil. ii. 7), and became entirely dependent upon His Father, even for life itself (John vi. 57); giving up, entirely, His own will, and doing the will of His Father, so that His judgment was always according to divine wisdom. He never erred in judgment, because He was always hearing the voice of the Father, who gave Him the tongue of a learner, and who wakened His ear morning by morning "to hear as they that are taught" (Isa. l. 4, R. v.), so that He could say to the cavilling Jews: "I CAN OF MINE OWN SELF DO NOTHING: AS I HEAR, I JUDGE: AND MY JUDGMENT IS JUST; BECAUSE I SEEK NOT MINE OWN WILL, BUT THE WILL OF THE FATHER WHICH HATH SENT ME." (John v. 30.)

To avoid errors in judgment therefore, I must as fully surrender my own will, and become as completely

DEPENDENT UPON GOD

as He was; yea, I should surrender life itself, and so abide in Christ by eating His flesh and drinking His blood, that I may live by means of ("dia") Christ, even as He lived by means of the Father (John vi. 57).

For in order that He might become the Prince-leader of our salvation, and the author and finisher of our faith, He was made "in all things like unto His brethren, being tempted in all points like as we are," and taking upon Himself all the

weaknesses of human nature, that He might be "able to sympathize (or suffer with us) in all our weaknesses." (Heb. iv. 15, Greek.)

In His earthly life He meets the sanctified on their own ground; for their sakes even

SANCTIFYING HIMSELF

that they also might be sanctified through the truth (John xvii. 19), "FOR BOTH HE THAT SANCTIFIETH AND THEY THAT ARE SANCTIFIED ARE ALL OF ONE." As a man* He met the devil and worsted him; as a man He prayed; as a man He was saved in every temptation and from all errors in judgment, to show us clearly how we might be saved, daily, by the same means, *viz.*, perfect surrender, and perfect trust. To avoid errors in judgment, it is not great strength that is required but the consciousness of absolute impotence: "Of myself I can do *nothing*." It is not promised to the possessors of great wisdom, that they shall not err in the way of holiness, but that "FOOLS SHALL NOT ERR THEREIN." (Isa. xxxiv. 8.) Thus it is brought within the

COMPASS OF THE BABE,

as much as within that of the strong man in Christ. It is surely as easy to denude ourselves of little strength as of great strength, for the greater our attainment is, the greater is the temptation to pride and self-sufficiency.

One important safeguard against errors in judgment is humility, for it is promised that "THE MEEK WILL HE GUIDE IN JUDGMENT; THE MEEK WILL HE TEACH HIS WAY." Especially should we abstain from fault-finding or speaking evil of others. The appearance of a mote in our brother's eye, is often the faint reflection of a beam in our own. "JUDGE NOT AND YE SHALL NOT BE JUDGED . . . FOR WHY DOST THOU JUDGE THY BROTHER? . . . TO HIS OWN MASTER HE STANDETH OR FALLETH."

*The Logos or Divinity being meanwhile quiescent.

The way to escape errors in judgment is thus made very plain. In regard to the conduct of others, in matters which do not concern us, we have simply to

ABSTAIN FROM JUDGING

altogether. In regard to our own course, we are to walk even as Christ walked, that is, in absolute dependence upon God at every step of the way. But there are some whom God has appointed rulers and judges in Israel, who are "set to judge in the Church." To such we have simply to yield obedience. (Heb. xiii. 17; I. Thess. v. 12, 13.) In the Church, as well as in the world, "THE POWERS THAT BE, ARE ORDAINED OF GOD," and, therefore, "HE THAT RESISTETH THE POWER, WITHSTANDETH THE ORDINANCE OF GOD."

By far the greater responsibility rests upon those who are in positions of authority, and we should do all that we possibly can to hold up their hands. Our task is very much easier than their's; we have simply to abstain from judging, they are required to judge according to the wisdom and power of God. In obeying, therefore, the dictates of God-appointed leaders (hegoumenoi, Heb. xiii. 17) we shall be saved from errors in judgment in regard to the Lord's work. And let us pray that each one of them may have like Solomon, the gift of

A "HEARING HEART"

to judge and to rule God's people; a heart that judges not according to its own wisdom, but one that is continually hearing the voice of God (I. Kings iii. 9, 12, 13, R. v., marg.). And let us further claim for ourselves and for all saints that we "MAY BE FILLED WITH THE KNOWLEDGE OF HIS WILL, IN ALL SPIRITUAL WISDOM AND UNDERTANDING, TO WALK WORTHILY OF THE LORD UNTO ALL PLEASING." (Col. i. 9, R. v.) And let us daily pray with the psalmist (Psa. xix. 12, R. v.), "CLEAR THOU ME FROM HIDDEN FAULTS," even from those errors which we cannot discern. The compound word translated "clear thou me" (*nakkem*) is derived from "nakah"; to render pure or

innocent, and therefore, of course implies the clearing away of the hidden fault, and being purified even from undiscerned errors. God is able to save us from falling into hidden pitfalls, "TO GUARD US FROM STUMBLING," and to do for us exceeding abundantly above what we know, ask or even *think*. Let us, therefore, trust Him perfectly, and completely surrender ourselves to be kept even as our blessed Fore-runner was kept while here on earth, from all errors in judgment, and from all that is hurtful to man, or displeasing to God.

Man is spirit. He is spirit first, mind, senses and body next. Is this *order* kept in view in the ordering of the affairs of life? Do the surroundings of a man when he comes to the world—his first teachers as a baby—teach him that he is a spirit? Does he imbibe the idea with his mother's milk? Are externals so arranged and things so done at home that with the growing mind of his childhood this notion grows in him? Do his life and education at school and college feed and strengthen the spirit side of his being? Home, school, society, world—do they present him with this truth at every turn?

We all know the answer to these queries. The fact is the world—including India with its vaunted spirituality—is not civilized yet. For, what is civilization? The opposite of animality. Does not animality hold the world? What is the prized ideal of all modern states? The biggest navy, army and trade. On all sides and at every step on his way from home to the world, a man is taught directly, and what is *worse*—is overwhelmed with the suggestion—that material prosperity is best; that he is the body, the senses and the mind. He may be taught once in a way that there is a spirit in him, but all his real and powerful teachers—*suggestions*, which he receives from life all around him have but one lesson for him, *that he is matter*.
—From *Prabuddha Bharata*.

ABOUT TRUTH AND THE SEARCH FOR IT.

By NAPHTALI.

"Secreted and hidden in the heart of the world and in the heart of man is the light which can illumine all life, the future and the past. Shall we not search for it? Surely some must do so." — *"Through the Gates of Gold."*

Truth, as such, is Absolute and unconditioned. Our normal world being but the plane of relativity, we may sense only relative truth, and not the absolute, but even so —

" . . . the soul is dead that slumbers,
And things are not what they seem."

When the consciousness is focussed in higher worlds than our dense material one, clearer vision is obtained at each step. Therefore, there should be no finality of opinion among us, but Emerson has truly said, that, to believe your own thought, to believe that what is true for you is true for all men, that is Genius; and surely such genius advances one more quickly than does idle disinterestedness. However, the other fellow's ideas and ideals may best be revised by himself. There is demanded of each candidate for enlightenment, a whole-hearted devotion to living his own intellectual perceptions. It is said that in time, this will awaken heart-consciousness, or that the Divine Spark if still dormant in us, will become aroused and operate so as to reveal the Kingdom of Heaven, which Jesus said is within each one. This is real living; something very different from the illusions of the brain and of the intellect or *asura*.

Unless just at a turning point in his intellectual life, each person believes that he sees Truth. And so he does. But that which is to him true, may not be true to a person who is

at a different stage of development. We all have a more or less dim perception of relative Truth. Its value to us is in proportion as it gives us sincerity, and an earnest purpose in life. We have no right to fall below our possibilities, yet, active proselyting is pernicious. To condemn or forcibly to take away the imagery and conceptions incident to any given stage of development in another is most unwise. The person so treated has not seen the imperfections of his structure, and hence will not readily see the beauty of a better one which has been imposed upon him by unfeeling authority. Abruptly approaching another from a view-point which you have reached only through years of struggle, is not assisting him to help himself. "Let him receive it who can receive it."

Prove all things to yourself, and hold fast to that which seems best to you. But what is proof? Nothing is susceptible of proof in the usual acceptation of that term. The individual must feel for himself, must know, must vibrate in unison with the thing to be known; then he knows, and it is by intuition, not by logic founded on assumed premises, or by superficial analogy, or by association of ideas, or arguments, or material objective evidence. It is one of the most curious phenomena of the mental processes that so-called analogy, which inherently leads to confusion and mental obscurity, is allowed to be a convincing form of argument. There is a law of true analogy, but it is seldom employed. Ordinarily the analogue is deduced by means of a trick, and is a stupifying mental illusion. The already established value of one thing, is through a superficial appearance of similarity of that thing to another, allowed to be applied for the unknown value, and thus without any inherent aptness comes to seem, but only to seem, pertinent. Such analogy and logic are mere pastimes, proving nothing. With the conscientious student, nothing is taken as granted. Provision is made for the possible fallibility of postulates, even the

time-honored ones. If he is really thorough, he must be his own authority.

A certain Master of the physical, known by the title of Buddha, is reported to have said :

“ . . . when you know for yourselves thus, ‘These doctrines are wrong, faulty, censured by the wise, and when accepted and followed *they lead to evil and misery,*’ then cast them aside, even though you have heard them, or they are tradition, or they are found in the sacred books, or they seem to follow logically, or you deduce them, or they agree with your views, or they are probable, and even though the person who utters them is your teacher !”

He here urges discrimination, and points out as did Jesus that the results of a practice, are considerable when forming a judgment of it — “By their fruits ye shall know them.” The proof of oneself is not in his theories, but in his temptations.

But how is one to come in possession of this discriminative power, this intuition, this knowledge? Perhaps first in order, by being really willing to suppose that after all, he does not know so very much, and accompanied by a great desire to be purer, truer, and freer from externals and conventionalities. The mere intellectual perception of the beauty of purity and of the moral law, does not reward him with added strength of character. If he will make it his object in life, devote his energies as one would to get ahead commercially, he may expect results. It may be said that, Truth is High in proportion as it is known to few people, and in the nature of things on this relative plane, it must always be so. Even conditioned Truth avoids the grasp of the copyist, and the insincere, because they make its pursuit a matter of physical convenience. Personal exertion is required in the attainment of all worthy ends, just as with the less worthy, or material.

When a person has reached the stage where he may candidly say, “I want to know the Truth, no matter what it may be,

and I will be satisfied with nothing else, no matter what pre-conceived ideas I may have to put aside, or what new ones I may have to become accustomed to; just so it's the 'Truth:;' then he is in a fair way to learn.

It would seem to be originality, or at any rate, initiative, creativity, which induces permanent and wholesome unfoldment of the divine powers latent in Man. It is not until we actually know for ourselves that a thing is desirable that we will give it serious attention. Suggestions and hints are valuable, valuable to us when we have reached a mental crisis, and gone in search of the beyond.

How do we know anything? As a matter of course, we cannot sense the Absolute by brain-consciousness, therefore we do not really know anything in the true sense. But we may say that we know a thing when we become that thing, that is to say, when our mental bodies respond to its rate of vibration. Thoreau is quoted as having said: "Knowledge does not come to us by details, but in flashes of light from Heaven."

In this connection I wish to urge, that not enough care is usually taken by the skeptic, to understand what is meant by occult knowledge. That which is occulted is hidden from normal sight. And when a thing is known occultly, it is known intuitively, philosophically, synthetically, inspirationally. Just from the power we have of knowing things, we embrace and assimilate the idea; it is incorporated into the mentality and the consciousness. We are in tune with it, and become one with it in sympathy. The child said: "I know it with my know," and no wiser statement could have been made.

Therefore, all knowledge is occult or hidden, and can be proved to no one by another. Each must know for himself. We are buried alive in physical bodies, and according to temperaments, so do imaginations differ. But, to denounce any proffered solution of the mystery of life, merely because we do not know anything about that given phase of Truth, is to deny

ourselves even more than the knowledge which is so offered. Toleration of the type here indicated, is like consistency, a jewel, and most useful as well as beautiful.

In regard to "brotherhood" as a fact in Nature, empirical "occultism" may not be Truth in its last analysis, but for the purpose of this talk let us say, that the whole proposition resolves itself into merely a question of vibration, and the apparent differences of the situation into differences in the rates of vibrations. Then with the human invention of the idea of up and down to aid in conceiving of relative gradations, we have a graduated and blended scale of at least seven planes of Nature, the finest subdivision of the matter of one, forming the solid of the one next in order of fineness; beginning at our present standpoint of the lower or slower vibrations, and going on to those less coarse and dull—the higher ones—which all together make the groundwork of the field of human endeavor or material experience, and is also shared by all kingdoms of which we know. Such, in part, is the theory of the Divine Economy as taught by the Oriental sages, and it would appear to have been popularly known and properly appreciated, previous to the general obscuration of the finer sensibilities of the leading Races, or, before civilization with its gaudy, giddy whirl of externals had overshadowed enlightenment. But by the same inevitable law of the periodicity of events, the ray from the Eternal Source, through all the subsequent journeys of its return to the Eternal Source, is subject to cyclic darkness alternating with light. In the mazes of manifestation, the Prodigal Son forgets that all are but manifestations of the One, and only appear to be of different origins. We are emerging from one such period of spiritual night, and many in number are those who are confronted by the great interrogation: "What and where is Truth?" For the sake of all that is right, for every good reason, let us be determined but tolerant. In fighting the good fight it is not necessary to be controversial, nor

to hurt the feelings of others. Consider among other things, that there are at least seven ways in which a thing may be true. As, it may be applicable in a mathematical, astronomical, anthropological, or other sense, and he is afflicted with wilful color-blindness, as it were, who having come in possession of one of the keys, contends that no other will unlock. Remember that dogmatism and self-constituted authority, must of inherent necessity delay progress, and last of all should they be imposed upon a brother. And,

“Who daring all, yet rouses no man’s wrath,
He follows silently, the unseen Path.”

“The wise are happy, Nature to explore,
Only the foolish are delighted that they know no more.”

“Let the student of Nature who shall seek the knowledge of the truth for the sake of truth, pursue his studies regardless of popular opinion and conventional acceptance, if he, in his conviction may know the truth to exist in a direction adverse from these.”

The dignity of truth is lost with much protesting. B. JONSON.

Truth is Universal; error is local. Truth is the same to the uttermost bounds of the Universe; error is always divided up into sects that never agree. —LUCY A. MALLORY.

Knowledge leads to unity, and ignorance to diversity.
—SRI RAMAKRISHNA.

We reach the immortal path only by continuous acts of kindness, and we perfect our souls by compassion and charity.
—BUDDHA.

I look for the hour when that Supreme beauty which ravished the souls of those Eastern men, and through their lips spoke oracles to all time, shall speak in the West also. —EMERSON.

THE SEVEN AGES OR DISPENSATIONS OF MAN.

By REV. GEO. T. WEAVER.

Part VIII.

THE TIME OF THE END.

In the discussion of this subject we are brought to the seventh age of our race. This age as we indicated in the opening article, began at the close of the year 1881 A. D. As has already been shown, this date marked the end of the dispensation of the Christ, in the fact that at this time our planetary system, in its revolution about the great central sun, passed out of the sign Pisces, the sign of the fisherman, and the sign of the understanding of the Christhood, into the sign of Aquarius, which is the sign of the outpouring of water, symbolizing the outpouring of the Holy Spirit, in a measure hitherto unknown, upon our world. This date marked the close of the dispensation of the Christhood also, because it was the date prophetically fixed for the Gospel's invitation to the world, under the fisherman's rule, to cease. This point will be discussed later.

The time of the end properly began in the year 1799 A. D., the year when the Inquisition of the Roman Catholic church was broken by Napoleon Bonaparte, and the persecuting power of this church was wrested from her.

THE CLEANSING OF THE SANCTUARY.

This "Time of the End" was to be the period for the beginning of the special preparation for the "Kingdom of the Christ," so long predicted and desired to be established. Within this period, which is prophetically promised to close during the year 1914 A. D. and embracing therefore the time we are in,

the most startling events of the world's history are due to occur. Of these the first event of note is that of the "Cleansing of the Sanctuary," as predicted by the prophet Daniel, chap. viii. 14. That this is the date for this particular work to be achieved cannot be questioned, since Daniel gives us a time prophecy. This period Daniel heard the angel announce while observing the vision of the Ram and the He-goat, as recorded in chap. viii. The vision occurred in the year 456 B. C. And when the question was asked of one "Holy One" by another "Holy One," (v. 13) how long it would be before the vision concerning the sanctuary would be fulfilled, the answer was made, "Until two thousand and three hundred evenings and mornings." Now an evening and a morning constitute a day, and in prophetic language, as we have demonstrated, mean a year. The reply, then, was that the time for the fulfillment of the vision would be in 2,300 years. Computing this time from the date 456 B. C., we arrive at the date 1844 A. D. as the date when the sanctuary or church would be due to be cleansed. By this cleansing we are not to understand that the church at this time would be thoroughly purified from all its evil, but that it would have come into possession of sufficient light to enable it to achieve its legitimate work of developing sainthood and so preparing for the coming Kingdom.

This cleansing of the sanctuary was typified in the cleansing of Herod's Temple by the Master when with a whip of small cords, he drove from its sacred precincts the money changers who had converted the "House of God" into a den of thieves, and it embraces in the process the purging of the church from all erroneous dogmas, all false practices, all mock worship, and all arbitrary and tyrannical authority.

RISE OF HERETICAL DOGMAS.

Very early in the history of the Christian church heresies arose that endangered the peace and purity of the church. The disciple Jude, the brother of James and of our Lord, refers

to such in his brief epistle. In verse 4, he says, "For there are certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Master and Lord, Jesus Christ." And John, in Rev. ii. 15, Amer. Rev., refers to the heresy of the Nicolaitans, as having infected the church at Pergamum. This the chief of the heresies was taught first by a deacon of the early church named Nicholas. It was a sort of antinomian gnosticism, that like the sect of the Antinomians, organized in 1538, by John Agricola, taught that under the Gospel dispensation the moral law is abrogated. At this time the sect as such was only in its germinal state. Of the results of this heresy in the lives of those who adopted it, Jude gives us a graphic description in verse 8, "Yet in like manner these also in their dreamings defile the flesh, and set at naught dominion, and rail at dignities." Referring to the danger of this heresy, Jude further says, "These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved forever. (vv. 12, 13. Amer. Rev.)

During the second century of Christendom other heresies arose that were equally dangerous to Christian living, such as were taught by the Ophites who lauded the serpent of the temptation as their benefactor, or in other words that in the Fall man ascended. There were also the blasphemous Cainites who chose the vilest characters of the Old Testament as their heroes. There were also the Carpocratians who taught licentious communism. And there were the Adamites, who taught men to live like brutes. These shameful opinions, the outgrowth of reckless speculation, do not characterize the church of these

times, but only individuals within the church. And yet they paved the way for a quite general corruption of the church, that later on resulted in a split of the church into the two opposite streams of a reckless immorality on the one hand, and an extravagant asceticism on the other.

It was the rise and progress of these heresies that made possible the great "Falling Away" predicted by St. Paul (2. Thes. ii. 3) and the revelation of "The Man of Sin." And it was this falling away that ushered in the twelve hundred years called the "Dark Ages" during which many other heresies arose, and during which the whole church was irredeemably corrupt. It was during this period that "Mass" had its origin, that "Abomination sitting in the Holy Place," that superseded the "Continual Sacrifice of the Christ," both objectively and subjectively. The dogma of Mariolatry also had its rise during this period, by which the worship of the Virgin Mother was substituted for the worship of the "Eternal Son." It was during this time that the dogma of Purgatory, and prayers for the dead, superseded the Hades of the Scriptures, or place of departed spirits. The worship of saints and of images and relics was instituted during this age, and by it the worship of God in spirit and in truth was so corrupted that all worship became a mere travesty, an impious mockery.

RISE AND DEVELOPMENT OF THE HIERARCHY.

The polity of the early church was of the simplest kind. While there were degrees in orders, these were quite limited. And while the higher orders were invested with more authority than the lower orders, no officary ever thought of being authoritative in the arbitrary sense, much less in the sense of the tyrannical. But with the growth of heresy there gradually grew up a hierarchial form of government. And with this grew up also the spirit of absolute authority, and in time the exercise of abuse sometimes even to persecution unto the death. All this abuse of government culminated soon after Christianity had been

made the state religion by the Emperor Constantine. "Pride goeth before destruction, and a haughty spirit before a fall," is a wise saying of Solomon (Prov. xvi. 18) and never was a proverb more signally fulfilled than in the case of the church when it became patronized by royalty. All kinds of abuses multiplied. Naturally, under the dominion of a human ruler the church became secularized. Christianity has never been able to sustain its purity mixed up with the state, and never can while the world is under the curse of the "Fall." The church first sought earthly glory, and in order to seek this, elaborated and complicated its orders, and invested them with the authority in keeping with royalty and its court. To sustain and increase its growing display, it sought property, in the way of princely donations. Later on it sought to possess the realty that produced princely revenues. Its worldly power reached its acme when the head of the church became also the head of the state, and the Papacy assumed the triple crown as symbolical of rulership over Heaven, the Church and the World. To prevent reforms which would endanger the power of the hierarchy, the church stamped out every movement, and every thought indeed, that sought to restore primitive Christianity.

MORAL CORRUPTION OF THE CHURCH.

With the rise and development of heresy, especially Antinomian heresy, and the growth of a proud and arrogant priesthood, the church became a seething cauldron of immorality and crime, such as had never been practiced only by the most depraved of idol worshippers. In attesting this we have only to read the lives of the Popes by any generally accepted historian. "Like priest, like people," is a current adage, and in the history of the Romish hierarchy it was fully verified.

PURIFICATION.

It was from these and other abuses, too numerous to mention, the sanctuary was to be cleansed before the Kingdom of Right-

eousness could be instituted. This cleansing, as has been said, should have been well under way at least in 1844. It may be said that this cleansing began with the first reformers, and that under the Lutheran movement much was done in this direction. But when we consider this movement, together with the Calvinistic, and other co-temporary reform movements—unless controlled by prejudice—we cannot but be convinced that they were not so much religious and ecclesiastical reforms, as that they were means by which real reforms might arise. They but broke up the old order of things, and so were more destructive than constructive. While in doctrine they restored somewhat the simplicity of apostolic belief, and professedly accepted Faith as the ground of salvation, they still held the truth exoterically. The Atonement, for example, properly regarded as the central doctrine of the Christian Religion, they thought of as a work wrought out for man in reconciling God to man, more than a work of grace wrought within man, reconciling man to God. Though they banished the worship of saints, angels, images and relics, their worship was yet more in form than in spirit. And though they abolished the hierarchy and simplified ecclesiastical government, the power was still retained by the clergy; the church and state still were united. This movement, or combination of movements, constituted a step, and a long one indeed, in the right direction, and perhaps accomplished all that might justly be expected at the time, yet it came far short of purging the sanctuary.

The great evangelical movement of the eighteenth century, known as Methodism, and instituted by the Wesleys, was another long stride toward a complete reform. The chief virtue of this movement consisted in wresting worship from mere formalism, and in locating it within the human heart. This it was enabled to accomplish by giving to the articles of religion a more esoteric interpretation. But this was only an advanced step of the preceding reformatory movements. Methodism

adopted, with a few exceptions and alterations, the creed of the Anglican body from which it sprang, and put the genius of its own awakened life into it, so that the movement became a potent factor in restoring primitive truth and life. But its creed was still regarded as exoteric in interpretation, and so the movement lacked the penetrating power of reaching the inner soul of man—the real temple where the Shekinah dwelleth. It possessed the power of arousing the emotions to a marked degree, and so of becoming a great revival movement, but this spirit from its very nature was fated to be but ephemeral. Its old time revival power has gone beyond recall. The great error of this movement, like that of all others since the Reformation, consists in having crystallized its creed like unto the “laws of the Medes and Persians.” Nothing is unalterable but God, and he could not be unless he were Absolute or Infinite. All else has its birth, growth and death. Creeds which are but man’s efforts to interpret Divinity, are no exception to this rule. However much life a creed may have at its birth, crystallize it, and it ceases to grow, and because it does not grow, in time it must die. In time it will become a back number, and more advanced thought, or deeper interpretation, will of necessity take its place. In this regard however the movement has relaxed, and while the creed remains unaltered, the leading clergy of this church are interpreting it more according to the spirit, and less according to the letter. In polity this movement was but a little improvement over the Anglican church, whose child it was. During its earliest history at least, all authority worth while was vested in the ministry, which was but a modification of the Romish Hierarchy. With all purging of itself during the later period of its history, Methodism as a system still adheres to enough of Romish dogma, or rather of Romish interpretation of doctrine, and to enough of the extraneous in worship, and to enough of complicated ecclesiastical government, to forbid her realizing

the highest results of sainthood. As a portion of the sanctuary, she is not as yet thoroughly purged.

What is true of Methodism is true also of all other sects of the great Christian Church, including those also which are regarded as unevangelical. The creeds of all that claim to be evangelical are crystallized. There is a ray of hope with regard to some of them, in that they have either changed their creeds, or are contemplating changing them. And yet, not a change in this regard is so essential as an esoteric interpretation of existing creeds. It has been the boast of the unevangelical sects that they are creedless, and so open to changing opinions with changing times; but creedless as they profess to be, each has its shibboleth or standard opinions that practically amount to a creed; and in every case the sect stands for these opinions unalterably. Largely the spiritual life—if indeed it was ever real spirituality—has departed from all the sects, and success is hoped for by the use of money and machinery. The sanctuary of the sects is far from being cleansed.

Early in the nineteenth century, about the year 1820, a movement was inaugurated called "The School of Coleridge" which was essentially esoteric. This movement grew out of the revival of the study of philosophy occasioned by the French Revolution. It had in it less of the emotional, but more of the rational. It allied itself with science, and regarded religion as a science, a science indeed upon the highest plane. Instead of thinking of God as extraneous to man distinctively, it thought of him as dwelling within man subjectively, and as inswathing man objectively. Instead of believing with the evangelical branch of the church, that religion, or spirituality is a gift of God extraneously, something superadded to the best in man in response to his deep aspirations, Coleridge believed and taught that the God-Will abides within man by virtue of being man—an image of the Living God; and that spirituality is but the awakening of this latent force, working in man to will and to do in his

efforts at salvation. But Coleridge organized no church; indeed, thought of his ideas more as a philosophy than as a religion. His teaching, therefore, did little at the time toward cleansing the sanctuary, or the organized church.

Early in the fourth decade, about the year 1844, these esoteric ideas—in such perfect harmony with the teaching of Jesus and his apostles, and of the early church, until the time of the “Falling away,” predicted by St. Paul—began to be introduced into the pulpit, as they had already been accepted by all great philosophers, and by the great poets. The most notable of the preachers of this period who adopted the purely esoteric thought and preached it, was Frederick W. Robertson, rector of Trinity Chapel, Brighton, England. Much opposition to his presentation of truth was aroused at the time, and there was a schism within his church; but more came to fill the vacancies thus occasioned than departed. Thus was the work of purging the sanctuary begun, at least so far as the restoration of Gospel truth was concerned—and this lies at the foundation—at the time prophetically due. Gradually has esoteric thought spread, perhaps more rapidly outside the church than within, because of the hindrance of prejudice. And yet great divines, both in Europe and in America, have adopted the esoteric, or what St. Paul calls the mystical interpretation of the Word. Gradually is this view of truth permeating the whole Protestant church, and thus, gradually is the sanctuary being cleansed. As truth is being received in its purity, worship is deepening and becoming more internal and spiritual. As for liberty in the working of the polity of the church as a whole, especially since the laity has almost universally been called into the councils of all Protestantism, the church has little to complain of or to correct.

The church has much yet to learn respecting Religion as an exact science, a Divine science, or a science of divinity. It has yet to accept the deepest esoteric thought—the thought of the

unity of God and of man—that is, that man is an incarnation of God, “God manifest in flesh” (I. Tim. iii. 16). Perhaps as an organization the church may refuse to accept and to preach this great, and in a way, all-inclusive truth. If so with the increasing light of this dispensation of the Spirit’s outpouring, it will be left in the rear; if not to disintegrate as an organization, at least to die spiritually; and God will raise up a church after his own heart, that will accept his truth in its purity and simplicity, and that will carry the people on toward the highest degree of sainthood.

The most hopeful outlook for the complete cleansing of the sanctuary to-day arises from the field of science. In the adoption of the Monistic idea, or the “Oneness of the All,” science has elevated itself to the plane of religion, except where Monism is held materialistically. If all is one, and that All is God, not matter, nor even substance in its most attenuated condition, then all is embraced within God. He is immanent in space, inswathing all. “God is One,” (Deut. vi. 4) God is All in all, (I. Cor. xv. 28.) In him we live, and move, and have our being; and we are therefore his offspring. (Acts xvii. 27, 28.) In the light of this scientific truth we perceive that there is a humanity in Divinity, and a divinity in humanity; that man dwells within God, however unconscious of the fact he may be; and that God, in miniature, dwells within man. To think of God as detached from man, that is, to be unconscious of the union, is the sin of sins. This is the sin for which there is, and can be, no pardon. The only salvation is to arouse within oneself the God-consciousness. To worship God as extraneous to us, either as a being far off, or as in the Christ extraneously, the Christ of history, is no worship in the truest sense, and accomplishes but little toward unfolding the divine within us. Science is correcting many of our erroneous notions in the field of theology, and is proving herself the helpmeet of the church. Science is purging the sanctuary of all

erroneous notions respecting man's relation to God, and of man's relation to his fellow man. These great truths once understood and assimilated, both worship and ethics will be purified. Science too, in establishing the doctrine of Monism, will purge the church of all false notions of government. In demonstrating the fact of the oneness of man, that we are each a part of the Whole, it will have established the fact of the real brotherhood of our race, so that if one member suffers, all suffer with him; and if one rejoices, all rejoice with him, (I. Cor. xii. 26). To do an evil to my brother man is to do myself an evil. To assist my brother man, is to help myself.

Slowly, but surely the sanctuary, Christ's real body, is being cleansed; and when the work is fully consummated, our race so long under the dominion of ignorance and sin, will rise with great rapidity toward the Christhood, that high state of grace and glory, toward which the Gospel message has ever been calling us.

(To be continued.)

INVITED GUESTS.

A crowd of *troubles* passed him by,
As he with *courage* waited.
He said, "Where do you *troubles* fly
When you are thus belated?"

"We go," they said, "to those who mope.
Who look on Life dejected,
Who weakly say good-bye to Hope—
We go—where we're *expected*."

—*Exchange.*

THE LIGHT OF LIFE.

By ABIYAH.

As we look into the state of man's mind at present, and see the great variety of the systems of thought which have so recently been brought forth, assuming to solve the problems of life, it seems that this is the time of which the Lord spoke, "For there shall arise false Christs and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the very elect."

In the great confusion that is arising as to what is truth, let us try to define the actual condition of affairs. In order to see things as they are, we must know the purpose for which they were made and the method of accomplishing that purpose. We know that the purpose of all creation is to produce god-like men, being sons of God, in the image and likeness of the Father.

In order for a being to be like God, it must possess a conscious individuality. Therefore God has set into operation a state of life which will produce individuality. This kind of a state of life is in evidence in all Nature in the process of evolution by means of the struggle for existence. It is a state in which one must become aware of himself, contend for himself, and advance his own self-interests in order to live. In doing this he individualizes himself. But as such he is not yet a son of God. The grandest individual that Earth can produce, is nothing more than the preliminary work of God in bringing forth a son, begotten in His own image and likeness.

The soul that has become sufficiently individualized through the experience of many generations in an Earthly life, can go no further unless it receives into its nature the incorruptible life

of God. In order that the mature souls of Earth might receive the incorruptible life of God, One who has that life has been sent to us, to impart immortal life to us. The incorruptible life of God is all-pervasive everywhere, but we can receive it only as it is imparted to us through an individual who has it.

The mind of man has developed to where it can begin to comprehend the wonderful laws operating in the universe, and to form some idea of the great nature of God and the sublime destiny of man, and in forming this idea every leader or would-be leader of thought, begins to weave a system of thought to correspond to what he sees.

But let us remember that no matter how deeply the human mind may be able to delve into the subtle forces of nature; no matter how accurately the mind may be able to define the difference between the finite, relative and transitory, and the Infinite, absolute and Eternal; no matter how enraptured it may become at the thought of the greatness of God and the grandeur of man, there is one vital essential that everyone must have before he can experience the realities of that sublime and enduring life of which men dream; and that essential is the receiving of the life-currents of the immortal realm through Him who was sent to us for that specific purpose.

To look into the glories of God's nature without conforming to the means offered for entering into them, is like an unborn soul looking into the wonderful activities of this world; the only way the unborn soul can enter into the realities of this world is to be clothed with the life of this world through the means of individuals already possessing that life, imparting that life to the unborn soul. So the only means by which a man may enter into the realities of an immortal life, is through receiving the life from an individual who has immortal life.

Jesus the Christ is the only individual sent from the realm of immortality to the men of this cycle of time to give them everlasting life.

Jesus through many parables, taught that the results of his mission would not be immediate or sudden, but would be a gradual development, like "first the blade, then the ear and then the full corn in the ear."

The first step in becoming a Christian is not the attaining of immortality, but it is the beginning of a course of life which in developing will ultimate in the attainment of immortality in the flesh. As the life which the Lord imparted to his disciples centuries ago, is now becoming mature, it is awakening in them who possess it, a consciousness of its attributes and a knowledge of how it differs in nature from the life of the world. They who possess that life cannot be deceived in this time of confusion, by the vain philosophies and speculations of men. With a light that far transcends any earthly light, they move forward to accomplish the purpose which God has had in them from the beginning.

AFTER THE SONG.

By RICHARD KIRK.

I am the string the master snapt—
I knew the mastery of the bow;
I thrilled with song. And now I know
That done with me
The great musician sets me free.

I am the string the master snapt—
I thrill no more with living song.
I know his peace: for brief or long,
Or well or ill,
I yielded to the master's will.

—From *The Metropolitan Magazine*.

TRUTH.

By I. L. HARPSTER.

When the hour of darkness had come for the Christ and when he had been brought before the ruler of Jerusalem, Pilate asked him, "Art thou a king then?" The Christ replied, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?" It is fair to presume that Pilate was an educated man, gifted with a reasoning mind and, no doubt well versed in the arts and sciences of his day, yet for all that, he was obliged to ask of the one who was the embodiment of the principles of life and truth, the question—which to him, as well as to the world, was a perplexing mystery—"What is truth?"

That the world did not possess the truth is evident from the statement of the Christ himself, for he said, I came "that I should bear witness unto the truth." This is further evidenced by the remark of Pilate, for he asked, "What is truth?"

There are so many phases of truth, or rather, truth ramifies so throughout nature that it would be impossible to even touch upon the subject in its totality in a short article, so we wish to touch only upon the important subject of truth concerning LIFE, as hinted at by the Christ.

The Christ referring to his mission, said, "I am the way, the truth, and the life." This was equivalent to saying, the customs and manners then existing in the world were erroneous, for the resultant effects were suffering and final dissolution. That the Christ wished to remedy these conditions was only too apparent from his remarks, where he said, "I am come that they might have life, and that they might have it more abundantly." To get a proper knowledge of the conditions of society

and the bondage, both mental and physical, into which the world had fallen through priestcraft and extreme selfishness on the part of the educated few, we need only to follow closely the many unselfish acts of Jesus of Nazareth in liberating the people from the bondage into which they had fallen. These acts of love and sympathy of the Christ for suffering humanity, in liberating men and women from the mental and physical bondage under which they were groping, brought the wrath of the priesthood upon him, for just in the proportion that the people grasped the truths promulgated by the Christ and incorporated them into their lives, just to that extent they passed from under the control of the priesthood that formerly held them in bondage, and, therefore, they were incensed at this innovation of the Christ which threatened to overthrow their influence and power over the people.

All life emanates from the one source and that source is from God; as the apostle Paul writes, "For in him we live, and move, and have our being." Many are the manifestations of life, it is true, but the principle is one and the same, no matter what the stages of existence may be, let it be from the first protoplasmic symptoms of life to that of highest order of perfected Elohim, or sons of God. So then, as all existence, all animation, from the lowest forms of life to that of the highest originates in God, and as the one expression of Deity is toward unfoldment, progression, perfection and liberation, we begin to anticipate the mission of the Christ, the perfected one, for taking upon himself a body of flesh that he might demonstrate to the world, "the way, the truth, and the life," which would finally enable man by a strenuous application of the principles inculcated, to liberate himself from the power of death which controls the life of this world.

The mind of the youth in his struggle for knowledge bears about the same relation to the mind of his teacher, as the maturer minds of this world bear to those perfected minds of the higher

realms who have mastered the secrets of life and have freed themselves of all limitations. There is this difference, though, the novitiate in this world beholds his teacher and can speak to him, but the higher minds remain as a rule invisible, yet their guidance is none the less effective for all that, as many can testify.

The Christ said, "Every one that is of the truth heareth my voice." That is to say, those who desire the truth and wish to be free from all bondage, will follow the voice of truth which will give them the power to liberate themselves from all limitations. By doing this they get the added life promised by the Christ. The Christ said to his disciples, "He that loveth me keepeth my sayings." So it is not the hearing, but the keeping of the Christ's sayings, or teachings, that becomes effective. Simply having faith in the Christ will not save us, for we read, "faith without works is dead." We also read, "the devils also believe, and tremble." We do not read of the devils being saved, even though they had faith that Jesus was the son of God.

When man arrives at that condition in life, where he realizes there is something wrong in the order of things, when he beholds untold suffering in the world and the inhumanity of man to man, and he becomes willing to sacrifice self and selfish interests no matter what those conditions may imply, then he is ready to take a step higher in the order of life. This higher order of life is the life the Christ lived, and he exemplified to the world that the life he lived was all-potent in its effect, and that this life and this only would liberate man from all bondage and make him free. This life too, is free to all who will but embrace it. This is the water of life spoken of which floweth freely to all. There is no patent or copyright on this order of life, for it is free for all who will but take it. For we read, "God is no respecter of persons." Then, with this assurance, we can move forward fearlessly in the search of this "pearl of great price"—prize of immortality—the life promised by the Christ.

But what is the life the Christ referred to? We read that, "Unless ye are born again ye cannot enter the kingdom of heaven." This refers to the Spirit, and water of life (life essence). But what term covers this life mentioned by the Christ in the Scriptures?—Regeneration. We learn this is the life the Christ led while upon earth, and this was the life he referred to, speaking to his apostles, "Verily, I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." (Luke xviii. 29, 30.) To generate means to create, to bring into existence for the first time. To regenerate means to recreate, to rebuild, to reconstruct. To one living under the law of generation the life forces become exhausted, and finally dissolution of the body takes place. But under the law of regeneration the order of life is reversed; for through the conservation of the life essence, or "water of life," the life energies are renewed within oneself, and this united with the spirit of Truth, results in the immortality of the body. For we read, "this mortal must put on immortality." The language here is emphatic.

The regeneration was understood by the apostles. How do we know this?—We gather this thought from the teachings of the Christ—for life, was the one grand theme of the Master—from different passages of Scripture, for the Christ said, speaking to his apostles, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without [speaking of the people], all these things are done in parables." The mysteries of the kingdom of heaven all center in the regeneration, for this mode of life leads to the mysteries. Simply because this law has not been generally known or practiced for more than eighteen centuries does not in the least affect it, for Regeneration was as much a truth, as much a reality at the time of the Christ as it is now. Some may ask: Why has this truth

lain dormant all these years?—We believe the secret of this is summed up in the following words of the Christ, speaking to his apostles of the people, “That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.” The time was not then ripe for the kingdom of heaven, or, the kingdom of Israel was not then to be established. The thought, though, of regeneration was implanted in the minds of the Christ’s apostles, and this truth would again come to light at the proper time. The Christ promised his followers, “And ye shall know the truth, and the truth shall make you free.” Free from what?—Free from sickness, sorrow, pain and death.

The spirit from the Christ, the germ implanted in the minds of his apostles, “It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.” This influence is now at work broadcast throughout the world and there is no power upon earth that can stay the hand of the Almighty, for the leaven is at work, for regeneration is founded upon the everlasting principle of truth. For truth is all-potent, it is all-powerful, permanent and as everlasting as God himself: it is unchangeable law, and although a truth is lost sight of to-day, and rediscovered a thousand years hence, yet such truth will not have lost any of its splendor and power through its solitary confinement. So with Regeneration, the life as lived and taught by the Christ more than eighteen-hundred years ago, demonstrating to the world the marvelous powers attained through living such a life, is as potent to-day as it was then; for the Christ said to his apostles, referring to the things he did, “and greater works than these shall ye do.” These powers will be given man, when man has developed these powers within himself, and is worthy to exercise them. So the age for living the Regenerate life is at hand which is to transform this world of sin, sorrow and death, to a world of righteousness, truth and life.

LIFE.

According to the Gospels one of the main subjects of Christ's teaching was life, in contradistinction to death. This one thought seems to have been the dominant one of all his thoughts, but there seem to be two phases under which this thought was brought to light. One phase was evidently a condition of a conscious existence throughout the ages, without any intermission, called eternal life, or, according to the Greeks, age-lasting life. The other phase was more fully expressed in the words, "I came that they might have life, and may have it abundantly."

There is no question about it that Christ taught the regeneration, the conservation of the seed for the maturity of the soul and body, but it is also unquestionable that his teaching in that line was to the few and not to the public, because the dispensation that he ushered in, was not the dispensation of the regeneration and of eternal life for the body; however, he planted the seeds of immortality which in the fulness of time should bring forth an abundant harvest.

Separate from this there is a phase of life and death before our eyes wherever we go in the world. Here and there we see scattered among men, a man or a woman in whose face we see that animation, that vivacity, that something which words cannot express—the appearance of an intelligent, thoughtful, conscious existence beyond that of the ordinary man or woman. On the other hand, we see persons who are evidently dead to real consciousness. Of course, there are different degrees of this deadness. We look into faces and we do not see much potency of life; there seems to be a stupor. Whatever thought there

is, is by an effort, not spontaneous apparently. We hear them speak, and the voice sounds strained, unnatural, and is usually high pitched.

We are accustomed to see such people and we think nothing of it, only as we begin to think and observe when we meet such people we feel a certain degree of repulsion, but as there are so few that are different, we must necessarily find an excuse in order that the feeling of repulsion may not overcome us, for otherwise we would have to live comparatively alone. It is to such that Jesus referred when he said, "Let the dead bury their dead." This is an emphatic inference that he recognized that all those who live in generation are in reality dead. He said, "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves." If you have not life in you then you are dead. But says one: They have life in them, otherwise they would be dead. The words "ye have not life in yourselves" suggests the thought that though they may have life in them, they have it not of themselves, for Jesus said, "As the Father hath life in himself, even so gave he to the Son also to have life in himself."

Therefore there is a thought to be taken into consideration in connection with those whom he declared had no life in themselves; namely, that mind is the only manifestation of life, and unless mind is brought under the control of the person, through the regeneration, he has not life in himself, but is simply acted upon by the astral influences, or the mind currents that animate and control the world. Can there be immortality for a soul that has no life in itself? If mind is that which is immortal and man has no mind, but that which acts through him, then the mind is not his, but is the universal mind. So that whatever there is of such a person, there is certainly nothing that would constitute him to be immortal.

In other words, if the soul survived the body and was taken into the spirit world or reincarnated, what would there be to

identify its selfhood?—Very little indeed, because, if it was not a voluntary actor, but was acted upon from without, from the astral or life currents of the planet, would it not continue to be acted upon by the life currents of the planet and caused to act under their dominion? If so, then the individuality would be lost or swallowed up by the mind power that governed it.

That which constitutes an individuality is the will and mind; the will of action to do and to act according to the person's purpose. The word "purpose" implies action according to the decision of the intelligence and an independent, voluntary will, sufficiently decisive and strong to carry to ultimates the results of the decision.

This, then, constitutes an individuality, and if this constitutes the individuality and the opposite constitutes an entire lack of individuality, then the one represents life and the other represents death. Not that there is such a thing in the whole universe as a ceasing to be in the absolute. Death at most can be nothing more than disintegration; it cannot be annihilation. A thing may be disorganized and apparently be as if it had not been, but there is no retrogression in nature, and if a plant grows up and is cut down and withers, it may be put in the fire and burned, but the chemical elements of which that plant is composed have taken a step higher. Therefore, though the plant may be decomposed, it can never go back to where it was before.

So it is with man: he has not life in himself but is under the dominion, the influence of the life of the planet; he can never go back to where he was before he was organized, for everything must move forward. He may and does forget a former existence, for, as the child comes into the world and begins life, it has no recollection of having lived before, so that it might as well, as far as the individual is concerned, never have been, but so far as the qualities and capabilities are concerned

a lifetime is not lost. It means a progression up to a certain plane of existence and when that life quality has become sufficiently refined and intensified, it will branch off into an individualized activity. There will begin to be manifested a will and a mind that is centered in itself. Being centered in itself it denies the right of every other influence to dominate or control it. Then that mind and will will lay hold upon the creative forces in the body of the man, with which he begins the work of developing self.

This is really the first step toward attaining the divine likeness, according to the declared purpose, the first step toward attainment on the part of the individuality; but not by any means the first step in the ladder of development, because the God of creation has carried man up through all the phases of existence to this point; and when he reaches this point and begins to awaken to a consciousness of life in himself, he begins to act from himself and for himself, and that action from and for himself awakens within him new capacities, new powers; it expands the understanding and increases the capacity to will, to know and to be.

This power to be and to do according to one's own purpose means self-control, self-dominance, and as soon as one begins to control self, he begins at the vitals of his existence; and the more he controls self, the more power he has for self-control and the greater delight he has in that control. For in self-control is the mainspring, not only of conscious existence, selfhood, individuality, but it is the fountain of all happiness, of all joy. The opposite—self-gratification, gratifying all the desires and impulses of the senses—is the fountain of all misery, sorrow, sickness and death. Self-control is the means by which we have life, and self-gratification is the means by which death has dominion over us.

The general impression among the people is that the methods of self-control—especially when one takes control of the sex

nature—are unnatural, implying that it is natural to follow the impulses. In other words, it is natural for water to run down hill, and it is natural for life uncontrolled to run down hill, to run to disintegration and not to integration.

Yes, there are two natural laws: one working directly opposite to the other. If there is no mind or controlling will, one will disintegrate, destroy all organisms; it is perfectly natural that it should, but where there is a decided mind, a controlling will, it rises up against the disintegrating powers of nature and takes control by its own inherent power. This also is natural. It is natural that the plant should spring up and grow and resist the disintegrating influence with which it is surrounded, but when it brings forth its seed, it has nothing more to live for, it ceases to resist the disintegrating forces of nature and consequently it dies.

Thus we see two laws active in nature. It is natural for the plant to resist, to grow, to gather and to increase. It is also natural for it to die, to disintegrate. The same laws are active in man. Man has the mind power, the will power, which constitutes the real man, to resist death with all its disintegrating powers, and to gather to himself life, added mind power and increase of will power, which will increase health, vivacity and dominion. The two ways are set before him — life and death. It is for him to choose which he will have. Life means a positive, active will to be, to do and to accomplish; a resistless dominion, an untiring activity and resolution. Weakness, sorrow, disease and death come from an irresolute will, a weak mind, entire lack of determination, and indolence; in short, a letting go and a floating down with the tide of the disintegrating powers, like the flowing down of water. The unthinking mind says: That is natural, but the thinker looks on the other side and says: It is perfectly natural to live, to be strong, healthy and vital; to know, to do, and to accomplish. Yes, both are natural, and the two ways are set before each

one, and the Esoteric thought which has been given to the world for many years has been designed as a means to enable you to choose which you will have: to have life and have it more abundantly, or to squander your life, and to have taken from you the little that you have.

Now this does not comprehend merely an animal existence; but remember that God is Spirit and God is the Creator of all things, and if you live in harmony with your own higher self, your real self, you live in harmony with the teachings of the Christ, in harmony with the nature of the Spirit and you must necessarily thereby awaken to a consciousness of Spirit.

So to be a Christian man or woman, to be a good man or woman, is to be strong, and to be a bad man or woman, is to be a weak one. Sin is the transgression of law. God is the Creator of all things, therefore all law is God's law, and if you sin against God's law, you sin against your own vitality, your own higher nature. To keep the law, to be a righteous man, is to live in harmony with the law of God's higher nature in yourself. To be a truly good man, a Christian, a highly religious man from the true understanding of the term, means to live in harmony with the attributes of life, health, vitality, mind. This is in harmony with the words of the Revelator, "He that overcometh shall inherit all things; and I will be his God [Power], and he shall be my son."

Do you realize what it means to be an overcomer? One animal fights another and the stronger conquers the weaker. You in yourself struggle with the forces of nature active within your own body; and if you struggle with the mind by the power of mind and will in you, then you will overcome and conquer the passions, appetites and all that is lower than mind, and the mind then will stand as the overcomer. Then you will realize in your own life what is meant in the words, "He that overcometh shall inherit all things; and I will be his God [Power], and he shall be my son."

CORRESPONDENCE.

April 27th, 1906.

H. E. Butler,

Dear Friend: How deeply interesting are the predictions of "The Last Times," one is struck with the wonderful divergence of various writers. I fear I have not taken the pains to discover the date as supplied by the Reverend Geo. T. Weaver, but I gather he is expecting it.

Antonia Bourignoir born in 1616, died in 1681, that marvelous mystic, who was entirely taught of God, not of man or books, is credited to have said in her book ("The Light of the World," which was written between her 23rd to 65th year, page 19) when questioned in regard to the Judgment and its approachment, she replied, "Sir, there is nothing more true; we actually live in the last times; and the judgment is so near, that before three years I believe you will see the effect of it.

. . . the difficulty you find to believe these things, proceeds from the universal darkness that is now upon the earth, by which all the world is blinded, and nobody sees where he goes, no more than they who lived during the Egyptian darkness. . . . Nevertheless we may see by the lives of men, now that all the signs are fallen out which Jesus Christ has foretold, *viz.*, that iniquity shall be multiplied and charity in many shall wax cold, *et cetera*, . . . that the last times shall come men loving their own selves," *et cetera*, and the usual text to support her argument.

Now turn to Swedenborg, born 1688, died, 1772, i. e., born seven years after Antonia's death, and probably long after she spoke her prediction—he says, "It has been granted me to see

with my own eyes that the last judgment is now accomplished ; that the evil are cast into the hells and the good elevated into heaven and thus that all things are reduced into order, the spiritual equilibrium between good and evil, or between heaven and hell, bring heaven restored. It was granted me to see from beginning to end how the last judgment was accomplished and also how the Babylon was destroyed, how those who are understood by the Dragon were cast into the abyss, and how the new heaven was formed, and a new church instituted in the heavens, which is understood by the New Jerusalem. It was granted me to see all these things with my own eyes, in order that I might be able to testify of them. This judgment was commenced in the beginning of the year 1757 and was fully accomplished at the end of that year. . . . The last judgment was effected upon those who had lived from the Lord's time to this day, but not upon those who had lived before ; for a last judgment had twice before existed on this earth. Of these two judgments, the one is described in the Word by the Flood, the other was effected by the Lord himself when he was in the world, which is understood by the Lord's words 'Now is the judgment of this world, now is the Prince of this world cast out' (John xvi. 33 ; Isa. lxiii. 1-3. . . . It was effected in this order, first—upon those of the Papal religion, then upon Mahometans ; afterwards upon the Gentiles and lastly upon the reformed." He also states "There are many reasons why the last judgment exists, when the end of the church is ; the principle is, that when the equilibrium between heaven and hell, and man's essential liberty along with it, begin to perish, and when man's liberty perishes, he can no longer be saved, for he cannot then be led to heaven in freedom, but is buried into hell apart from freedom ; for no man can be reformed without free will, and all man's free will is the result of the equilibrium between heaven and hell," and much more

that is interesting that could be quoted from pp. 33, 34, 45, 50, "Last Judgments."

I wonder if this would interest the Reverend Mr. Weaver. The lesson I learn from it is, "Put not your trust in man, nor in any child of man." For here we have a wonderful mystic (lady) taught, she says, entirely of God, never having read anything, and with wonderful knowledge, alleging that in three years time which was 1670, as the book was written 1667, the judgment would take place, and on the other hand we have Swedenborg claiming to have been present at the Judgment in 1757 fully 77 years after Bourignoir's prophecy, and later taking in Baxter *et al*, we spread all along a line of dates. Religious speculations do not appear profitable.

Yours in love,

Dr. F. C. F.

Ans. Your quotations from the lady mystic and Swedenborg might be multiplied by many others all along the line, even from the time of the first prophets down to the present time. All men inspire from God and as the fountains of God's great nature are limitless, possessing in them all qualities, therefore whatever a person sincerely believes is really a truth in itself, but the failure comes in the relations of that truth—the relations to time of fulfilment, manner, or place, *et cetera*.

The writers from whom you quote, like the prophets and like all righteous men, had their mind fixed on the ultimate of God's purpose, namely, the judgment of the world and the salvation of his people from their sins.

The prophets looked down through time and saw the culmination of God's purpose in the world, and I think that we would be safe in saying that even they, who lived a thousand years before the Christ, if asked when the time of the end would come, would have said that these things would come to pass in the very near future, for in the mind of God a few thousand revolutions of the earth around the sun are comparatively nothing.

We have come to believe that the final judgment is very near, not through inspiration of the Spirit, not from the revelations of the past, but from the great fact that the world of humanity as

a body has come to the same conditions that separate nations came to before they were destroyed and had to be replaced by lower nationalities. In other words, each nation brought up some special leading thought to completeness, and then another nation took its place and brought another line of thought to completeness. In the past this completeness was in isolated cases; in our time all nations have become one through the invention of steamships, railroads, telegraphy, *et cetera*.

Because of the development of the nations the careful student may see unquestionably that the time has come for a general breaking up and throwing back. When we see the condition that the world is in, it throws a light upon all prophecy, and we see that we have come to the end of a great, grand cycle, and that a new and higher order must come in, in order that the members who constitute this higher order may become the reservoirs of all the knowledge that has been gained in the past centuries, and may be united to God and his angels and thus hold a continued light in the darkness that is coming upon the earth in the downfall of nations. They will thus become saviors by holding the light, preserving divine order and introducing a new and higher light and methods of life, and preventing the entire falling back into darkness and animalism.

This is the work of all who are interested in the Esoteric thought. All who were called to be saviors of humanity in the past and who believed the same did well and were justified before God, and you who are called to this work would do well to be very diligent, ever faithful and obedient to the guidance of the Spirit. Then no matter whether the consummation is delayed three years or three hundred years, you will have done your duty and will be accepted of God, and you will have brought into yourself the new and higher order of angelhood. But say not within yourself, "My lord delayeth his coming," for those who have eyes can see that he has already come to the earth and is overturning the old and establishing the new. [Ed.

Los Angeles, July 1 —.

My Dear Brother: — You will see from enclosed leaflets, that a great work is going on here. Many are being filled with the Holy Ghost, and speaking with tongues. Some in Hindoo language, others in Hebrew, others Chinese, and others speak and sing in a heavenly language: the sweetest music ever heard on Earth. I have thought of you many times; it all accords with your teaching. It is going all over this city, and over the world, for it is the power of God — the manifestations that should come in the last days when Joel says “my spirit shall be poured out upon all flesh.”

The house of Jacob is a fire, and the house of Joseph a flame. And saviors shall come upon Mount Zion. And the kingdom shall be the Lord's. Men hardened in sin are struck with the power of God, and begin to praise His Holy Name. I have thought of going to receive instruction from you, for my future work. Now I seem all filled with the Spirit, it will do the talking. So I need no teacher. The Spirit of truth tells what it hears. Oh, praise my God! It is glorious, wonderful. Mr. Smale left the Baptist church to live for God.

BIBLE REVIEW is food for me. I love it. You are doing the grandest work for God.

With truth and love,

Mrs. L. B. C.

(Copy of one of the leaflets.)

A LOUD CALL TO PRAYER.

BELOVED OF THE LORD: The marvelous events transpiring in our midst should cause all of our membership and congregation to fall down and humble themselves before God. The Almightiness of divine power is seizing some of our number as never before, and working such transformations in them as must amaze and confound every onlooking skeptic, and be a great object lesson to all the devout, upon the unmeasured, spiritual, possibilities

within the experience of the child of God, who is in the will of God. Last Tuesday morning at the early hour of one o'clock, I was called from my bed to go down to Burbank Hall by reason of the great work of the Lord taking place there. On arriving I found truly the manifestation phenomenal, a manifestation that must be prophetically significant. To witness such a scene compels the question: "What next?" for God hath broken His silence of centuries in physical demonstrations, and is visiting his people with audible messages confirming His written Word, and bearing upon the completion of His purpose for this dispensation.

Soon it shall be said, "BEHOLD THE BRIDEGROOM! COME YE FORTH TO MEET HIM."

Fellow believers, let us cleanse ourselves, washing our robes and making them white in the blood of the Lamb, and let us see to it that oil is in our vessels and our lamps all trimmed and burning, ready for His appearing.

HAVE WE BEEN TRUE TO THE TRUST HE LEFT US?

This is a time of prayer, of searching of hearts, of fleeing from all idolatries, that we may stand complete in all the will of God, and not be ashamed before Him at His coming.

The mystical church on earth and in heaven is on the eve of great changes. BE YE READY!

God is about to disturb the world by His presence. It will mean the solace of a sweet salvation to multitudes. It will mean power over all the power of the enemy to those who are His faithful ones. It will, alas, mean to a great number the day of judgment and of wrath.

Come, dear people, let us wait upon the Lord. Let each of us, on Monday next, all day and all night, separate the hours unto Him, and likewise ourselves, for a time of chastening body, soul and spirit, and to know what is that good and that perfect and acceptable will of the Lord in this momentous hour of the history of the world, and of the true people of God.

"BEHOLD THE JUDGE STANDETH BEFORE THE DOOR!"

"I pray God your whole spirit and soul and body be pre-

served blameless unto the coming of our Lord Jesus Christ.”

Very prayerfully yours,

PASTOR JOSEPH SMALE, First New Testament Church, Los Angeles, Cal.

P. S.—A Special Day and All Night of Fasting and Prayer in Burbank Hall, Monday, July 2nd, 9 a. m., to Tuesday, 5 a. m. Dear friend, I beseech you that, if it be possible, you lay aside everything and appear before God with your fellow members for the deepest humbling and intercession of the Spirit, and the purest adoration and praise which, as a people, we have ever given to our God and the Lamb.

J. S.

The foregoing seems to us to indicate the beginning of the answer to a question that has often risen in our mind, namely: In what way will the Lord force the people to know that he lives, that he is indeed the God and King ruling the world? Truly the majority of the people have forgotten God, and those who have not, have placed him outside of the affairs of men, have placed him at a safe distance and say in their hearts, “The earth is ours to do with as we please.”

That a time of revival and of the manifestation of the power of God among men will immediately precede the final destruction and overthrowing of the old order, there is no doubt. We feel that these calls to prayer, the response of the people, and the manifestations of the power of God are preparing for the incoming of the new and higher order of life. All who are familiar with our work know that we hold firmly to the first principles of the doctrine of Christ as prerequisites to our work. As the Revelator said, “Repent, and do the first works.” Yes, the first works of a Christian life must be the foundation upon which to build the temple of knowledge, wisdom and the power of the regenerate life. [Ed.

Kirksville, Mo.

To The Editor:— Nothing comes to me so pure and sweet as your BIBLE REVIEW. I always read the articles more than once, and I think this is the highest praise that can be written—the critics notwithstanding. The lines are laden with “Peace on Earth, good will toward men” and overshadowed by the Shekinah.

Charles Jay Smith.

Time of Cusp Transits.						Approximate length of time required for each sign to rise, be- tween 37° and 43° N. Lat. See page 574 Sept., 1905.
Washington, D. C., August, 1906.						
Body	Enters	On day	h.	m.		
☾	♊	1	10	49	a. m.	
"	♋	3	0	48	p. m.	
"	♌	5	4	28	p. m.	
"	♍	7	10	59	p. m.	
"	♎	10	8	46	a. m.	
"	♏	12	8	53	p. m.	
"	♐	15	9	14	a. m.	
"	♑	17	7	42	p. m.	
"	♒	20	3	22	a. m.	
"	♓	22	8	30	a. m.	
"	♈	24	0	2	p. m.	
"	♉	26	2	47	p. m.	
"	♊	28	5	30	p. m.	
"	♋	30	8	47	p. m.	
☼	♌	23	9	6	p. m.	

sign	h.	m.
☾	1	15
♈	1	30
♊	1	55
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♎	2	30
♏	2	30
♐	2	30
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♒	1	55
♓	1	5
♈	1	15

sign	h.	m.
♈	1	15
♉	1	30
♊	1	55
♋	2	20
♌	2	30
♍	2	30
♎	2	30
♏	2	20
♐	1	55
♑	1	0
♒	1	15



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APPLEGATE, CALIFORNIA.

34c
SEPTEMBER, 1906.

BIBLE REVIEW

Advanced Esoteric Thought.

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HIRAM E. BUTLER, Editor.

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BIBLE REVIEW.

Vol. iv.

SEPTEMBER, 1906.

No. 12.

THE LANGUAGE OF MYSTERIES.

By C. Fox.

There is a mystery hidden under all things—only we do not see and most do not believe it. Now and then, here and there we do, fixing a sentence and stammering it learnedly as we may a broken antique or a shattered inscription. We see a footprint of the Great One that has passed by here and judge rightly *expede Herculem*.

The true mystery is not absent, then, because we perceive it not. We know not where it may lie, as we do not know where gold or water may be—perhaps under our feet. But, further, the mystery exists or was there enshrined ultimately, if not directly always, for the *Soul*. And its message and aim was and is the Doctrine of Life and to witness to Christ—this is ever its last word, if not seen to be its first.

All mystic studies evince this great law of the occult, so the enquirer be reverent and the study sufficiently deep—and it might be postulated too. For this knowledge is the one science which has applied and will apply to all time and to all men equally—which conditions precisely apply only to the Truth. The Grand Science is, as one may say, *conscience* and its interests and domain.

Since—as Berkeley strove to set forth and all poets more or less, and mystics—all spheres of knowledge enshrine mysteries or are a dark lantern of Truth, these are but so many *languages* in which one glorious science is taught and message given, the diversity being, not by a variety of symbols of speech, but by a science of symbols themselves, as will presently be further shown. To see in all the many and varied departments of human study but so many expressions and tongues of one common Truth and message, is a very elevating conception, and presents a generalization truly sublime. It is as we read in Inspiration that “there is no speech nor language where their voice”—that of the mysteries—“is not heard,” or may not yet be heard as more comes to be opened—now quite hidden—through a greater degree of illumination amongst men and greater love of and readiness for God’s Truth.

The writer (who has been asked to say a word) has been shown not only the preceding great law, but the evidence of it which many important spheres afford, that is, has been allowed to find the grand doctrine of the Soul and Salvation more or less obscurely, or often in the following spheres of Research expressly (though but footprints of it, fossils in the level strata—which speak of life—babblings of the living stream, or echos of songs afar) :

I. The Bible which is recognizing this grand Reign of Law—this Journal justly sets as the keystone or in the fore-front of all exegesis of Truth. This principal witness by the magi necessarily proves thus esoteric in all degrees of directness and perspicuity. There is, indeed, no end to what it may, and will be found to enfold.

II. The Great Pyramid, the “Sign and Witness” (Isa. xix. 19) from Egypt.

III. Astro-Physics.

IV. The Cosmography—the Globe’s arrangement of surface and waters, which I have found thus also typical or mystical,

1. by extents or areas, 2. actual conformation or figure, 3. in details, as certain lakes, river systems, caves or countries.

V. Mythology, *i. e.*, classical.

VI. Fairy Tales—really, in large part, myths under folklore.

VII. Druidism, its monuments.

VIII. Other Pagan remains.

IX. History, 1. Past, 2. current, the first embracing a Royal Line's mystery and the second Disasters, *et cetera*, especially:

X. Biography which is 1. of noted persons, often teeming with such tokens, 2. of private families.

These very comprehensive and weighty spheres of our knowledge and study are thus found amenable to the Gnosis, or yield up their secret (so far as we may apprehend it), by means of *Number* in some mode or relation. That this is highly mysterious some have pointed out. It is a language, and its infinite combinations the counterpart of those letters and words and, therefore, many ancient tongues used the same symbols for figures and for letters—recalling the pristine conjunction of priest and healer now set apart.

There is a Language of Number, then, we affirm, and its elements (or organ) will be various according to the message or the book, *viz.* (as I find): miles—in those written secretly
1. on this Globe, 2. through the universe of space;

Inches (chiefly) and Feet—in those (principally the Great Pyramid) enshrined chiefly in stone;

Years, Days, *et cetera*—in history and Biography;

Words—in the Bible;

Individuals—in catastrophies.

This is a further gate than the Poets, Krummacher, the Christian Fathers, Clemens Alexandrinus and Origen, Novalis, Emerson and all such writers reached, though these have been favoured to see Nature to be parables and poems, but not as in any system, or to teach a doctrine of Theology and, thus,

as allied or all uttering ultimately the same—even as the Old Testament histories are still cited and preached on, with a few exceptions of rather obvious types, as moral lessons, not as mysteries. But when thus and harmoniously understood, they will be found to hold forth, 1. the *Soul's* perennial doctrine, 2. *Christ*—in short, to be as practical and evangelical as the New; whereas now they are felt to be far less so and simply interesting, as we may see evinced by the only worn part of the Scriptures, generally being the New Testament and the Psalms. They are relegated and taught to children, just as the fairy myths are, and through this literalism prove stumbling-blocks or a hurt often to men, as the latter lamentably do to the young. When these things come to be perceived the incongruity disappears and all is found to stand very right and beautiful, but only then; and thus the Holy Scriptures will be, not only rehabilitated, after their awful time of daring disparagement and learned folly, when God sees fit to say “Let there be this light!”—“Bring forth now,” but set on a firmer, broader basis of honor than they have ever been. *O, praeclarum diem!* What a glorious day for such as see it for truth—not, perhaps, for experience—will this be!

To return—the harmonies that will be found latent in the facts of Nature, antiquity and man are infinite in variety and in degree, as well as kind; and they are, 1. intrinsical, or individual as it were, and 2. mutual, or by relation to each other. This character allies these spheres in a ravishing and often marvelous way. All generalizing is a pleasure to contemplate or to produce and the delight and toil of great capacities—small ones live in particulars: he who embraces *all* is fain to be God; for *we* can never reach to this.

But the exhibition of harmonies betwixt these spheres so curiously diverse, often so splendid and famous, or interesting *in se*, is a display beyond that of colors and, at times, as a diapason of glories which simply sink one in Thomas Browne's *O altitudo!*

(Rom. xi. 33.) and would be incredible were not the basis *facts* of Geometry, Mathematics, History, Travel, or Mensuration which none can gainsay and which have seemed in all the past ages but curious and comparatively a useless lore. But now the Interpreter, "one of a thousand" for whom the patriarch sighed, has come, and they yield their message and secret at length. All this must be before the End and will be the joy and a vast benefit of the now dead and waiting churches in the last times, I believe, and a wonder of the world.

Piazzì Smyth, Swedenborg and poetic souls have led up to this climax, but it is yet to be revealed, when the time for it is come. Then things never supposed to have a meaning will teem with rich lessons and ravishing beauty; for of nothing, it will be found, can it be concluded that it is not a Divine secret or holds no jewel—however small and now cast away. To the childlike and loving, through their faith, knowledge will be transformed, a new end perceived in it and a reverence because a reference potentially in all to the Supreme. *Deus maximus in minimis*, as Augustine saith so well.

And all will tend to our good then, coming to the help and joy of the soul, man's *desideratum* and our *sine qua non* truly, so that it will be food—not, as knowledge now is, a much caused to be, diversion or pleasure—which will make it no wasted time or study, like this is, albeit the while considered, still, doubtless, as now when in its first dawn but pretty fancies and suspected by the worldling, the wise of this world, from whom even the true Wisdom is hidden. As your poet so truly and finely says:

"By Thee the mystery of life is read:

The Picture-writing of the world's great seers,

The myths and parables of the primal years,

Whose '*letter kills*,' by Thee interpreted.

Take healthful meanings fitted to our needs,

And in the Soul's vernacular express

The common law of simple Righteousness."¹

It will then be found that there are many systems of *Hieroglyphics*. Without being Pantheists, we shall—as some gifted ones have already observed—see God in all things, as *omnipresent*, as he is, and in a sense beyond Shakespere's, find

“Books in the running brooks,

Sermons in stones and good in everything.”

I do not so testify without cause. This is the Christian consummation, the crown of the age and of Research. The former discoveries lacked the topstone and, hence, were but poems, so generally; but the final Revelation, from all quarters, will exceed as the full light of the Gospel Day exceeds what went before; yet will not, therefore, imply those past ones, had not footsteps of the same led up to it in their deep touches, just as all that precedes the New Testament was a long heralding culminating in John the Baptist.

The grand repertory of the Bible holds disclosures (mostly as yet unsuspected even and far more unseen) of number—mystery: which will be found to be a writing, though often in parts or in much not understood, thus, variously, *viz.* : 1. as pure number and its wonders; 2. by relation of the disclosures mutually, which will then be seen to call attention to them, whether able to be understood (*i. e.*, read) or not; 3. by relation to the subject, or part concerned; 4. by the mere Reference, or the Divinely-permitted numerical specification of the place—amazing to tell.

These sublime hermeneutics are furnished, also, both by express statement (in the text) of numbers and by this very indirect one. It has been judged well by God to impart the former, often in the fullest and very long detail—as in the case of patriarchs' ages and in the measures of the temple and of that mystical one shown the seer—which would not have been done had they not an esoteric meaning and were not this of true usefulness and weight.

Each of the Bible's two languages had a single set of symbols

for numbers and letters—consequently, in each it is competent to enquire what any sentence or word or name would read as number—as *truly, i. e., as a word*. Here opens an exhaustless field and it gives a reciprocal proof that number is a language and, so, also that other sources than the Bible, may have messages and be silent books. Plato, I think, called Nature “the Volume of God and another Scripture as it were.”

The conversion of Bible text (in the original) to number, is shown to be warranted by its results, which are overwhelming both in beauty and in abundance. This is no other than another and sweet *translation, i. e.,* with another and mystical tongue, which then, again is rendered into the *vernacular* (as Whittier beautifully put it) for the daily life of the *Soul*—or into deontology—an Authorized Version of the King of Kings, though not of men.

The second grand repository of the wonders and mystic book is that stone-written one which the United States chose, with much insight, for its seal—the mystical *Pyramid* of the globe. This unique monument proves to be a standing index of all measures and of natural science in all spheres—a common touchstone of the wonders, as its antechamber specially is for *itself*. It will be found a standard, open to ocular proof, and indisputable, for—or a fraternal confirmation of—the lovely inferences furnished by

- a. the Bible,
- b. the Temple and Tabernacle,
- c. Astronomy,
- d. the Circle's law and mystery with the Square.
- e. Pure number,

which will display with it, or by the light of its key continually, a divine harmony of truth. This is most reassuring for each sphere elucidated and an exquisite play of wonders indeed, giving a foretaste of heaven's raptures upon the glassy sea and some hint of the angelic longing to explore.

To these great and sweet ends, is this primeval edifice still left, as it was reared at first, our *true* "Sphynx" and riddle—not to be hacked and climbed and made the traveller's boast and adjudged, with mocking reverence, as a tomb by man's unbelief (as great as his ignorance and proportionate pride); and we will add now only that the revelation, when made, by God's favor (as only He can give it and it is alike, too stupendous and beautiful almost for the mind to bear or to propound), will disclose harmony—of constant repetition, even, and often open to interpretation and so disclosing a Gospel in Stone—by means of measures

1. harmonies between each other,
2. between the interior and the exterior of the Pyramid,
3. between the large and small data,
4. by various standards of length—

the immemorial anglo-Israelite ones we know so well, and those fixed ones of the planet itself.

These will be found to afford such results by all sorts of ways of regarding them and of combination, and, as above said, then relate—as a sister symbol, *another Version*—to other (often better known) revelations of Truth. This refers to the Spiritual Signification, or the helpful eternal Science: all below it, and but earthly, in this wondrous standard, is of interest and use to us, as further proving the work inspired or from a point of view of the men of this world and which they will own. To them *this* may be its message (though 'tis not yet), to us only a confirmation of the other and powerful argument on its behalf.

"You are the sculptor of your own mind-spirit, and the mind-stuff will shape itself to conform to your most ignorant superstitions or to your highest and loveliest aspirations. You cannot realize that the 'Kingdom of Heaven is within you' until you cultivate that purity of heart that induces Love and Wisdom."

HEAVEN.

By HENRY PROCTOR, M. R. A. S.

Believers who are "risen with Christ" and seated with Him in Heavenly Places, know what it means to enjoy "days of heaven upon earth;" for there is a very literal sense in which it can be said that "Heaven is nearer to us than hands and feet"—for where God is, that is heaven, and while we dwell in love, we abide in God, and God in us.

We *are* come, therefore, unto Mount Zion, the heavenly Jerusalem, and we are already compassed about with innumerable hosts of angels—for are they not

ALL MINISTERING SPIRITS

sent forth to minister to the heirs of salvation? We must accept it as a comforting fact, that the hosts of God encamp around the dwellings of the just, and that our kind, loving Father still gives "His angels charge over us to keep us in all our ways." So that in this real, literal sense, heaven is all around about us and touches us on every side. How wonderfully this is exemplified in the case of Elisha.

The King of Syria, having heard that Elisha told the King of Israel what he said in his own bed-chamber, sent a large army to take Elisha, which when the servant of Elisha saw,

HE WAS GREATLY ALARMED.

But Elisha said: "Fear not, for they that be with us are more than they which be with them." And Elisha prayed that the Lord would open the young man's eyes that he might see the heavenly host "round about Elisha."

Elisha had spiritual sight and he himself could see the army of God, and he had therefore no fear of the Syrian army. Now

if God does not permit us to *see*, we may all have, by faith, "the proof of things not seen," the assurance that the heavenly host, the great cloud of witnesses, does continually encompass us, so that we need have

NO FEAR OF THE ENEMY

in the heavenly places, the principalities and powers, the world-rulers of the darkness of this age, because just as the Syrians were smitten with blindness at the prayer of Elisha, so is the angelic host close at hand, ready to help in every emergency, and effectually to answer every prayer (Matt. xxvi. 53), for they are never absent from us, and although God does not usually permit them to become manifest, we can still rejoice in their certain presence, and the thought that we live and move among hosts of ministering angels will help to

MAKE OUR LIVES SUBLIME

and heavenly. Throughout the whole Bible period, from Genesis to Revelation, they were ministering to God's people, and from time to time they were permitted to become manifest, as to Abraham, Lot, Hagar, Moses (Exodus iii.), Balaam, Gideon and Manoah.

To Elijah, when he had given up all hope for Israel, so that he wished to die, angels appeared and prepared his food (I. Kings xix. 7). To Daniel appeared Gabriel and other mighty messengers, and showed him great and wondrous truths, and gave him knowledge of the world's future for thousands of years to come.

Nor did this ministry cease with the Old Testament, for the angel Gabriel appeared to Zacharias and to Mary; and to the shepherds, a multitude of the heavenly host announcing the fulfilment of

THE HOPE OF ALL MANKIND.

Twice they opened the prison doors to Peter (Acts v. 19; xii. 7) in answer to prayer. We ought therefore to believe and rejoice in the fact of their presence with us.

Man, as he originally came from God in His image and likeness, was fitted to see and to converse with the holy angels, yea, and even with God Himself, as a man speaketh with his friend face to face. To the friends of God, such as Abraham and Moses, the glory of this privilege was in great measure restored, so that we see Abraham in Genesis (chap. xviii.) conversing in this blessedly free and open manner with the blessed Jehovah.

The voice of God was as audible to Moses as any human voice. He continually speaks to Him as from

A PERPETUAL PRESENCE.

So we read in Exodus xix. 3, "God *called* to him out of the mountain," and Moses went up into the mountain, into the thick darkness, where God was, and continued there in His presence, "face to face," forty days and forty nights. The Lord also "talked with Moses" at the door of the tabernacle (Exodus xxxiii. 9). At another time he heard the Voice speaking to him from the mercy-seat, from between the two cherubim. And this blessed communion will be restored to man upon earth in the times of the

"RESTITUTION OF ALL THINGS,"

which man has lost—"in the Dispensation of the fulness of times" (*plenitudinous temporum*), when all things shall be reconciled to God through Jesus Christ (Col. i. 20).

In a natural sense, even now, all mankind "live and move and have their being" IN God, seeing that He gives them life and breath and all things, and He is so near to "every one of us" that any and every one might find Him, by *feeling* after Him. But, in a *spiritual* sense, "the whole world (except the regenerate) lieth in the evil one," and are energized by the prince of the power of the air,

LED CAPTIVE BY THE DEVIL

at his will, for he hath blinded their eyes. If they knew that they were his slaves, they would endeavor to escape, but they

think that they are free, because of this very blindness, and the veil lying on their hearts. But when any heart shall turn to the Lord, the veil is taken away from it, and the blindness removed.

To the unregenerate death is still death, for after death, as spirits, "they walk naked," and the believer likewise is exhorted to watch and to keep his garments, "lest he walk naked and they see his shame" (Rev. xvi. 15). For to him it will be a shame if he walk naked, though it may be only for a time.

Even the partakers of the First Resurrection have to wait until the coming of the Lord for the resurrection of the body (I. Cor. xv. ; I. Thes. iv. 16, 17).

This is called the "*anastasis ton nekron*," but there is also an "*ex-anastasis*," or

EXTRA-RESURRECTION,

to which we may attain by conformity to the death of Christ by sharing His sufferings (Phil. iii. 10, 11), so that the power of His death energizes us, and His life is manifested in our mortal body (II. Cor. iv. 10-12). This means the losing of our life for His sake, that we may keep it unto life eternal, but though our outward man be destroyed, yet our inward man is renewed day by day, and we know that if our earthly house, or bodily frame, which is no more than a tent, be dissolved, we have a spiritual body awaiting us, a *house* not made with hands, ETERNAL in the heavens. In other words, we shall be

CLOTHED UPON AT ONCE,

with our celestial body, our habitation *which is from heaven*, and so being clothed, we shall not be found naked (II. Cor. v. 1-5, French ver. and R. v. marg.).

"Each good thought or action moves
The dark world nearer to the sun."

WHITTIER.

STEPPING STONES TO SPIRITUAL POWER.

By H. AYLMER HARDING.

Being a portion of an address given at the Metaphysicians' Festival, Los Angeles, May 3, 1906.

Back of all desire for power in the individual life are two mainsprings, ambition to possess and aspiration to achieve something sometime, somewhere, somehow. Man is made in the image and likeness of God whose two divine attributes are commonly represented by Wisdom and Love; these two attributes, perfectly blending in a divine marriage of masculine and feminine principles, produce power, and man, when he realizes his true sonship, realizes power in the individual life.

The value of all principles and things is determined by use, and the ultimate of man's possession or achievement should be the goal or focusing point of highest usefulness for service; and in order to attempt to climb toward any special height above the aspirations of the average man or woman of to-day, some extra attention should be directed to where we stand at the present. Toward this first preliminary then, let me request you to ascertain the answer to these three questions, putting them to both subjective and objective forms of inquiry.

What do you want?

Can you pay for it?

Are your feet together?

It may be that in the answering of these questions, you will feel a desire to live the unselfish life, and to seek to help others in more organized, definite and self-sacrificing ways, and in this desire to help is found that divine seed of love for humanity which is the beginning of "religion by her deeper name" of Brotherhood.

Upon a sheet of paper I have drawn a lot of squares resembling a chessboard. Each of you is one square and you bear a certain relation to all the others, do you not? Now a simple way to help the other squares is not to spend time upon finding out what *you* want to do, but to go among the other squares and find out what they need. We grow only as we give. A practical way to understand labor problems is to put on an apron and wield a hammer and work with those who work, even as we should be ready to weep with those who weep. Find out what the other fellow needs and destiny will mark out your path straight before you.

And now power comes into request, for desire has evolved into will to perform, and before we go much further we find the need of a storehouse of power from which continually to draw.

Night unfolds her mantle over the world, and lost in admiration and wonder, we look up and behold millions of glittering worlds sparkling like gems above us. In the star-lit silence the cool breath of the breeze fans our cheek, and the Peace Angel comes and whispers that here is power at work and that the hour has come for us to realize our atonement with this mighty march of the worlds toward mightier unfoldment and divine possibilities. Let us lose no time for there is work for all on the morrow. In the silence wherein is no sound, yet a voice speaks the message "The Kingdom of God is within you," and realizing this, we find that here is also the kingdom of power. Silently we yield ourselves to the influences of the night, and as this little planet of ours with its teeming hosts of revolving suns, becomes lost almost in the vastness of the celestial spheres, into our souls sweeps the breath of the divine, and lo, we have surrendered all. And God has set his seal upon us; while in the manger of humility our hearts caught the flame of the descending fire, and lo, the Christ child was born within us, and we found the kingdom.

Another important stepping-stone to Spiritual Power is the gift of the ideal. Ideals are the product of little thought germs; when the baby-thought grows big, we call it an idea; and when it grows bigger it becomes an ideal. So long as it remains an idea, it belongs to us. When it grows to be an ideal, we surrender to it. Ideals alone compel, and man's loftiest sense of freedom acquiesces. While ideas grow, ideals are yet a gift, for they are but the golden harvest of our matured thoughts, watered by the ministrations of angels, and fed by the gentle breezes of hope and love and faith.

We are what we think, and even so our ideals, and the hope of this great land of ours, lies wholly in our power to hold continually the clearest and most perfectly formed mental pictures of what we shall do in our higher service for God and man. The supreme need of to-day is a higher idealism, and toward this end we may do much, for we may set the pace as the advance guard of higher thought and spiritual life, and we may begin by the daily practice of idealizing and picturing the splendid things we will to do. We become like that upon which our hearts are fixed, and thus we become overcomers by the measure of our power to form and to actualize the highest ideals.

The command of Jesus the Christ, "Resist not evil" is far less generally known than that of James, "Resist the devil, and he will flee from you." The vital secret of overcoming is by non-resistance, and this is made possible by the steadfast gaze upon the Ideal and the faithful following of the gleam. So long as we are truly centered in God, and have a God-like goal to aim at, our lives will not be a ceaseless battleground nor scenes of warring against constant foes, for the invisible elemental forces will not be able to pass the impregnable aura which will guard us without, while the Christ Spirit will unflinchingly guide us from within. "Hitch your wagon to a star" and drive on.

Another most helpful step or secret is the realization of the meaning attached to the occult symbol, the triangle. Man is a triune being and from his center the eye of God watches continually. Those who need some symbol as a daily reminder, may hang a card upon the wall with this symbol neatly drawn upon it. Its meaning is omnipresence, and it was Brother Laurence, a devout saint, who said that "practicing the presence of God" was the one great secret of the spiritual life.

This much is certain, that whatever our vocation, or wherever our lot may be cast, this realization that God is with us must ever bring peace, as it gave comfort to Joshua when God told him "the Lord thy God is with thee, whithersoever thou goest."

Linked to this promise of power is one even more direct, namely, our voluntarily taking as our watch word, the name of God, whose sons we are. This Great Name of God, the Hebrew vowel sounds of which have been lost for centuries, is variously spelt and pronounced, that of Jehovah being the substitute used for the lost word which some mystics have reason to believe should be pronounced YAHVEH. The literal translation of this Hebrew word is not "I am that I am," but "I will *be* what I *will* to be." Now if Omnipotent Will is our Father and we are made in His image and likeness, thereby taking after God's quality and form, the realization that we are in truth "Sons of God and joint heirs with Christ," means much to us. It means that in His name, by faith in that Name, we have the power "to be what we will to be," that we have the power to actualize our highest ideals HERE and NOW.

From earliest ages mystics and seers have advocated the use of meditation, contemplation, consecration and concentration. In the right understanding of contemplation, the other three words are included, for they become successive steps only. I have spoken of the practical value of ideals, and remind you once more that we grow like that upon which our hearts are fixed. Let our ideals take us to the feet of Jesus, the Christ,

and let us contemplate His character beginning with our spare moments until it becomes a fixed habit. This is the supremely important secret of real, living power day by day. As we grow, this habit of contemplation becomes first a reverent exercise, then a joy, and finally a delight, while it unfailingly keeps us humble and peaceful so long as we are faithful. Perhaps we have been unloving, and are sorry; how great was the love of the Christ! Perchance we have suffered from wrongs done by others. How the Christ suffered! Whatever be our mood, He had His moods, for he lived our life. As this practice becomes habitual with us, this contemplation upon Him yields to a quiet meditation upon our own imperfections, and the need of a more whole-souled consecration, and concentration upon the ideals given to us.

The two divine attributes are Love and Wisdom, and these are the standards by which we should set our lives. Do we grow more lovingly wise and more wisely loving? Is our tact equal always to our sympathy? We will to do always that which we love, so that LOVE must provide the motive, while Wisdom provides the methods.

The Will is the executive of the Soul, while work is the soul's normal expression. Happiness is one of the beautiful incidentals by the way, and the kingdom of Heaven is our harmonious consciousness of God.

The final standard of all growth is the measure of our active love and wisdom toward the furtherance of our highest ideals of service. The privilege is mine to offer you these few thoughts which linked together form a chain. I have worn the chain myself, and forged the links and there have been times when their weight bore me down, and I lay bleeding and anguished upon the stones cast by an unloving world. I offer this chain to you to-night, together with the bright jewel hanging from it, and could you but read the letters carven deep upon the stone, you would see these ancient words, "Love is the lamp of life."

THE SEVEN AGES OR DISPENSATIONS OF MAN.

By REV. GEO. T. WEAVER.

Part IX.

THE WORLD'S GREAT JUBILEE.

Jesus has said, "Ye shall know the truth, and the truth shall make you free." (John viii. 32, Amer. R. v.) With the cleansing of the sanctuary and the restoration of Esoteric Truth to the church, there began also to re-appear in our world human liberty. This liberty vouchsafed to the world, embraces, or will embrace not mankind only, but all living creatures. Among men it will be liberty, not only of the body but of the mind and the soul also.

This Jubilee was typified in the institution under this name among the ancient Israelites, or in the typical kingdom of God on earth. The institution of this typical Jubilee is recorded in Lev. xxiii. It was to occur every fifty years, on the year following the revolution of seven weeks of years. At this time every slave was to be liberated, and all lands which had been alienated during the preceding fifty years, were to revert to their former owners. The word "Jubilee" is from the Hebrew *Gobel*, which means a trumpet; and the day beginning the feast was introduced by the blowing of trumpets, and indicated the beginning of a period of universal jolification of peace and good will among men. This festival being instituted upon the sabbath day, was also to be a period of rest to man and beast and even to the land. Among the ancient Israelites there was one sabbath each week. Then each year there was a period of a week of sabbaths, or of seven days in succession observed as a fes-

tive occasion. Then every fiftieth year, or at the close of every forty-ninth year or seven times seven sabbaths, the Jubilee year would commence. During this year forty-nine days in succession were to be observed as sabbaths. The fiftieth day was the great sabbath, and the beginning of the Jubilee (Lev. xxiii, 15, 16). During this year the people, beasts of burden, and the land were given rest from all ordinary work throughout the year.

Again, this feast occurred on the fiftieth day after the institution of the feast of the Passover, and the departure of enslaved Israel from Egypt, and indicated freedom from bondage. Occurring on the fiftieth day, it was called the feast of "Pentecost," as its name indicates. In this regard it typified the first great outpouring of the Holy Spirit upon the infant, Christian church. (See Acts ii.) And this great outpouring of the Spirit was but the first fruits of the universal effusion of the Spirit, and was typical also of the Aquarius, or the seventh age or dispensation of man. This is the age our world is now in, having entered it at the close of 1881 A. D. This is to be the period of The World's Great Jubilee, as we have already noticed. It is to be the period of universal emancipation, or of the restitution of all things (Acts iii. 21).

In a previous chapter we showed that according to astronomical data, the Aquarius age began in 1881; we showed also that all dispensations overlap. The great outpouring of the Spirit is due, not at the time of the change of dispensations, but at the time of the close of the Reign of the Gentiles over Jerusalem. This period is due to occur, as has been seen, at the close of the year 1914 A. D. As corroborative of this we have the period when the beginning of The World's Great Jubilee is due. This we have just noticed will be at the close of 1914. This date we obtain by squaring the number that represents the jubilee year, that is, fifty. The square of 50 is 2,500. Subtracting from this number 1914, we have the number 586. Now it was this year

586 B. C. when the last old Jewish Jubilee should have been held, but it was prevented because the Jews had just gone into the long captivity. But even previous to this the people had ceased to observe God's sabbaths (Lev. xxvi. 34-36). The judgment for not keeping God's sabbaths, was to continue for a period of seven times (Lev. xxvi. 27) or a period of the sabbatical year multiplied by the sabbatical year, or 50 multiplied by 50, which equals 2,500 years. It was during this long period that the land would have its rest, and the Jews would be scattered among all nations. The World's Great Jubilee, or universal Pentecost, will then be due at the close of 1914 of our era.

The beginning of this liberation, however, commenced with the renaissance of Truth. It began toward the close of the dark ages. This reform began with the writings of the schoolmen, a class of Theologians within the bosom of Romanism, who, though they had added subtilty to subtilty, error to error, still retained enough truth to overturn the whole establishment, once it could be separated from the error. Archbishop Claudius of Turin in the ninth century; Pierre de Bruys and his disciple Henry, and Arnold of Brescia in the twelfth century, in France and in Italy; Pierre Valdo, a rich merchant of Lyons in 1176; Wyclif in England in 1360; and John Huss in Bohemia a century later were among the men who inaugurated the reform that culminated in the Great Reformation of the sixteenth century. There were mystics too during the whole period of the dark ages, seeking in silence for holiness of heart, righteousness of life, and tranquil communion with God, who kept the fire of divine truth and life alive among the people, ready to burst forth in destructive force toward error. With the incoming of the Great Reform under Luther real liberty began—liberty of conscience, and liberty to read and to interpret the Word without priestly intervention. From that period to the

present time not only tolerance has continued, but has ever increased with geometric ratio.

With the return of liberty of conscience and of private interpretation, woman's condition began to improve. She was first in the fall because the psychic only, which stands for womanhood, can fall; and it was but right, as well as natural, that she should be the first in the recovery. In other words just in proportion as the psychic arises, in that degree will woman's condition be improved. From the beginning she was made man's superior subjectively, but his inferior objectively, when she fell, therefore, having no balance wheel of reason to check her, she went down to the lowest depths. She fell completely, body and soul, becoming man's slave and instrument of sensual gratification. She was even thought to be soulless, so that to attain any progress whatever, it would be necessary in her reincarnation to be born a man. In the beginning it was intended that the man and the woman should be wedded, or welded together into one, walking hand in hand, the man being the practical hemisphere and the woman being the ideal. They were to supplement each other. Thus Paul says, "Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord." (I. Cor. xi. 11.) Neither is complete without the other. Man is not man simply because he is the male; without the feminine element within him, he is only partly man. Without the feminine constituting him a duality, he is only the positive sphere, the centrifugal force, which if left to itself, would fly off into space and would become dissipated. Woman is not woman because she is feminine; without the masculine within her she is only one hemisphere of womanhood. The feminine is the negative force, the centripetal, and if left to herself, she would draw all within her and thus destroy all organisms. In man the positive dominates: in woman the negative dominates. The two operating together supplement and compliment each other. What is true of man

or woman taken each in their individuality, is also true when man and woman unite with each other in wedlock.

From this it is evident that when woman falls, man goes down with her; and that only as woman rises can man rise. The soul, or psyche, alone can fall or rise. Woman's liberation, then, is the beginning of The World's Jubilee.

The most ancient, sacred books among the Israelites, the Kabbala, recognized woman's true place and worth, notwithstanding her fall. Among the ancient Egyptians also, as we learn from numberless sculptures, writings and paintings, woman, in the person of the goddess Isis, held rank above her husband Osiris, but this only because she is the ideal part of the whole being. Paul also recognizes her co-equality with man in the quotation cited above, revealing the fact that he had been a close student of this ancient Hebrew literature. And yet it is Paul more than any other of the writers of the New Testament who has degraded womanhood, and who therefore has retarded Christianity, and the world's full redemption. Paul was also a student of the Talmud and other rabbinical writings. These degraded woman, losing sight of the duality of both the Divinity and of humanity. Thus Paul speaks contemptuously of woman as under man, asserting that he is her head, and that the man is not of the woman, but the woman of the man; and commands that she keep silent in the church, and never appear only with her head covered (I. Cor. xi.). The Talmud appoints to every pious Jew as a daily prayer, these words, "Blessed art thou, O Lord, that thou hast not made me a Gentile, an idiot, or a woman;" and while enjoining the instruction of his sons in the Law, prohibits the instruction of his daughters on the ground that women are accursed. Peter likewise dishonors womanhood. In I. Peter iii. 6, he says, "Sarah obeyed Abraham, calling him Lord;" but this was because of Peter's ignorance of the true interpretation of the passage from Genesis. In changing her name from Sarai to Sara, he hon-

ored her, giving to her an added dignity. Sarai means *my lady*, whereas Sara means *the lady*, that is, the representative of the feminine element in Deity. Again, God is represented as having charged Abraham: "In all that Sara hath said unto thee, hearken unto her voice." (Gen. xxi. 12.) Woman is not merely the image of the man, as Paul asserts, she is equally with man the image of God. Indeed she expresses the interior of God, God in centralization, while man expresses God as diffused through space.

It is only through womanhood that our race can attain to the Christhood, and that God can raise up a "Little Flock," an inner circle, to reign with Him in the new order. With the renaissance of Truth then we can readily understand how it is that woman has been steadily rising to her true place. Her first exaltation was in the home as motherhood. "But she shall be saved through her child-bearing." (I. Tim. ii. 15.) Very slowly she has been, and is being exalted in the church. Despite Paul's instructions, some branches of the Christian church have been permitting her to speak in meetings, and more recently to exercise her gift as minister and as evangelist. This liberty has become contagious, and other branches of the church are allowing more liberty to women. In the social world, especially in this free America, she is rapidly taking her true place as man's equal. In the business world she has unquestionably proved her ability to take her place by the side of her brother man. In politics she is yet kept in the background, but all new progressive parties have a woman's suffrage plank on their platforms, so that the day of her full redemption draweth nigh.

With the cleansing of the sanctuary came also the emancipation of chattle slavery. The law of the Christ is, "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Rom. xv. i.) But under the blindness occasioned by the fall, the strong have always enslaved the

weak. Slave owners have even appealed to the Christian Bible in their efforts to justify the institution. But "Truth cast to earth, will rise again;" and with the rise of truth slavery has been, and is now being abolished. In this regard the world's reform began in the second century of the Christian era. Dio Chrysostom, the adviser of the Emperor Trajan, was the first Greek writer who pronounced the principle of slavery to be contrary to the laws of nature. As a result of his teachings, a parallel change was made in the practical policy of the state. The rise of Christianity in the Roman world still further improved the condition of the slave. The sentiment it created was not only favorable to the humane treatment of this class, but was the germ out of which universal emancipation was destined in the future. African slavery had its rise in Portugal in 1442 under Prince Henry the navigator. The institution soon spread through western Europe. After the discoveries by Columbus the institution spread throughout the West Indies, and later through a large portion of the United States. England emancipated her slaves at the close of the eighteenth century. Russia abolished serfdom about the middle of last century. United States of America was freed from this accursed institution by the proclamation of emancipation issued by President Lincoln, Sept. 22, 1862. So strong has the sentiment against slavery become in all Christian lands, that the institution throughout these lands and all their dependencies, will soon be a thing of the past. Even in the Orient the evil is waning and cannot long survive.

In our day another form of slavery called the "Proletariat," the wage working slavery, has appeared in virulent form, and in some respects the worst form that has ever existed. But this promises to be short-lived. The intelligence and culture of the age are against it; and when the pressure has become intense enough, the mass of working men will consolidate and destroy the conditions that make this possible, at the ballot-box—

if not by armed resistance as is being done in Russia to-day.

With the final emancipation of all forms of human slavery on the physical plane, The World's Great Jubilee will also restore the land with all instruments of production and distribution. This is the pledge of Socialism, and judging from the righteousness of its program, and from its phenomenal growth throughout the Christian world, the time is at hand when justice and equity and humanity of man with man will be the dominating principles everywhere—when, upon earth as in heaven, God's will will be done (Matt. vi. 10).

With the revival of Truth, the intellect of our race is being emancipated from the thralldom of ignorance and superstition. This emancipation may be said to have commenced with the invention of the printing press. By means of the press, literature became disseminated abroad and became the seeds by which intelligence grew. General educational facilities followed in the wake of this discovery. But the intelligence now referred to embraces not only so-called secular or practical knowledge, it embraces as well the knowledge of the ideal. Since the fall, the world has been kept in partial blindness with regard to God and godliness. This is true even among God's chosen Israel (Rom. xi. 25). But the veil is about to be removed under the enlightening influence of the Holy Spirit, now about to be poured out upon the world in plenary measure.

With the emancipation of slavery in all its forms and the general dissemination of Truth, we have the promise that our race is to be delivered from the bondage of sin, and finally from the dominion of the great enslaver, Death. It was the mission of the Christ at his first advent to destroy the works of the Devil; and sin and death are his works. And the promise of the Christ at his second advent is that he must reign until he has conquered every foe, and the last enemy to be destroyed is death (I. Cor. xv. 26).

With the destruction of the last enslaver, The Great Sab-

batical Year will have arrived, and The World's Great Jubilee will have been fully inaugurated. The Millenium, due to begin in 1915, will open with sweeping reforms. For a time, Christ, the king of the New or seventh age, will rule with a rod of iron (Rev. ii. 27). All disputes, controversies, strikes, lockouts, will be left to the adjudication of Christ, who will settle all in righteousness. All selfishness will be fully subdued. The work of the world's reform will rapidly advance until at last the end of the age shall have come, when Christ shall deliver up the kingdom to the Father that God may be all in all (I. Cor. xv. 24-28).

(To be continued.)

MASONIC SIGNS AMONG THE DRUSES OF LEBANON.

After a sojourn of many months among the Druses of Lebanon, the Rev. Haskett Smith, M. A., rector of Brauncewell, in Lincolnshire, has returned with an important discovery, made under romantic circumstances, concerning that mysterious people, who are supposed to be the lineal descendants of the Hittites. It appears that Mr. Smith was admitted to the most secret intimacy with the Druses through having saved the life of a popular young man, by sucking the venom of deadly snake bite from his body. He was initiated into a number of mysterious rites, hitherto unknown to any foreigner, and among these the natives startled him as a Free Mason by passing the most characteristic of Masonic signs. Hence this adventurous clergyman argues that the Druses are none other than a branch of the great Phoenician race, whose ancestors supplied the cedars of Lebanon to the builders of King Solomon's Temple. —Blackwood's Magazine.

A STUMBLING STONE.

By I. L. HARPSTER.

Many of the Jews had much fault to find with the Christ during his ministry, and they tried in many conceivable ways to catch him in his sayings, for whenever he taught anything that was not in harmony with their teachings, or when he taught something that was in direct opposition to their laws or ideas, then they were ready to pounce upon him for (what they called) blasphemy. However, whenever there was a miracle performed, they were forced to admit something of an unusual character had taken place, something they could not fathom, a power with which they were unfamiliar had been brought into operation. This power which the Christ manifested in a diversity of ways, on so many occasions and before all classes and conditions of the people, was very confusing to many of the Jews, and more particularly to the priests, the scribes and the educated classes. They recognized a subtle power being manifested which wrought many wonderful and miraculous cures, and to these, perhaps, the Jews found not so much fault, as they did at the sayings and pretensions of the Christ.

As an example of this, we wish to refer you to Luke v. 18-27. Here the case is a man with the palsy, having been brought on a couch before the Christ to be healed: the Christ perceiving him and the faith of those who brought him—for they even had removed the tiling from the roof in order that the sick man might be let down into the Christ's presence—said, "Man, thy sins are forgiven thee." About this "the scribes and Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God

alone?" In this the Jews were right, for they recognized that God, and that God alone had the power to forgive sins, and no true Christian believes that the mere man can forgive sins. But right here is where the Jews stumbled. "But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether it is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he saith unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house." It will be noticed here the Christ called himself the "Son of man" and, this, to some may be misleading and contradictory, the same as it was to the Jews. But what has the Christ to say regarding the power he demonstrated on so many occasions? "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." (John xiv. 10.)

By reading John x. 22-39 you will find the Jews again accused the Christ for blasphemy. In this instance the Christ said, "I and my Father are one." This was too much for the Jews and they wished to then and there stone him. He said to them, "Many good works have I shewed you from my Father: for which of those works do you stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods?" The Christ speaking of himself in the 36th verse, says, "Say ye of him whom the Father hath sanctified, and sent into world, Thou blasphemest; because I said, I am the Son of God?" You will notice here the Christ speaks of himself as the "Son of God." In one reference quoted the Christ speaks of himself as the "Son of man" and in the other as the "Son of God." Seemingly a

contradiction, yet both are correct. In the first instance, "Son of man," the Christ is referred to in this manner: "He took not on him the nature of angels; but he took on him the seed of Abraham." (Heb. ii. 16.) The learned Paul speaks of the Christ, the Son of God, in this way: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." (Romans i. 3.) Then, so far as the physical body of the Christ is concerned, it was the same as yours or mine; coming from the lineage of David, from the tribe of Judah, Christ was a Jew according to the flesh; therefore, "Son of man." In the second instance, "Son of God," Eloï, or one of the Elohim, a perfected spirit, came to earth and entered the body of the babe called Jesus, thereby clothing himself with a body of flesh (for otherwise he could not have been "in all points tempted like as we are") which he inhabited until death, and also after the resurrection of his body and until he passed into the heavens. These perfected Spirits, or Elohim, have become conscious of and one with the Father, understanding His laws and living in harmony with them, also in touch with the power of the Father and knowing how to apply it; and as these truths dawn upon our minds, we begin to understand the marvelous powers of the Christ, and what he meant when he said, "the Father that dwelleth in me, he doeth the works."

From the different references quoted it is obviously conclusive that the Jews lost sight of the spiritual nature of the Christ, and simply regarded him in his physical, his material body, as the real man; and therefore, they stumbled at him and at his sayings.

But are not our Christian people making a similar mistake in this day and age of the world? We do not speak this in way of criticism, nor through any thought of unkindness, but rather in way of appeal to them; for we feel that they have reasons to be cautious and extremely careful in what they be-

lieve and do at this time, for the age of deception is upon us, and if possible, the very elect will be deceived. However, we are taught to "Prove all things; hold fast that which is good." If the Christian will ever bear this thought in mind, keeping his mind fixed upon God, and desiring above all things to know the truth, then he can investigate at his own good pleasure these different isms without fear of offending God, or weakening his faith in God, thereby exercising his faculties whereby he may arrive at the truth and know the truth for himself. The idea is, to know the truth for oneself. We would ask: How can we prove anything unless we investigate? If we are afraid to investigate, are we not then under the law of fear? If we are under fear, then are we in bondage and are not free, not only this, but we are derelict in our duty, for the command is, "Prove all things." Perhaps right here is the main reason why our church people, that is many of them, do not grasp the Regeneration as taught by "The Esoteric." There is nothing in The Esoteric teachings that one need be afraid of, nor is it difficult to understand. To prove its truthfulness or falsity is to live it, this is testing it for oneself; then, and not until then, can one know.

The Esoteric teaching is not a creed. Regeneration is not a creed. Regeneration does not admit of a creed for it is the esoteric teachings of the Christ pure and simple. But says one, "to live the regeneration as taught by The Esoteric, is taking away Christ's power." No, it is not! Every regenerate Son recognizes his Master, his Elder Brother, and no Christian living simply in the faith, can have a more exalted ideal of the love and power of the Holy One than he does. This is the Christian's stumbling stone. The Regeneration teaches to develop the Christ within oneself and become like him. The Christian church relies upon the Christ to do it for them. James says "faith without works is dead." One thought here that must not be lost sight of, and that is, according to the Christ's own

words, "the kingdom of God is within you." Now, if this is true, and we believe it to be, then this refers to one's thoughts, for the Scriptures declare "For as he [man] thinketh in his heart, so is he." So if the thoughts of man create his heaven or his hell, and if the Christ should transform the average Christian to his standard of purity, love and power in the twinkling of an eye, do you think his lot would be a happy one? No! The transition would be so great that it would suffocate him; for the change would be similar to a fish thrown out upon the land, for both would be out of their natural elements.

The Christians in the past have had the Master's care, and he has kept them just as Paul intimated Christ would keep them for him, for he said, "For I know whom I have believed, and am persuaded, that he is able to keep that which I have committed unto him against that day." Paul felt secure in the Master's hands and that he would be kept in the faith up to that day: and as it has been with Paul, so has it been with the Christian world. They have now been brought up to the threshold of a new age. Heretofore they have been leaning upon the Christ and this was all right in its time, but now a new order sets in. The child does not forever rest upon its mother's care, for if it did it would forever remain in a helpless condition. Just so with the Christian: if he forever leaned upon the Christ to overcome for him, he would never become master of self. The promise is "to him that overcometh." Then if man is to overcome, the Christ does not do it for him.

But one asks, "Do you mean to say that we can become like the Christ?"—Certainly! if the Scriptures are true and the promises of the Christ count for anything, for he promised his apostles, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works

than these shall he do; because I go unto my Father." Now we learn of no time since the Christ, not even among his apostles, when the powers of the Christ have been duplicated, no, nor even approached; so the time referred to must be yet in the future. We believe, though, the time is not far distant when the powers of the Christ will be manifested through the "man child" the body now forming, for we read that "saviors shall come up on mount Zion to Judge the mount of Esau." The time will have come for these "Saviors" to execute the powers of the Christ when they can say, as the Christ said, "Be of good cheer; I have overcome the world." These powers are not given to man until he has developed up to a condition where he is worthy to use them. It would not be safe to entrust these powers to man until he has been tested and tried, otherwise he might abuse them, or they might result in his own destruction. But says one, "Christ was Divine, and how can we become like him?" The Christ said to his disciples in his sermon on the mount, "Be ye therefore perfect, even as your Father which is in heaven is perfect." These are the Christ's own words, and do you suppose the Christ would have imposed any condition upon his disciples which would have been impossible for them to live up to? Again, we read in Revelation, the time would come when "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." To reign and to rule with the Christ implies a higher standard of living than under present conditions now existing in the world. In order to be suitably adapted to live under the new order of things to be established, it is necessary that we take on the mind of the Christ. This, though, is not done in a day, but it is a growth. As the mind governs the body, and as the actions of the body are but a reflection of our thoughts, then to become like the Christ is to incorporate his sayings and teachings into our daily lives, until finally his thoughts become our thoughts.

Then we appeal to our Christian churches, as each person presses into the kingdom of heaven as it were by violence—for it is only for those who will take it by force—and as the overcoming is simply a personal matter, is it not time that instead of allowing the Christ entirely to support you, that you stand forth in the dignity and image of God? We believe the age has now come when the Christian people may take a step higher in the order of their profession.

AS YEARS GO ON.

By MARY E. KENDREW.

“As years go on, we learn to say
Not more, but less:
To guard our lips from hasty speech,
Lest we transgress.
As years go on, we train ourselves
More oft to smile;
And things that contradict,
To reconcile.
As years go on, our vision widens,
And we see
That life, God-centered, is the life
Of liberty:
That death to self—means life abundant,
Sweet and rare;
A character matured and precious,
Bright and fair.
As years go on, we learn to know
As we are known,
With knowledge that can come
From God alone.
As years go on, we learn to lisp
The angels’ song,
And weave a strain of heavenly music
Through life’s throng.”

THE BASIS OF MORTAL AND THAT OF IMMORTAL LIFE.

By ABIYAH.

We may struggle a long time with adverse conditions with no success; but, if we get down to basic principles and are able successfully to operate them we will be certain to obtain satisfactory results.

In order to enter into the realm of immortal life, we must have an understanding of the principles and be able to apply the principles upon which that life is founded. Our experience for the past years has been in the realm of mortal life, and it will undoubtedly continue to be, until we are able to come to an understanding of the principles upon which it is founded and, with that understanding, a desire no longer to be subject to those principles.

Let us examine the fundamental principles which are at the bottom of mortal existence. We need not examine mortal life in its perverted conditions, for every good man desires to rise above its perversions; but the man who would attain unto immortality must rise above the pure and natural state of mortal life.

In the beginning God said to man, "Be fruitful and multiply and replenish the earth." The mind of every man and woman under the power of those words, is so constituted, that under normal conditions they will accomplish that purpose. The mind of every man and woman who remains in this realm, whose chief work is to produce other fleshly forms, will be swayed by those sensations, emotions and thoughts which are necessary to accomplish that work.

What state of mind do we find in the man and woman who have entered into a pure and natural marriage relation? Who is it that the woman loves with all her heart, and with all her soul and with all her mind? She may think it is God, but it is not; for she constantly carries in her heart and mind the image of the man whom she loves. Who is it that the man loves with all his heart, with all his soul and with all his mind? His actions speak louder than words, for he gives of the very substance of his being, in order that the image which the woman forms may have life. This much he does not give to God.

As pure and as natural and as free from perversion as the mind of a mortal can be, it still is in a state alienated from God and therefore cannot endure forever.

One cannot escape the evil results of a mortal existence by refraining from carrying on the work of generation, and still remain in that realm. There are those who in their own eyes are too refined and aesthetic to beget and bear children, but such are far worse off than they who are faithfully carrying out the fiat, "Be fruitful, multiply and replenish the earth." The former are further away from a true knowledge of the incorruptible God, because their lives are out of harmony with his purpose. In examining the state of mortal life, in the sphere of use in which God has ordained it, we find that the principle of Fermentation predominates over all the other principles.*

In order that we may perceive some of the qualities of the principle of Fermentation, let us take for example some beverage or stimulating drink in which the principle of Fermentation is active. As it effervesces and sparkles, it invites you to try and see if it does not give you pleasure. When you have tasted it, you find that it is pleasant and a desire is created for some

*For a clear understanding of the relation of the principle of Fermentation to the other six creative principles, see "The Seven Creative Principles" by H. E. Butler.

more, you take more until your mind has become insane so as to lose its poise and right judgment. You then are under the power of the destroyer and unless the spell, which has been cast over you, is broken your end will be destruction.

The principle of Fermentation is often symbolized by a serpent. It is thus symbolized in the story of the fall of Adam and Eve. It is a good symbol, for the serpent is an embodiment of that subtle, deceptive, psychic quality which is found in the principle of Fermentation. Because of that quality a serpent, which has neither feet nor wings, is able to capture a bird which has feet to run and wings to fly. When a serpent can get the attention of a bird, it can cast such a psychic spell over its victim as to fill it with but one wild, insane desire, and that is to rush into the serpent's mouth.

As we look out upon this world, we see that all of nature's creatures, from the micobe to man, are drunk with the principle of Fermentation. They are all under a psychic spell as actual and as destructive as is the man who has given himself over to strong drink or the bird which has fallen under the spell of the serpent. The plants when they put on their most attractive appearance by decorating themselves with beautiful blossoms; the birds which fill the air with song in their mating season; the lover whose heart throbs with a glorious impulse; the sweetheart whose mind is filled with dreams, sacred and holy—they all are entranced by the serpent, in whose subtle charm there lurks the sting of death with all its darkness and sorrow. No wonder Jesus told the people who derived their consciousness from the spirit of the mundane, that their father was a liar from the beginning. For the principle of Fermentation rules absolutely all of this effervescent creation.

Let us note the kind of life that is in the reach of those who are ready to let go of the old and to accept the new.

In the beginning God spoke those words which caused the natural bent of man's mind to be, to generate other fleshly forms. When God speaks, his words have in them the power

to cause to come to pass that which is spoken. God, through the Christ, has spoken words into the life currents of the human race, which are bringing forth a new creation.

The quality of the consciousness of any mind depends upon the source from which that mind is derived. As the consciousness of man heretofore was derived from the words that went forth, to labor in the realm of generation, sorrow and death, man's mind could not in reality rise above that. It could only dream and hope for something better. But now, as a new creation has begun in the world, the consciousness that permeated the old is to be superseded and displaced by the consciousness that belongs to the new.

The old order is based upon principles which ultimate in corruption and death; but the new order is based upon those principles which bring forth enduring and eternal life.

The vital forces of any organism serve on whatever plane that the mind which animates the organism directs them. As our organisms have been animated by the mind of fleshly generation, there is where our vital forces have been serving. The mind of the new order, which we are now receiving, directs our vital forces to serve in another sphere than that which the mind of the old order directed.

The work of the mind of the old order was to form images, impress them upon the reproductive function and thus clothe them with flesh and blood. The mind of the new order comes from the very nature of the incorruptible Spirit of God himself, and is no image-worshipper. It therefore impresses no image upon the reproductive function; but, through transmutation, it liberates the spirit essence of the vital forces so that it is free to ascend to the very throne of the Infinite to be used by his mind and will.

To fit men and women so that they will be able to enter into this plane of living, is the purpose for which Jesus came into the world. He laid down the principles which are the basis of

the consciousness which permeates this immortal plane. The man or woman who is able to lay hold of them, has entered into a realm where there is no more pain, death or sorrow; but an ever increasing capacity to enjoy the activity of the enduring and infinite life of God.

As every mortal dwells in a condition or state of mind the laws of which can be known and defined, so can the laws governing the state of mind of an immortal be known and defined by those who are ready to comply with them.

Every normal mortal in coming to a consciousness of himself or herself, becomes aware of his or her own sex and of a desire for the opposite sex. As all life is based upon the principle of an electric battery, each sex is a positive or a negative pole of a battery, so there is an attraction one for the other.

Now as the sex nature of a mortal develops, he finds that the attraction of himself toward an opposite pole is the strongest sensation of his nature, and consequently the opposite sex becomes an object of each one's desire.

Every mortal whether it finds a sex opposite or not, lives in that state of mind, in which, when two opposite poles come together, each one becomes the object of the other's love, and they know of no higher law than to come into direct fleshly contact one with the other. The result of such action is that the poles become, as it were, burned out. They thus lose their vitality and the battery which they formed becomes unable to generate power, and the two poles who formed it, die and pass away.

Immortal life as well as mortal life is based upon the principle of an electric battery, but in the realm of immortality the behavior of one pole toward the other is quite different from that of mortals. Instead of the object of each one's love being the other pole, the object of each one's love is the incorruptible spirit of God manifested between them. How is the spirit of God thus manifested?

Instead of giving away to that attraction which mortals experience one toward the other, each pole of an immortal battery keeps from any fleshly-minded contact one with the other, so they do not become "burned out" as do mortals. Each stands firmly to himself or herself; the vitality of each does not become vitiated; the attraction of one toward the other remains permanently, because controlled; and the consciousness generated between the two centers of power, is that of the glory of God himself from whom they sprang, and in it there is no corruption.

Your manners will depend very much upon the quality of what you frequently think on; for the soul is tinged and colored with the complexion of thought.—MARCUS AURELIUS.

TAKE ONLY HONEY.

Said a little wandering maiden
To a bee with honey laden:
"Bee, at all the flowers you work,
Yet in some does poison lurk."

"That I know, my little maiden,"
Said the bee with honey laden:
"But the poison I forsake,
And the honey only take."

"Cunning bee with honey laden,
That is right," replied the maiden;
"So will I, from all I meet,
Only draw the good and sweet."

—*The Animals' Friend.*

THE BINDING TOGETHER IN BUNDLES.

"Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? Whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." (Matt. xiii. 24-30.)

This parable unquestionably relates to the end of the age, when the harvest of the world is ripe and ready to be gathered in. It was the Lord's favorite comparison, to compare the growth and development of the people up to the time of the end of the age, to a field of wheat—the time of the sowing of the seed and the gradual growth and development until the harvest time.

In this parable he plainly said that an enemy sows the tares, the seeds of evil, and the seed of evil springs up and grows among the wheat, but the point in this parable most interesting to us is that which indicates the fulfilment of its prophecy.

The Lord Christ said that the wheat and the tares grow together until the harvest. Now mark you "until the harvest." Also note the fact that he said, "I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." It appears that the command to do both parts of the work was given to the same reapers, but the tares, the evil ones, must first be bound together in bundles, and the inference is strong that as soon as that is accomplished the wheat must be gathered into the barn, a place of preservation.

Is it not plain that the tares are already gathered together in bundles? There is no history of a time when there were so many organizations and so much binding of the people under certain obligations as at present. Everything in the whole world seems to be bound together in combinations, organizations, lodges, clubs, *et cetera*. Of course, the churches have been organized for centuries, but they are now binding themselves together as a united body.

At present the secret orders alone might be counted by the thousand. Many of them are intended to search for and to deal with the subtle forces of nature. The time has virtually come when no man can buy or sell unless he receives the mark of the beast or the number of his name—the beast or animal power of combines organized for the sake of power and success.

These combines are more far-reaching than is generally supposed. We know that on this coast, and it is probably the same on the Eastern coast, every department of business is united in setting prices and even in the class of goods it handles, and it is questionable whether there is any class of business in which men can buy and sell unless they are in the agreement with the combine. We all know that there are many classes of goods that we could obtain at one time that cannot be obtained now, simply because the combines manufacture those goods that suit their convenience.

Another evidence of the binding together in bundles is the fact that no one is allowed to work unless he belongs to a combine. We have had advertising matter returned to us labeled, "This is sent back because the printing was not done by union printers."

We need only to call your attention to the fact of this general binding together of all the physical interests of the world and of all the intellectual interests, to enable you to see that the tares are bound together in bundles, and if they are already bound in bundles, ready for the time of destruction—the burning—then the next thing we may look for is the gathering of

the wheat, and the next thing we should inquire for is: To what place is the wheat being gathered? This question will be answered to your own satisfaction if you have covenanted your life to follow righteousness and truth, and if you desire above all things to know and to do the will of God, then the place of the gathering will be made very plain to you. But, alas! the wheat that is being harvested is bound up in the straw, wrapped up in the old conditions where it was matured, the old interests wherein it grew, and it must first be thrashed out.

Dear reader, are you among those that have been going through the thrashing process? Is all the old being thrashed off? Are you being separated from all the old ties of human life, from all the interests that bind the others together? If you are, does it not look as if you were being prepared to be gathered into the Lord's barn? As the Christ said, "And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Mark you, he will gather together his elect. Many are saying, "We should stay with the world and do all the good we can. We do not believe in gathering together." But what said the Spirit?—"They shall gather together his elect." Do you not want to be gathered? Then you do not want to be with the elect. You have your choice.

This gathering together is the work of the angels. Do you believe that there are angels, that God has angels? When we speak of the angels of God coming to us with messages from on high, many good people say, "That is Spiritualism," and they will not have anything to do with them. Well, they need not have anything to do with them, but God's angels will gather his elect.

Another one asks, "Should we follow the dictates of the Spirit?" Now here is an opportunity for deception, for there are dark spirits from the nether world that come and tell you that you should do thus and so, or that you should

not do so and so, or that such and such is the truth. All such instructions are from the dark world. God's angel's come to you as from a friend. They do not say that such and such is the case and that you should do so and so, but they come and illuminate your mind by their own sunlit minds, reflecting the light upon your consciousness and causing you to KNOW for the time being, even as they know, and all who love truth and righteousness need not fear, for God will make you know, if you are willing and obedient. But if you have prejudices and because a thing looks like this bundle or like that bundle you reject it, then it is not truth that you are seeking, but an organization.

Jesus, our beloved Master said, "Ye shall know the truth, and the truth shall make you free." Do you want to know the truth? then consecrate your life to God; be willing to know and obedient to follow the knowledge that is given you, following the lines of truth, no matter where they are, no matter whether they separate you from your worldly interests, for that they must do before you can be prepared to enter the garner of the Lord. The wheat must be thrashed and comes out from its covering naked; as it was written, "Naked you came into the world," and surely we can carry nothing out.

Those that are to be gathered together are leaving the old world, the old order of life; they are leaving the world of creation and entering the world of recreation. They are leaving the kingdom of this world to enter the kingdom of God where his righteousness is the law of all mind.

Now, if you see these things around you, you cannot help but be convinced that the time of the harvest has come; that the tares are gathered together in bundles and bound closely and securely. They are being cast together in great combines, ready for the fire.

Are you a member of any of these bundles? Think well, because they that believe God and follow after righteousness will be saved from all the evils that are coming upon the earth;

no others, however, for when the angels come to gather the wheat into the garner, they will force no one contrary to his will. God never forces anyone contrary to his will. He may allow the adversary to strip him of all his possessions, of all his friends, and leave him naked and helpless, but that will be because he refused to obey the leadings of the truth, refused to follow wholly the light he had. But other than this God will not force anyone. It is the willing and obedient that will eat the good of the land.

Therefore remember that if you would be gathered in, in this the harvest of the world, you must place yourself in the hands of God and be willing to do his will. The word "willing" means more than a desire; it means a firm determination to follow the leadings of the Spirit, to follow righteousness and justice, to be with God and his people. Thus the willing and obedient will be gathered together, for the angel of the Lord will be sent to gather his elect from the four winds of heaven, and they will illuminate the minds of the willing and obedient and show them the place where God's people are gathering. And the word will go forth with new and burning life, "Choose you this day whom you will serve." Choose you now whether you will remain with the bundles to be burned or whether you will enter God's kingdom and follow its righteousness. The burning is near at hand. Will you wait for the burning? True, the gold cannot be burned; only the "wood, the hay and the stubble" can be burned, and many that are now bound into bundles will pass through the fire but that which is of the pure gold of the kingdom of God cannot be burned, but how much better it would be if you would "come out from among them and be separate" before the burning of the tares. Truly

"We are living, we are dwelling

In a grand and awful time,

In an age on ages telling—

To be living is sublime."

EDITORIAL.

It has been observed by the careful observer of not only the human but the animal consciousness also, that there is a fore-warning instinct in both, and it takes the form of a foreboding in the human. The following prayer, just received, which is very much like the one we published a month or two ago and which is being sent out as an endless chain, sounds like a prayer of one who is about to pass out of the body.

“ENDLESS CHAIN PRAYER.

O Lord Jesus Christ, we implore thee, O Eternal God, to have mercy on all mankind. Keep us from sin by thy precious blood and take us to be with thee eternally. Amen.”

Is this a prayer of the soul rising spontaneously, without the conscious reasoning of the mind—an instinctive prayer? If it is, it would be one of the indications that a time of great destruction is upon the world, a time when thousands, tens of thousands and even hundreds of thousands will be taken out of the body. While this is only like the straws on the ground, yet they show which way the wind blows.

This prayer asking to “take us to be with thee eternally,” seems to be wholly the prayer of one who expects to be taken out of the body, and is therefore to our mind a prophecy of a rapidly approaching period of disaster. We are not pessimistic in our thought and feelings, but we are told in the Revelation that God will destroy those that corrupt the earth, that the kingdom of righteousness may be established.

There is now active in the world a psychic force from the unseen side of life, although it may arise very largely in men in the body aided by dark spirits. This psychic force seems to oppress the minds of the people, as far as we have been able to observe, to an extent that business men and men holding important positions, really act as if they were insane, saying and doing the most unreasonable things.

We have a theory in regard to this matter, and we ask our readers to make observations in this direction and see if they find the same condition active all over the world which seems to us to be active on this coast, and if they do, we want to suggest a thought in connection with it. Now we have observed that there is a certain class of people whose minds are all alert, vivacious, clear and active, and there is another class who seem to be oppressed and whose minds are heavy and in a stupor. It is the last named class that manifest almost the symptoms of insanity. We wish our readers to see whether they can distinguish the two classes and to let us know what sphere of life those are occupying religiously, politically and socially, that are clear headed alert and active. If we can obtain this information we will be able to give to the world something to think about at this time, which seems to us to be the time of great trial spoken of by the Lord when he said, "Except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened."

We of the Fraternity have had the transits of Moon calculated for us for each month, and we find the table so convenient that we are satisfied that many who are looking into "Solar Biology," and even astrology, will find it useful. We have therefore decided to publish the table of Moon's transits each month

The first column of the table simply gives the figure of Moon, and that of Earth; the second, the signs of the zodiac; the third, the day of the month; the fourth, the hour of the day; the fifth, the minutes: meaning the hour and the minutes of the day on which the changes from one sign to the sign following occur. In this case we give the time at Washington, D. C., and each person, no matter where he lives, may very readily calculate the difference in time between where he lives and Washington time, and to facilitate this, we give the table below.

We have depended upon the map for the longitude of the places, and, in some instances, there may be an inaccuracy of a minute or two.

When it is noon at Washington, (sun-time), it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.,	11.56 a. m.	Santa Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.,	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.,	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.

Indianapolis, Ind., 11.23 a. m. Portland, Ore., 8.57 a. m.
 Chicago, Ill., 11.17 a. m. San Francisco, Cal., 8.57 a. m.
 Milwaukee, Wis., 11.16 a. m. Brisbane, Australia, 3.20 a. m.

Time of Cusp Transits. Washington, D. C., September, 1906.						Approximate length of time required for each sign to rise, be- tween 37° and 43° N. Lat. See page 574 Sept., 1905.
Body	Enters	day	On h. m.			
☾	♋	2	1	20	a. m.	
"	♌	4	7	55	a. m.	
"	♍	6	5	12	p. m.	
"	♎	9	4	57	a. m.	
"	♏	11	5	31	p. m.	sign h. m.
"	♐	14	4	28	a. m.	♌ 1 15
"	♑	16	0	8	p. m.	♍ 1 30
"	♒	18	4	30	p. m.	♎ 1 55
"	♓	20	6	45	p. m.	♏ 2 20
"	♈	22	8	25	p. m.	♐ 2 30
"	♉	24	10	54	p. m.	♑ 2 30
"	♊	27	2	49	a. m.	♒ 2 20
"	♋	29	8	25	a. m.	♓ 1 55
☼	♈	23	6	7	p. m.	♈ 1 30
						♉ 1 15





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