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OCTOBER, 1906.

# BIBLE REVIEW

Advanced Esoteric Thought.

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# BIBLE REVIEW.

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**HIRAM E. BUTLER, Editor.**  
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# BIBLE REVIEW

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VOL. V.

VOL. XIX. OF THE ESOTERIC SERIES  
FROM  
OCTOBER 1906  
TO  
SEPTEMBER 1907



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THE ESOTERIC FRATERNITY  
APPLEGATE, CALIFORNIA

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# BIBLE REVIEW.

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Vol. v.

OCTOBER, 1906.

No. 1.

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## THE SIMPLE WAY.

By H. E. BUTLER.

And an high way shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there: and the ransomed of YAHVEH shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away."—Isa. xxxv. 8-10.

He that created the heavens and the earth, and man upon the earth, has not made the way of attainment to life and immortality obscure and hard to understand, but he has made it so plain and even simple that, as God said by the prophet, "the wayfaring men, yea fools, shall not err therein." Yet the people everywhere are saying, "There is so much to learn and it is hard to know just what to do." Especially do we hear those among the so-called advanced thinkers saying, "I am seeking truth; I am a truth seeker." We wonder how many of those that are so anxiously seeking truth know what they are really in pursuit of.

Truth is the facts concerning things that really are, and as all things are moving forward by the law of development,

“evolutionary unfoldment,” the fact of the existence of things is a truth, but the truth concerning them is the laws and methods by which all things are being carried forward in the progress of all nature. Therefore to understand all truth would be to understand the methods of growth and development of all things that exist, which transcends the ability of the human mind at the present time, and even if this understanding were within the reach of the human intellect, we ask you: What use would it be to you? For these truth seekers are always talking about progress, and they remind us of people who want to go somewhere, but who do not know where. They start out and rush on in whatever direction the notion takes them, without knowing where they are going. If they have a goal that they are seeking, they are as likely to go away from the goal as toward it.

The pursuit of truth is illusive and deceptive, for that which is true in relation to one thing, is not true in its relation to another. Therefore all truth, as well as error, is relative to that which it is applied to. Thus all these anxious truth seekers should ask themselves the question: What truth do I want most, and what do I want the truth for? For without use, it is folly to seek truth. Even the pursuit of knowledge becomes folly when there is no use for it.

There are scattered among men a great many persons who are in constant pursuit of knowledge, but they never use it. They are like those that are constantly reading and memorizing, but they never make any use of their learning. Such persons are useless in the world.

In asking the question: What truth do I want? implies the idea of attainment. Therefore the first question to be answered is: What attainment am I seeking? This question should be answered first in order that you may have a fixed object in mind, and when a person has a fixed object then the pursuit of truth is always relative to that object. In other

words, the seeker for truth wants to know all about the method of obtaining the object that he has set before him. For example, a lawyer wants to know the laws of the land in which he expects to practice; a doctor wants to know a system of medicine, and so on in every department of life. The truth that each individual seeks depends on the particular use he has for it.

Truth, like all other things, is good so far as it is useful in aiding the mind to accomplish its purpose. It seems to us that the highest goal for the human mind to reach for is the source of its existence—"oneness with God," "Godlikeness," to be like God.

The goal that was held out most by the Lord Christ when he was here, according to the record, was life in contradistinction to death.

As God is the source of life and man proceeds out from God, he is like all things that go out from a center; his life (mind) expands until it ceases to hold an organic form. The mind of man has expanded so that now it is able to grasp many things, but unless man retraces his steps and utilizes the mental powers that have been gained in knowing God—the laws governing his own being and the methods by which he may return to and become like his origin, the Creator of the world—he will reach a point of dissolution, death.

At the present time the world is in great unrest and under great tension. We do not believe that there is as much pleasure, real enjoyment of life, in a year at the present time as there was in a single day a hundred years ago. But many will say: This cannot be, because of the increased capacity to enjoy. Bear in mind, however, that with the increased capacity to enjoy there is also increased capacity to suffer and increased dissatisfaction with conditions and surroundings, because the world is rushing further and further into perversion, disorder and disintegration.

The prophet, pointing down to the closing period of this cycle, exclaimed, "And an highway shall be there, and a way, and it shall be called The way of holiness." The Lord Jesus Christ proclaimed in the temple, "I am the way, and the truth, and the life." Again he said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Now here is at least one step toward our finding that way: "He that followeth me." Do you know what it is to be a follower of some astronomer, chemist, botanist, or teacher of any class? To follow them is to accept their instructions and apply the methods according to their teaching, in order to accomplish the result they accomplished.

The first principle of the teaching of the Christ was given to Nicodemus, when Christ said to him, "Except a man be born from above, he cannot see the kingdom of God." The materialistic mind cannot conceive of what is meant by being born from above, and we fear that many of our Christian churches, whose life depends upon the new birth, have forgotten what it means to be begotten of God. But the beginning of that path, of that high way that leads to holiness, that leads to God and immortality, is in being born from above.

Repenting and earnestly seeking God, with the feeling of the need of a savior have been the life of the Christian Church, and when any one really feels the need of a savior and calls upon the Lord Jesus Christ, as did Peter when sinking in the water, the Lord will always reach out his hand to save him.

There is another consideration that has almost been forgotten by the church although it belongs to its vital center, and that is receiving the "Holy Ghost" or Holy Spirit. In the early church it was asked by one of the apostles, "Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given."

At the present time, while all the world has heard that there is a Holy Spirit, many have forgotten or have come to disbelieve that there is anything of the kind to be given to man in order to aid him to enter the way of holiness, but no man or woman can reach immortality by the only narrow way, the way of Christ, without receiving the Holy Spirit.

Therefore it is necessary for everyone who really desires knowledge, knowledge of the way of life and peace, knowledge of the way back to Eden, to seek it by the only legitimate method, through the Christ.

The Church has taught the methods, called conversion, but we sometimes think that the Holy Spirit has been withdrawn from the church, because real conversions seem to have ceased. When a revivalist now brings about what is called conversion, it does not seem to result in the presence of the Holy Spirit, but in the spirit of fanaticism and in many instances in insanity. Not so a few years ago. What is the matter?—Jesus said, “Ye shall know the truth, and the truth shall make you free.” What truth?—The truth concerning the real life, teaching and character of the Lord Christ. Of this subject very little is known, for when he said, “I and my Father are one,” the church at once says, Jesus was the Father, therefore he is God, the only God. Again Jesus said that he was the son of God. Then they say that he was one of the Trinity, one of the three Gods. So they have mixed up in their own minds all kinds of conceptions, without anything clear or definite.

Therefore the reaching out toward the Lord Christ as a Savior is either the reaching out toward some man, or toward a mythical idea of God.

The Scriptures, from the beginning of Genesis to the last book of the Old Testament, prophesy that a Messiah should come of the seed of Abraham. Moses said, “Yahveh thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.” The

church, however, has the idea that Jesus was not one of their brethren, was not like Moses, one of the Children of Israel, having an Israelitish father. But all the prophecies concerning the Christ indicated that he was to be of the seed of Abraham and of the lineage of David. (See article entitled "The Christian Religion" BIBLE REVIEW, vol. III., page 159.) In this article we have considered the genealogy of Jesus the Christ, so we will not here enter into the evidences that "he took on him the seed of Abraham," and as the Apostle said, "Wherefore it behooved him in all things to be made like unto his brethren." But YAHVEH Elohim, the Creator of the universe, was with him, for, as he said, "I and my Father are one;" and again, "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner." Again he said, "The Father abiding in me doeth his works."

Now mark you, he makes clear distinction between the flesh of Abraham, which was the physical man that walked the earth, the Jesus of Nazareth, and the God that dwelt in him. Here is the point of our faith and of our redemption. YAHVEH Elohi, one of the holy body of the God and Creator of the earth, descended to earth and dwelt in and with a man specially prepared for the purpose. Thus making it possible for man to inspire and receive of the prepared spiritual substance that was in the body of the Christ. As a seed is prepared for the earth by the gross material, which when put into the ground decays and out of it comes the germ, so Jesus the Christ became the immortal seed; while the body was as the kernel, the Spirit was the Savior. As God said by the prophet Isaiah, "I, even I, am YAHVEH; and beside me there is no savior," and unless YAHVEH Elohi had dwelt in the body of the Christ he could not and would not have been the Savior. But as God's purpose was to create man in his image and likeness and give him dominion over all the earth, therefore into the hands of



Jesus, "The firstborn of the dead," was committed the regeneration of God's people and their instruction and preparation until they should be fitted to be capable of knowing God. "Then," as the apostle said, "cometh the end, when he shall deliver up the kingdom to God, even the Father: when he shall have abolished all rule and all 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 subjected to him that did subject all things unto him, that God may be all in all."

Thus to Jesus was given the care of the world and of the church, and the church was his special possession. He plainly said, "I am the door of the sheep," and, "he that entereth in by the door is the shepherd of the sheep."

Mark you, Christ is the door and the only means of entering that high way of holiness. As we have seen in former articles, all mystic orders are an effort to imitate the one eternal and therefore original order, the Order of Melchisedek or the Eternal Brotherhood—a regularly organized body in which are many members, yet they constitute one body. This Eternal Brotherhood, as we have seen, had a physical organism from the beginning of the history of the world down to the time of Abraham, and it was shadowed forth in the prophets, and its last and most perfect representative was the Lord Jesus Christ, who, as Paul said, "came not after [or of] the order of Aaron, but after [or of] the order of Melchisedek."

All who know anything about mystic orders know the office of the doorkeeper. No one can enter the lodge, no one can become a member of the order unless the doorkeeper opens the door and admits him. Jesus declared himself to be the door-

keeper and the door. Therefore if you would enter into life and become a member of that heavenly fraternity, a member of the order of angels, archangels and seraphim, your only way is through the Lord Jesus Christ. Seek him, seek his favor, seek his guidance, and he will come to you and will pour upon you the Holy Spirit, the Comforter, which as he said, "shall teach you all things"—all things necessary for your enlightenment and guidance in that high way of holiness.

The consecration that is necessary is that simple, childlike consecration of yourself to God, and the desire to become a neophyte, a student of that holy priesthood. It is necessary that you should desire above all things to know the right that you may do it. Any child can do this. Jesus said, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." To turn is to change your course; instead of feeling an independent selfhood and that you can do this or that because you are a man, you should remember that your power is in God.

Therefore seek Jesus Christ the Savior; seek him as a child would seek instructions from a parent. Believe in him as a Savior and he will save you, providing you are willing and obedient, and after you have received the Holy Spirit, the Comforter that shall become a light to you, that will enable you to know the truth from error, righteousness from evil, the Holy Spirit will lead you as fast as you are capable of going. And when you have become purified, instructed and are ready, then Christ will, as it were, pass you in through the door into membership with that holy order, into unison, oneness with YAHVEH Elohim, and will introduce you to the Father. Then you will enter upon the high way indeed and in truth, but from the time you are accepted of the Christ and have received the Holy Spirit, if you are faithful, you will have all the instructions, guidance and illumination requisite for your certain attainment of the ultimate goal. You will not be like the as-

pirants of the Hindu mystic, where not one out of fifty succeed and all who fail are ruined. Not so in this life. All who consecrate their life to Christ and to God as the only Savior, and earnestly and honestly follow the leadings of his Spirit, follow the knowledge of the truth, are certain to attain. They that are begotten from above are never abortions. Through selfishness they may abort this lifetime, but in another, they will have another opportunity; perhaps another and another, but sooner or later the seed of God, the seed of righteousness will bring forth an eternal harvest.

We are now approaching one of the harvest times of the world, and you who are seeking the Lord Christ and righteousness, and love truth more than all else will be led into the straight and narrow path to life eternal. Therefore cease from running about seeking truth from this, that and the other source, but go to the fountain, go to the Lord Jesus and consecrate yourself like a little child, desiring the light of truth more than all else and he will accept you and place you upon that high way of holiness. But the way that you are now going, truth seekers as you are, is the way of death. None can find God but his children, they that are begotten of God.

May the angel of the Divine presence illuminate your intelligence in this matter.

---

Single is every living creature born,  
Single he passes to another world,  
Single he eats the fruit of evil deeds,  
Single, the fruit of good; and when he leaves  
His body, like a log or heap of clay  
Upon the ground, his kinsmen walk away;  
Virtue alone stays by him at the tomb,  
And bears him through the dreary, trackless gloom.

—MANU.

## EARTH'S EARLY AGES.

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

In looking back over the past century it seems as if mankind, after traversing for many generations a level plain, had begun to ascend

### AN EXCEEDING HIGH MOUNTAIN

and from the vantage-point thus gained we are able, not only more correctly to prospect the future, but also to pierce much further back into the dim vista of the past.

It is during this century in particular that Earth's history has been found

### WRITTEN IN HER STONES,

and not only the stones of geology, but also the stones of archaeology have yielded abundant and astonishing evidence of the antiquity of man. Modern Science has moreover conspired with the Ancient Wisdom to present us with enlarged views of the origin and

### DESTINY OF THE EARTH AND MAN.

In a thousand ways Modern Research has confirmed the Occult Science, parts of which are now given to the world, instead of being the exclusive property of a few initiates. It is said that the whole of the past history of the earth can be

### READ IN THE *Akasha*

(or astral substance) by clairvoyants, but what is more certain to the majority of mankind, is that the earth itself lies before the Geologist like a great book

### WRITTEN WITHIN AND WITHOUT—

full of the marvels of a history extending over millions of years. The first and most patent fact that it teaches, by way of introduction, is that the whole of the land surface of the

globe has been submerged, again and again, beneath the sea. The proof of this statement is found in the fact that the remains of marine animals are found on the tops of the highest mountains. And as some parts of the earth are slowly sinking and others rising, we see that the same process is still going on and that the submergence of one part, and the re-emergence of another, is not due to any catastrophe, but is in accord with a permanent law of nature. This submergence and emergence goes on so gradually, as a rule, that it attracts but little notice, but sometimes the more sudden disappearance of a portion of land beneath the water has been sufficiently of the nature of a catastrophe, to attract notice. Such a disappearance was that of the large

#### ISLAND OF POSEIDON

said to be the remaining portion of the great continent of Atlantis, the submergence of which had been preceded by that of

#### THE CONTINENT OF LEMURIA.

This continent of Lemuria is said to have stretched from India southwards across what is now the Indian Ocean. Its relics are found in the unique fauna and flora of Australia, whose inhabitants remain as representatives of

#### THE LEMURIAN PEOPLES.

As to the continent of Atlantis, Professor Boyd-Dawkins tells us that—"Northern Atlantis existed through the Eocene and Miocene Ages and that it was finally broken up by submergence at the beginning of the Pliocene Age."

The Mongolians are the present day representatives of

#### THE ATLANTEAN RACE.

This great continent extended north and west to America by way of Iceland and Greenland, and to the north-west it was continuous with Norway and Spitzbergen, and joined on the south-west the western parts of France.

## THE CLIMATE OF BRITAIN,

which at that time formed part of the continent of Atlantis, is proved to have been tropical from the time of the London Clay down to the close of the Eocene period by the presence of feather-palms and large fan-palms and the alligators, crocodiles and gavials which basked on the banks of its rivers, and the tapirs and lemurs, which are now only to be found in hot climates.

There are herds of *Anchitheres*

## ANCESTORS OF THE HORSE

possessing three distinct hoofs on each foot, reaching to the ground. They were about the size of Shetland ponies. There were also

## TURTLES OF ENORMOUS SIZE

(*Chelone gigas*) with a head upwards of a yard across. Professor Owen tells us indeed that "more true turtles have left their remains in the London clay at the mouth of the Thames than are now known to exist in the whole world."

The earliest Eocene mammals found in Britain consisted of marsupials (pouched animals) but it was during the Eocene period that the existing orders and families of placental mammals appeared for the first time.

It is interesting to note that Professor Boyd-Dawkins identifies the

## PALEOLITHIC CAVE MEN

whose remains are so copious, with the esquimaux, as their living representatives. Their implements such as sewing-needles, arrow-heads, stone spears and marrow-spoons are of the same pattern, as well as their amulets and charms. Their habits of life appear to be identical. The animals which afforded food to Cave Men are just those which are eaten by the Esquimaux of to-day, consisting as they do of musk-sheep, reindeer, marmots and arctic foxes, the grouse and the snowy owl.

**LIKE THE ESQUIMAUX,**

they showed a total want of reverence for the dead, and an exactly similar degree of art in design.

**THE NEOLITHIC MEN**

who succeeded them were immeasurably above them in culture, but far below them in art. The Neolithic civilization was derived from Central Asia. The origin of domestic animals, as well as of cereals, prove that the Neolithic peoples migrated into Europe from Central Asia, the Eden of mankind. They occupied the continent a long time before their arrival in Britain. They have been identified with

**THE IBERIAN RACE.**

They were spread through Spain as far south as the Pillars of Hercules and as far to the north-east as Germany and Denmark. The skulls from Basque cemeteries possess exactly the same characteristics as those from Neolithic tombs and caves, and there is no doubt that the Neolithic inhabitants of Britain belonged to the same non-Aryan race as the Basques—a race which formerly inhabited the whole of Europe until displaced by the present Aryan populations.

This is further demonstrated by the fact that when the Romans invaded Britain they found in it,

**TWO RACES OF MEN**

physically very distinct. These were the Turanian Silures which are identified with the Iberians, and the Aryan Celts. The first were of feeble build, short stature, long skulls and dark complexion, who buried their dead in long barrows or mounds, with interior chambers or passages; some as much as forty feet long. In these are found no trace of metal and but little pottery.

**THE SILURES**

were the builders of the cromlechs, dolmens and other megalithic structures, so common in various parts of the old continent. Their type survives to-day in the small, dark people of parts of

Wales, of the south and west of Ireland and the Hebrides.

#### THE CELTS

on the other hand, were tall and muscular, and of light hair and complexion, and were the builders of the round barrows. Their language was of the Aryan family, while that of the Silures was of the Turanian.

We have said above that

#### AUSTRALIA

formed part of the lost continent of Lemuria.

The proof of this fact is found in the character of its fauna, which differs but little from that of the Early Eocene. For nearly all the

#### ANIMALS OF AUSTRALIA

are pouched, as *all* of the animals of the Early Eocene were, and it was during the Eocene period that the placental mammals (allied to existing forms) made their first appearance. Australia therefore did not form part of the continent of Atlantis on which the remains of placental mammals are found, but of a continent which must have been submerged during the Eocene period before the placental mammals had made their appearance. We also find there, the nearest approach to

#### A MISSING LINK

that is found anywhere. It is the ornithorhynchus, or duck-billed platypus. It has the body of a mole, the bill of a duck, and it is the only known animal which lays eggs, so that it possesses characteristics of bird, reptile and mammal. So that we have in Australia probably the oldest forms of animal life now existing on the earth, and possibly the most primitive kind of man, as they are certainly among the lowest and least advanced in civilization. Nevertheless they had one invention which was totally unknown in any other part of the world, namely, the boomerang, a weapon which returns to the sender.

The inventions of savage races as a rule present a dead-level of sameness, but the fact that this unique invention was totally



unknown elsewhere when Australia was discovered goes to prove that the Australian race was indigenous to the soil, and has survived together with his country from the Tertiary period. The

MIOCENE OR MID-TERTIARY MAN,

according to La Beauce, already knew the use of fire and worked flint. However rough and rudimentary his instruments may have been, he had even then an industry, and according to all appearance fed partly upon cooked food. He possessed scrapers for preparing skins and awls which perhaps served as needles.

OF QUATERNARY MAN

we have more precise information than we have concerning many existing races. We have more than forty different skulls from as many different places, especially in Western Europe. He was the contemporary of the mammoth, the woolly rhinoceros, the cave bear and the cave tiger.

It is easy therefore to discern how all the races which now inhabit the earth, have risen successively, at different geological epochs. The older races as we see are dying out, and some are swiftly disappearing from the face of the earth, while the later races are increasing by leaps and bounds and filling the face of the world with fruit. This is in the order of providence guiding evolution that the lower races should be gradually displaced or absorbed by the higher. So the Red and Brown races are dying out. So will the Black and the Yellow races eventually disappear, or become assimilated to the Caucasian, who is now taking possession of their land. Africa, the home of the Negro race, is being over-run and possessed by the White race. The Yellow race although so numerous in China, possesses only a fossilized civilization. They seem incapable of making any great progress, and the inevitable end appears to be the division of its land among the Great Powers. To the decadence of the Yellow Race, Japan is the only exception and

this nation may be the very latest offshoot of the Turanean Race. For each of the

#### FIVE ROOT RACES

and five branches, or sub-races, and it is the destiny of each sub-race to succeed and supplant the previous sub-races. This is illustrated in regard to the Aryan Race. The Hindoo is of the Aryan Race, just as much as the Anglo-Saxon, who now dominates his immense dominions. But the Hindoo is of the *first* sub-race, and the Anglo-Saxon of the *fifth* sub-race. What is true of the root-race is true also of each sub-race, viz., that it rises by degrees to the zenith of its power and glory and then declines before the later race, which makes greater progress and reaches a higher state of civilization. The mixture of races tends to produce new and higher races, as Martin de Moussy says of Brazil, that "mixed races of every origin increase and form a new population, always becoming more similar to the white type, which according to what takes place in the whole of South America, will in the end absorb all the rest," and from the fusion of existing races a

#### SIXTH ROOT RACE

will be formed possessing a sixth sense, and becoming as much superior to the present races, as man is now to the lower animals—a God-like Race, worthy to have dominion of the whole creation.

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"Truth is like an endless thread that we can weave into a variety of complicated patterns, either beautiful or ugly. Simple in its conception it lends itself to our fancy, and we give our work a variety of high-sounding names, but the truth has not changed, we have only adapted it to our purpose, and used or misused it according to our wisdom or ignorance."

## SIGNS OF THE TIMES.

By I. L. HARPSTER.

In fortelling events, there are at least two things to be considered: 1. Does the prophecy arise through overzealousness on the part of the individual leading him to conclude an event prematurely? 2. Do the facts of existing conditions warrant the necessity of making such a prophecy? With this explanation, we submit the following: nor do we wish to be understood as fixing any definite time for the culmination of the prophecies pertaining to the end of the Gentile age just preceding the millennial age, for we are aware that all prophecies referring to "that day" so often referred to in the Scriptures, must be consummated before that time can arrive. This consummation is the all-important point and must not be lost sight of. The enlightened Christian mind realizes that the advent of the Messiah, nineteen hundred years ago, was the fulfilment of the prophecies relating to Him and His coming. And as time is the essence for bringing in new conditions upon the earth, so, then, there must come a time when all prophecies will be fulfilled; and if this is true, then the time of the reappearing of the Christ must come about; for the Christ told the Jews that 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." Now the question arises: Has this taken place? We have not heard as yet of the Jews making any such claim, however, we think they would be only too happy to make it, for their record since the time of the Christ, has been anything but an enviable one. Recent massacres and terrible sufferings of the Jews in Russia have aroused the whole Christian world to sympathy.

The seriousness of all prophecies should be well considered, for the reason that they operate in two ways. 1. They operate to the advantage of the Christian devotee for his spiritual growth, acting as a stimulus to put forth greater efforts for coming into closer communion with the Father; for prophecy has ever been the means of making the Christian more earnest to accomplish along spiritual lines, even though fear may have entered into the consideration at first, and when some progress had been achieved whereby the efforts became a pleasure, then the Christian life so presented its beauty to the individual that he loved to live the life for the sake of living it, and for the comforts it brought him. In this way the various prophecies of His coming in the past, even though erroneous and premature, have had their salutary effect upon the Christian mind and served their purpose for good. 2. They have been a means of making the skeptical mind more skeptical and driving him further and further from the truth. He reasons: If such a one has prophesied erroneously or falsely, is not another just as apt to make the same mistake? And having numerous examples of this character, he finally loses all faith in the Word, and comes to believe the whole Christian fabric is nothing but a myth. He then assumes the position of those whom Peter refers to: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation." But we find it said regarding these two classes at "the time of the end," "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous let him be righteous still: and he that is holy let him be holy still." Here are your tares and your wheat; they have grown side by side and both have grown to maturity. They have developed dissimilar qualities, wherein the old adage applies, "as a man soweth, so shall he reap."

The great difficulty encountered in the past by those who have prophesied the coming of the Christ, has been in not taking into consideration the prophecies as a whole, instead of in part. But says one, "Is not one just as liable to make the same mistake now?"—Perhaps so, and if all of the prophecies pertaining to "that time" have not taken place, or are fulfilling, or about to fulfill, then "that time" is not now at hand, for all is order in God's plan and there cannot even one thing, no, not one link, in the chain of evidences be omitted for all must be fulfilled.

We learn from the writings of the Seer Swedenborg, that he made claim that the Lord came while he was on earth more than a century ago. We do not doubt this, for the Lord said, "Lo, I am with you alway, even unto the end of the world." When the Lord has some special work to be done on earth, is it at all strange he should appear to those whom he wishes to carry out his purpose? Not only to Swedenborg, but we believe that the Christ has appeared to others since his time, when there was some special work to be done; but His appearance is in spiritual form and must be spiritually discerned. The Seer Swedenborg also mentioned the apostles were here during his time performing an especial work. This is not at all strange from the fact the Christ had chosen them to carry on his work upon earth, they having received instructions from him while in a body of flesh. One thought here, the reader should bear it in mind, and that is, the Christ ever taught the people in parables, but, "Unto you [speaking to his apostles] it is given to know the mysteries of the kingdom of God." Then if these mysteries were in the keeping of the apostles, in order for the world to receive them, it must receive them through the apostles; so when the Lord concludes it necessary for these mysteries to be known, or some special work to be done, it is within His power to bring the apostles in at any time. Now we do not read anywhere in the Scriptures that the apostles or any of the Christians were provided any definite place to remain after

death, from the time the Christ ascended to the end of the age—notwithstanding the claim of the churches to the contrary. The Apostle Paul said, “I am persuaded he is able to keep that which I have committed unto Him against that day.” Paul does not say he was going off to another world. But what does Paul say in regard to His second coming? “That we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.” This looks very much as though Paul expected to be here at “that day.” The Christ said, “I am the resurrection and the life.” So if some have seen the Master, that does not signify that He has already come. But the coming of the Christ as it is to be “that day,” we do not believe has yet taken place. The wise man profits by the mistakes of others; it is so in every line of thought. Then let us profit by (as some may say) the mistakes of others in prophecies relating to the “time of the end”—meaning the end of the Gentile age—and not, “the end of time” as some would have it.

History informs us that the Seer Swedenborg was born in 1688 and died 1772, passing out of the flesh four years before the signing of the Declaration of Independence. It would seem there was some merit in Swedenborg’s claim that the Lord had come to earth, for a great change came over the earth at this time; and, it would indicate that the Lord had inaugurated a new order of things, for a handful of God’s noblemen desiring to throw off the yoke of a foreign potentate banded together for the struggle which would make them free men, and would enable them to worship God according to the dictates of their own conscience. This was the beginning of the breaking away from bondage of kingly and priestly rule; and since that period the world has forged ahead by leaps and bounds—marking that epoch mentioned in Nahum, “The day of His preparation,” preparatory for the ushering in of conditions necessary for that kingdom which is finally to be established upon earth. It may have seemed at that time to some people,

that the millennium had dawned; but let us look at the conditions as they then were. At that time there were no steam cars; no steamboats to ply the oceans; great knowledge had not increased, this coming at a later period; no electric cars that run "as the lightnings;" no electric lights to light and adorn our cities; no conveniences and comforts which are afforded by electricity; no automobiles, "to run to and fro" to annihilate distances; all these and numerous other improvements were left for a later time. Let us examine the prophecies to see whether the claims of some of our prophets have not overlooked important facts. We hold the Scriptures are true, but the error exists with those who have interpreted them. The interpreter of the Word may have been honest enough in his convictions, but he became blinded by his overzealousness to complete God's work before the time was up.

In the last chapter of Daniel we find among other things that Daniel was told, "But thou O Daniel shut up the words, and seal the book even to the time of the end: many shall run to and fro and knowledge shall be increased." Now the thought must not be lost sight of, and that is, the book was to be sealed, even, "to the time of the end." So that whenever that time came about, then the above-mentioned conditions must be in vogue. The question then arises: Do these conditions now exist? We leave the reader to draw his own conclusions. There is another thought here in regard to Daniel, and that is, he was a Jew, and being a Jew, he was very much exercised over what would befall his people in the "latter times" for he had received glimpses of what they had to pass through, and we read that the vision he had, made him sick for a number of days; however, we find he was not fully informed as to what the end would be, for the angel told him, "But go thy way until the end be: for thou shalt rest and stand in thy lot at the end of the days." It would appear from this that Daniel is to be here at the end of the days, or "at that day" so often spoken of.

Here, then, is a prophecy relating to one sign to indicate the "time of the end."

We now call the reader's attention to the 24th chapter of Mathew, the 13th chapter of Mark and the 21st chapter of Luke to see what the Christ told his apostles would take place from his time on down to the end of the age. Much of this prophecy has been fulfilled, but there yet remains a portion of it which has not been. To single this all out showing that which has been and that which has not, would require too much time and space. However, we wish to refer you to Luke xxi. 20-24. This refers strictly to the Jews who inhabited Jerusalem at the time of the Christ. We read that the Christ foreseeing what would befall this people in the course of time, wept over Jerusalem, and the great distress here spoken of took place in the year 70 A. D., when Jerusalem was besieged by the Roman army and the conditions as foretold by the Christ came upon Jerusalem and its people. This thought is introduced here for the reason that the Jews play an important part in the closing Gentile age, and as this thought seems to have been overlooked by those predicting the coming of Christ, we attribute this as the basis of such failures. But we leave this for the present.

The Christ said, "And great earthquakes shall be in divers places." But one says, there have been earthquakes at different times and in different parts of the earth ever since the time of the Christ. True, and we grant this fact, but there was to be a specific time for these to occur, down to the time near the end, and they would be of such a nature and of such severity that the cities would fall, and this would exceed anything in severity ever known. Can it be said that the two which occurred recently, one at San Francisco and the towns in its immediate vicinity, and the other at Valparaiso, will answer this description? These things are happening now before our eyes, and the end is not yet. We read too, "the powers of the heavens shall be shaken." This, no doubt, has reference to planetary or atmospheric conditions, as well as to a spiritual condition. We



believe there are disturbances in both spheres. In the spiritual, the ideas of men of spiritual things are being shaken, for spiritual things have undergone a wonderful change in the last decade or two, and in order to prove this, it is only necessary to cast about to see the ideas afloat in the world to-day, for the theories are many, and there seems to be a general breaking up—all in the line of prophecy. The Christ also said, "But as the days of Noe, so shall also the coming of the Son of man be." Because of the great intemperance and licentiousness of the people, the flood came upon the Old World. Intemperance throughout the world to-day is appalling as the statistics plainly show, and this has been on the increase of late years. So far as sensualism is concerned we believe the world is fast lapsing into the state it was in the days of Noe. We have noticed a great change for the worse in sensualism the last few years. To one living in generation, being carried along with the life currents of the planet, conditions do not appear as they exist for people seem to be blinded by the law under which they are living. No doubt the next few years ahead of us will witness still greater strides in animalism, for it seems as time advances restraint is being thrown off more and more. To show this is true, it is only necessary to note the number of divorce cases that have come about of late and, too, for the most trivial causes. This perverted nature of the sexes, is what is carrying the world down to death and ruin, and if these conditions continue to grow worse and worse the world will soon lapse into "free love" communities and anarchy. Then through the dissipation of the vital life-energy of the people, can we expect any thing else than the annihilation of the human race? This was to be one of the signs of the end. Whether these conditions exist, the reader is to be the judge.

Another sign was to be understood "in that day" by the Christ followers: "At that day ye shall know that I am in the Father, and ye in me, and I in you." The true follower of the Christ understands that heaven is not so much a place as it is a

condition, and that it is the Father that dwells within him—the divine principle that governs and directs him. Other prophecies might be mentioned bearing upon the time of the end, but we deem it unnecessary; but there is one other of great importance which will now be considered. A few days ago a friend had the kindness to mail us a copy of the *Zion's Watch Tower* from which the following is a quotation:

**"JEWS FLOCKING TO PALESTINE.**

"London, England.—The correspondent of the *Daily Mail* at Jerusalem remarks that the influx of Jews into Palestine during the last few months has been remarkable. Five thousand of them from Russia landed at Jaffa a few weeks ago. They will settle on the plain of Sharon.

"A few days ago some Jewish financiers made a trip east of Jordan. They were highly satisfied with the land there and are willing to establish colonies, but they are rather suspicious of the Bedouin tribes. It is believed, if the government will guarantee protection, the sale of large tracts of land will soon be completed.

"The correspondent states that the Jews are regaining possession of the land by degrees, and that should the present quick rate continue the whole country in a few years will belong to them."

The Editor of *Zion's Watch Tower* has the following comment on this:

"The above is a confirmation of the item we published recently to the effect that the Turkish government had removed the restriction on Jewish settlement in Palestine which had been in force since 1892. Undoubtedly there will soon be a general rush of Russian Jews to the Holy Land—the land of Abraham.

"Thus is prophecy fulfilling before our eyes. The Zionist movement of recent years was caused largely by the refusal to allow Jews to go to the land. The Zionists planned to buy Palestine, but did not succeed. Now in 'due time,' God has opened the door to Palestine without their purchasing it. The next eight years will no doubt show wonders there as well as elsewhere throughout the world—all in line with the Word."

Now let us see, if we can, what all this means. The Christ 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." Now it will be remembered the Christ was a Jew according to the flesh coming from the tribe of Judah. Again the Christ said, "I am not sent but unto the lost sheep of the house of Israel." So it would seem from this that the purpose of the Christ was, first to redeem the house of Israel, and as the Jews constituted but one of the tribes of Israel, the other tribes having been scattered abroad centuries before, it was the purpose of the Christ to again unite them. However, we wish to harmonize this thought with prophecies contained in the Old Testament. "The word of the Lord came again unto me saying, 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 be one in thine hand." . . . "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." (Ezekiel xxxvii. 15-17, 22.) Now the question arises, has this taken place? We know it had not at the time of the Christ, for the 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 the seasons, which the Father hath put in his own power." Then as this prophecy had not been fulfilled at that time, the question is, has it been fulfilled since? We have no record of such union, for the Jews as a nation have not yet accepted the Christ. Then, here we have one prophecy that has not been fulfilled. But what was to be the sign of this fulfilment? For the Lord said, "When these things begin to come to pass lift up your head, for your redemption draweth nigh," in fact this generation was not to pass until all shall be fulfilled. We find the following in Zech. xii. 7, 8: "The Lord shall save

the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." Judah, or the Jews were to return to Palestine first, that the house of David and the glory of the inhabitants of Jerusalem would not look down upon them or drive them out of the land; and the Jews returning first would appear to give them a prior right to the land, so that when Israel and the Christian people entered the land they would treat the Jews fairly; for in order to make one nation of Israel it is absolutely necessary for Judah to be there, for they are yet to accept the Master, for there is to be one king (The Christ) over them all. So the Lord has a purpose for the Jews, or Judah, returning to Palestine first, and at this time.

It must be remembered that when David was king over Israel, he was king over the whole of Israel. Israel, as is well known, means a prince of God, having power with God and man. In other words he is an overcomer—a son of God and constituting one of the 144,000 chosen from the twelve tribes of Israel. The inhabitants of Jerusalem, we hold, here means Christian people, spoken of in Revelation, after the twelve thousand from each tribe of Israel were sealed: "And after this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Holding the thought, then, that these representing the "inhabitants of Jerusalem" are Christian people, it is said of these, "In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; [now David did great wonders in his day, and so it is, those who are considered feeble in "that day" shall be as David] and the house of David shall be as God." The house of David here means princes or Sons of God, and representing the 144,000—the man child—and we read these are to rule the world as by a rod of iron. Now these two

classes were not to magnify themselves against Judah, for without Judah the house of Israel would not be complete.

Now as the Messiah came for the purpose of forming scattered Israel into one nation again, it follows then that before "that day" can come, the purpose of the Christ, if we can believe his Word, must be accomplished. Does it not seem strange that none of the tribes of Israel can be positively located with the exception of the tribe of Judah—the Jews? But when "that day" arrives the other tribes will present themselves. Paul refers to this time in the following: "When that which is perfect is come" . . . . . "Then shall I know even as also I am known." But the Lord has granted his people one visible sign, the identity and integrity of the Jews as a people—as a means whereby they would be enabled to measure "the time of the end"—a time when they could lift up their heads and feel sure that "their redemption draweth nigh." As the land promised Abraham, Isaac and Jacob was Palestine, we learn "in that day"—speaking of the "kingdom"—"And I say unto you, That many shall come from the east and west and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven."

Just why the Turkish government has removed the restriction on Jewish settlement in Palestine is a matter of conjecture, but it is evident an act in the drama has been played behind the scenes now allowing the downtrodden Jew to again return to the land of Abraham. Eighteen centuries have passed since they have been accorded protection in the land of promise. Their cup of suffering has been filled to the brim.

The editor of *Zion's Watch Tower* intimates great changes will be wrought in Palestine in the next eight years. The question then may arise, will the kingdom of Israel be established by that time? To this can be said: We do not know. The time no doubt will be ample to bring this event about, for it must be remembered history is being made very rapidly these days;

when Israel will be established we are not so bold to say, for we believe this is yet in the keeping of the Father. Just how long it will be before all of the Jews return to Palestine that are to return there, and how much is to be accomplished by them before the other tribes are to go there, is a question each one must answer for himself. So far as the "man child" is concerned, when the time is ripe for them to gather, this is what is said regarding them: "Who has heard such a thing? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." Assuming one day to represent a year in prophecy, this body will be gathered at Jerusalem within a year after the call is made. We also believe the time for the Christian people from the different nations of the world who are to gather there will be of short duration when the proper time comes. So, if all prophecies mentioned are true pertaining to "the time of the end," then all hinges on the reuniting of Israel: and if this is true, when Israel is reunited, then the kingdom of Israel will be established—the kingdom of God will be in force. And if the conditions mentioned are now taking place in the world, all working together to one end, then we may know "the time of the end" is near at hand. For the Lord said, speaking of the time just previous to the end, "And except those days be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon earth." It would seem that all thought forms of ages past are concentrated upon the present age, seeking admission to their own—saying here we are, open for us. As there has been a time for sowing, so there will be a time for reaping. If we are in the harvest, then, does not this account for the peculiar freaks in the mental conditions of the people to-day? With all the evidence before you, we leave you to draw your own conclusions—be your own judge.

## THE BIBLE AND REINCARNATION.

By ABIYAH.

At the outset we will say that the Bible does not attempt to teach the doctrine of Reincarnation. The Scriptures are not intended to give to man a complete knowledge of the laws of the universe; but to give to him the light which he needs in conducting himself in the way which leads into eternal life. To openly disclose, at the beginning, all there is in the way of life, would be but to dishearten and to hinder one in his course. The wording of the Bible is so put as to conceal the idea of reincarnation to all but those to whom its acceptance would not be a hindrance. As the Lord told his disciples, nineteen-hundred years ago, "I have yet many things to say unto you, but ye cannot bear them now."

One who has arrived to where he can see that in which a truly spiritual and eternal life consists, can also see that many statements of the Bible have, as their underlying basis, the principle of reincarnation. When we perceive the purpose for which we are in this world, we will see that the process of reincarnation is not only a necessity, but also a glorious opportunity through which we can accomplish that purpose.

Man is so bound by his temporal and transient ties and surroundings, that he is afraid to let go of them in order that he may know his real and enduring self that God has been and is bringing up through the ages.

The greatest hope of every ancient, God-fearing Hebrew and of every true Christian has been to be a sharer of the kingdom of heaven when it should control the earth. When we perceive the nature of the kingdom of heaven, and notice the degree of advancement of the souls of the noblest and most godly men of

the past, we can see the necessity of their returning in a fleshly body to accomplish that which they had not accomplished when they were here before, and which they must accomplish before they can occupy a commanding position in Christ's kingdom on earth.

Did not the Lord on the eve of his departure tell Peter, "Whither I go, thou canst not follow me now; but thou shalt follow afterwards?" The Lord went to a realm where the soul of Peter could not then go; for Peter had not yet gained sufficient mastery over the vital currents which animate the world of flesh and blood. It would have been a great injury to Peter then to have followed the Lord into his glorified state—if it had been possible for him to follow; for the mind of YAHVEH which now animates our glorified Lord is of such a nature that the mind of the flesh cannot exist in his presence. The soul that has not conquered the fleshly impulses while in the body does not conquer them in being severed from the body.

When Paul, on his way to Damascus, saw the Lord, he was overcome and benumbed by the Lord's presence. It certainly would not be heaven to go to meet the Lord so long as we are of such a nature that his presence had that effect upon us. Let us remember that the degree of the advancement of a soul depends upon the degree of its mastery over the vital currents of earth. The soul of a righteous man, when passing out of the body, passes into a dream state, which no doubt is a happy state, where he may behold the Lord as in a vision; but before that soul can stand in the direct presence of the Lord without suffering injury, it must have overcome the powers which dominate the realm of fleshly generation and death. The only way it can do this is to return in a fleshly body and there accomplish the work.

When YAHVEH was manifested upon Mount Sinai, Moses was instructed to, "Go down, charge the people lest they break through unto the LORD [YAHVEH] to gaze and many of them



perish." Why would they perish?—Because the mind of YAHVEH is of such a nature that the quality of the mind of the people could not exist in it. When we perceive the law, we see how surely any one will be disappointed who expects to stand in the presence of the Lord either in heaven or on earth, and who has not risen above the mind that animates the people, and into which every one is born when entering into this world. Jesus upon his departure prayed to his Father, whom he said always heard him, "I pray not that thou shouldst take them [his disciples] out of the world." For in bodies of flesh and blood, lies the field of their labors and the realm over which they are to triumph. In the light of their Redeemer, they must wrestle with the god of generation until they have gained the secret of death and life.

In order for us to keep our proper bearings in this mazed and confused world, let us realize that we are individuals derived from the incorruptible spirit of God, and that we have been sent into this realm of fleshly generation in order, through experience under its conditions, to learn the laws by which it is operated and to acquire the spiritual power requisite to master them. If we can realize this, we will know that it has taken many centuries to bring us to the point where we can turn upon the powers of fleshly generation and overcome them; and with this knowledge, when we turn to the Bible, we will perceive that many of its statements have in them a vitality and a depth of meaning which we never have been able to discern.

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You are never conquered until you think you are. The moment you believe yourself to be conquered you *are* conquered, even though success is within your grasp; all of which means that no person and no power can conquer a man; that he is only conquered when he conquers himself. Strange, is it not, that one's own destiny should lie in his own hands and that no outside power can cheat him out of it?—*Freedom*.

## THE VICTORY OF DEISM.

By H. B. ADAMES.

I stood on the threshold of change,  
The change from the old to new,  
Not only of year, but of creed,  
Godless, or cleansed by God's dew.

Materialistic teaching  
Had slowly crept o'er my faith,  
The truth of the soul seemed doubtful,  
My God becoming a wraith.

And thus at this yearly epoch  
Of death in the tracks of Time,  
I struggled in desperation,  
Trusting God's Hope-bell to chime.

'Tis only they who have entered  
The awful valley of Doubt,  
Know of the soul's great agony  
With God from its creed cast out.

Methought, what's the use of living  
If death is the end of all?  
And matter, life's cause and final?  
And soul but for Death a pall?

And whence then had gone my Life-Sun,  
The Christ of my childhood days?  
Was he but a myth of dogma,  
Of human thought but a phase?

Oh God, in truth if Thou livest  
"Reveal Thyself," I exclaimed;

But naught broke the awful silence,  
Never an answer was framed.

I fell on my knees in despair,  
I bowed my head in my grief,  
I cried to God in His mercy  
To grant me once more belief.

And the silence of night without,  
And the quaking soul within,  
Allowed and felt the death of Doubt,  
And the birth of Faith begin.

And then with the New Year's dawning  
I knew that the fight was o'er ;  
That God had claimed the victory,  
That Doubt should be mine no more.

The Will of my Loving Father  
Each act and thought shall direct,  
His edict of Love eternal  
My future in peace will protect.

---

#### A PRAYER.

By THEODOSIA GARRISON.

Let me remember that I failed,  
So I may not forget  
How dear that goal the distance veiled  
Toward which my feet were set.

Let me forget, if so Thy will,  
How fair the joy desired,  
Dear God, so I remember still  
That one day I aspired.

—*From Ainslee's* (November).

## THE SEVEN AGES OR DISPENSATIONS OF MAN.

By REV. GEO. T. WEAVER.

### Part X

#### THE HARVEST PERIOD OF THE WORLD.

Included within "The Time of the End," is the period of the world's harvest. A harvest time is that period of the year when the growing fruitage of whatever sort it may be, having matured, is reaped and gathered into the receptacles previously prepared. This annual harvest time is a standing symbol of the world's harvest on the plane of matured humanity—the ingathering of the highest fruitage matured upon this earth.

#### PREVIOUS HARVESTS.

The world has had several general harvests of this kind. Preceding every general judgment period, there has been an ingathering of ripened human fruitage, thus producing a separation of the good from the evil; and thus husbanding the seed that is to produce the coming harvest in the new order of things, about to be introduced. There was such a harvest immediately preceding the "Great Flood," recorded in the seventh chapter of Genesis. Immediately preceding this, God gathered his harvest of good seed in the persons of Noah and his family. The receptacle into which he gathered this good seed was the Ark which he commanded Noah to build. (Gen. vi. 14-22.) In this instance the Ark was the symbol of security in God, or in God's habitation.

Another of the world's general harvest seasons—general in the sense that it referred to the people that constituted God's Kingdom in this world—was the period immediately preceding the destruction of the city of Jerusalem by the Roman general

Titus. This event occurred in the year 70 of our era, after the Jews had resisted the siege of Titus for several months amid incredible horrors. According to Josephus, the Jewish historian, the horrors of this judgment are indescribable. At least a hundred and fifty thousand inhabitants were slain or starved to death; and though as a last extremity the leaders of the Jewish forces attempted to escape, not a single one succeeded. All who were not slain were taken captive to Rome to grace the triumphal procession of the victorious general, and were afterwards sold into a slavery more awful than death itself. The harvest gathered on this occasion was the little flock known as the "Christian Church." The majority of the Christian disciples perhaps were not in Jerusalem at this time. But, according to the historian, there were some of this class there. It is said of these, that during a brief lull in the siege, having been admonished of God, they escaped, fleeing to the mountains for refuge. These constituted God's harvest on this occasion. They were Divinely separated from the tares, which were destroyed, that they might compose the seed for the harvest of the coming dispensation, and that God's kingdom might thereby continue in the world. In both of these instances, and in all the rest of God's judgments upon our race, we have illustrations of the great law of evolution, the law of the "survival of the fittest."

In this first judgment we notice certain periods which are typical of all subsequent general harvests. We have first the one hundred and twenty years during which the ark was being built. This corresponds to the "Time of the End," or the period during which specific preparation would be in progress for the coming judgment, and for the kingdom that would follow. Then there was the period of forty days during which the judgment continued. (Gen. vii. 17.) This period corresponds to the time of the harvest proper, while the good seed would be housed for the dispensation to follow.

At the time of the second judgment referred to, there was also a time of the end and a harvest time. The latter was the period that continued from the beginning of the ministry of Jesus, 29 A. D., to the destruction of Jerusalem, 70 A. D. (See Acts x. 36-38.) And as above was typical of the harvest season now on.

#### THE FINAL HARVEST.

The final harvest of this world's history is the period continuing between the second advent of Jesus and the close of the Gentile reign. According to prophecy, as already seen, Christ was due to return at the close of the year 1874. Counting forty years from this date gives us the date 1914 or the beginning of 1915. That this closing period is correct is evident also from the prophecies, for both Daniel and John give us this period as the time of the close of the Gentile reign. This is the period referred to by the Master in his parable of the wheat and the tares. (Matt. xiii. 24-30 and 36-43.) In the latter reference Jesus explains the parable and so gives us to understand the import of the harvest. The good seed is the Word of God sown by the Son of man—ministers of the Gospel—in the hearts of the people, especially in the hearts of those who would receive it and live up to its teachings (v. 37). The field is the world (v. 38), which Jesus came to save, to all nations of which the Gospel was to be proclaimed during the Christian dispensation, not as a saving agency to all, but as a testimony against all. The saved would be the sainthood just referred to, and called in verse 38, "The sons of the kingdom." In this same verse the tares are the sons of the evil one, or the false teaching that has ever been promulgated within the Christian church, and from which the sanctuary was promised to be cleansed, as we have seen in a preceding paper. The enemy who would sow the tares would be the Devil (v. 39), and in the same verse we are told that the harvest would be the end of the world, which means the end of the Christian age, the time

we are now in. In verse 39 we are also told that the reapers would be the angels, or Christ's glorified saints, those who shall have come up from their graves at the first resurrection. (I. Thess. iv. 17.)

#### THE GREAT SEPARATION.

In verses 40 to 43 inclusive the account is given of the great separation that will be made on that occasion. The tares, that is all false teaching that causes the people to stumble (v. 41) will be gathered up and burned with fire (vv. 40 and 42, and I. Cor. iii. 10-15). And not only so, but that class of people designated as "Those who do iniquity" (vv. 40-41) will be destroyed during the time of the tribulation that is to wind up the world's final harvest. (Matt. xxiv. 21, 22.) So far as the inference goes we have no reason to suppose that at that time any others will perish. (Matt. xxiv. 48-51.) The "Furnace of fire" (v. 42) does not mean literal fire, but refers to the intensity of the tribulation, of which the Master said, "For then shall be great tribulation, such as hath not been from the foundation of the world until now, no, nor ever shall be." (Matt. xxiv. 21, Amer. Rev.) These are people without any faith life, and so will have no internal supporting power, but with weeping and gnashing of teeth," (v. 42) they will be swept away by the fiery trial.

Of those who remain, there will be varying degrees of life, from the most pronounced individualist, to souls most completely at one with the universal Being. The development of individuality is essential to personality and decision of character. Without the force of a strong will, man is nothing more than the common elements about him. He lacks centrality, cohesiveness, in short lacks real being as organic life. And yet individualism is God's first or kindergarten work. It is here that selfishness has its root. The ultimate of human perfection is to be lost in God, or in the Being universal. Jesus was the divinest of men because the most universal of men. He and

the Father were absolutely One. This is the life of utter unselfishness, the life of absolute righteousness, or of pure heartedness. The separation referred to as occurring during the world's final harvest, will be between these two classes, symbolically called by the Master "sheep" and "goats." (Matt. xxv. 33.)

#### BASIS OF SEPARATION.

The basis of separation will be character. The goats are those who will not have attained to life immortal; the sheep those who will have attained to this. All evil, both moral and natural, is the result of fleshly lust, or the waste of the vital fluid. This was the occasion of the original fall, and it has been the occasion of every subsequent fall. "God is Love," and man made in his likeness is made in love. Love is the moral essence of his being. Love has its seat in the central ganglion of the sympathetic nerve system, called the Solar Plexus, which means the great central sun of the human organism, or the microcosm. The life fluid so recklessly wasted by the human race is the food of this sympathetic nerve center. Wasting this degenerates divine immortal love to the plane of lust, or mortal love, (I. John iii. 14) and converts man from a sheep, symbolically, to a goat, which is the only animal except man, that dissipates the life substance. As death was occasioned by the dissipation of this "elixir of life" (James i. 15) so immortality will be regained by its conservation and appropriation to the support of God's seat within man. It is this that Jesus meant when in his interview with Nicodemus he said, "Except one be born of water [life fluid] and the Spirit, he cannot enter into the kingdom of God." (John iii. 5.)

#### THE SECOND BIRTH.

By the kingdom of God, Nicodemus undoubtedly understood the Jewish commonwealth, which until its breaking up as a civil government by Nebuchadnezzar, was a theocracy, and therefore a kingdom supposed to have been governed by the direct will of God, which even at the time of Nicodemus, was perpetuated



in an essential sense, as the Jews ever claimed to be God's people, a people ruled by God. It was this low conception of the Divine Kingdom in the thought of this "Master in Israel" that caused him to be mystified by the above declaration of Jesus. He knew that proselytes were continually being made to the Jewish religion, and knew the process by which they were inducted into the kingdom of God, a process that was purely formal, although symbolical, and so only artificial. To hear the Master, whom he thought of as a great Jewish prophet, declare for a New Birth, and that a birth by water and by the Spirit, dazed him. He understood the water part of the process, or though the did; for every proselyte to Judaism was obliged to submit to the ordinance of baptism; but the spiritual, or invisible part, he knew nothing about, either from the teachings of the schools, or as a matter of personal experience.

Now the fatal blunder of Nicodemus consisted in materializing the Kingdom, and thus dropping it to the plane of the mortal. The spiritual part he knew nothing about, and the material part he reduced in his thought to a mere ordinance. Jesus was an idealist, and all his teachings were on the plane of the ideal. In his thought the Kingdom was a spiritual government, and therefore composed of an immortal constituency. This kingdom he was about to inaugurate, at least in embryonic form, in the hearts and lives of his followers. And it was his thought that in the process of time this kingdom would take definite form and be firmly established in this world. Now, that one may enter into this ideal kingdom, the Master declared must be born of *water* and of the *Spirit*.

During all the centuries of Christendom, at least since the Apostolic days, the whole Christian church has fallen into this same mistake of Nicodemus. It has ever thought that being born of water means to be baptised with water. This mistake has been made because the church has lost the idea of the true nature of water and its deepest significance. Had baptism

been referred to by the Master, then Baptismal Regeneration is a true Christian doctrine; for Jesus declares one *must* be so born. The hierarchical branches of the church that teach this dogma are right and all other branches are counterfeits. The Master is not here symbolizing, he is teaching a great truth, he is teaching that to become spiritual to the extent that one may recover earthly immortality lost in Adam, he must be born of water as well as quickened by the Spirit.

This lesson is taught in nature as well as by the Master, who fully understood nature. The sign Aquarius is that represented by the water pourer; and the figure of a man pouring water out of a vessel has ever been the symbol of this sign. Now Aquarius in the great cycle, is the period of the seventh Age of our race, or the dispensation of the Spirit's outpouring.

Water, then, is the symbol of the Spirit not only, but it is associated with Spirit in such a way that to become highly spiritual one must be born of water. Water, composed of oxygen and hydrogen, is the incorruptible substance in nature, and because incorruptible, immortal.

Water, then, is the symbol of Spirit. Not of Spirit in its absoluteness, or as diffused abroad through space—fire is the symbol of this—but of Spirit in its organized state, that is, of soul. So great is the necessity of water that nothing living can subsist without it. Its virtue is also very great in the religious worship of God, in expiations and purifications. Thales of Miletus, and Hesiod thought that water was the beginning of all things, and declared it the first of all the elements; and modern science declares that the atom, which is the basis of all organic life, is the primal fluid. And all authorities, ancient and modern, regard it as the most potent of all the elements, and dominates them all. And Moses taught that the earth and water brought fourth all living souls—the Earth possessing the germs, and water or moisture, fructifying the germ or soul. (Gen. xi. 20, 21 and ii. 5.) Because water is the immaculate

element, it is the symbol, not only of soul, but its basis as well. Soul is the immaculate in man. It may become involved in matter, but it can never become matter. Separated from it, soul reveals its purity; just as water may become involved in impurities, but by distillation reveals its purity.

Water, then, as a regenerating agency, or spiritualizing power, refers not to the ordinance of baptism, only symbolically, but to the conservation and appropriation of the Aqua-vita, or Water of life—that liquid within us that, as has been seen, is the food of the sympathetic nerve center, which is the seat of the soul, the temple of God within. It is this that perpetuates life here in this world unto life eternal. John says, “Whosoever is begotten of God doth not sin, because his seed abideth in him; and he cannot sin, because he is begotten of God.” (I. John iii. 9. Amer. Rev.) The seed referred to is the spermatozoa, found in the seminal fluid. By the conservation and appropriation of this John says we become begotten, or born of God, and that thus begotten, our lives become sinless. Now sinlessness is the state of immortality, since it was sin that caused the fall of man into the mortal state. Jesus was the sinless man, and because he was, he was immortal bodily. He declared that he had life in himself (John v. 26) and because of this he had power over the body so that he could lay it down in death, and raise it up again.

This is the Regenerate life, or second birth, that Jesus declared to Nicodemus essential in order that one might enter into the ideal Kingdom of God, and thereby escape future death of the body. It is this class that are God’s elect, and that are now being chosen from the mass of the people during the world’s harvest period to abide and rule with Christ in his kingdom. (Matt. xxiv. 37-41.)

To be spiritually quickened is not enough, for without the conservation of the life substance, no one’s love can be pure, that is utterly free from selfishness. One’s individuality will

master him, preventing him from attaining to oneness with God, which is essential to life immortal in the body. All others will be obliged to pass through death and be reincarnated, or resurrected, perhaps again and again, until they shall have learned this lesson of physical immortality. That all will eventually acquire and utilize this knowledge is implied in St. Paul's prediction of the final overthrow of death (I. Cor. xv. 54-57).

Of the Goat class, those not born of the "water of life," many will be within the church, and many of these indeed will have had a greater or less degree of spiritual quickening, but not being vessels unto honor, God cannot use them as leaders in his coming kingdom. This is the class referred to by the foolish virgins, in the parable of the "wise and foolish virgins" (Matt. xxv. 1-13). All were virgins, which indicates they were spiritually cleansed. All took their lamps—bodies—and went forth to meet the Bridegroom, which means that all were in a general way expecting the return of the Lord, and in a way were preparing for it. But of these, five were foolish and five wise (v. 2). The folly of the foolish virgins consisted in not taking any oil with them in their lamps. That is, they had not conserved and utilized this oil of life, this inward illuminating substance, that enables one to see as God sees. But the wise took oil with them in their vessels with their lamps. They were inwardly luminous. "Now while the Bridegroom tarried, they all slumbered and slept (v. 5). That is, during the long interim between the ascension of the Lord and his return, the whole church has been in a semi-dazed condition, aptly referred to as "asleep." In Romans xi. 25, St. Paul refers to this state as that of "Blindness in part." When at last the outcry was made at the midnight hour, "Behold, the Bridegroom! Come ye forth to meet him (v. 8. Amer. Rev.), "the foolish virgins, having been unprepared, were thrown into a state of consternation. Only those that were ready were permitted to enter in with their Lord to the marriage feast; when the door was shut (v. 10).

## SEPARATION NOW IN PROGRESS.

The prophecy couched in this parable is now being fulfilled, and this is another evidence that we are in the harvest period. For the last forty years or perhaps even longer, there has been a growing expectation of the return of the Lord, until at the present time, a very large number within the church not only are expecting him, but many of these believe that he has already returned, and is now the force operating among the nations and in the material world, turning and overturning, preparing the way for the setting up of his long-promised kingdom. The cry has gone forth, "Behold, the Bridegroom!" and some have been ready for some time and have separated themselves from the unclean mass. While the time of invitation continues, others are developing in themselves the immortal element, who as fast as they are prepared, receive the inward word to separate and join with their brethren and sisters who have already reached the state of immortality. This work will progress until the requisite number shall have been called, when the way will be closed against all others. Many are now practicing for bodily immortality, and many more will in the near future come to see what must be done, but alas! it will be too late to enter into the marriage feast. While away buying, or developing the life-giving oil, the time will have passed and the opportunity gone for this greatest of earthly blessings.

The marriage feast referred to is symbolical. It refers to the Kingdom of Christ in its rulership aspect. The kingdom to be set up will be God's kingdom, no longer typical as among the ancient Israelites, but the real kingdom referred to in the Lord's Prayer, when God's will on earth will be done as it is done in heaven. It is called a marriage feast because this inner circle of immortals, is called the "Bride of Christ." Christ is to be the ruling spirit of this kingdom, and so it is

sometimes called the kingdom of Christ. With this little company of elect souls he will be wedded, or welded. They will be one with Christ as he is one with the Father (John xvii. 21). This is what, in Rev. xix. 7, is called the "Marriage of the Lamb." They will be married to the Lamb because they shall "have washed their robes and made them white in the blood of the Lamb." (Rev. vii. 14.) Blood is here the symbol of self-crucifixion unto the flesh. Being crucified with Christ, they henceforth live not unto their former lustful selves, but unto Christ who died and rose again (Gal. v. 24). Having thus their names registered in the "Book of the Lamb" (Rev. xiii. 8) they will be co-rulers with Christ during the thousand years of his kingdom, the period called the Millenium. (Rev. xx. 4.)

In view of what has been said with regard to the great separation of the great honor to be conferred upon the faithful, and of the fact that we are now within the harvest time, how important that we should be watchful (Matt. xxiv. 42). To say that the Lord delayeth his coming and continue to live the unregenerate life will be fatal to the obtainance of this highest of God's honors to his church.

(To be continued.)

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We all dread bodily paralysis and would make use of every contrivance to avoid it, but none of us is troubled about a paralysis of the soul.—EPICTETUS.

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A preacher's business is not to tell you anything new, but to get you to *do* what you already know.—REV. CAMPBELL MORGAN.

## EDITORIAL.

There is no question that agitates the mind of those who are seeking unity with God, so much as to reconcile certain apparent discrepancies. There are promises that God will be your strength, your guide and that he will assist you, and yet you appear to be left alone.

That which underlies the difficulties that seem to be in the way of our knowing that we are led by the Spirit is this: The purpose in our creation was to develop men and women who would know the truth and live in harmony with it from themselves—to develop sons of God who will know what is necessary to do and do it. If we had our way in our ignorance we would ask to be led by another intelligence and to be shown everything that we should do, and instead of becoming men and women in the true sense of the terms, we would become mere tools for the mind of the Spirit or of his angels to express itself through.

Jesus said, "No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you." That is, he regarded them as equals, for only equals meet as friends. Therefore it is necessary that the angels who are sent to be our protectors and our guides should use every means to prevent their being known unto us, and that they should come to us as friends, as Jesus said, not as masters to command. That is, the angels of God who are watching over us never come to tell us to do so and so or not to do so and so—unless it is concerning some important circumstances where we cannot be saved from some gross error without; or in their wisdom, they perceive that there is no

danger of leading us into error by direct guidance—but they come near to us and reflect upon our consciousness the facts of things as they are, certain knowledge that we need, and then leave us to work it out in our own way. If we make mistakes we learn through them; if we fail to do the best we know after we have been caused to know, then it is our own fault and we must suffer for it. This will continue until we have grown up to that high point where we know God and his methods and requirements, then will be fulfilled the word of the Lord by the prophet Isaiah: “And 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.”

Therefore the sooner we learn to follow truth, as it is made known to our intelligence, and live up to the highest that we know day by day, the sooner will we be enabled not only to see our teachers, but we will be permitted to become a companion, a conscious associate of the souls of just men made perfect in the heaven, who are members of that Eternal Brotherhood, the order of Melchisedek, of which order Jesus was the earthly head.

Therefore in place of feeling anxious about guidance, or feeling worried about knowing this or that, or what is truth and what is error, make your covenant with God, promise to follow the truth as near as you know it; then be faithful to that promise, seeking to know the right and do it, and God will fulfil his part of the covenant. He never fails, he never will fail you, if you are faithful in your part; nothing remains for you but to do the best you know and to seek God in prayer that you may be in conscious touch with his Spirit.

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We of the Fraternity have had the transits of the Moon calculated 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 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., October, 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	On day	h. m.					
☾	♈	1	3	47	p. m.	sign	h.	m.
"	♉	4	1	12	a. m.	♈	1	15
"	♊	6	0	44	p. m.	♉	1	30
"	♋	9	1	29	a. m.	♊	1	55
"	♌	11	1	18	p. m.	♋	2	20
"	♍	13	9	53	p. m.	♌	2	30
"	♎	16	2	25	a. m.	♍	2	30
"	♏	18	3	52	a. m.	♎	2	30
"	♐	20	4	6	a. m.	♏	2	20
"	♑	22	5	6	a. m.	♐	1	55
"	♒	24	8	15	a. m.	♑	1	30
"	♓	26	2	3	p. m.	♒	1	15
"	♈	28	10	9	p. m.			
"	♉	31	8	9	a. m.			
☼	♊	24	2	47	a. m.			



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NOVEMBER, 1906.

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Advanced Esoteric Thought.

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# BIBLE REVIEW.

HIRAM E. BUTLER, Editor.

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# BIBLE REVIEW

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## THE CHRIST SOUL.

By I. L. HARPSTER.

Up to the time of the Christ, man had made but comparatively little progress in soul growth, with the exception of a few isolated cases here and there at different epochs in the world's history.

In the earlier stages, the development of man was more upon the animal plane, his physical necessities demanding his attention, due from his environment, his struggle being for self-maintenance, for the maintenance of his offspring and for his immediate associates. As these conditions confronted him, his physical mind became alert to these necessities and, as the physical demands became more numerous and complex, the physical mentality extended to meet these requirements. The development being on the physical plane, there was of necessity a development of a physical mind or mentality, that every movement and every act indulged in by the physical, might be accurately recorded, serving as sentinels to the person informing him whether the action contemplated would result in his profit or detriment, pleasure or pain. And as he lived wholly in the physical and

for the gratification of the animal senses, that higher mentality that characterizes the man could not manifest itself. As progression in the physical and physical mentality advanced, his intellect developed, taking cognizance of things beyond his immediate surroundings. As this began to extend in various directions, new conditions and possibilities presented themselves for man's solution, forcing him to provide for himself suitable means to meet these new demands, which resulted in the development and construction of many useful implements of service. By thus exercising his mental faculties, man was enabled to rise above his former condition, for now he began to enlarge and beautify his surroundings which made him pre-eminently superior to the animal kingdom. However, notwithstanding this vast superiority of man over the animal kingdom, yet that grander and wider world which recognized the Fatherhood of God and the brotherhood of man, was generally unknown to the race, for tribal pride and consummate selfishness was the prevailing spirit that ruled mankind. This was all right viewing the human from the standpoint of his physical, and just as the mechanic becomes proficient in proportion to the knowledge and use he has of his tools, so with man, a proper knowledge of the use of the various members and faculties of the physical was quite necessary, that he might know how to govern and use them properly. It was necessary that first the physical and the physical mentality should be brought to a certain degree of perfection that a further and higher development might follow. Thus far, then, in the development of man is what the Bible refers to as the first Adam. We read that "the first Adam was of the earth earthy," which pertains to his physical and physical mentality. As man had arrived at a proper degree in his physical and mental development, he was then ready to take a step higher in his unfoldment, a course which would lead him to nobler conditions than he had even dreamed of. So the advent of "the second Adam" a quickening spirit, embodying



the principles of truth and carrying with it a higher order of mentality would lead to higher unfoldment and to righteousness. In this new process we wish to make clear, if possible, the law operating which led up to a realization of it. We now refer to the Christ and the putting on of the Christ, "The New Man."

Has it ever occurred to the reader why the Christ chose humble fishermen and those in lowly and modest walks of life for his apostles? There was, however, one exception to this rule and that was in the case of the learned Paul; but his case was an unique one, certain things necessarily transpiring in his career that caused him to see matters in a new light, which need no explanation at this point.

It seemed strange to us in the past that the Christ should have selected men of inferior education to represent him on earth and to carry to ultimatum the principles he inculcated. The apostle Paul in referring to the same thought in I. Cor. i. 26, says, "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." Reasoning from a worldly standpoint, this seems the very height of folly, for man's reason would teach him that the unlearned would be of little or no use in the enlightening of the world. But here the order is reversed, for man's ways are not God's ways, and that "the foolishness of God is wiser than men," for the selection of the Christ was most scientific—and unless an idea is based upon scientific (?) reasons these days they count for little among the educated.

When the florist comes into possession of a rare plant in which he becomes intensely interested, he at once casts about him to find a place where the environments will be perfect for its cultivation and growth. But with all this, and with all the care he may be willing to lavish upon it, he recognizes the primal step to be taken in the work before him, is in selecting the soil into which this specimen is to be planted. Now he does

not select old and worn out soil containing improper elements, but he selects new soil; not only new soil, but he is particular in the quality of the soil that it contains the proper elements requisite to the peculiar needs of the plant, that it may be developed to its highest degree of perfection. Now as all these conditions are necessary for the growth and development of the plant, just so with the Christ in the selection of his material (for man is a plant, only of a higher order) in which and through which to bring to fruition the eternal entity of truth that he brought to the world.

Now when the mind is educated and trained along certain lines, and fallacies have been instilled, it is an extremely difficult task to correct such fallacies; and when it is attempted, the individual at once rebels, or, his mind becomes so confused that it is thrown, as it were, into a state of fermentation. We believe this is the thought the Christ wished to express in using this parable: "And no man putteth new wine into old bottles: else the new wine (through fermentation) will burst the bottles and be spilled, and the bottles perish." And as the priests and rulers in Israel were very strict regarding the Mosaic laws and in the ordinances imposed by the priesthood, so that when the Christ proclaimed his doctrine before them, criticizing them for some of their customs and hypocrisies, instead of accepting his teachings, they rejected him and his sayings, and by so doing made it impossible for the Christ principle to enter them and, therefore, the Christ could not draw from this class of material to lay the foundation which would finally result in the "kingdoms of this earth becoming the kingdoms of the Lord and his Christ." The Christ realizing this difficulty in reconstructing the minds of those who were educated under the priesthood, turned to humble fishermen and those in lowly walks of life. This choice of the Christ was the very acme of wisdom and eminently scientific.

The principle underlying this great truth had been grasped

later by the church of Rome. This church says, "Give me the child until it is seven years old and after that you may have it." Why is this?—The reason is obvious. The child's mind is very sensitive, very impressionable, and as yet untrained. It is fertile soil in which to sow the thoughts to make lasting impressions; and as the teachings of the church are instilled day by day into its mind—yes its very life—by the time the child arrives at the age mentioned, the teachings become so fixed in its thoughts that they have become a part of the child's very existence, and to attempt to destroy them, would be almost like destroying the child itself.

The Christ being fully conversant with this subtle law of the mind, selected men possessing the proper qualities of mental soil into which he could implant his doctrines of truth with the least resistance possible. These men were, no doubt, well developed physically, possessing good mentality; but in whom the doctrines of men had found no particular lodgment. Now as their minds were not filled with the doctrines of men, their minds were comparatively fertile; and they recognized the wonderful powers of the Christ, as he demonstrated them on so many occasions before them, wishing to impress their minds that he was the Christ, the Redeemer of Israel, and as they realized this more and more, they became passive in their minds toward him, allowing his thoughts to impress their thoughts, thus imbibing the quality of his thoughts whereby he was enabled to sow the seed of truth in their minds. Herein is expressed the thought of the Christ when his apostles asked him who should be the greatest in the kingdom of heaven. The Christ taking a little child and setting it in the midst of them, said, "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Now to expect man under the ordinary course of things to become weak and in

a helpless condition as a child, so far as his physical being is concerned, would be impossible and out of the question, for man is supposed to have control over his physical being, knowing how to accomplish for the needs of the body; so the thought of the Christ here, then, could only refer to the mind, he recognizing that the growth of the principle which he wished to inculcate, would only develop his followers and make him greatest in the kingdom to be finally established who could most completely subordinate his own mind (physical mind) to the truth as coming from himself and from the higher realm of thought. Therefore the great wisdom of the Christ in selecting the child for the illustration of this thought, for the child depends upon its protectors to lead it and to instruct it; this guidance coming from without, from others and not from itself. So with the Christ-man, the guidance comes from the unseen teachers, allowing them to impress their thoughts upon his mind, leading him step by step into the cause realm from whence he is enabled to see and to know for himself. But one asks: "If this is accomplished through spiritual guidance, then this teaching is spiritualism?"—No. Not as spiritualism is generally understood. In modern spiritualism the medium is under the influence of and completely controlled by the spirits: in the other, the mind is simply impressed, leaving the individual free to act his own pleasure, for the higher, or holier order of spirits never compel the individual to act contrary to his will. The Seer Swedenborg in referring to the soul of man, says, "The soul is in equilibrium between heaven and hell." Man is free to act his own pleasure, having the power to choose his own course in life. But this thought applies here, "Just as a man soweth so shall he reap." While man is free to act, yet he alone is responsible for his actions, and he alone reaps for his well doing, or suffers for his errors.

The Christ realizing the fact that for his teachings to cover the earth, they had to be implanted in the minds of men, and for

these doctrines to be developed in man, it was necessary that the laws he gave to the world be lived by the individual, otherwise there could be no Christ-Soul growth. The human mind, up to the Messianic period was not centered upon any particular object or purpose in life, and, therefore, soul growth in man had made but little progress, but when the Messiah came bringing to earth the everlasting truth, then this offspring of God and man (the soul) began to result in a speedier development, for then the heaven commenced its real work. As long as error holds sway, and as long as the individual attempts to build along this line there can be little or no progress, for it is as though one builded upon the sand where the foundation is forever shifting—no permanency is established. But when the individual builds upon the foundation of the all-potent entity of truth, then a building is erected that assumes not only shape and proportions, but the building is indestructible; but as the temple is not built in a day, neither is the soul; for the soul of man is a growth and it is not accomplished in a day, nor in a lifetime, but it is susceptible of growth and expansion throughout eternity.

The reason, no doubt, many of the Jews did not accept the Christ and his teachings, was, that they looked for a Messiah that would become their king and rule the world. Many of them wished to make the Christ their king then and there. This would have been man's way of doing things, but not so with the Christ, his methods were altogether different. There was altogether too much selfishness in the world for him to carry out his plans in that way. He knew, and rightly too, that first this selfishness would have to be eliminated from the hearts of men before his kingdom could be established, and this could not be done by force, but by love and the knowledge of truth. To change the hearts of men, then, was the first step in the Christianizing of the world. To accomplish this implied growth, for God accomplishes his purposes through established laws.

Now we do not believe the early Christians, no, not even the apostles, had reached the degree of perfection during their ministry fully fitting them for the Christ's kingdom to be established, for Paul writes: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." As we have already learned, the soul of man "is the outgrowth of the body through the agency of the Spirit" (SOLAR BIOLOGY), and that the soul of man is made up from his thoughts and experiences while in the body of flesh, then, those who have not attained to the Christhood at the death of the body, in order to develop the soul up to the necessary standard of necessity must be born again. If the development of man in the plan of creation depends upon the order of evolution for growth, and we firmly believe it does, then, for man to gain experience enabling him to arrive at perfection, he must of necessity pass through a series of experiences in his evolvment. To unfold, then, to the proper degree of perfection on the earth plane, involves reincarnation. The advent of the Christ into the world came about through this law. But we do not wish to introduce this thought here, more than to point out the necessity of it for the full development of the Christ principle in man. As the apostles were intrusted to carry forward the principles inculcated by the Christ, they were indispensable to his cause, for they were the better fitted to do his peculiar work. And when in bodies of flesh they derived added experiences, thereby fitting themselves for the final work at the end of the Gentile age, preparatory to the establishing of the Kingdom of Israel on earth, for the Christ promised them that they should rule over the twelve tribes of Israel.

Now while the Christ leaven has been at work for nineteen centuries, diffusing its love, power and wisdom throughout the world and more particularly among the Caucasian races, which enabled them to make progress along mechanical, sci-

entific, mental and spiritual lines, we are brought up to a realization of the fact that mind lies at the root of it all, that just as we think, we build, that the thought must first precede the action, and that if one thinks seriously and long enough on a thing, that thing finally becomes a reality to him. This has been the condition with the Christian church. They have believed in the Christ and his sayings, but they have been leaning more upon him (which has been all right in the past) for comfort and support in their trials and difficulties, than in applying the rules laid down for them which would result in their own progress, enabling them to become master of self and arriving at the real fountain of truth. So far the development of the Christ principle in the hearts of the people comprising his church, we believe, is in harmony with God's purposes, and that now new light has come to the world affording proper instruction whereby the Christian may take a step higher in his calling. These conditions were to come sooner or later if the Christ's promises are true, and if the Christian is to become as his Master, then the sooner one begins to live and follow in his Master's steps, the sooner will he become like him, for to this end was man created.

Then to the Christian ready for advancement who desires it above all else, we would say, let the mind become your child and subject to your will. By trusting implicitly upon the Master for guidance, allow your mind to become passive receiving his instructions, and as these impressions from the higher realm flow through your mind, incorporate them in your thoughts and make them permanent by living them in your daily life. All preconceived, erroneous ideas must be discarded leaving room for the truth to take their places and grow in their stead. The weeds of error must be eradicated, and perhaps along with these may go your pet theories, but no matter, if they are wrong they must go, for remember it is only the truth that makes free. One need not be afraid of

misguidance by following the Spirit if his mind is stayed upon YAHVEH, therefore he is safe to open himself to this guidance.

As we contemplate the Christ, the Holy One of Israel, the great wisdom which he displayed under all circumstances, his self-mastery, and his eminently scientific utterances (the meanings of which, the world as yet has simply dreamed), we see this One, possessing the accumulated wisdom of the ages, is our pattern to imitate, is our elder brother. The thought is an inspiring one, and worthy of supreme contemplation.

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### THE DIVER.

By LILY A. LONG.

I have plunged into life, O God,  
As a diver into the sea,  
Knowing and heeding naught  
Save thine old command to me  
To go and seek for thy pearl,  
Hidden wherever it be.

And the waters are in my eyes;  
They clutch at my straining breath,  
They beat in my ears; yet, "Seek"  
My heart still whispereth,  
And I grope and forbear to call  
On the easy rescuer Death.

For thy pearl must be here in the sands,  
If ever a warrant there be  
For that old command of thine  
To plunge into life and see.  
So I search, for I trust in thy truth,  
O thou Lord of the Truth, and of me.

—From *Harper's Magazine* (May).



## ESSENTIALS.

By PHEBE HART.

There is perhaps no greater need to-day among the students of esoteric thought than that discrimination which will enable them to discern clearly the essentials from the non-essentials. In the eager search for knowledge and the pleasure which is experienced in gaining it, some are apt to forget that while there is knowledge which is essential and knowledge which is useful, there is also knowledge which, though pleasing and desirable and even essential in its place, but out of place may be so much useless lumber filling the consciousness and preventing the perception and attainment of essentials, and so becomes an evil, even if it does not cause the ego to develop to a dangerous limit.

The Apostle Paul gives us to understand that though we possessed all knowledge, and all faith, and could prophesy, and work miracles, yet among all vital essentials the one essential Charity—love—stands out pre-eminently, and why?—For this reason: God is love, and God is the life of the universe. All things live from that life. And that life is communicated to all by love. It is God's love to man which enables him to live. By means of God's life communicated by love, he lives. And the fulness, the intensity and the desirability of his life is measured by the fulness of his love for the Fountain of all life. Therefore it was written, "Thou shalt love the Lord thy God with all thy heart." Why?—For the same reason that a stream cannot continue to flow except the channel between it and its source of supply is kept open.

The thought that man should love God has in a way been

held before the minds of the people in the church since the beginning; but because it was taught to a people who did not understand, by teachers who had no understanding of it, it became simply a vain, an empty formula, conveying no light, and almost no truth. But the way between God and man can be opened up, but only through love. In the search for God, we must feel after him with the heart as one feels after the love of a friend, but that feeling after God must be preceded by conforming the life to the characteristics of the Divine nature. In other words one must learn to keep the Ten Commandments, in spirit, that is, to accept them as the law of one's life. When one's life conforms to the Divine nature then one may feel the inflowing of the Divine life; life inflowing from the Fountain of life. Is life worth living?—Yes. But the miserable struggle for existence which characterizes the ordinary life of to-day is not worth perpetuating save that one—no matter how far he may be from the consciousness of God's presence—may always turn toward God with a loving receptivity and in proportion to his ability to receive that love so freely given, find peace and rest, if not a full joy that will make life, not only tolerable, but desirable.

It is not life, but the lack of life which makes men miserable. Just as a sick man is less happy, less comfortable than a well man, just as health is more desirable than sickness, so is living more desirable than not-living.

Loving is living and the quality and characteristics of one's life are determined by the immediate source of supply. When man turns toward relative, friend or lover for loving sympathy, he may receive that which he seeks or he may not, it may, for the moment, benefit him or it may not, but when with clean hands and a pure heart, he turns toward God in a spirit of loving surrender, he will receive of God's life in loving streams which will bring peace and strength.

Without this love between a man and God, all his knowledge

will but build up his ego and cumber his brain and consciousness, hiding God from him. Without this love, if he gives his body to be burned it will be more because of a false idea of right or because of a blind obstinacy than a love of truth. Without it, his faith is in vain, his power to work miracles is a harm.

There is very little love in the world, though the world is full of loving hearts. Hearts that ache in their emptiness and longing for a reciprocal love. Nearly everyone feels that in their hearts there is a capacity for a deep, full, wonderful love, and so there is, but as we learn to know the laws of love and watch the actions of men, we see that all people are spending their energies in destroying love, between themselves and others, to such an extent the world is almost devoid of love, even of the animal love, though they may be consuming with sex passion, so that life has become largely a horrible nightmare, and men plunge into business or dissipation or pleasures, giving loose reign to all their passions, seeking here, there and everywhere for those sensations which will for a moment enable them to close their ears and turn their attention from the inarticulate cry rising from the heart for love, a love that will make life worth living.

It is useless for empty hearts to turn to other empty hearts, they have nothing to give. Peace, satisfaction, a life worth living can be found only when one can open himself to the inflow of that love which is the life of the soul and the hope of the world.

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You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure upon others? You will find half the battle is gained if you never allow yourself to say anything gloomy.—Mrs. L. M. Child.

## BEAUTY OF LOVING.

By YONO SIMADA (Japanese Philosopher).

I love the gentle heart of Love.

I love the very heart of that love which loves all things.

It matters not to me whether others love me or not, still must I love the heart of that boundless cosmic love that I see in the flowers, in the birds, in the green, soft grass, in the azure-tinted sky; in the pale caressing dawn; in the silent stars of night; in the musical silence of summer night in the woods.

What matter to me if the world be cruel or kind?

It only matters if my own heart be clean, that I may riot in the joy of loving.

If so it be that one may reach to that bliss of loving where he sacrifices himself for others, he has reached the extreme of the beauty of love. He needs no pity; no regret, because the gain is his.

For example, Jesus, who, when he was on the cross said: "Father forgive them for they know not what they do," had entered into the very heart of Love itself, and knew the joy and the beauty of the very heart of Love.

It mattered not to him whether they loved him or whether they hated him.

He knew the beauty and the bliss of Love, and that sufficed to him.

Why should Christians cry out for the love of Jesus?

What matters it to me whether Jesus love me or not, any more than it concerned Him that they cared not, when he showed them his own love-filled heart?

I am not loving Jesus nor Buddha nor any other in order to be "saved."

I am not loving them to get peace. I am not loving them to  
"go to Heaven."

No, I have no such mean ambition.

It is only that my love wishes to unite with their love, that is  
all.

It is only that I wish to feel the throb of that mighty heart  
of Love that rises above all thought of requitement ; of praise ;  
of reward, or expectancy.

This is truly love of Love, beauty of beauty.

In this there is Life. There is the realization of the "I."

And if haply, there be one who loves me truly, still shall I  
but rejoice in the power of loving that the beauty of such love  
is imperishable.

There is great encouragement. There is great Faith.

—From *The Ballance*.

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### LET THY SOUL ASPIRE.

By H. COLERIDGE.

"Be not afraid to pray !—to pray is right—

Pray (if thou canst) with hope ; but ever pray,

Though hope be weak, or sick with long delay,

Pray in the darkness, if there be no light !

Far is the time, remote from human sight,

When war and discord on earth shall cease ;

Yet every prayer for universal peace

Avails the blessed time to expedite !

What'er is good to wish, ask that of Heaven,

Tho' it be what thou canst not hope to see :

Pray to be perfect ; though material leaven

Forbid the spirit so on earth to be :

But if for any wish thou dar'st not pray,

Then pray to God to cast that wish away."

## OVERCOMING.

By H. E. BUTLER.

He that overcometh shall inherit these things; and I will be his God, and he shall be my son.—Rev. xxi. 7.

The thought of overcoming, conquest, obtaining the victory, seems to run through all the teachings of the Christ, and especially is brought to manifestation in the apocalyptic vision or "the Revelation of Jesus Christ" in the fulness of time. There are eight specific overcomings mentioned: seven in the second and third chapters and the one above quoted.

When we take this thought of the conqueror and hold it up beside the thought that characterizes the Christian world, namely, that we have but to trust in God and that he will do all our works for us, there appears to be a direct contradiction, but this is not the case.

When we take into consideration the purpose of God to make man in His image and like him, and to give them the dominion, we see how necessary it is that man should develop knowledge, wisdom and power sufficient to overcome all adverse conditions and to take the dominion, as the Spirit said by the prophet Daniel, "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

We look up to the Son of God, Jesus the Christ, who in no instance was subject, but always manifested himself as master, commanding the elements and being obeyed.

Paul, in speaking of the purpose of God to give man the dominion, said, "But one hath somewhere testified, saying, What is man, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedest him with glory and honor, and

didst set him over the works of thy hands: thou didst put all things in subjection under his feet. For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him. But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death, crowned with glory and honor."

You will note that Paul's argument was first that God purposed to put, or did put all things under man. In other words, he created a condition by which man might become a conqueror of all things, but Paul said, "But now we see not yet all things subjected to him," for man has not yet conquered, overcome, and taken the dominion. Then Paul adds, "But we behold him who hath been made a little lower than the angels, even Jesus." What do we behold in him?—The dominion. We behold in him one that had conquered and was able to command all the forces of nature. He was the "first ripe fruit of the earth," the "first begotten of the dead." Then Jesus is held up by the apostle as our pattern, as John said, "We know that if he shall be manifested, we shall be like him; for we shall see him even as he is."

The two principles that we wish to bring before your mind are, trusting in God and, expecting power from on high, and, the conquest of all adverse forces—taking the dominion.

First, to trust in God. We are told that Abraham believed God and it was accounted to him for righteousness, and it will be accounted to us for righteousness if we believe God.

The everlasting covenant, the ten commandments, God begins with the great name, I WILL BE, which means, I WILL BE YOUR POWER. Now mark the thought here. He does not say, you shall be my servant, but he says, I will be your power. As much as to say, I will be your servant, I will put myself in your hand.

Jesus said, "All things whatsoever ye pray and ask for,

believe that ye have received them, and ye shall have them." There is no provision or qualification, except that you believe. If you believe God, that he will be your power, that he will fulfill his part of the contract, the covenant, then you will believe that you have the power whenever you are in need.

What attitude of mind will this produce? In the devotee in the past, who was ignorant of the true purpose of God, it produced a negative state, a sitting down, folding of the hands and saying, I can do nothing; God is all and he will do it all. This leads to the most absurd conditions and even to insanity.

But when we remember that God is our Father and that he purposed to make us his sons, his heirs, to take the dominion over the world and of the creative forces therein, then we will realize that when he promised to be our power we become the actors to use that power according to our knowledge and mental ability.

Then we repeat that all that is required of us is to believe that God will under all circumstances fulfill his part of the covenant, and then we must awaken every faculty and power of our own nature to do and to accomplish.

It is like a soldier going into battle. If a man meets an antagonist who is well armed and is himself unarmed, he is weak and must inevitably fall before his enemy, but if he is well armed, equipped and protected with an invulnerable armor, he can with perfect assurance rally his energies, move forward and conquer his enemy.

This is the attitude that is designed we should take in the overcoming set before us. Jesus said, "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and showeth him all things that he himself doeth."

God said by the prophet, "Trust ye in YAHVEH forever, for in YAH HAVEH is everlasting strength." Again he said,



“YAHVEH, thou wilt ordain peace for us: thou hast also wrought all our works for us.”

In the creation of man to be a son of God, he is begotten from above, he receives into his soul-life the Spirit of God, which by faithful living, devoted attention to its cultivation and loving maintenance within us, and the suppression of the evil that is antagonistic to it, is given the dominion over the body. In other words, we suppress the animal propensities of our nature and unite the higher qualities, the mentality and the loving devotion with the God spirit begotten within.

Thus, so to speak, he that is begotten from above begins at once to grow a new soul-consciousness. Not that the soul of man is destroyed, but it becomes one with the spirit of God within, and knowing that in God is all power in heaven and in earth, when our own soul-consciousness becomes one with him we realize that we have the dominion, and it gives us faith in God, power in conquest and success in every effort.

This conquest that must be made, must be made by man himself, for remember that it is “he that overcometh” that “shall inherit these things,” and if God does the overcoming without you, then you inherit nothing. But if God simply becomes your power and you expect that power and do the overcoming, then you inherit all things.

In pursuance of the divine purpose in the creation of man, God created the world, brought man upon it, infant as he was, placed him in circumstances where it was possible for him to live and maintain himself, implanted in his nature—as he did with all the animal creation—the instinct to guide in that maintenance, then he was left alone, comparatively speaking, to work out his salvation; to work up the ladder of growth and attainment.

In the lower stages of his development man fought and killed his brother man, and we regret to say that even to-day men kill each other, and they are left to do so and to reap the result of

their acts. Thus by experience they grow a mentality and a capacity to know the truth. And while they are apparently left alone, yet there is always a guiding and controlling hand over the circumstances, otherwise man would have extinguished himself from the earth. But we as a race are protected, preserved, watched over in a general way, and left free to work out our salvation in a special way.

Therefore it often seems to us when we pray that our prayers are not answered, as if, as one of the ancients expressed it, "the heavens were brass and impenetrable." But after we have prayed and agonized and perhaps given up, we look around us and see that there is something for us to do, and when we do it, then all comes right with us.

At other times, when we come to a place where we can go no further, and all seems dark, dreary and even hopeless, we reach out to God with a soul yearning desire to know the way, and though we hear no voice, though we see no bright angel-presence, yet in some manner unknown to us our mind is cleared up and we are caused to know the way out of the difficulty.

Sometimes when difficulties are such that we have no power at all over them, we pray earnestly and they seem to melt away as if they had had no existence, and we are like one that dreamed. We look around us, and the difficulties are gone.

This is God's way of working, but in the great ultimate that is now before the race as a mature people, we are no longer to be treated as servants, not knowing what the Lord doeth, but we are, as the Christ said, treated as friends, knowing and doing. And it is because of this that the promise is so emphatic, "If any of you lacketh wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him." But there is no necessity of expecting God to do our work for us independent of us. True, he does all our work for us, but he does it by becoming one with us, and we, the intelli-

gent, conscious actors, are caused to know and are given the power to do and to accomplish.

Let us look at it from another viewpoint. If you believe God when he said, I will be your power, and if you believe the words of the Christ when he said, "All things whatsoever ye pray and ask for, believe that ye received them, and ye shall have them," then you take this as an armor, you decide to do the will of God as near as you know how under all circumstances, and whenever you meet an obstacle in your pathway, you expect, you believe that God will be your power. You know that there is no limitation to his power, and although there seems to be an impenetrable wall around you, a solid rock mountain high, yet if you have faith in God, you go steadily forward, regardless of it all, and as surely as you do your part and trust in God, so surely will the rock be cleft assunder and the way will be made open and clear before you.

But the one great thing that you should seek is to know the truth for, as the Christ said, the truth shall make you free. When we speak of truth we do not speak of that which has become in the minds of many mere jargon, and which we hear repeated over and over again without any conception of its meaning, but we mean just what the Christ meant—you shall know the truth, and you have only to use your own reason to see that truth is not some one's ideal, but it is the facts concerning the things that really are, in contradistinction to belief in things which are not.

To know the truth that makes free is to know the purpose of God in your creation; the purpose that he has determined upon in the ultimatum of your earthly existence, and the methods by which that purpose is to be carried out, namely, to become a co-worker with him and his angels, not only to prepare yourself and to attain for yourself that high altitude, which was in the design of the Creator, but to co-work with him and his angels

to bring others with you into righteousness like the Christ, and into like purity of thought and action; like knowledge, wisdom and understanding; like unity with the Father. But says one: We cannot be like Christ. Then you contradict the words of the Christ, for in that noted prayer in the seventeenth chapter of St. John, he says, "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us."

Mark you he prays that all those that shall believe may be one with the Father, even as he is one with the Father, in the same oneness, the same relationship, and we would like to emphasize the words of the Apostle John and send them ringing throughout the Christian world, namely, "Little children, let no man deceive you; he that doeth righteousness is righteous, even as he [Jesus] is righteous." Is anyone inclined to deceive you? Ask your ministers if it is possible to be as righteous even as Christ is righteous. See what answer you get. Ask the religious teachers of all denominations and under all circumstances. Are they not all deceiving you? Remember right doing is right and nothing can be more so, and when Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," he did not give you a command that you could not obey, but he expects you to obey.

But of what does that perfection consist? You are a man or a woman, and as such you are to be as perfect a man, as perfect a woman, as the Father is a perfect God, and if you are begotten from above and God dwells in you, and you yield absolute obedience to the guidance of his Spirit, then you, the soul-man will become as perfect as its Father.

But right here there must be made a clear distinction between the evils, appetites and passions of the physical man, and the loves and desires of the soul. The animal body must be fed, clothed and must be taken care of; it must act out its nature in

everything that is in harmony with the divine purpose. You must ever remember that you are not a physical body, an animal structure, but that you, the real man, the real woman, are the son of God. Keep always in mind that distinction. Labor always to keep your consciousness united to God, the Spirit, and if you practice the methods taught by the Christ and the further instructions that have been given through the ministration of the Spirit in the works that we have placed before you, you will be enabled to take possession of the physical body and to make it as the horse on which you ride and cause it to serve you. Then you will feed it that which is good for it and you will allow it to act its own nature so far as it is inclined to act in harmony with real nature. This will make your body healthy, strong and happy, and it will cease calling to you, the master, for anything. Then you, the real man, the soul, the son of God, can work in the light of the Father's mind, and by the power of his will overcome every obstacle and adversary, and live a life of oneness with him, as perfect as he is perfect.

May peace be with you.

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And if the presence of a good man, through the respect and reverence which he inspires, always improves him with whom he associates, with much more reason does not he who always holds uninterrupted converse with God by knowledge, life and thanksgiving, grow at every step superior to himself in all respects—in conduct, in words, in disposition? Such an one is persuaded that God is ever beside him, and does not suppose that He is confined in certain limited places; so that under the idea that at times he is without Him, he may indulge in excesses night and day.—CLEMENT of Alexandria.

## ETERNAL TRUTH.

By HELEN C. CLARK.

Learning to love God is like climbing a high mountain; it takes you out of the valley of formal life. It sets you upon the open summits of spiritual sympathy close to the sun.—PHILLIPS BROOKS.

Eternal Truth: enshrined within  
The Trinity Divine,  
God, Love and Light.  
Long have I walked in doubt and fear  
Of shadow, born of error,  
The valley roads, so distant seemed  
The illumined heights.

How may I find  
The Way, the Truth, the Life?  
The paths are many, but the one I seek  
Is lost within a labyrinth  
Of many-colored flowers  
Of pleasures, fair to view,  
But dangerous to the touch.

In the deep silence  
Above and around, I wait  
The whisper inaudible  
To ear of sense—  
The voice of the Lord in the garden  
The Presence felt, but unseen.

The way into the right,  
The path of righteousness,  
Is edged with white lilies,  
Which emit a faint perfume.

Along the road are many stations  
Of the cross which all must pass,  
Where one by one are the burdens,  
Heavy with sins, fallen earthward,  
Until, the last one reached—  
The radiant center of Eternal Truth—  
May be discerned  
Upon the open summit  
Shining forth in rays of Love.

## THE SOUL WITHIN THE TEMPLE.

By W. E. RIPPETOE.

In all ages the abiding place of the soul is represented as having a seat within a temple. In the history of the Greeks it is found that this nation reached its most sublime magnificence through the voice of unseen oracles received through the high priests in their sacred temples. The study of these ancient people who were among the most enlightened nations of the earth, and who flourished more than three thousand years ago, establishes the fact that their chaste conception of nature produced the refinement in their minds, which raised this ancient nation from barbarity to refinement. Undoubtedly these conditions were brought to light through these teachings in the temples.

The soul of the enlightened nations of to-day might well learn a lesson from the history of these ancient Greeks. And through chastity and the turning of the powers of generation into re-generation raise up nations whose powers through spiritual application would be beyond material conception—nations whose only weapon of defence needs be the power of the sword of the spirit.

According to the Mosaic account, and to the tradition of the ancient Greeks, God first spoke to man in a natural temple. Some have found him in natural caves, some in alcoves formed of beautiful hills and valleys, others have found him in natural groves of trees. In our own allegory he spoke to Adam in the garden of Eden, that beautiful garden which symbolizes the glory and beauty of the higher spiritual state, that state in which he communes with man and instructs him in the way of

holiness. In the spiritual temple, while in silence and meditation the voice of Wisdom speaks into the passive soul, revealing to it the glorious light that flashes from the spirit land.

In after years temples were built under ground, where in the vast interior of the earth no material sound could disturb the spiritual repose or mar or interfere with the spiritual communion of those who were seeking guidance from an unseen hand. Again as civilization advanced and the world became more enlightened, temples were erected, in which the spirit came and dwelt and instructed man, and out of these temples indirectly came the spirit of prophecy to civilize the ages and prepare man (the race) in the image of God. These temples were also a symbol of the heavenly place, and in their construction, forms and symbols were used, and ceremonies were adopted, the practice of which brought unto the participants certain degrees of spiritual light. These ancient temples all contained an ark of the covenant or some similar emblem.

The holy chest contained the oracles or the book of the law which was supposed to govern spiritual manifestation. The construction of this holy chest or ark of the covenant from which a knowledge of the holy spirit might be obtained was very similar in all of the temples of antiquity. The holy chest of the Greek oracles and the Ark of the Covenant of the Jews were both unquestionably modeled from the Egyptian sacred boat and its holy chest of oracles. The lid of the Jewish ark of the covenant was called the mercy-seat, hovering over it were the two cherubim, symbols of the two divisions of the positive and negative forces. Showing that these two divisions of force hover over and protect every power in the universe. As these two Cherubim were equal in size and formation, so if these two divisions of force are equalized in the same proportion we may become partakers of that spiritual realization that emanates from them (the book of the law) which is presided over and shielded by the two cherubim. In the equalization of



these two forces is held a collection of spiritual force from the absolute Father. It is written (Ex. xxv. 22), "There will I meet with thee and I will commune with thee, from above the mercy seat, from between the cherubim." In this phenomenon of positive and negative divisions of force we find the cause of the division of nature into the two classes known as sex. This law of sex governs everything known to man from the chemical atom to the intelligent soul.

These two divisions of force, if as accurately equalized as the two cherubim, will hover over and protect the spiritual nature that emanates from that law. By a careful study of these symbols we may find the key that will open the chest and reveal to us the book of the law.

The ark placed within the innermost part of the temple is symbolical of the ark of the spirit placed in the temple of the human heart. He who realizes the ark within the temple of his own heart awakens to a glorious dawn, and realizes the meaning of the word that was lost for ages and generations. No one can approach the mercy seat but with reverence and silence, for there was silence in heaven, said St. John. He who desires a renewal of strength must seek it in silence, seclusion and meditation.

The soul in its temple gravitates toward spirit and aspires for communion with God, his saints and his angels, to assist him to break loose from his animal nature (carnal generation) and aspire for love and truth through regeneration. It enables man to realize that he will be what he wills to be, and that in him dwells the "I am that I am." In this temple of the soul of every individual is the "Holy of Holies." We live among our friends and neighbors and are judged according to our actions, but within this holy of holies there is that which no man can judge. There is the veil before the sanctuary which no human hand can lift, even our friends and loved ones can never enter there to discover the trials and afflictions, the joys and the

sorrows, that have been registered upon the walls of the temple which is the dwelling-place of the soul. There the secrets of our lives are recorded and upon the walls of our temple hang the pictures that have been drawn by the character of our souls which dwell therein. No mortal eye can look behind the veil into this holy of holies of the human heart, none but the all-seeing eye of God can discover the hidden recesses of the soul within the temple of the human heart.

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### LIFE AND DEATH.

By ERNEST CROSBY.

So he died for his faith. That is fine—  
More than most of us do.  
But, say, can you add to that line  
That he lived for it too?  
In his death he bore witness at last  
As a martyr to truth.  
Did his life do the same in the past  
From the days of his youth?  
It is easy to die! Men have died  
For a wish or a whim—  
From bravado or passion or pride.  
Was it harder for him?  
But to live—every day to live out  
All the truth that he dreamt,  
While his friends met his conduct with doubt  
And the world with contempt.  
Was it thus that he plodded ahead,  
Never turning aside?  
Then we'll talk of the life that he lived.  
Never mind how he died.

—From *The Standard*.

## THE SEVEN AGES OR DISPENSATIONS OF MAN.

By REV. GEO. T. WEAVER.

### Part XI.

#### THE DEAD AND THE LIVING.

Of those who are to be separated from the mass of the people during the harvest time, there will be two classes, or rather, two conditions of the one redeemed class. There will be those who during the ages gone had overcome, but who under the conditions of the times, passed out of the body. These are they that are said to have "fallen asleep" in Jesus. (I. Cor. xv. 18) and upon whom a special blessing is pronounced, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow them." (Rev. xiv. 13. Amer. Rev.) These, we are told shall awaken from their long sleep and shall come forth in "The First Resurrection." (Rev. xx. 5, 6.) Over these the second death will have no power. That is, they will arise in their immortalized state.

The other class who are to be separated from the mass during this period, will be those who are alive during the harvest, and who have kept themselves pure. St. Paul refers to this class in I. Cor. xv. 51, and in I. Thes. iv. 15-17. These too shall be immortalized "in a moment, in the twinkling of an eye at the last trump." We are not to infer from this passage that this process of immortalizing, is to be miraculous in the sense at least that it is to be a sudden and radical change from the mortal to the immortal state. As has been shown, the process will be a gradual one running through years, but there will be

a specific moment when the consciousness of the change will be felt, and when the command will be given to come out from the people and be separated. Neither are we to infer that the change will take place in the case of all at the one specific time. The change will be progressing during the sounding of the last trump, which means the period embracing the whole harvest time.

There are passages in the Word which seem to indicate that those asleep in Jesus would arise at the time of the Lord's return. We have seen that he was due to return in 1874. If our interpretation is correct, the first resurrection is past, and the righteous dead are now with Christ. But the living saints, according to the teaching of the Master, must pass through the period of Tribulation. "And except those days had been shortened, no flesh would have been saved; but for the elect's sake those days shall be shortened." (Matt. xxiv. 22; Rom. ix. 23.)

These redeemed saints, both the dead now resurrected, and the living who will be changed according to the promise, are to be caught up from the earth into the clouds to meet the descending Lord in the air (I. Thes. iv. 16, 17). It is added, "So shall we ever be with the Lord," but from this we are not to infer that those thus ascending are forever to remain supermundane. Interpreters are divided as to whether the Lord is to reign in person in his kingdom, or to reign through his elect saints. In either case, the sainthood are to descend to earth, and become the ruling power under the Lord's direction, either directly or indirectly.

#### THE KINGDOM OF GOD.

In that marvelously brief, but comprehensive formula called "The Lord's Prayer," we are bidden to pray, "Thy kingdom come, Thy will be done on earth as in Heaven" (Matt. vi. 10). Uniformly both in the Old and in the New Testaments we are taught that this kingdom is to be set up in this world,

and that it is to continue for a period of a thousand years (Rev. xx. 4). Yet strangely enough almost the entire church has thought that at death we pass immediately to our final reward or punishment in either heaven or hell. This but demonstrates St. Paul's teachings that through the Gentile rule in the world, Israel, of whom God's kingdom would be composed, would be under the spell of partial blindness (Rom. xi. 25).

In our last paper we discussed the harvest period of the world, and the bodily immortality of those who should constitute God's chosen, or elect church, the first fruits of this kingdom to come, and of the final abolishment of death. In this paper we wish to discuss the kingdom that is to be, that is, the inner circle to be composed of this "first-fruits," by means of whom the whole world is to be governed, and through whose teaching the whole race is to be elevated to the plane of the Christhood, or the elect.

#### ONE HUNDRED AND FORTY-FOUR THOUSAND.

We are taught in our Bible that a definite number, referred to as one hundred and forty-four thousand, will constitute this inner kingdom, or spiritual neuciolus of our race (Rev. vii. 4). This number is to be composed of twelve thousand from each of the twelve tribes of Israel (vv. 5-8). Another evidence of the partial blindness of the Christian church has consisted in accepting this language as figurative. By those who have believed in the Kingdom of God for this world, it has usually been thought that the number to be sealed is a symbolical number. In the partial blindness which has afflicted the people they have thought that the whole Christian church, or at least, all who have been spiritually quickened during the Christian Dispensation, constitute God's kingdom as referred to above. With this mistaken thought they have believed that the number sealed has been many times more than the number indicated, running even into the millions. The mistake here is in thinking that the mission of Christianity during the Christian

age was to convert the world. And as the world is yet far from being converted to Christ, they cannot see how it is possible that the world has reached the end of the Christian dispensation. They are still looking for a progressive work under the conditions hitherto prevailing, only intensified as the work develops, until the whole world shall have accepted Christ. And thus, they have put off the realization of the kingdom in its fulness to the ages that are to come. The purpose of the Christian church in the past has not been to gradually establish the kingdom, but to prepare a "little flock" of Christly natures who were God's elect from the foundation of the world (Matt. xxv. 34; Rev. xvii. 8). These are to become the saviors of the world under the new order of things. That is at the beginning of the new age, Christ, the first fruits, will have multiplied himself one hundred and forty-four thousand times, and under his leadership, with Satan shut up in the bottomless pit (Rev. xx. 1-3), during the thousand years of the Millennial period, the whole world is not only to be converted to Christ, and spiritually quickened, but to be Christized, or fully saved, when, as was seen in the last paper, the last enemy, Death, is to be destroyed.

#### WHO THE ELECT ARE.

The other mistake of the church has consisted in spiritualizing the word Israel. Because Paul seems to spiritualize Israel, the church has quite uniformly thought that all converted Gentiles are the spiritual children of Israel. But in the passage referred to Paul is not spiritualizing Israel, that is, he is not drawing a distinction between the natural children of Abraham and spiritualized Christians; but he is drawing a distinction between the children of promise, through Isaac, the son of the legitimate wife Sarah, and the children of Ishmael, the child of the flesh, and the son of Abraham's servant Hagar (vv. 6-17). Making this mistake, the church has thought that the number of the anointed of God, the one

hundred and forty-four thousand, will be gathered from among all converts, Gentiles as well as Jews. But over against this is the fact that the names of the various tribes are given (Rev. vii. 5-8). But if it be insisted that these names are to be taken figuratively, we are taught that while the great mass of Israel rejected Christ by clinging to the Law, (Rom. xi. 17), a remnant called the election did obtain God's spiritual promise in accepting Christ, and that being provoked to jealousy by the salvation of the Gentiles, all Israel will eventually be saved, vv. 11, 12, 15, 16, 25-32. All Israel is then to be eventually saved, and it is out of redeemed Israel that the sealed are to be chosen (Rom. ix. 27). While the general promise of salvation to Abraham embraced all people, Gentile as well as Israelite, the special promise of the election was confined to Israel (Deut. vii. 6-14; Deut. xxviii. 10-13; II. Sam. vii. 24). It is from this people are to come those whose names are written in the "Lamb's Book of Life," who are to be restored to their country Palestine, and their ancient city, Jerusalem, and from whom will go forth the law and the gospel for the enlightenment and equitable rule of the world (Isa. ii. 3).

Still another mistake the church has almost uniformly made is that of confounding the words Israel and Judah. This mistake arises from the fact that the ten tribes who revolted under Jeroboam, and who were called Israel, to distinguish them from the two tribes who remained loyal to Rehoboam, and who were called Judah—and who were carried away captive by the Syrians about 720 B. C. and lost sight of—are not to be considered in references respecting the coming Kingdom. They were lost sight of indeed, but not destroyed by any manner of means. This was a part of God's plan. He but hid them away for a purpose, scattering them among all nations, so that they themselves have lost their identity. But in God's own time it will be again revealed to them who they are, and to which of the

tribes they severally belong. The Jews, the tribes of Judah and Benjamin, have never lost their identity; the two tribes are called by the one name Judah, because originally it was the dominant tribe. They also have been scattered among all people, but have ever kept themselves separated from the rest of the world. This too is a part of the plan of God foreseen from the foundation of the world. The selection then of the one hundred and forty-four thousand sealed ones of God, is to be made, as stated, from the twelve tribes of literal Israel including, of course, Judah and Benjamin. To them the special promise of the election was made, and God is always true to keep his promises to the very letter.

The Jews, that is, the tribe of Judah, with perhaps some of the other tribes that were mingled among them, rejected Christ, and were instrumental in his crucifixion, assuming all the responsibility, and saying, "His blood be upon us and on our children." It was for this cause that God temporarily rejected them, and caused their city Jerusalem to be overthrown, and themselves sold into slavery to be persecuted and tried in almost every conceivable way—judged and punished as a people, until the cup of their suffering should be filled. It is for this reason that this branch of the great Israel family was ever to be isolated from the rest of the world and to identify themselves, and to be identified by the rest of the world. But it was never God's purpose to wholly cast off even the Jews, the slayers of Christ. They with the rest of Israel are to return to Jerusalem (Jer. iii. 17, 18). Indeed they are to precede the rest, to rebuild the city and the temple, and to bring up their country so long lying waste; and then they, or a portion of them at least, are to accept the Christ. This is due to occur at the time of the transition of the rule of the Gentile, the Turk—from the Gentiles to Christ, and after the great tribulation, which is to do so much toward turning the hearts of all the people from their sins and mistakes to Christ and his wisdom



(Zech. xii. 6). It is after this, very shortly afterward, that the migration to Jerusalem is to be made by the elect of the ten tribes scattered throughout the world. Impelled by the Spirit of God within them, they are to be gathered together, and to be conducted to Jerusalem by their chosen leader, whose name will be David, and who will be their king reigning under the oversight and authority of God, as did the ancient Israelitish kings (Ezek. xxxvii. 21-25).

#### WHEN THE ELECT ARE FOUND.

The question that very naturally arises here is: Who are the scattered Israelites, the ten tribes, and where are they to be found? In the original separation of the nation, a few of all the tribes remained with Judah and Benjamin, preferring to worship Jehovah and in his temple, to the idol worship of Jeroboam. It was from these and from the Benjamites that most of the converts to Christianity were made. Paul was a Benjamite (Rom. xi. 1). Nathanael was an Israelite (John i. 47). It is quite generally believed by those who have given this subject deepest thought that all the apostles, and nearly, if not quite all the earliest disciples were of either the Benjamites, or of the other tribes except that of Judah. Again, while many Gentiles accepted Christ, it is thought, and with good reason, that the great mass of the apostolic church, and of the church of the first few centuries, were from among the dispersion, or the Israelites scattered abroad. The command of Jesus was at first that the Gospel should be confined to the "Lost sheep of the house of Israel" (Matt. x. 6; xv. 24; James i. 1). Jesus knew the Jews would not accept the Gospel, and perceived that the Israelites would, and so his command was to confine the ministry to this class. Paul found great difficulty in introducing the Gospel to the Gentiles. Their whole training had been in ignorance of God and of his Christ. They were idol worshippers. To accept Christ required so radical a change that Paul's preaching exposed him to almost continuous persecution at the

hands of the Gentiles. The Jews also were his most unrelenting persecutors, following him everywhere he went to oppose his work; and these perceiving how slow the Gentiles were to accept Paul's teaching, stirred up the Gentiles against Paul (Acts xiv. 2). But the people of the dispersion, the ten tribes scattered abroad, had been trained directly for the Christhood. Judaism, so-called, meaning Israelism, was elementary Christianity (Rom. iii. 2; ix. 4, 5). "The Law is become our tutor to bring us unto Christ (Gal. iii. 24. Amer. Rev.). Almost everywhere that Paul went preaching, he had access to this class because being an Israelite himself, and meeting with them in their synagogues, he led them to inquire diligently of the Law to see if the things he taught were true. A notable example of this was the case of the Bereans (Acts xvii. 11). There was a large colony of the Israelites located in northern Africa, in and about Alexandria, called Hellenists. In the translation the mistake is sometimes made of calling these Gentiles, but in fact they were Israelites. Philo, the philosopher, usually called a Jew, was of this colony. Within this colony the Gospel was generally received; and being an educated people, they received it esoterically, preserving it in its purity. In accepting Christianity and abandoning the old Israelitish religion, called Judaism, because the tribe of Judah dominated, as we have seen, these scattered Israelites surrendered their isolation and commingled with the peoples among whom they lived. In time they became one with the Gentile Christians. But though intermarrying with the Gentile races, the blood of father Abraham yet courses through their veins, and they are yet the literal descendants of the Father of the Faithful.

#### THE EPHRAIMITES.

Of the great mass of the ten tribes, who some 720 years B. C. were carried captive, and afterward dispersed, but little is positively known. Much has been said by way of speculation concerning them, but upon mere speculation we dare not

rely. But let us see if there is not data we may rely upon that will greatly aid us in solving this mystery. In the first place, we know that they are not utterly lost, for the promise is that they are again to be gathered to their own country (Ezek. xxxvii. 21-22). Again, they are to be gathered from among the nations, v. 21, (Micah v. 7.) indicating that in the dispersion they were widely diffused throughout the world (Jer. xxxi. 8). In this same verse it is said that they shall be gathered from the north country. In other places it is said that they shall be gathered from the distant isles of the sea, isles that are beyond the great sea (British Islands).

Again, certain characteristics are mentioned of the tribe of Ephraim that may assist in locating them. Ephraim was the second son of Joseph and was preferred before his elder brother Manassah (Gen. xxxviii. 14-16). It was thus that Ephraim stood for the tribe of Joseph (Jer. xxxi. 9) whenever the twelve tribes are referred to. In blessing Ephraim, Jacob declared that he should become a multitude of nations (v 12). But could not occur until after the dispersion, for up to that time the Ephraimites were but the one tribe. We may look then for the Ephraimites among many nations. If now the Israelites are to be gathered from the north country, as indicated above, it is more than probable that the peoples of the north country are the descendants of Ephraim. But the north country of Europe is the original home of the Anglo Saxon race. Another characteristic of Ephraim was that they should be a nation of drunkards, (Isa, xxviii. 1-8) and liars (Hosea xi. 12). They were also a people of pride and great beauty, so that they took pride in their beauty and dissoluteness (Hosea iv. 17; vii. 10). They were also the mighty warriors of all the tribes (Num. i. 33; Psa. lx. 7). From all we gather of the history of this tribe, we are led to the inference that of all the tribes, they were not only the most dissolute but, of warlike spirit, and of great industry and enterprise, just such a people

as would be in the van in civilization, in inventive genius and in all that goes to make up the formst people of the earth (Deut. xxxiii. 13-17). For these reasons it has been thought the descendants of the Anglo Saxons, of Great Britain and of the United States of America, are the Ephraimites of to-day. Several quite ingenious books and pamphlets have been written in defence of this position, which to unprejudiced minds seem well nigh conclusive of the subject. The hypothesis answers many questions without which they seem unanswerable.

With this understanding of the case, the people of Great Britain, and the United States of America, the most enlightened, the most progressive, the most ingenious, and while the most dissolute, yet the most spiritual of people—will need to send their quoto of representatives of the saintly church that is to constitute the nucleus of the kingdom of God in its ideal condition in the world. Special reformation and blessedness, with executive ability, is promised unto the Ephraimites in the day when God shall make up his jewels, "In that day will Jehovah of Hosts become a crown of glory, and a diadem of beauty, unto the residue of his people; and a spirit of justice to him that sitteth in judgment, and strength to them that turn back the battle at the gate." (Isa. xxviii. 5, 6; lxi. 49; (A. R.) Zeph. iii. 13; Zech. iii. 4; Ezek. xxxvi. 24, 25.) Israel was dispersed and in a way hidden from the world for a purpose. This purpose is indicated in the prophecy of Isa. xxxii. 6, where it is said that in their dispersion they would be a light to the Gentiles. Being the first, best and brightest converts to Christianity, and being scattered throughout the habitable globe, they would make the best missionaries of the cross, and do much toward preparing the way for the Kingdom. Rome has ever been a great missionary church, but with her heretical dogmas, hierarchical tyranny and lax morality, she has never lifted the heathen above the plane they occupied before con-

version. Of Protestant nations, Great Britain and the United States of America have done far more of missionary work, and have accomplished far more in enlightening, moralizing and spiritually elevating the heathen, than all the world beside. This but fulfills the prophecy of Isaiah when he said, "I will send these [the Israelites] that escaped [the sword of Assyria] unto the nations, to Tarshish [Italy], Pul [supposed to be England], and Lud, that draw the bow [supposed to be in Asia], to Tubal [south of the Black Sea], and Java [India, Macedonia, Greece, Syria, etc.], to the isles afar off [England, Ireland, etc.], that have not heard my fame, neither have seen my glory; and they shall declare my glory among the nations." (Isa. lxvi. 19.) These scattered ten tribes were then to be the missionaries to disseminate abroad throughout the world the glory of God, or the Gospel of the Christ.

That these scattered Israelites, who for so long have forgotten their origin, are just now beginning to realize it, is but the fulfillment of another prophecy, "When I have brought them back from the peoples, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations, then shall they know that I am Jehovah their God, in that I caused them to go into captivity among the nations, and have gathered them unto their own land; and I will leave none of them any more there; neither will I hide my face any more from them; for I have poured out my spirit upon the house of Israel, saith the Lord Jehovah." (Ezek. xxxix. 27-29. Amer. Rev.)

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Freedom is never to be reached by the weak; throw away all weakness; tell your body that it is strong, tell your mind that it is strong, and have unbounded faith and hope in your self.—SWAMI VIVEKANANDA.

## EFFORT IS THE LAW OF LIFE.

By HUGH T. WHITFORD.

Remember that the law of life is effort, that talk is valueless unless it leads to action, that the truth of opinions is to be tested by their practical efficiency. Prudence, patience, labor, valor—these are the stars that rule the career of mortals. It is the storm not the calm which tests the seaworthiness of the vessel.

Men are not born equal; . . . but each is given a sphere in which to work. The vessel that holds not water may still hold grain. It matters not so much what a man cannot do as what he can. . . .

It is not unusual to hear people lamenting that they cannot accomplish what they desire, that they cannot compete with others in this or that undertaking, that they can never become eminent or great in any direction; they regard this as a calamity, and sometimes use it as an excuse for not exerting the powers they do possess to the utmost.

No one can be sure of the exact limits of his ability. He can limit it himself by not putting it forth, but he cannot tell how far it would extend by steady and persevering exercise.

Many of those who have distinguished themselves have been men of moderate capacity, who have developed it by assiduous effort.

But there must be no wasted effort. Don't turn perseverance into a fault by doggedly going on in the old path. Use new scientific methods, utilize the experience of others. Depend upon it, however brilliant you may be, the tortoise of investigation, method and preparation will always catch up and overtake the hare which leaves everything to the inspiration of the moment.

—From *Factors of Success*.

## EDITORIAL.

Many that have been enlightened and see the conditions of the world and the needs of the people, fully appreciate the importance of this magazine, and they are urging upon us the necessity of making an extraordinary effort to get the thoughts embodied in it to the attention of those who need them and who are most likely to be ready to receive them. In order to encourage, if not to push us to greater action in this direction, the money has been sent us by a friend to put out double issues of the magazine.

To send the magazine out to promiscuous addresses would be to throw them away to a great extent, but you who have often said within yourselves and written us that you would be glad to help on the movement, if you had the means to do so, now have the opportunity presented to you. They that have the means have provided the material and we want to send to the friends of this thought as many copies of the magazine as they can distribute advantageously. What can you do? Let us know by return mail, stating how many magazines you can utilize to good advantage. For, no matter who you are, or where you live, you can do much, if you have the "will to the work." Is it not the adversary or the dark intelligences that are saying to you psychically, "There is no use, the people are not awake to these thoughts; you can do nothing, etc."? Go within, place yourself in the hands of the Spirit, pray to God to guide your thought and your willing hands, and do as you are impressed. Give this magazine wherever you feel from within that it will probably meet with a favorable reception, for

in this manner you may become a co-worker with us and with God and his angels in this important work of the ages.

We wish to say to each one who reads this to write us how many magazines they can use to advantage. Remember, we do not want to waste the money that has been placed in our hands for this work, but you can do something. Let us know and we will send the magazines for distribution.

---

Probably most of our friends know that a special effort is being made to get "PRACTICAL METHODS TO INSURE SUCCESS" more largely distributed among the people. This booklet contains the foundation principles requisite for preparing the mind to receive the higher truths. If the methods suggested in this little book are applied in human life, they will free the individual from the darkening influences that are now crushing the mentality out of the race, and will place in his own keeping and under his own control his powers of mind, and will put the mind and body in order, so that when truth is presented to him, he will recognize it.

This little work is a corner stone of the great temple of knowledge, wisdom, understanding and power; in short, of the kingdom of God on earth, though it is in no sense a religious work, for it deals exclusively with the vital forces and with the causes governing the mind and will of the individual. Its entire importance is probably not fully appreciated by any one person.

If one is diseased or weak physically he will be cured by practising the methods embodied in this booklet, because a diseased state is a negative state.

IT IS OF SPECIAL IMPORTANCE TO THE BUSINESS MAN.

Many who have been in business for many years and have amassed wealth, have done so at the expense of the body. Their minds have been centered in the one routine and they



soon find that they are diseased. Their physicians tell them that they need a change. They go traveling in pursuit of health, but the mind still holds to its old channel, and health is not found. If these business men will take hold of the methods described in this book and put them into practice, it will cause them to send the positive currents into the unused functions of the body and brain; it will build up the weak and depleted parts, for bear in mind that this booklet deals with the vital currents upon which life depends. The mind is able when properly instructed to lay hold on these vital currents and to build up the body in any and all departments. If this were not true, then physical culture as practiced in our colleges and gymnasiums, would not be effectual.

Therefore we with boldness ask our readers to familiarize themselves with this book. We have it printed in good type on good paper and it contains 127 pages of closely printed and condensed thought—matter that cannot be found in volumes of any other work. It is sold from our office at 25 cents a copy, post paid.

We assure our readers that this little book is not only well worth your attention for your own welfare, but if you have a love for the world and for the betterment of humanity, it is well worth your effort and your time to take extreme measures to place it in the hands of many.

WILL YOU HELP US.

---

To a mind looking out upon the world and following the movements that are active at the present time, it is astonishing to see to what extent there is a psychic mixing up of the people. The thought of combine is so strong in the world that all societies—and they are numerous—are making strenuous efforts to bring everybody into their organization, and owing to certain conditions of freedom that exist between men and women in

general there seems to be a mixing up, and shall we not say a general adulteration of the life currents of the planet to an extent that is appalling. This is not confined to the "New Thought," but it seems to us as if it had been led out by the churches, because it first began in the church. It began with the idea of unity. We all know how the church felt the need of unity in order for the manifestation of the Spirit. But the meaning of unity has been mistaken. In place of uniting in God, the effort has been to unite in each other and that has turned the people away from God, and in place of the Spirit of God being manifested in their meetings it has been the spirit of the physical love life interblending, and the emotional conditions arose from a biological state. There is no term by which we may express to the minds of the public just what this means, but when the emotions of a body of people are excited and turned toward each other in the spirit of love, it causes the body of people to flow together, to magnetize each other, and to those who enter into it, it becomes very enjoyable. We believe that this is the reason why all the revivals at the present time are failures and result in great extremes and in insanity to so many of the most zealous ones.

All this emotionalism has its rise in the reproductive nature. It is a form of passion, and we believe that it has been the prime mover in bringing about the utter abandon of men and women to the control of the sex principle that now exists to such an appalling extent.

We read in the Revelation that "the sixth angel poured out his bowl upon the great river, the river Euphrates; and the water thereof [the water of fruitfulness] was dried up, that the way might be made ready for the kings that come from the sun-rising [or kings of light]." Can you imagine what would be the condition of the world, as it is to-day, if the waters of fruitfulness were fully dried up in the whole human family, so as to

destroy all attraction between men and women, and all influence of women over man and man over woman?

If, as we have said, this loving sympathy that unites the people arises in the sex function, and the sex powers are dried up, then may we not expect to find those people who have been living in the emotions, and in fact nearly all classes, to become demoniac? Take what the world calls love out of it and can you imagine the condition that would exist? But that this is coming, there is no doubt, and it is coming soon. When we say soon, we do not mean in one month, nor even one year, but owing to the perversion of the life currents—and God is the source of life—God will withdraw from the people and the creative forces within them will be dried up. And if God the Spirit—for God is love—withdraws from the people, then would naturally be brought about that which was prophesied by the angel in the Revelation, the destruction of those that corrupt the earth. Not that God would destroy the people, for he always uses instrumentalities to accomplish his work. The destruction will come from the evils within the people finding freedom of action and fulness of expression.

We see now in the world two parties, one arrayed against the other as bitter enemies—the laboring class and the employing class. This is in the external manifestation; there is another hidden and yet more potent factor in the interior, psychic forces. As the angel said to John in the Revelation, “Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.” This is true now: the devil has indeed come down to us, having great power, and the result is that the majority of the people are stupefied; the mentality of the people seems to be darkened and covered. So remarkable is this fact that the papers are commenting upon it. We quote from the San Francisco Chronicle the following extract: “New York, October 5.—The delightful forecast of the world gone mad is

held up by Dr. Forbes Winslow, says a London dispatch to the Times to-day. 'According to the statistical figures on insanity,' says the Doctor in an interview, 'it can be shown that before long there will be actually more lunatics in the world than sane people. The burning problem of the day is how to prevent this increase of insanity. What is the use of wasting time and energy on an education bill when we have before us this absorbing problem, the contemplation of an insane world, to deal with?' "

Certainly this condition cannot go on much longer, for God is ever merciful, and the Holy Ones who are conducting the affairs of this the closing period of the age, are using every means to avoid all the suffering possible, so that when the final crisis comes, it will be as the Apostle Paul said, "A short work will the Lord make upon the earth."

We do not wish to be pessimistic nor to frighten you, but rather to encourage you who are trusting in God, for God's love to the world is very great; his tender care is greater than that of the mother, but the tenderest mother, if her child should have a cancer that is eating away its life, would submit the child to the knife of a surgeon, for she believes that he will use the greatest care to produce the least possible suffering. How much more will our heavenly Father use the greatest possible care in the great surgical operation that must be performed upon the world of humanity, in order that the kingdom of God and his righteousness may be established among men. Therefore, as the Lord Christ said, "When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh."

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We of the Fraternity have had the transits of the Moon calculated 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 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., November, 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	On day	h. m.			
☾	♏	2	7	47	p. m.	sign h. m.
"	♍	5	8	35	a. m.	☿ 1 15
"	♌	7	9	4	p. m.	♄ 1 30
"	♋	10	7	2	a. m.	♏ 1 55
"	♊	12	0	51	p. m.	♍ 2 20
"	♑	14	2	45	p. m.	♌ 2 30
"	♐	16	2	20	p. m.	♋ 2 30
"	♏	18	1	50	p. m.	♊ 2 30
"	♎	20	3	15	p. m.	♑ 2 30
"	♍	22	7	50	p. m.	♐ 2 20
"	☿	25	3	44	a. m.	♏ 1 55
"	♄	27	2	9	p. m.	♍ 1 30
"	♏	30	2	6	a. m.	♋ 1 15
☼	♐	22	11	46	p. m.	





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DECEMBER, 1906.

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Advanced Esoteric Thought.

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HIRAM E. BUTLER, Editor.

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# BIBLE REVIEW.

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Vol. v.

DECEMBER, 1906

No. 3.

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## AUTHORITY AND POWER.

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

In both our English versions of the New Testament, the subject of authority is obscured by continuous mis-translation of the word "*Exousia*" as "power" instead of "authority." Between the two, however, there is a vast difference. It is important for us to understand this

### ESSENTIAL AND PRACTICAL

distinction, which owing to the defective translation must inevitably escape the notice of many earnest students of the English Bible.

We may notice, first of all, that *authority* is predicated only of Christ and given by him to his disciples, but power (*dunamis*) is ascribed to the Holy Spirit as its fountain. Jesus himself was anointed by God the Father "with the Holy Ghost and with power" (*dunamis*, Acts x. 38); for when he took our human nature in the form of a bondservant (*doulos*) he "emptied himself" (Phil. ii. 7) of all power, so that being made like unto his brethren in all points (except sin) he could say as truly as we can "of myself I can do *nothing*." All the

power, therefore, that he exercised during his earthly lifetime, was *derived* from the same source from which any faithful disciple may now derive it, viz., from the Holy Spirit.

Through the Spirit of the Father, who dwelt in him, as the Temple of God on earth, his body became

#### A FOUNTAIN OF LIFE-POWER,

so that as many as touched him were made perfectly whole; for there went forth *dunamis* (power) from his sacred body and healed them (Matt. ix. 20, Mark vi. 56, Luke viii. 45). Many therefore believed in his power who understood nothing of his authority. But the centurion showed himself a glorious and notable exception. And herein lies the point of the message which the centurion sent him, which he felt himself unworthy to deliver.

Jesus had started for the centurion's house, but when he had nearly reached it, the centurion sent friends to say, "Lord, trouble not thyself, but *say* the word and my servant shall be healed." Now, if our Lord had come and healed his servant he would have exercised only *dunamis*, as he had in numbers of previous cases. But the centurion, who must have been a man gifted with

#### GREAT SPIRITUAL INSIGHT

saw what none in Israel had seen, that our Lord could exercise authority; "For *I also* am a man set under authority, and I say to this one, Go, and he goeth." Meaning, Thou canst do the same, Lord, for all the powers of nature, and all spiritual intelligences are ready to execute Thy word. "His word was with authority; so that he commanded *even* the unclean spirits, and they obeyed him (Mark i. 27).

When he hushed the raging tempest, and said to the elements "Peace, be still," they recognized his authority. Now, the practical point for us is this—that he gave to his disciples, and still gives, *authority* "over unclean spirits, to cast them out, and to heal all manner of diseases and all manner of sickness"

(Matt. x. 1, R. v.). They were authorized even to "raise the dead" (v. 8). It was because of this authority that "the seventy returned with joy, saying, "Lord, even the demons are subject unto us in thy name."

The distinction between power and authority was emphasized in our blessed Lord's reply: "Behold, I have given you authority (*exousia*) over all the *duramis* of the enemy." So that while the enemy had power, they had

#### AUTHORITY OVER THE POWER,

so that the demons were compelled to obey their word of command just as they obeyed the Lord himself (Luke viii. 31). The authority was vested in his name (Mark xvi. 17). He gave his name to them, just as God had made known His name to Moses (Ex. iii. 14), and with it he received authority over the powers, spiritual and natural, so that he became as "a God to Pharaoh" (Ex. vii. 1) and mighty in *word* and *work*." The name made known to Moses is explained in Ex. iii. 14 as "I will be that I will be": *Ehyeh asher Ehyeh*; say to the "*Beney Israel, Ehveh*," "I WILL BE hath sent me unto thee." God gives Moses authority to use

#### HIS GREAT NAME,

"I will be" to give power over all nature, to cause the frogs, and locusts, and flies, and lice to come up over all the land of Egypt, and to depart at Pharaoh's supplication; to turn the light into darkness and the waters into blood. His name meant, and means to us, whatever you need, that "I will be" to thee. Let us take His name, and not take it *in vain*; for this is our blessed Lord's last message to us before his ascension. "*All authority* is given unto me in heaven and upon earth! go YE therefore and disciple *all* the nations, baptizing them INTO THE NAME of the *Father* and of the *Son* and of the Holy Spirit." All authority is given unto Him, and delegated to us IN THE NAME not only as given to Moses, or as given to the disciples but in the

## NAME OF THE TRINITY,

the sons of God are to exercise "*all* authority" in conjunction with Him because He is *with us* "all the days (even) to the consummation of the age." (Matt. xxviii. 18-20, Greek.) To be baptized into the NAME of the Father, the Son, and the Holy Spirit, is to be baptized in the Holy Spirit, into the authority which the Father hath committed to the Son, even the authority to execute judgment. For it is because "all judgment has been committed to the Son" that "the saints shall judge the world" and even "angels" (I. Cor. vi. 2, 3). Jesus says: "All things that the Father hath, are mine," and therefore the Spirit saith to us: "All things are yours." All the *authority* which the Father hath committed to the Son, as well as the *power* of the Holy Ghost, is to be shared by the members of His Body.

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And you may prosecute, in addition to these, other labors and researches; since, in the case of people who are setting out on a road with which they are unacquainted, it is sufficient merely to point out the direction. After this they must walk and find out the rest for themselves.—CLEMENT of Alexandria.

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*"And the angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, who is anointed Lord."*

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**"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE AMONG MEN IN WHOM HE IS WELL PLEASED."**

## A PSYCHOLOGICAL STUDY.

By G. C. YOUNG, M. D.

Read June 11, before the "Warren Co. Ministerial Union," Belvidere, N. J.

Gentlemen and fellow workers in the field of research, of culture in the sciences and the proper study of man: We desire to know more of man, if possible, whether he resides outside or inside the personal ego of each one's own individual self-consciousness.

Theology and the science of medicine have long been companions for the good of man and we trust they, both as institutions and by individual representation, will this day and in the future be as harmonious as in the past.

It is our purpose in this brief essay to call your attention to that all-important and ever present subject, the immortal soul of man. We may not be able to present any new phase of the subject for we all know that the problem of our personality has taxed the minds of Metaphysicians in all ages. It is a problem with many sides and, therefore, no consideration of it from a single standpoint will help the solution. Just as the anxious philosopher thinks that he has measured its fulness and achieved his purpose he is very sure to find to his great amazement that the ever moving fairy has escaped him; that fancied visions which he had thought within his intellectual grasp has failed to be known.

It is more than likely that the difficulty is inherent in the problem: the finite has not been known to grasp the infinite, and no vessel can contain another vessel of the same size, or of larger dimensions. How can the mind have an adequate knowledge of its own compass? How find out or take the meas-

ure of the Infinite? Man is the great secret, into the knowledge of which the NEOPHYTE is to be initiated, and man, the divine humanity, is the revelator, or epoptic vision given by the HIEROPHANT (PRIEST). "Man is fearfully and wonderfully made." "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." (Gen. xi. 7.) The divine afflatus made him a living soul. Previous to this divine act man was only flesh and blood and like the ox, the ass, and other animals, represented so much C. H. N. O. Whether the physical organism was created 10,000 or 10,000,000 ages prior to the breath of the Almighty being forced into the nostrils of man, or not, this is the first account we have of LIFE, SOUL and BODY being united to the Creator, yet if we were to dig down to the solid rock of irreversible fact, I think we would find universally that before all worlds, visible and invisible, the light of the soul of man was of one substance with the Father.

The soul must partake of the nature of the Deity. The soul has no determinate place in the body. The dignity of the soul is superior to matter. Matter is divisible, the soul indivisible. Matter is changeable and corruptible, the soul is a pure substance. The soul is active and possesses power: matter is passive, inert, the thing acted on. The soul is the God-life in man. The soul has a personal identity and never changes, but mind and matter are changeable.

The Brahman legend is an every-day experienced truth with us all. "And from the navel of Vishnu—man as now existing—proceeds the great lotus lily, Brahma, and all their universe." Thus we embody, by a law of atavism, all our ancestors; and perhaps, as Bulwer in "Zanoni" and Holmes in "The Guardian Angel" indicate, we are as a new birth of some individual progenitor. Does some such new incarnation, or our atavic inheritance, create in us those imaginings of a previous existence—those rememberings, as they seem, of persons, things and events



of a former life. Then, indeed, we are of and united to all the past, even to the Infinite One.

Is there any local abiding place for the soul in man? Can any organ of the body claim to be the point of union between the soul and the material substance? The brain is the seat or throne of the soul, is a contention by a large number of investigators, and some very forcible reasons are given. But we must remember that the word "brain" is quite a collective form of English expression, signifying those particular parts of the nervous system, exclusive of the nervous cords themselves which are contained within the cranium: they are the cerebrum, cerebellum and medulla oblongata. The white substance of the brain consists of fibers, imbedded in granular matter, whilst the gray portion comprises globular nerve-cells, contained in a granular looking capsule, and having granular contents. The nerve-cells are held to be the seat of mental power, and to grow or multiply by intellectual exercise. There are scientists of good repute who with force affirm that thought is secreted by brain-protoplasma, as the liver secretes bile, or the stomach, gastric juice. If this be the true science of mind, the soul may be expressed by the formula  $C_{48} H_{36} N_6 O_{14}$ . We would rather say, and we think it is safe and sane to say, that the brain is largely under the influence of the soul, but the soul is not the tenant nor product of protoplasma.

Plato stated that the two divine circles of the soul were inclosed in a spherical body; meaning the head which he thought to be the most divine part of man. Galen maintained that the brain is the organ of the mind and center of sensation and volition. Descartes thought the pineal gland, the great central ganglion, the seat of the soul. Von Helmholtz took aconite until the action of the brain was suspended, then consciousness and perception took up their abode in the region of the stomach. "There," he says, "is the genuine seat of feeling as the head is that of memory, and rays of light are sent by

the soul from the center, the region of the stomach." If the soul does not lodge in the brain, in the cell, in the blood, in the ganglion, in the diaphragm, or any of the material substance of the body, where is it to be found? How and when does it become the ego, the life of man? This last question put to me by the Rev. Dr. Johnson of Washington, whilst in a conversation on the street, is the cause of this paper.

We are compelled to return to the account given of the creation for the best solution (in my opinion) of the problem. The sciences—Biology, Anthropology, Psychology and Physiology have developed much light and unfolded much strata. We can count the brain cells; we can measure the air tubes of the lungs; we can count the blood corpuscles; and by the aid of the X-ray we can detect solid substances in the body. The morphology of the laws of organic configuration has opened up to us many of the secrets of original life. Our Anthropologic investigations have dispelled the mists which obscured our view of both the physical and mental constitution of man. Our psychological meanderings may be compared to a cycle, we always return to the place we started from and the same word always confronts us—MYSTERIUM.

And God said, "Let us make man in our image, after our likeness." "So God created man in his image, in the image of God created he him." (Gen. i. 26, 27.) "And the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life and man became a living *soul*." (Gen. ii. 7.) Not a living organic body; the body was complete first. Here we have the history of the creation of man, and how man became a living soul, in very few words. No savant or philosopher was ever able to enlarge upon it.

The Bible statement is that God created **MAN**, and it is not unreasonable, considering the absence of detail, to infer that just as "God created the great sea monsters and every living creature

that moveth which the waters brought forth abundantly," "and the beasts of the earth after his kind and cattle after their kind, and every living thing that creepeth upon the earth after his kind," so he created man—a LIVING MAN. The same command was given to man as was given to all other created beings: "Be fruitful and multiply." If man, created in the image of God, subject to the same command as all other living beings when created, and of the same material, was only a physical organic animal, such as the hog, dog, and frog, how long a period elapsed between his creation as a man, and the Almighty breathing into his nostrils and man becoming a living soul? Or, is it evident that man lived as other beings lived before he became a living soul, that he was able to eat, drink, breathe and sleep as now? if not, he could not have been created a MAN, but it would have been simply an image or statue. It may be argued that the history of the creation makes it appear that on the sixth day of God's work of creation, he created man and gave him a soul, therefore, no time could elapse between the creation and the soul-inbreathing. This is accepted. Notwithstanding there are not a few learned men who count these first days as ages. MAN created in the morning of the day or age and able to see, hear and feel: and in the evening, "God breathed into his nostrils the breath of lives and MAN became a living SOUL." The MAN was created and he was an organic body, matter, atoms, germs, molecules and other substances known to chemistry, a monument of God's handiwork, the masterpiece of creation, but no consciousness. He saw no grandeur in the sunshine, in the clouds, in the mountain and valley, river and rippling brook, the majestic trees and blooming plants.—God breathed into the nostrils of man and he became a living SOUL—AN IMMORTAL SOUL—a conscious being, innocent and pure, permeated within and enveloped without with an aura divine. The soul is enthroned as the EGO—I—linked to YAHVEH by the RUAH. Thus the trinity is complete from

YAHVEH, to NEPHESH by the *ruah*; the mind begins to bud and intellect unfold; the surroundings are a revelation to this immortal man, who, in the order of God's creation is a little lower than the angels. Now all nature is an open book to this divinely endowed man, and the trees, flowers, foliage, birds, beasts, rivers, lakes, valleys, mountains, clouds, sun, moon, and stars, all possess a charm for his soul; he sees his creator and Father in everything he beholds.

Adam is now a man complete with a language, and Jehovah gives him dominion over all the creatures of sea, air and earth. "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed, to dress it and keep it." "And out of the ground the Lord God formed every beast of the field and every fowl of the air and he brought them unto Adam, to see what he would call them, and whatsoever Adam called every living creature that was the name thereof." This was a responsibility imposed upon a responsible man, at this time Jehovah's representative.

Thus we have the origin of the soul of man. Is the soul perpetuated by man? We think not. The man is perpetuated by his seed, but the soul flows from its only original source, Jehovah.

Man is born of a woman, the material man, but the soul-man is the gift of God. As spermatozoa and ova, as embryo and fetus, he is material, but the first breath he draws he takes in the divine aura, the *nephesh*—soul. The eyes, ears and nostrils of man are the avenues by which the soul enters man, and as soul consciousness develops, the man, through his spirit connected with Jehovah, learns his relation to a higher being than himself.

Man is a being who is ever looking up for some thing, or being higher than himself, and it is characteristic of all the known races, whether Caucasian, Mongolian, Maylay, Indian or Ethiopian, to worship, pray to, and look for help from some

mysterious source. The cry of the human family is, "Will I know Him if I find Him?"

Jehovah is everywhere to be found; he is within us, all through us as consciousness, thought, conception, meditation and judgment; all of which are faculties of the soul. He is all about us as monitor, admonishing, warning, protecting and encouraging. The spirit is the connecting wire between Jehovah within man and about man.

God is a spirit, and no man hath seen God at any time, but the soul of man may worship God in spirit and in truth, through and by his spirit as if by a telephone connecting wire between God and the soul of man.

God is a spirit but that does not say that he is intangible and cannot be touched, possessed and realized. Material eyes cannot see him. There is a class of beings known as spirits (demons) which can see God, touch him and realize him just as a man can see and touch man or any other material. Man with his material eyes cannot see his soul, but his soul can see God, through the spirit which is of God. Man's soul communes with God. There are hosts of spirits, probably they outnumber human beings a thousand fold, and every human being is supplied with one as a messenger, or conductor between the soul-man and the father of the soul.

The soul is of God, or God in part. The spirit given to man is of a lower order than that of soul, and this lower order of spirits are the associates of the soul and God. They serve both God and the soul and are ever with God and the soul.

"But unto us God revealed them through the Spirit, for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man save the spirit of the man, which is in him? Even so the things of God none knoweth save the Spirit of God, but we received, not the spirit of the world but the spirit which is of God that we might

know the things that are freely given to us by God." (I. Cor. ii. 10-12.)

We must not confound the soul with the spirit, they are distinct entities. If we may use a figure, the soul is the resident lord of an estate (body) and the spirit is the bailiff serving both, the resident lord and the owner (God) of the estate.

There are other spirits which are not of the order to associate with our subject.

We do not presume to have exhausted this subject, nor to have covered a thousandth part of it, but probably we have said enough, yea, even more than will pass without exceptions being taken, but no one can charge that it is not an *argumentum ad juaicium*.

If we could have walked with God for three hundred years as did Enoch; or have tarried a while with God in the mount as did Moses; or have been in the garden of Gethsemane when the Son of God, the Savior of men, in the agony of his soul, sweat as it were, great drops of blood, and could have made an analysis of them; or have been with John the Divine in his vision when he saw the great white throne, and the souls of them who had endured suffering for the Christian faith, then we would know more of man, soul, spirit and Jehovah.

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No great excellence in any department of life is achieved without effort, without training. Ability to run a mile in five minutes will demand of a good athlete many months of practice; ability to hit the bull's eye four times in five at a thousand yards will not be securely attained till after years of shooting. And is it to be thought that in spirituals, attainment will come by accident?—R. L. BREMNER.

## PARADOXES OF THE HIGHEST SCIENCE.

By ELIPHAS LEVI.

“To live is to suffer ; to know *how* to live is to be happy.

To love is to obey ; to know *how* to love is to rule.

To speak is to make a noise ; to know *how* to speak is to make melody.

To seek is to torment oneself ; to know *how* to seek is to find.

To use is often to abuse ; to know *how* to use is to enjoy.

To practise magic is to be a quack ; to know magic is to be a sage.

To believe without knowing is to be a fool ; to know without believing is to be a madman ; *true knowledge* brings with it faith.

The man who knows has no longer cause to doubt ; when the Spirit no longer doubts, the will ceases to hesitate and the man attains to what he wills.

To the question, ‘Why has God created us?’—Universal Science replies, ‘To love, know, and serve him and thus merit Eternal Life.’

Let us say the same thing in simpler words. We are in the world to love ; when we love, we love God, because God only manifests himself to us in Nature, and in Man.

We are in the world to learn, that is to say, to *know* ; to learn everything is to know God more and more. The *True Knowledge* is the Universal Science.

Knowledge is the first power of the intelligent Universe. God is the master of Infinite knowledge. He who knows is naturally the master of him who knows not. It is necessary to know, in order to be. He who does not know how to be rich,

is not rich ; he who does not know how to do good, is not good. Knowledge is proportional to being, and in philosophy, as Kant remarked, being is identical with knowing.

Knowledge alone confers a right of property. We interdict those who do not know how to use their wealth. He who knows how to acquire and preserve, has the right to use ; no one has the right to abuse.

As a guarantee of the rights of the individual, property is sacred, for it is the expression of the right to labor and constitutes the power to give and to lend which is the dignity of man ; but it is limited by social duty, each one owing himself to all, and all to each, in the degrees prescribed by Order, Justice, and Law.

When a man *knows*, he is master of all who do not know. Study is the ladder of merit and of power. First among necessary studies is the *study of oneself*."

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### IN THE SILENCE.

By HELEN C. CLARK.

Voiceless, with sandaled feet  
I enter the Valley of Silence,  
The mystical realm of Peace ;  
A pilgrim, world-weary,  
In quest of the Truth.  
The angel Faith smiles a greeting,  
Closing each door of sense ;  
Leading, and lighting the way,  
Upholding a scroll—  
Her message shines forth  
In letters of gold :  
The Kingdom of Heaven's within.



## RETURNING UNTO GOD,

By ABITYAH.

If we enter into the spirit of the Hebrew scriptures, we shall see that God has a particular people on the earth who have wandered away from the light of his presence; and of that people it is prophesied that they will return, and in being restored, will become the means through whom all the inhabitants of the earth will be blessed.

In the book of Jeremiah we read, "Return thou backsliding Israel saith YAHVEH; I will not look in anger upon you; for I am merciful saith YAHVEH; I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against YAHVEH, thy God, and hast scattered thy ways to the strangers under every green tree [sexual sin], and ye have not obeyed my voice saith YAHVEH. Return O, backsliding children, saith YAHVEH, for I am an husband unto you; and I will take you one of a city and two of a family and I will bring you to Zion." Isaiah says of them that "they that be of thee shall build the old waste places; thou shalt raise up the foundation of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in."

In order that we may bring about the fulfilment of these prophecies in ourselves, we must know something of the nature of the God unto whom we are returning and what it is that has caused us to be cast out from his presence.

In returning unto God, we enter into membership with all the individuals who have reached the plane of immortality. Although the number of individuals is infinite, they are not an unorganized mass of beings, promiscuously mixed together.

They are all organized into systems or bodies, and each system of individuals has a pervading spirit or mind which in turn is an individual belonging to a still grander system. All the immortal beings and systems of immortals constitute an infinite variety of expressions of the nature of the Infinite. In relation to the Universal Spirit, they are the Son. "Neither doth anyone know the Father, save the Son, and he to whomsoever the Son willeth to reveal him." Or in other words, no man can become one with God without becoming a member of some system or body of individuals belonging to the plane of immortality. And no one can become a member of any body of individuals without becoming one with the mind or spirit that pervades that body.

All through the Scriptures, we have vividly set before us the spectacle of a great Mind reaching out after a certain class of individuals whom that Mind calls particularly his own. The greatest accusation that that Mind makes against his people is that they have played the harlot in turning away from him and in joining themselves to another mind. Therefore they are separated and cut off from one another and are scattered over the earth in an unorganized state. The Lord has let them follow out the devices of their own hearts, in order that they may learn through experience the difference between his mind and the nature of the mind—which cannot exist in the realm of immortality—to which they have joined themselves. "Thine own wickedness shall correct thee, and thy backsliding shall reprove thee, know therefore and see that it is an evil thing and a bitter, that thou hast forsaken YAHVEH, thy God, and that my fear is not in thee, saith the Lord, YAHVEH of hosts." If we are able to discern the difference between the mind of God and the mind to which we have been joined, and desire above all else to be one with the mind of God, then we are ready to return.

All over the earth, and all through Nature, there is a mind

at work. It is what we may call the creative mind, or mundane spirit. All earthly creatures, man included, are joined to that mind. It is through their union with it that they derive their consciousness and are enabled to do that which they do. It appears as though we make our thoughts and consciousness of ourselves, but we do nothing of ourselves. All our thoughts and our consciousness arise from our union with the mind that pervades the body of individuals to which we belong.

A fundamental distinction between the nature of the creative mind and the mind of YAHVEH is that : The work of creative mind is to generate and to reproduce fleshly forms. In the universe it occupies the place of a servant. All who are joined to that mind are servants, and their bodies are subject to death. As Jesus said, "The servant abideth not in the house forever, but the son abideth forever." It is not the work of that Mind, who, in the Scriptures is called the God of Israel, Jehovah or YAHVEH, to reproduce fleshly forms. This is the mind who spoke through the personality of Jesus. To be allied to the mind of YAHVEH is to be a son and to dominate the powers of fleshly generation instead of being dominated by them.

So long as our minds and sympathies are allied to the creative mind, the vital forces of our bodies will serve under the laws operating in that realm. We may be able to conserve all the vital fluid without breaking our union with the creative mind, but in so doing we do not rise above the dominion of that mind, nor enter in through the door into the realm of immortality.

The relation that exists between an individual mind and a general mind that pervades a body of individuals, is like the relation that exists between a wife and a husband. We are joined to the creative mind because our love for that mind opens our vital currents to it. So long as we are united to the creative mind, our consciousness will contain its qualities, which are repulsive to the mind of YAHVEH. "Surely as a wife treacherously departeth from her husband, so have ye dealt

treacherously with me, O house of Israel, saith YAHVEH." In Isaiah the Lord says, "Thou hast uncovered thyself to another than me," and in Jeremiah, "Thou hast played the harlot with many lovers, yet return again to me saith YAHVEH."

In order to return unto God, we must break our union with the creative mind, and we cannot do that without our dearest earthly kindred and friends feeling it; for the most of them desire still to remain united to that mind. In losing our place in this transitory state of life, we gain a permanent place in the enduring order of Eternal life. "For thus saith YAHVEH of the eunuchs that keep my sabbaths, and choose the things that please me; and hold fast my covenant; unto them will I give in my house and within my walls a memorial and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off." When we fully ally ourselves to the mind of YAHVEH, the vital forces of our bodies can no longer be directed to serve in the realm of generation and death. Then will the vital currents of our whole being be united to the incorruptible spirit of God and our bodies will glow with perpetual life and light. "When YAHVEH brought back those that returned to 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."

The Lord instructed the prophet Hosea to go woo an adulteress as an object lesson to show the condition of his people. In the second chapter of Hosea are these words, "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in justice and in lovingkindness and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know YAHVEH," and in Isaiah, "as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." "And the ransomed of YAHVEH shall return, and come with

singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy; and sorrow and sighing shall flee away." For they will have obtained a permanent place and function in the great nature of the Infinite, and will go forth clothed in the power, dominion, and majesty of the Most High to accomplish his purposes in this world.

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An aim in life is the only fortune worth having; and it is not to be found in foreign lands, but in the heart itself.

Right is that for which a man's central self is ever ready to sacrifice immediate or distant interests.

You cannot run away from a weakness; you must fight it out or perish. And if that be so, why not now, and where you stand?

Right is intimately dictated to each man by himself, but can never be rigorously set forth in language, and never, above all, imposed upon another.—Extracts from R. L. STEVENSON'S works.

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Once to every man and nation comes the moment to  
decide,

In the strife of Truth and Falsehood, for the good or  
evil side;

Some great cause, God's new Messiah, offering each the  
bloom or olight,

Parts the goats upon the left hand, and the sheep upon  
the right;

And the choice goes by forever 'twixt that darkness and  
that light.—JAMES RUSSELL LOWELL.

## DARKNESS BEFORE THE LIGHT.

By H. E. BUTLER.

O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities?—Hosea xiii. 9, 10.

It is the same story in every closing age of the world. If there is a destruction upon the people, they have brought it upon themselves. The prophet exclaimed, "Where is any other that may save thee in all thy cities?"

As we noted in a former article, the mind of man is directly connected with the spirit of the earth and with the elements, as in him are ultimated the creative energies in nature, and if those creative energies or mentalities are in harmony with God and his Spirit, then everything is well and harmonious: the earth yields her increase, the seasons come and go in regular harmony, and all nature is in delight. But when man forsakes the way of righteousness, he forsakes the way of peace, and all nature responds to the discord and to the disturbed conditions of the mentality of her people.

The very earth at present seems as if it would shake off the polluting inhabitants upon it, and the people are rocked to sleep, as it were. The churches no longer have vitality and vigor of action, this inactivity is well known and understood by all the ministers, and it seems to be the effort of the ministry at the present time, judging from the collected news of the world, to try to please the people in order to get them into the churches, and when the people have been gathered into the churches and pleased, what have the ministers for them? What do the ministers give their people Sunday after Sunday? True, they repeat the old ideas and thoughts,

and there is plenty of good thought, but the idea of action, or practical life, seems to be entirely left out of consideration. The real practical life that is now held up before the Christian world, is merely good citizenship, and while that is held up, it seems to be generally understood that the good citizen is the man who makes the most money, no matter how he gets it, no matter how he oppresses the poor, the widow and the fatherless. The man that accumulates the most money is the best man.

Thus the people have forsaken God and have become wholly allied to the world, and their minds seem to be fixed on making the world and all its bounteous supplies contribute to their own personal desires and passions, and in order to make their position secure the thought of combine, unity, has gotten absolute control of the Christian world. Combines are not only to gather wealth, but the conception of combine has entered the churches, it has entered every sphere of life, and it is becoming so strong that, in and of itself, it prophesies that the time is at hand spoken of by the angel to John in the Revelation when no man can buy or sell unless he receives the mark of the beast or the number of his name.

The beast power is the animal power, the self-will of the people for the gratifying of the appetites and passions of their own bodies, and the organization and unity for that purpose is being made so strong and so exclusive that it not only hedges in the churches, even the most devout and earnest of its members, so that they fear to receive any truth beyond what is given them by their ministers, but it is binding them up in bundles, in a society bondage that causes them to see only "our church" and the interests encircling "our society." It might almost seem that the words of the ancient prophet pointed to this time when he said, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee."

We believe that there never has been a time in the history of Christianity when the people have been so thoroughly afraid to think, so thoroughly afraid that they might be led astray, as they are at present. Led astray?—Yes, led out from the confines of “our church” or “our society,” the little sphere in which they have ensphered themselves and, as it were, built fortifications around themselves to keep out God, truth and righteousness. Like the Pharisees at the time of Christ, they gather their skirts about them, saying: We are righteous and all others are unclean. God’s messenger with divine truth is to them unclean and dangerous, and if God’s word to you to-day is the same as it was at the time of Hosea, when he said, “Because thou hast rejected knowledge, I will also reject thee,” then what may we expect of the condition of the church and of God’s people generally? The doctrines of the church have become so perverted that when a person is converted and consecrates his devotion to the doctrine, the dark forces come in and lead him to monstrous extremes; many become insane or are caused to commit crimes for which the law punishes them.

Thus it seems that there is a dark intelligence that has possession of the earth, by which the people are not only intimidated and prevented from accepting knowledge of truth, as sent by God’s messengers, but when the people do break away from their bondage and think they are seeking God wholly, it is found that they are not seeking God, but are seeking an emotional ideal something, that has grown up within them through rejecting knowledge, which opens them to become the prey of dark spirits.

The Lord Christ made the emphatic utterance, “Ye shall know the truth, and the truth shall make you free.” But says one, “If he said we should know the truth, then have we not the truth?” You certainly have not. You have rejected knowledge and God has rejected you, and when you seek God through any other method, your devotion, your zeal becomes a



mockery, an excitation of the passions of the sense man, and not a zeal toward God, nor devotion toward the knowledge of his truth.

Therefore the curse is destroying the world, and the churches are a barren desert. For we are prepared to say that there has been no time since the history of our Bible, when religious devotion and knowledge of the truth—in proportion to the truth held out to the people—was at so low an ebb as at present; and considering the height of our civilization and the knowledge that we have gained of the natural sciences, there never has been a time when the people have been so perverted in proportion to that knowledge, as at the present.

So that if the words of God by the prophet Isaiah are more applicable at any one period than at another, they certainly are more applicable at the present time. God said by that prophet, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The earth shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the lofty people of the earth do languish. The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are found guilty: therefore the inhabitants of the earth are burned, and few men are left." (Isa. xxiv. 1-6.)

True, it is necessary that there must come a time of breaking up and of destroying the old and perverted conditions in order that the truth and the divine order may be established, and

nothing will ever stir the people to righteousness but the entire failure of all their gods—the powers in which they trust. The world has now made a God of money, the gods of gold and silver spoken of by the prophet Isaiah, for a man's god is that in which he trusts, on which he depends as the power to save him from want, from suffering and from death.

At the present time the whole civilized world is looking with abated breath at the conditions that the people themselves have made and they are wondering what the ultimate will be. For they see that the time is upon us when wealth cannot save them, when their combines cannot save them; because for every combine there is arising a counter-combine, and against their wealth there is arising a body of enemies, and the whole civilized world is rapidly arraying itself for combat. As Jesus said, "every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."

The most far-sighted business men see the danger by which they are surrounded on every side, and what does it all mean? First, "thou hast destroyed thyself." Your habits of life have not been in harmony with divine law, the law of perpetuity, and therefore destruction awaits the conditions you have made, but that destruction does not mean entire destruction. The "end of the world" does not mean the destruction of all life, but where the "end of the world" is spoken of in the Bible it should read "the end of the age," and the end of the age means that the unfit will destroy themselves, as they have done in the past. And when all hope is gone save in God, then the people in whom there still remains a spark of the divine substance will seek God with all their heart; then the knowledge of the truth which will save them and which is waiting for them will be theirs.

This dark picture which we have drawn here and the still darker picture that meets your mental gaze as you look out

upon the world, is as the rain cloud that overspreads the earth, the lightning that flashes and the thunder that rolls after a long drought, and as the thirsty earth drinks up the water and new life springs up in grass and vegetation, so will it be at this the closing period of the age. While the dark clouds that you see gathering over you promise the destruction of the unfit, while they promise a cold storm that will break up the old conditions, the earth will be prepared to bring in a new and brighter time; but that new and brighter time is for those, and those only, who will accept the truth, for those who will seek God—the source of their being—and righteousness in harmony with the law of the creative mind.

For, as we read in the Scriptures, God created all things, even the conditions that make up your mentality, your consciousness, your loves and desires, and to be in harmony with God and his law, is to be in harmony with your own nature and with the purpose in the mind of God in your creation, that is, the laws of nature. The picturing of an angry God working destruction by virtue of his offended will, is the outgrowth of man's own imagination, for the word of God is, "O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities?"

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### THE REGIMENT OF GOD.

"Every mason in the quarry, every builder on the shore,

Every woodman in the forest, every boatman at the oar,  
Hewing wood and drawing water, splitting stones and clearing  
sod,

All the dusty ranks of labor in the regiment of God,  
March together toward his temple, do the task his hands pre-  
pare;

Honest toil is holy service, faithful work is praise and pray-  
er."

## MORTAL AND IMMORTAL LIFE.

By I. L. HARPSTER.

"Abide in me, and I in you. As the branch cannot yield fruits of itself, unless it abide in the vine; so also, neither can ye, unless ye abide in me. I am the vine, and ye are the branches. He that abideth in me, and I in him, he yieldeth much fruit; for without me, ye can do nothing. And if a man abide not in me, he is cast forth as a withered branch; and they gather it up, and cast it into the fire to be burned." (John xv. 4-6. Peshito Version.)

Within the vine there is that invisible, subtile essence or element which is called life. It not only animates the parent stem or vine, but it also supplies the branch with that invisible fluid, from which it lives and draws its substance. The branch therefore cannot impart life and energy to the vine or parent stem, but on the contrary is dependent upon its parent stem for its existence and the power of fructification; and when the branch is severed from the parent stem, the source of its life is withdrawn causing it to wither and to die, and, therefore, it is only fit to be cast into the fire to be burned.

The above-quoted Scripture embodies a great truth, a truth that has been but partially understood, and deals with a principle or specific quality of life. While the church has had a partial knowledge of this truth, yet its real import and esoteric meaning have been concealed.

We are of those who look upon all manifestations of life, no matter what those stages of existence may be, as emanating from and having their root in God. "For," as the apostle Paul says, "in him we live, and move and have our being," but there are two pronounced qualities of life in the world, the one the opposite of the other, one mortal and the other immortal.

First: There is that quality of life in the world projected into humanity by the god of this world—the god ruling generation—the physical creator, dominating the physical mentality, and claiming the absolute dominion over all earthly organisms. This is plainly confirmed in the demise of Moses: “Yet Michael the archangel when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” (Jude 9.)

This god of generation controls the generative functions, through which means new structures are formed at the expense of the old, and by this method perpetuates life—the life-germ passing from one stage and condition of life to another stage and condition. The apostle Paul speaking of this life, says:

“For we know that the whole creation groaneth and travaileth in pain until now. And not only they, but ourselves also which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.” (Romans viii. 22-25.)

Here the apostle referred to carnal, or physical generation under which the world was then living, and this was to continue on down the centuries, from his time to the time the Christian world would recognize the law leading to “the redemption of our body.” At that time Paul who had the firstfruits of the Spirit, was not allowed to perfect his body, but like the rest of the apostles and the Christian church at that time, could only look forward with hope to “that day” when “this mortal must put on immortality.”

Now in order for the Christian’s mind to grasp the meaning of the apostle Paul’s thought in the above-mentioned Scripture, it is necessary to recognize the law of reincarnation, for through this law the soul of the individual is evolved to a final state of

perfection in the earth life whereby it is prepared for a higher order of life. We learn from the Scriptures that "Christ's Kingdom" is to be finally established upon earth, and we also learn the apostles were to reign and rule with the Christ, and not only the apostles but the Christian church as well. Then if these things are true, which the Scriptures plainly indicate, there must be some law whereby these departed souls may again appear upon the earth and in bodies of flesh. God's laws are unchangeable, and Nature's law is God's law. Even the Christ (referring to his ego) was subject to the law of reincarnation; for he could not have come into physical expression except through the process of generation, for the Scriptures plainly state he was of the lineage of David and of the tribe of Judah according to the flesh. We also read, speaking of the Christ:

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. ii. 16-17.)

If Christ, so far as his flesh was concerned, was not human, then he could not have partaken of our nature, and if he did not partake of our nature, then he could not have been made like unto his brethren. It is possible to apprehend a phase or condition of life; but when it comes to a real knowledge of that phase or condition, one must be subject to the same law, experiencing the same conditions governing it, and then, and not until then, can one know and realize for himself or herself. And so with the Christ, in order that he might be "a merciful and faithful high priest" it was necessary for him to enter a body of flesh made of the seed of Abraham, and we read of his being "in all points tempted as we, yet without sin."

As the advent of the Christ into the world came about through the law of reincarnation, the same law applies in bringing in the apostles and the Christian people who are worthy of the "first resurrection." It will be well, at this point, for the Christian devotee to remember the words Jesus the Christ spoke to Martha when he said, "I am the resurrection and the life." This being "passed from death unto life" under the present order of life in this world, has been under the direct supervision of the Master, for he plainly indicated "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come unto condemnation." This is the order or condition of life the apostle Paul referred to when he said, I "am persuaded that he is able to keep that which I have committed unto him against that day."—For he hath said, "I will never leave thee, nor forsake thee." And again he said, "Lo, I am with you alway, even unto the end of the world [the age]."

So far in the evolution of the Christian man and woman, they have been subject to the law of physical, or carnal generation; the same quality of life governing their physical beings—the God of generation—as of all manifestations of life upon this planet. This law has ruled the world since the fall of Adam, and all creation has been subject to it; and the time this law was to continue was six days, or six thousand years. The Lord God spoke to Adam saying, "Be fruitful, and multiply, and replenish the earth." This creation—or generation—has been in harmony with the divine plan in paving a way for a higher order of life to be established upon earth. The six days of labor under creation or generation, is that period called mortality, or mortal life, a passing from one condition of unfoldment of life to another.

Second: The life that the Christ brought to the earth was of a different nature or quality from generation—being immortal life. It will be remembered that the Christ said, "I am the vine, ye are

the branches." He also said, "For as the Father hath life in himself; so hath he given to the son to have life in himself." So the Christ having life within himself, and being "the vine," then in order for one to be a branch, it is necessary to abide in him, and if we abide in him, then we partake of the same nature; the same quality of life will animate our lives which enables us to bring forth fruit—that is to grow into his likeness.

If we abide not in him, then we have not that life potency, that germ of immortality within us; for he said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." This was a "hard saying" for the Jews, nor could they comprehend it, no more than the Christian church has been able to comprehend it to this day. (See article entitled "The Attonement," BIBLE REVIEW; Vol. III., pp. 406-416.) Then if there is not that quality of life within us which the Christ brought to earth, we become as a withered branch, and only fit to be cast into the fire to be burned. While the Christ partook of the nature of the seed of Abraham—referring to the flesh—this was done solely for the purpose of quickening the mortal (physical) body: for Jesus Christ alone brought immortality to this planet.

The Christ, speaking of himself said, "All that ever came before me were thieves and robbers." The apostle Peter referring to the same thought said: "Neither is their deliverance [or redemption] in any other; for there is not another name under heaven which is given to men, whereby to live [or be saved]." (Acts iv. 12. Peshito Ver.) So we would caution those who are endeavoring to make attainments to reach that life free from pain, travail and death, against entering by any other way than through the door of Jesus the Christ. He being the life and light of the world, in order to partake of that life—which is age enduring—we must abide in him and he in us.

In the past those who believed in Jesus the Christ and ac-



cepted him as their Savior, have been given eternal life; but this has reference to the soul or ego, and they who had inspired enough of the Christ Spirit while in bodies of flesh, were enabled after death of the body to be attracted to him, and in his care they reposed while in the spirit state. Yet, while in the spirit state, they could not develop on the earth plane; for soul-growth comes from the thoughts and experiences while in a body of flesh. The soul or ego leaving the body when it dies, and again incarnating for further development on the physical plane, is what Jesus the Christ meant when he said, "Are passed from death unto life." This being "passed from death unto life," or the "resurrection," was a thought too deep for Martha to fathom. The central thought in John ii. is, the death and resurrection of Lazarus. Martha in speaking of her brother to the Master, said:

"Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus said unto her, Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?"

Here the Master is endeavoring to impress upon the mind of Martha that he—the Christ—is the "resurrection." He has been ever since; for the resurrection has been absolutely necessary for the perfection of his people. And while consciousness of a former life is rarely ever permitted one, yet for all that the evolution of the soul continues until it has learned the lessons in the physical necessary for its permanent growth and development, for a higher order of life.

It seems difficult for the average mind to grasp the law of

reincarnation, for the reason, they say, "I cannot remember having lived before." True, and it was not intended they should remember, for it must be borne in mind that it is the Master and the Holy Ones who have charge of the resurrection of his people. But the apostle Paul foresaw the time "When that which is perfect is come . . . then shall I know even as also I am known."

Now while the Christian man and woman have had eternal life, that is, the soul has not lain dormant, yet they have not attained to the immortal state; for when the immortal state has been reached, or when the immortality of the body has taken place, then we have taken on that condition or quality of life the Christ brought to this earth, which he promised his people they should have, and which would enable them to conquer death, that had hitherto reigned in their physical bodies.

#### THE IMMORTALITY OF THE BODY.

This was to be given mankind in the fulness of time. This is what the apostle Paul looked forward to with "hope" when he said, "The whole creation groaneth and travaileth together in pain until now. And not only they, but ourselves also which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption to wit, THE REDEMPTION OF OUR BODY." But as Paul says "hope that is seen is not hope: for what a man seeth why doth he yet hope for?" It is no longer necessary to look forward with "hope" for the promise, for the law is now operating, requisite for "THE REDEMPTION OF OUR BODY," if we will but apply it.

The one great obstacle preventing the Christian's grasping this thought is, they believe that immortality, or the immortality of the body, takes place after the death of the body. But a moment's reflection upon this thought should set them aright at once and for all time. Now all Christian people know that when the Bible speaks of the "mortal" it refers to the flesh, the physical body. We read in I. Cor. xv: "This mortal

[meaning the physical] must put on immortality." So from this it is evident the "mortal" (the physical body) takes on, through some process, immortal life, while the soul or ego of the individual remains in the physical body.

That this is true is further evidenced by the knowledge obtained in verse 55, "O death, where is thy sting? O grave, where is thy victory?" When we speak of death, we have in mind the "mortal" or physical body; and when we speak of the grave, we think of it as a place where we bury the dead body. But in the above-quoted Scripture we find that by some process death has lost its sting, and the grave can no longer claim the victory.

The law requisite for attaining immortality is plainly stated by Jesus the Christ in his conversation with Nicodemus, for Jesus said to him, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." This being born again was something that Nicodemus could not understand, for he asked, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" This to Nicodemus seemed a physiological impossibility, and so it is, reasoning from his premises; but the Master said, "Marvel not that I said unto thee, Ye must be born again." (John iii. 7).

In verse 6, the Master says, "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Here the Master refers to two distinct births. The first, referring to the flesh or physical body, is that which is produced under the law of creation or generation, and is the birth Nicodemus had in view when he answered the Master, "How can these things be?"

The second, the birth of the Spirit, is of a similar nature, but this operates on and through the physical, revitalizing and rejuvenating it, displacing the death-dealing germs which have ruled in our bodies, with the quickening Spirit of Christ, and

which enables us to take on the immortal state, or the immortality of the body.

Jesus, in explaining the method whereby this was to be accomplished said, "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." There are just two things necessary here for the new birth—the water and the Spirit. The "water" does not here refer to water baptism, but it means the life fluid, that essence which supplies life and energy to the brain and the physical body, and this conserved by the individual and united through inspiration to the Holy Spirit, creates within the individual "the new man." This is the process of "regeneration." Jesus the Christ lived this life, and it was this life that enabled him to have life "in himself." Just so will the "new birth" enable the individual to have life in himself. This is the blending of the divine with the human. For God's purpose in creation was to make men and women, conscious sons and daughters of God.

Full and complete instructions assisting the individual in the "regeneration," leading to the immortality of the body, or, "THE REDEMPTION OF OUR BODY," so longed for by the apostle Paul, will be found in "PRACTICAL METHODS TO INSURE SUCCESS."

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"True worth is in being, not seeming—  
In doing, each day that goes by,  
Some little good, not in dreaming  
Of great things to do by and by.  
For whatever we say in our blindness,  
And in spite of the fancies of youth,  
There's nothing so kingly as kindness,  
And nothing so royal as truth."

—ALICE CARY.

## OVERCOMING THE "LAST ENEMY."

By ENOCH PENN.

It is written "For love is strong as death." Here, then, we have the means to overcome the "last enemy." Love is life in motion. Loving is living. The loved one lives. The loving one lives. While love continues in its completeness neither can die. When love is perfected and the power to love continually is attained, the last enemy has then lost his power to destroy.

Through the mouth of the prophet the Spirit said, "I lift up my hand to heaven [sware], and say, I live forever."—"God [who lives forever] is love." The Master said, "I live by the Father," because, "The Father loveth the Son," and with that love "hath he given the son to have life in himself." Again he said, "As the Father hath loved me [with a love that enables me to live forever], so have I loved you."—"As I have loved you, that ye also love one another." That is with a life-giving love, that ye may live forever. Here, then, is eternal life: the conquest of the "last enemy." "For love is strong as death."

This love of God, the Father of all, to the Son, and between God's children, binds them together into one body, having life in itself. "Behold how good and how pleasant it is for brethren to dwell together in unity! . . . for there [where His children dwell together in unity] the LORD commanded the blessing, even life forevermore." For by this love the life of God (who only hath immortality) descends among men giving them the consciousness of perpetuity, the consciousness of eternal life. "We know that we have passed from death unto life, because we love the brethren."

"Love is the fulfilling of the law." Death is the result of sin. Since love is the fulfilling of the law and death came by

breaking the law, then, when love is perfected, the law will be wholly kept. If the law is wholly kept there can be no death—the penalty for broken law.

“He that doeth the will of God abideth for ever.” Since “God is love,” therefore, he that liveth in harmony with the law of love, shall abide forever.

“A new commandment I give unto you, that ye love one another; as I have loved you,” thus fulfilling the law, that ye may live.—“Beloved, let us love one another; for love is of God; and every one that loveth is born of God.”—He that is born of God is a son of God; and “he hath given the son to have life in himself.”—“And this is the record, that God hath given to us eternal life, and that life is in his son.”—“Now are we the sons of God.” That is, when we have conserved and transmuted the seed until we are able to sense the life currents and mind of God. “He that hath the son [attained to that sonship] hath [eternal] life.” Lest any demur to the idea that “He that hath the son,” means attaining the divine sonship, we quote Paul’s statement in Gal. iv. 19, “My little children of whom I travail in birth again until Christ be formed in you.” A most emphatic declaration that loving maintains life is found in the statement we quoted before: “We know that we have passed from [the dominion of] death unto [immortal] life, because we love the brethren.” That is, we love each other as Jesus loved his disciples; and he loved his disciples as his Father loved him.

We say, God is the life of all things. Paul says, “In him we live, and move, and have our being.” That is, God is not simply above us in a place called heaven; he is beneath and all about us, even as the waters of the sea are above, below, and around about the fishes that are in it. God lives, his life substance, spirit, moves; and it is these moving life-currents of the Infinite One which cause us to live. Yet we barely live; and easily die. These currents of God’s life scarcely touch

us; our organisms are too coarse, so to speak; but by the conservation and transmutation of the seminal fluids, the body and the soul become so sensitized that the eternally moving currents of God's life begin to act upon us and we live by them. This is the method of eternal life which Jesus came to teach. This moving of God's life which causes us to live is to us love.

All hatred is a clog to the life currents of the one hated; and, whatever there is of the Divine life and consciousness in the one hating, they at once depart. For hatred shuts out the consciousness of the life and mind of God, who cannot hate, neither can abide in the consciousness of the hateful. Therefore John wrote, "Whosoever hateth his brother is a murderer;" and again, "He that hateth his brother is in darkness." Having by that hatred shut himself from that life and light by which he lives. Therefore, "No murderer [one who hates another] hath eternal life abiding in him."

"He that is born of God doth not commit sin for his seed remaineth in him and he cannot sin because he is born of God. In this the children of God are manifest and the children of the devil." When we conserve and transmute all the seed; put from us all wickedness, hatreds, lusts, and strifes; put on the mind which was in Christ; and learn to love fully and continuously, then we will find that God's flowing love-currents will act upon us, and through and by us, and we shall live—live throughout the ages. "Because I live ye shall live also."—"He that dwelleth in love dwelleth in God," therefore he cannot die.

While love is the power of God unto eternal life to them that have it, therefore the conqueror of death; it is also the power of Satan unto death, the destruction of life. That love which a man and a woman have for each other which impels them to obey the creative impulse to "Be fruitful and multiply," is the power of the serpent unto death.

That life in which all animals and men exist, while it is a part

of the One Life, God in his wisdom has seen fit to give over to the control of man; for "The heaven even the heavens are the Lord's, but the earth hath he given to the children of men." And man and animals, through their selfishness and perversity, by the strength of their wills have turned the currents of the earth's life into various channels of confusion and disorder, thus disturbing the life currents of earth and their orderly expression. "Cursed is the ground for thy sake [or, because of what you have done], . . . thorns also and thistles shall it bring forth unto thee." "When thou tillest the ground, it shall not henceforth yield unto thee her strength." Thus destroying the earth's fruitfulness and causing darkness and confusion of mind, sorrow, pain, and death. "In sorrow shalt thou eat of it all the days of thy life."

The prophet speaks of a veil cast over all nations. Mystics know that there is over the earth a dark, noisome, psychic cloud lying close to the earth ("All the world lieth in darkness.") and those who, in a measure, have escaped from that darkness, and are able to turn and sense its quality, know that it is a combination of all the sensations of men. It is a cloud of wrath, hate, fear, distress, and anguish, the very remembrance of which causes the flesh to shrink. When anybody permits any of these sensations to fill their consciousness this darkness is increased about him. Man, is there not in your mind a darkness against which you struggle in vain? Woman, is there not in your inmost heart a sadness, an aching emptiness which you are hiding from all and would fain hide from yourself? "If the light that is in thee be darkness, how great is that darkness."

There is a way out of this darkness and anguish. The Christ said, "I am the way." He himself struggled out of this darkness. "Be of good cheer, I have overcome the world." Implying, you may overcome likewise. And he has pointed out the steps whereby you also may escape into the light and peace of the Divine presence.



## THE SEVEN AGES OR DISPENSATIONS OF MAN.

By REV. GEO. T. WEAVER.

### Part XII.

#### WHEN.

The promise is that this kingdom is to be set up at the close of the Gentile reign. This, as we have seen, is due to occur at the close of the year 1914. But what are we to understand by the Gentile rule? It has usually been thought that this refers to all nations—that the reign of the Gentiles, and the rule of Satan mean the same. In a general way this is true. There is not a government on earth in harmony with the principles of Christ's kingdom, and all therefore will be overthrown. Russia is now in the throes of dissolution, and there is not a crowned head in the world that is not trembling upon his throne. God is now raising up an organization, called Socialism, embodying the fundamental principles of godliness, an organization world-wide in its operations, the distinctive aim of which is to overthrow all existing governments, and effect one universal government of righteousness, of equity of man with man. This organization has made phenomenal growth within the last few years, and at the present rate of increase, it is thought that its universal triumph will come within twenty years, while its first national conquests may occur at any time. It is this organization that is causing so much anxiety among the rulers of the world, and the money barons who rule the rulers.

But specifically, the rule of the Gentiles refers to the rule of the Turks over Jerusalem. Everything is centralized here, as all peoples of the earth are centralized in Israel. Jerusalem was the

seat of God's ancient kingdom, and it is promised that it will be the metropolis and capital city of the world under Christ's reign. Because of the sinfulness of God's ancient people, Jerusalem was destroyed and trodden down by the Gentiles, first by Nebuchadnezzar, the head of gold, followed by the rule of the Medes and Persians, and later by Greece, then by Rome, and at last by the Turks. It was predicted by the Master, as well as by the ancient prophets, that "Jerusalem shall be trodden down by the Gentiles, until the time of the Gentiles be fulfilled." (Luke xxi. 25, Rom. xi. 25.) In 637 A. D. Jerusalem was taken by the Turks under Caliph Omar. Who are the Turks? On the father's side they are the descendants of Esau, the twin brother of Jacob, on the mother's side they have descended from Ishmael, the son of Abraham by the bond-woman, Hagar. They are then the descendants of Abraham on both sides. But their progenitors were not the children of the promise. They are not therefore Israelites, or descendants of Jacob, or Israel, but are Gentiles.

For over twelve hundred years Jerusalem has been trodden down by this people. It is specifically to this people that Daniel and Christ and Paul and John refer when they speak of the end of the time of the Gentiles. All prophecies that converge at the close of 1914, as the time for the close of the Gentile reign, refer to the overthrow of Turkish rule over Jerusalem and of the country of the Israelites. This overthrow will not likely be accomplished by the Socialists, but by the combined effort of Great Britain and the United States of America. The way is now being prepared by the Turkish massacre of the Armenians. The war will be more of the nature of a religious, than of a political war. This war will be centralized round about Jerusalem.

It has long been felt by all civilized peoples that Turkish rule should have ceased long ago, and that government blotted from the face of the earth, but each government of Europe is

afraid to take the initiative because each nation is jealous of every other one, and determined that no one shall acquire more power than it now possesses. It is the consciousness of this that emboldens the Turk to his work of carnage of the Armenian Christians. But the prediction has gone forth that at the set time Jerusalem will be redeemed from its long enthrallment; and by whatever agency this will occur, the overthrow is certain, for God has said it. Not only so, but God is pledged to fight the battles of those who will engage in this holy war (Zech. xiv. 12, 17; xii. 3).

With Jerusalem redeemed and God's chosen people in possession, the Kingdom of Christ will be immediately set up, and his universal sway begun. In the mean time, as nation after nation will fall under Socialistic power, the way will be speedily opened for the universal extension of the Kingdom.

#### THE CORROBORATION OF THE HEAVENS.

Should all this seem fanciful to any one, we have the corroboration of the heavens, God's first and always unerring book. The planet Uranus stands for the rights and liberties of the common people. It requires 84 years to make its revolution around the sun, or seven years in crossing any one of the twelve signs of the zodiac. In crossing any of these signs or constellations of the heavens, its influence for the common people is felt by the nations governed by this specific sign. To illustrate, the constellation Gemini governs the United States of America. Whenever Uranus is passing across the sign Gemini, the common people of our country are assisted in procuring their rights, and in obtaining greater liberty. Uranus entered Gemini in 1774, and left it in 1781. Now it was during this period that the War for Independence was waged by this country against Great Britain, and when our army was victorious, although everything seemed to be against us. God intended that we should have our independence and he fought our battles.

Uranus again entered Gemini in 1858. It was at this time

the state of Kansas engaged in the conflict known as "The Border Ruffian War," to prevent the extension of the institution of slavery into that state. This led to the war of the Rebellion which began before Uranus had run its course across Gemini, and which resulted in the overthrow of slavery in our country.

In 1941 we will have another transit of Uranus across Gemini. If absolute and universal freedom is not obtained in this country before that date, during the period between 1941 and 1948, such freedom will have been consummated. And thus within the present century we have the assurance that seems absolute that the whole world will have accepted the sway of the Christ. Uranus will reach Aquarius in 1912. Among other countries, Aquarius governs Russia. Uranus is now in Capricorn (1905), the adjoining sign. Uranus is therefore beginning to fight for the liberties of the people under the Russian autocrat, and within a few years at most, they will have become fully liberated.

In Dec. 1912, Uranus will have reached Aquarius the sign of the present age, and in 1914, according to prophecy the rule of the Gentile ceases. This will give Uranus two years in which to conquer Turkey, and to establish the Kingdom, and begin the new order of things. Immediately after, the Elect will begin their journey toward the city of Jerusalem, when the kingdom will be set up, so long looked and prayed for, and when, at least, among the Elect as the leaven of the world, God's will will be done as in heaven, so on earth.

#### THE NEW JERUSALEM OR THE CITY OF THE GREAT KING.

In Rev. xx, the seer of Patmos gives us that marvelous vision of the descent of the New Jerusalem from heaven. This refers to the renovation and restoration of the old capital city, God's former city on earth. Uniformly the prophets give us to understand that this is to be the capital of the coming kingdom of the Christ, the city of the Great King. The picture given us is among the most symbolical passages found in our Bible. It

symbolizes both the macrocosm and the microcosm, both God and divinized mankind. Spiritualized man is God in miniature, and a city is but aggregated mankind. The New Jerusalem will be the City of God, because its citizens will be composed of God's elect, or Christized humanity.

The city with its various references to the number twelve, represents the whole zodiacal circle. Or, rather, as a cube within a sphere, it represents the whole cosmical order within infinite space. It will be thus because the consummation of the creative process—God's purpose in creation, or rather, in involution—is to evolve life-forms from the lowest and simplest up to man; and then to evolve the human or Adam-man out of the human into the Divine. This New Jerusalem will be the culmination or outflowing of all past ages, at least, so far as our world is concerned. It will be the embodiment of all the past. It is fitly represented then as a sphere.

It is also a cube within a sphere, or it is the sphere cubed. This represents the process of involution. The sphere is, the illimitable space, as the circle is the symbol of eternity or endless duration. As the squaring of the circle represents duration in limitation; so the cubing of the sphere represents space is limitation. The New Jerusalem represents God in involution, evolved back to the Christhood.

#### GOD'S DWELLING PLACE.

The cube is a geometrical figure of three dimensions, length, breadth, and thickness. Occultists say it has its fourth dimension of inwardness. It is a sacred figure among all religionists. It is the pattern shown in the mount, after which all temples erected for the worship of God should be built. Among all the great religions of the world all sacred temples have been so constructed. In the center of this cube has ever been God's abiding place. It is here the *Shekinah* shines forth. This New (or renewed) Jerusalem will be the peculiar dwelling place of Jehovah upon our earth (Rev. xxi. 3). From here the Lord

Christ, as God incarnate, will shine forth in all the glory of the revealing Word. This New Jerusalem, then, will be but the nucleolus, at first. It will be the leaven that will, in time, leaven the whole world.

A cube is a figure with angles, and represents, therefore, relativity. Within the cube are the planets and constellations, and God is the central Sun. As God rules our world in the macrocosm by the various angles which the planets display in their relation toward each other and toward the sun, and by the constellations in which they are found, so in this Heavenly City, the world will be ruled according to the constellation in which it is found, and according to the relation one nation sustains toward another, and according to their relation toward the Central City. Those nations that obey the law, as it will go forth from Zion, will be marvelously blessed; but that nation that will not serve Jehovah shall perish (Isa. lx. 12). This same lesson is taught by the breast-plate of the high priest of God's ancient people. It was the square within a circle, or the ground plan, and within it was the cubical stone. This was a double cube—a cube within a cube. It was composed of twelve different precious stones, corresponding to the twelve foundations of the Holy City, each foundation a different stone. These foundations represented the twelve sons of Jacob and the twelve apostles of Jesus. And these in turn represented the twelve signs of the Zodiac, each of which has its own peculiar precious stone, each of which has its own peculiar influence, corresponding to the influence of the constellation it represents. The cube within the center of the breast-plate was a thirteenth precious stone, which was the breast-plate proper. This represented the temple in which God resides, the *Sanctum Sanctorum*. This central cubical stone represents the city of the New Jerusalem. It was called the "Urim and Thummim." This was the oracle of Israel, it represented the planisphere of the Zodiac with its twelve houses and twelve

different influences governing our world. It was the "solitaire" of divination, situated on the Tau Cross, and seated between the cherubim—Taurus, Leo, Scorpio, and Aquarius, or the Bull, the Lion, the Eagle, and the Man. The high priest used this cube with which to read the heavens and divine times, seasons and conditions. It is the Almighty at the center of things, and the soul thereof. The same lesson is also taught by Jacob's vision, which was but the vision of his horoscope. The same lesson is also taught by the vision of Ezekiel. The great wheel full of eyes represents the Zodiac, the wheel of the heavens, the chariot of God in which he circles the universe. The prophet saw a throne of sapphire upon which God was seated, in the midst of the wheel. This throne was the cube in the center of which God resides.

(To be continued.)

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"He that has energy enough in his constitution to root out a vice, ought to go a little further, and plant a virtue in its place; otherwise he will have his labor to renew. A strong soil that has produced weeds may be made to produce wheat with far less difficulty than it would cost to make it produce nothing."

—LACON.

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#### EDITORIAL.

Many that have been enlightened and have seen the conditions of the world and the needs of the people, fully appreciate the importance of this magazine; and they are urging upon us the necessity of making an extraordinary effort to get the thoughts embodied in it to the attention of those who need them and who are most likely to be ready to receive them. In order to encourage, if not to push us to greater action in this direction, the money has been sent us by a friend to put out double issues of the magazine.

To send the magazine out to promiscuous addresses would be to throw them away to a great extent, but you who have often said within yourselves and written us that you would be glad to help on the movement, if you had the means to do so, now have the opportunity presented to you. They that have the means have provided the material and we want to send to the friends of this thought as many copies of the magazine as they can distribute advantageously. What can you do? Let us know by return mail, stating how many magazines you can utilize to good advantage. For, no matter who you are, or where you live, you can do much, if you have the "will to the work." Is it not the adversary or the dark intelligences that are saying to you psychically, "There is no use, the people are not awake to these thoughts; you can do nothing, etc."? Go within, place yourself in the hands of the Spirit, pray to God to guide your thought and your willing hands, and do as you are impressed. Give this magazine wherever you feel from within that it will probably meet with a favorable reception, for in this manner you may become a co-worker with us and with God and his angels in this important work of the ages.

We wish to say to each one who reads this to write us how many magazines he can use to advantage. Remember, we do not want to waste the money that has been placed in our hands for this work, but you can do something. Let us know and we will send the magazines for distribution.

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Probably most of our friends know that a special effort is being made to get "PRACTICAL METHODS TO INSURE SUCCESS" more largely distributed among the people. This booklet contains the foundation principles requisite for preparing the mind to receive the higher truths. If the methods suggested in this little book are applied in human life, they will free the individual from the darkening influences that are now crushing



the mentality out of the race, and will place in his own keeping and under his own control his powers of mind, and will put the mind and body in order, so that when truth is presented to him, he will recognize it.

This little work is a corner stone of the great temple of knowledge, wisdom, understanding and power; in short, of the kingdom of God on earth, though it is in no sense a religious work, for it deals exclusively with the vital forces and with the causes governing the mind and will of the individual. Its entire importance is probably not fully appreciated by any one person.

If one is diseased or weak physically he will be cured by practising the methods embodied in this booklet, because a diseased state is a negative state.

#### IT IS OF SPECIAL IMPORTANCE TO THE BUSINESS MAN.

Many who have been in business for many years and have amassed wealth, have done so at the expense of the body. Their minds have been centered in the one routine and they soon find that they are diseased. Their physicians tell them that they need a change. They go traveling in pursuit of health, but the mind still holds to its old channel, and health is not found. If these business men will take hold of the methods described in this book and put them into practice, it will cause them to send the positive currents into the unused functions of the body and brain; it will build up the weak and depleted parts, for bear in mind that this booklet deals with the vital currents upon which life depends. The mind is able when properly instructed to lay hold on these vital currents and to build up the body in any and all departments. If this were not true, then physical culture as practiced in our colleges and gymnasiums, would not be effectual.

Therefore we with boldness ask our readers to familiarize themselves with this book. We have it printed in good type, on good paper and it contains 127 pages of closely printed

and condensed thought—matter that cannot be found in volumes of any other work. It is sold from our office at 25 cents a copy, post paid.

We assure our readers that this little book is not only well worth your attention for your own welfare, but if you have a love for the world and for the betterment of humanity, it is well worth your effort and your time to take extreme measures to place it in the hands of many.

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Body	Enters	day	On			
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☾	♈	2	2	52	p. m.	sign h. m.
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"	♋	9	9	51	p. m.	♅ 1 55
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"	♍	14	1	46	a. m.	♏ 2 30
"	♎	16	0	53	a. m.	♊ 2 30
"	♐	18	0	55	a. m.	♋ 2 30
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"	♒	22	10	9	a. m.	♍ 1 55
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"	♈	27	8	14	a. m.	♏ 1 15
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JANUARY, 1907.

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Advanced Esoteric Thought.

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HIRAM E. BUTLER, Editor.

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# BIBLE REVIEW.

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No. 4.

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## THE CROWNING REVELATION.

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

Christianity is sometimes sneered at, as being of  
MUSHROOM GROWTH  
compared to other great religions, such as Hinduism and Zoroastrianism.

The first is said to be of such immense antiquity, that its inception was coincident with the foundation of the Aryan race, and the date of Zoroaster is placed by Aristotle at 9,600 B. C.

The date of the birth of Gautama Buddha is put by the Sinhalese at B. C. 623, and by the Siamese at 685.

So that leaving out Mahomedanism, which contains no original revelation, but is a hotch-potch of Judaism and Christianity, the latter is the latest of all revealed religions. This fact, however, far from militating against Christianity is greatly in its favor. For revelation being

### A GRADUAL UNFOLDING

of the Mind of God, given to the world just in proportion to its capacity for reception, it follows that every fresh revelation of the Infinite Mind must be greater and higher than that

which preceded it. Judged by its fruits, Christianity can be seen to be,

#### THE MOST PERFECT REVELATION

of God, yet given to the world, and providing, as it does, a Savior for the *whole world*, there is no doubt that it is intended to be the sum and crown of Divine Revelation, and that it contains the germ of all truth, which requires only to be unfolded, through the teaching of the Spirit to spiritual men, so that all may know thereby the will of God for man at the present, and at any moment of the world's history.

It has been affirmed that because of the simplicity of its teachings, Christianity has lost its hold on men of learning, but here also a high tribute must be paid to it, for although its exoteric doctrine may not appeal to the learned, yet it certainly is

#### WELL-SUITED TO THE MASSES,

and nothing probably could have a more instantaneous and permanent effect than the teaching of salvation by faith in a Savior provided for all mankind; and there can be little doubt, even from a philosophical standpoint, that a pure Esoteric Christianity is destined finally to displace all other religions. From a purely ethical standpoint Esoteric Buddhism reaches a very high, if not the very highest pinnacle, but if we compare the fruits of Exoteric Buddhism with those of Exoteric Christianity, we cannot but discern an immeasurable inferiority in Buddhism. It might be desirable here to quote a fact or two in support of our proposition:

What kind of doctrine, for example, could have effected

#### THE REGENERATION OF THE FIJI ISLANDS

in the manner in which it has been accomplished by simple Christian teaching? When James Calvert, the first Christian missionary to Fiji, went there, his first occupation was to bury the remains of 80 persons who had been sacrificed at a cannibal feast. Now there are more than 1300 churches in the Fiji



Islands, and out of a population of 110,000, 104,000 are habitual churchgoers. In the New Hebrides also there is a remarkable tablet, which testifies that: "When Dr. Geddie landed here in 1848 there were no Christians. In 1872 there were no heathen."

#### THE LARGEST CHURCH

in the world, it is said, is not in New York or in London, but at Ongole, among the Telugus. It numbers between 30,000 and 40,000 members.

One cannot doubt, therefore, that the effect of Christian teaching, is both

#### WIDE-SPREAD AND THOROUGH,

and reaches down to the very lowest classes of humanity, and quickly and permanently exalts many to a very high, moral and spiritual standard.

To a similar effect, a very learned and high-cast Hindu, the

#### SWAMI DHARMANANDA MAHAVARITI

lately gave his testimony. After 25 years, during which the Christ has been his special study, he proclaims him to his fellow-countrymen as the Ideal Yogi: "God in man and man in God," an "Avatar of the Supreme, the Sovereign of an Empire which is everywhere." He finds in Christ the

#### FULFILMENT OF HINDU IDEALS.

The sway which Christ extends over the vast dominion of human thought is the logical outcome, in his view, of the Personality and Spiritual Force which He still exhibits.\*

There is a Buddhist sect in Japan which has reached very nearly the Christian idea of salvation by faith. It is called the

#### "JODO SHINSHU"

or "True Sect of the Pure Land," and teaches salvation by faith in Amida or the Amitabha Buddha—the Being of Infinite Light and Life, who presides over a Paradise to which believers

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\*"Hibbert Journal" January 1906, p. 622.

will attain, to pass there an existence of unalloyed bliss. Faith, say they, by

THE POWER OF ANOTHER,  
affords rest to the mind. Those who "make faith the foundation," at the end of their life will be born in heaven, they will reach

#### THE GREAT NIRVANA.

Here is Christian doctrine in everything but the Name of the Savior, and no doubt such teaching has paved the way for the phenomenal success which Christian teaching is having in Japan, where, as it is said, the greatest brains in all the world are to be found at this moment, and there will probably be found the most effective missionaries that the world has ever seen. There is no doubt that apart from Christianity, Esoteric Buddhism, is the greatest and best of all religions; and much may be hoped, therefore, from the adoption, by minds prepared by its doctrine and practice, of the highest tenets of Esoteric Christianity which will be found and proclaimed by these minds to be the sum and crown of all revelation.

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"No human life would be possible if there were not forces in and around one, perpetually tending to repair the wounds and breaches he himself makes.

For those who have the grace of faith in the broken and imperfect action of these healing powers, in the love of the merciful for the unhappy, in the trembling yet undying hope that pierces even sin and remorse with the vision of some ultimate salvation from the self that breeds them—in these powers there speaks the only voice that can make us patient under the tragedies of human fate."

## THE SEVEN AGES OR DISPENSATIONS OF MAN.

By REV. GEO. T. WEAVER.

### Part XIII.

#### GOD'S RULE ON EARTH.

We are to understand then that when the kingdom of Christ is set up, the world is to be governed scientifically, according to eternal and never changing principles. Justice and equity permeated with love, will be the ruling of the good time coming. Man is a cube, that is, a six-fold being, with God at the center of his being. Man accurately corresponds with the universal order, with God at its center. The government of the future will be God's rule, to which man's redeemed nature will perfectly respond. He will be in possession of the "White stone [cube] with the new name written within, which no man knoweth save he that receiveth it,"—the new name, the Christized humanity (Rev. ii. 17). And because of his having possession of this name, his nature will be at one with God, and the wills of both will harmonize. The rule of the future will be the rule of absolute righteousness; for "Righteousness will fill the earth as the waters cover the sea." (Isa. xxxii. 1.)

#### AGE OF THE SPIRIT.

Because God will be the central life of the new era, it will be an age of great spirituality. As it has been shown\* our system of worlds passed out of the sign Pisces, in the great cycle, into the sign Aquarius, in 1881 A. D. We are then within the seventh age. The symbol of the sign Aquarius is the "Water Pourer," which is itself the

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\*See BIBLE REVIEW, January 1906, p. 175.

symbol of the outpouring of the Spirit upon the inhabitants of the world. From this data we gather, then, that the present is the spiritual age of the ages. If one will look to the left of this constellation on either a map of the heavens, or in the sky, he will see a circle of stars called in Arabic "*Ancha*," which signifies the Urn, and from this resemblance the constellation derives its name. In Hebrew the name of this cluster of stars is "*Delhi*," which means The Bucket, and signifies the water vessel.

In Numbers, chapters xxii-xxiv, inclusive, among the blessings promised to God's people which Balaam reported to Balak, was the one expressed in the words—"Water shall flow from his bucket, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted." In this prophecy the two books—the sky and the Bible—corroborate in predicting the nature of the last age of our race. Water symbolizes the soul, and living water, the spiritualized soul. It refers to that life-giving fluid called the "*Elixir of Life*," that feeds the sympathetic nerve-system, or seat of divinity within man. This life fluid is referred to in Scripture as the baptism of water and of the Spirit, without the receiving of which no one will be able to enter into the coming kingdom of God.

Though more than twenty years have passed since our system crossed the line into the spiritual age, as yet we see but comparatively feeble indications of the transition. The Pisces influence still lingers and may for some time. As we have seen, dispensations overlap each other. There have always been conservative people in the world, and it is well that there have been. These people still cling to outgrown ideas, institutions and methods, all of which are rapidly becoming fossilized, indicating that the time is near when the new era will appear with ideas, institutions and methods appropriate to this age. Notwithstanding the great cost in sacrifices, the many discouragements, and

the frequent apparent failures, the Pisces or Christian age was an age of fecundity, which indicates it is fish-like. This age did its work and did it well, preparing a people for the coming of the Lord. But its time is out, and it will soon be a power of the past only. In the new age we are told "There shall be no more sea," for the sea is the symbol of the Pisces age.

#### AGE OF UNITY.

Aquarius, though a spiritual sign, represents the negative-attractive power of the Spirit. It is subjective, and therefore, centripetal, centralizing. It will be the age of the unification of our race into one great brotherhood, and with this, the unification of all the institutional. The negative-attractive represents motherhood, mother-love, and it is the nature of this spirit to unify, to bring the race together into a solidarity. In the past, disintegration has been the tendency. The ages have been those of competition, and competition is war, and war scatters. This was proper in its time, for it was necessary that individuality should first be developed. But competition has gone to seed, and individuality is merging into co-operation, first in the trusts, and then in the ownership of all by all, and then in universal co-operation. This unity will embrace the nations of earth under one central government—the churches, under one ecclesiastical union, and the families under one universal family spirit. In the consummation of this unity all war of every character and in every sphere will cease.

The power manifested during the Aquarius age will be that of the quiet, the unobtrusive, in contrast with the past centrifugal, positive, impelling and demonstrative spirit of Leo; to this sign Aquarius stands in opposition, and in this sign the human race began in embryonic condition. And yet undemonstrative as the age will be, and because it will be without the demonstrative, and on account of its aspect to the constellations Leo, Taurus and Scorpio, it will be the age of greatest spiritual vitality.

Though Aquarius is to be the age of unparalleled spirituality,

it will not be the age of the spiritual in the absolute. It will be the age of the Christhood, of God Incarnate. Though "flesh and blood" will not be able to find a place in the kingdom, we are not to think of this in the literal sense. The meaning of this passage is that these basilar forces will no longer dominate. The human will become fully subservient to the Divine. In the ages that are to follow, our fleshly bodies will be replaced by the etherialized body called in the Word, the "spiritual body." The astral aura of pure Spirit is glistening white, the blending of all the colors. But the aura of Aquarius is pale sky-blue or azure, and its gem is the blue Sapphire,\* which indicates that it is yet mixed with lower conditions. Azure, or sky-blue is also the color of our sun, which though quite spiritual, is only approximately pure spirit.

#### TIME OF TRIBULATION.

If, from present aspects, one is inclined to think that the world is growing worse morally, and that we are rapidly receding from the age of spirituality, he should know this is because we are in the transition state. We are passing through the period of "tribulation" so graphically portrayed by the Master, during this period every conceivable evil will be rampant. Extremes meet, the worst must precede the best. The ruling planet of the sign Aquarius is the mystical and occult planet Uranus. This planet has been called the "Great Malevolent," and is said to be the father of Saturn whom every one fears. But the malevolence of both Uranus and Saturn is on the plane of matter. It destroys the material that the spiritual may advance. On this plane its influence is hard to control. It is the source of accidents, of sudden and unexpected misfortunes, of great catastrophies, of glaring excen-

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\*Our contributor probably has authority for his statement that the sapphire is the stone for Aquarius, as there is great diversity of authorities; but we have always accepted the garnet as the stone for Aquarius. (See "Revised Esoteric," Vol. I. p. 195, "Precious Stones.")

tricties, of elopements, and divorcements, and of numberless other such ills. It is to this combined spiritual power that is to be attributed the present prevailing reign of vice, crime, and awful catastrophies. So high are the vibrations produced by these highly spiritualized forces that materiality is in a constant turmoil, indicative of the throes of dissolution. The present is "Satan's hour," Satan has been let loose for a season, and because he knows his time is short, he is doing all the deviltry that he is capable of (Rev. xx. 7-10).

But throughout the age of Aquarius—the next two thousand years—this spiritual constellation will completely eliminate all materiality, until not a vestige of lust will be able to assert itself in dominating force.

When fully inaugurated, this age will be the one so long prayed for, when God's will on earth will be done as in heaven. And this because it will be the era when the atoning work will be consummated. Henceforth the work of redeeming the world will be without repentance, since in the second coming of the Christ, he will appear without sin, that is, a sin offering, unto salvation. The slow, tedious process of angling for souls, as in the Pisces age, will have passed away. Henceforth, a nation will be born in a day (Isa. lxvi. 3). During this age we will attain to Godlikeness, or as nearly to this likeness as it is possible while yet in fleshly bodies. "We shall be like him for we shall see him as he is." (I. John iii. 2.) The veil so long overshadowing the human heart, preventing us from seeing "The King in his beauty," will be removed by the elimination of all fleshly impurity, so that we shall be able to see eye to eye, and to know as we are known (I. Cor. xiii. 12).

#### AGE OF INTERNAL RESPIRATION.

The coming age will be the age of Internal Respiration. That is, in our ordinary inhalation, we shall absorb spiritual substance as the lungs now absorb oxygen. Spiritual substance permeates all space, it is that which scientists speak of as

Interstellar Ether. It is substance etherialized to the absolute degree. It is the fiery element of nature—"God is a consuming fire." (Heb. xii. 29.) This spiritual substance is spiritually appropriated. It responds to aspiration, or prayer. This spiritual substance is the life of spirituality, as oxygen is the life of the blood. It permeates and transfuses itself throughout our entire being, intensely spiritualizing the soul, and measurably spiritualizing the body. It is known to scientists that, in this spiritual inhalation, the nerve-centers of the sympathetic nerve-system become luminous, and that every nucleolus of every cell composing the body becomes luminous also. This accounts for the shining faces of people highly spiritualized. In the person of Jesus on the Mount of Transfiguration, this luminosity appeared in transcendent glory. While there have been some manifestations of this spiritual phenomenon in the past, during the dark ages these manifestations were measurably closed. But during the Aquarius age the spiritual lungs will be fully opened, and will become greatly expanded so as to absorb largely of spiritual substance. This will be the period of the "Life more abundant."

The same will be true of the food. Within the food, as within the atmosphere, spiritual substance abides. It has been customary among Christians in the past to say grace at the table, asking God to feed the soul while feeding the body. But where this brief ceremony has not been a mere form, it is questionable whether the individual offering the prayer understood the process of spiritual extraction from material food. In the future spiritual science will be familiar to all, and the whole race will be spiritually nourished and vitalized as never before except in the single case of the Great Master. All food then will be angel's food—the heavenly manna promised to the overcomers (Rev. ii. 17).

#### AGE OF INTERNAL LUMINOSITY.

Because the Aquarius age is to be one of intense spirituality, it



will also be the age of marvelous internal luminosity. With spiritually electrified nerve-centers it could not be otherwise. As this spiritual sustenance is symbolically represented by the tree of life in the midst of the city, so this marvelous spiritual insight is symbolized by the twelve gates of pearl in the walls of the Heavenly city. (Rev. xxii. 2.) A pearl represents divine truth. We are commanded not to cast our pearls before swine (Matt. vii. 6). The number twelve represents completeness. No longer will the world be enlightened (?) by theories, but we shall then come into possession of absolute truth. Neither will truth be restricted, but all divine wisdom will be within our reach. It is said that the gates of this city never will be closed (Rev. xxi. 25). This is intended to teach us that divine truth will always be accessible. This will be in harmony with the age.

Aquarius rules over occult studies, such as astrology, mediumship, machinery, and electricity. It stimulates to scientific study, especially to the divine science. Most of the scientists of all ages have been either Uranus characters, or have been influenced by this planet, and we have seen that Uranus is the ruling planet of Aquarius. Seers and prophets of all time have been favorably influenced by this planet. Its color like that of Aquarius is a light sky-blue with a silvery white light shining through the sky-blue like rays of sunlight.

Although the coming age will be one of divine illumination, or intuition, the knowledge acquired will be in perfect harmony with reason. That is, it will not be the narrow and fanatical thought that in the past has so often passed for the revealings of the Spirit. To the test of rationality mind and heart will balance each other. Action and reaction in the thought world will be equal to each other, as they now balance in the world of matter. As in the material world these forces sustain the cosmical order, so in the thought world, by the exercise of these forces, universal order is sustained.

In keeping with the preceding we are told that in the New

Jerusalem there will be no need of the sun or of the moon to lighten it, for God will be the light thereof (Rev. xxi. 23). In the past the world, and even the church, have relied upon the scribes and authorities for their knowledge. These have been the world's suns and moons; but most of the light, so called, has been darkness. All future illumination will come direct from the Spirit. There will then be an efflorescence of the faculties, revealing a continuity of wisdom, goodness, and enlightenment, of which the world to-day can form but a faint conception. Having passed the polar point of human development in 1881, the worst is now over, the dark age is rapidly receding, and for the future, the unfoldment will be proportionately rapid.

Aquarius people are either weak or strong; that is, they are weak when not strong, and *vice versa*. Extremes meet here. These people are kind hearted and possess excellent power of discrimination. Their spiritual expression is strong, but slow to develop. They ripen slowly, but surely, and richly. They possess a strong leaning toward materialism and atheism, which is necessary if by reaction they are to make the most spiritual of people; but they readily yield to the awakening of the Spirit, and once they become, spiritual, they cannot be induced to go back.

(To be continued.)

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We know in day time there are stars about us,  
Just as at night, and name them what and where  
By sight of science; so by faith we know,  
Although we may not see them till our night,  
That spirits are about us, and believe,  
That, to a spirit's eye, all Heaven may be  
As full of angels as a beam of light ,  
Of motes.—FESTUS.

## THE DUAL IN NATURE.

By W. E. RIPPETOE.

"There is that principle in nature which impels every entity to seek vibratory correspondence with a like entity of opposite polarity."

In the beginning of creation, when this world was in a nebulous or gaseous state, there was that power in existence which forced the gaseous particles each to vibrate toward other gaseous particles of like nature, but of opposite polarities. Through this vibratory process, one particle was caused to unite with another particle; and, in time, this particle, formed by the uniting of the two entities of opposite polarities, became one entity of larger dimensions; then this resultant began vibrating toward another like entity of opposite polarity, until a union was formed, making a still larger entity.

Thus creation proceeded until, in time, worlds were created. Directing this process, was a universal intelligent Power which we call God.

If we follow the work of creation, from the beginning down along the ages to the present time, we find this process to be the one employed to create all things. And through this vibratory process we evolve toward the spiritual union with mature souls; and thus we become the particles that vibrate toward the body of the Christ. In this vibratory process everything exists in opposites. We have day and night, light and darkness, heat and cold, *et cetera*. Heat and cold represent the opposites in temperature, consequently heat and cold are parts of temperature. When these divisions of

temperature are equal, we say it is temperate (neither hot nor cold). In the temperate we have joined harmoniously the two entities of opposite polarities. The positive and the negative divisions of force are united equally, and we have a harmonious result. The dual forces have been actually joined in holy matrimony.

This process of uniting by vibratory action, may properly be called the constructive process in nature, for the whole process of construction, or building up, or substantially binding together, is dependent upon this process of the uniting of entities. If we separate the negative and the positive forces, we destroy their constructive power, and the tearing down or disintegrating process sets in; for without the positive and the negative currents being joined together in harmonious vibration, the constructive currents will not be established, consequently, transmutation will be impossible. If the equilibrium of the vibration of the currents be destroyed the duality will cease to exist, then the power is dissipated.

We find that a separation of the dual entities brings into play the destructive principle. In the constructive process the harmonious vibration of the two opposite poles is necessary to a perfect progeny. In the destructive process the two entities fail to vibrate in unison, and, as a result, the one is in the ascendancy while the other is in the descendency—the house becomes divided against itself and, consequently, cannot stand. The entity in the ascendancy carries with it a higher rate of vibration than the one in the descendency, consequently, the higher vibration overcomes the lower vibration and destroys it; the result is the dissipation of the power and the return of the entities to their original elements.

The key to these processes is found in the affinity of the positive and the negative energies. These affinities are known under different names which in their deeper sense refer to the same principle in nature. These positive and negative

affinities represent the active and the passive states of the will; however, the will, itself a single entity, is the active or positive side of nature, while desire is its opposite, or the negative side of nature.

The terms male and female represent the positive and the negative energies, for in the male, the active will is in the ascendancy, while in the female, the receptive desire is prominent. The equal vibratory action of two individuals of opposite polarities, will naturally seek to create affinity between them; and thus is brought into one the two essential qualities that are necessary to make one complete union; thus the male and the female are joined together as one soul. As physical beings the male and female represent two separate beings of opposite polarities; but if the soul qualities of these two individuals vibrate with harmonious correspondence then the affinity is established that makes them an individual spiritual being. The man is not without the woman nor the woman without the man in the spiritual world. One hundred and forty-four thousand of such perfected souls joined in one grand spiritual entity will make up the body of the Christ. In the attainment and preservation of this mutual relation lies the foundation for all power and achievement here and hereafter. In this mutual relation may be found the key that unlocks the door to all mystery. However, it must be remembered that each individual holds the key to his own development. He may raise or lower the tone of the vibrations of his life in just the same manner as he refines his physical body and cultivates his higher spiritual sensibilities.

The man and the woman may purify and refine their physical bodies by keeping in their minds the thoughts that will raise their vibrations to a higher pitch, and thus, through the higher vibratory action, raise the soul that inhabits the physical body, so that its vibratory action seeks affinity with the soul of the spiritual body.

By this union of two souls into a spiritual entity that seeks affinity with the Christ, the soul becomes conscious of its regeneration. The soul knows that its Redeemer liveth. The key to this regenerative process is found in the conservation of the life essence, which produces affinity between the physical and the spiritual bodies. The continual wasting of the life forces through the gratifying of the physical passions, is the great hindrance to spiritual evolution. The coarser physical entities vibrating toward each other, each seeking its opposite correspondent, if unrestrained by the will of the positive entity, will unite and spend their forces on the physical plane. But if restrained by the positive will, the negative desire will seek polarity with the positive will on the higher plane, and, thus will be turned inward and upward, the dual forces in nature which will seek their affinity on the spiritual plane.

As a result of the union of these two entities of opposite polarities on the spiritual plane, a new child is born. It breathes the air of a higher life. It becomes a babe in Christ. This state is spoken of by the Master when he said, "Except ye be born again, ye cannot enter the kingdom of heaven."

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### THE MESSAGE.

ROBERT LOVEMAN.

The lily whispered: "From the sod  
I leap into the light;  
Thou churlish clod, to doubt thy God,  
Nor know the noon from night.  
"Look where I lay, but yesterday,  
O thou of feeble faith—  
So thou shalt climb, and soar sublime  
From the swift pause of death."

—From *Harper*.



## REINCARNATION IS THE SCRIPTURAL DOCTRINE *FOR REPLENISHMENT OF THE EARTH.*

By JOHN SPENCER HALL.

People have been taught that, as Christians, they may hope for translation of their souls into a paradise in the heavens, after casting off this mortal life on Earth. The foundation for this ecclesiastical doctrine should be found in the New Testament, but it does not seem to exist there. In fact, our Lord and his disciples taught that such an ascension into heaven is a fallacy. I will quote from the Twentieth Century New Testament, as being more easily understood, although older versions are almost as plain on these points.

In addressing the unconverted, Jesus said "I am going away, and you will look for Me, yet you will die in your sins, and you cannot come where I am going. . . . You are from below, I am from above: you are of this present world, I am not." (John viii. 21-24.) No following after the ascended Lord, in their case.

Then, as to his apostles and accepted disciples, we have our Lord's words in John xiii. 33-36; xiv. 1-4; xvi. 16-28, "My children, I am to be with you but a little while longer. You will look for Me; and what I said to the Jews, 'You cannot come where I am going,' I now say to you. . . . I am going where you cannot now follow Me, . . . but you shall follow me later. In my Father's house there are many rooms. If it had not been so, I should have told you. I am going to prepare a Place for you; and if I do go and prepare It, I shall return, and will *then* take you to be with Me, so that you may be where I am. . . . In a little while you will no longer see

me; and then, in a little while, you will see Me indeed. . . . You have loved Me and have believed that I came from beside the Father. I did come out of the Father, and have come into the world; and, further, I am leaving the world, and going to the Father." Christ being from the celestial regions, needs must return there upon death from his mortal mission; but men being "from below," i. e., "of the earth, earthy," cannot become dwellers in the celestial court of God, by ascension from earth, after death. When Christ returns to earth again for the Millennium, and again for the World-to-come, those human souls who are of his beloved flock will live again and will follow him, for he will be manifested to all of them on earth.

Ascension into heaven is again denied unto the human race in John iii. 13: "There is no one gone up to heaven, except the One who came down from heaven—the Son of Man himself."

Speaking of the ancient Hebrews who had died without losing faith," and who "from a distance," in point of time, regarded "the promised blessings" as their's hereafter, we find in Hebrews xi. 15, 16, that they had not then "been thinking of the land" of Canaan, but "were longing for a better—a heavenly land! And therefore, God was not ashamed to be called their God," (i. e., even when they held a strange misconception about a "heavenly" abode for them,) for "indeed he had already prepared them a city." Not a "heavenly land" for them, however, but certainly a "heavenly city" to satisfy their hope.

In II. Peter, we find that our planet is to be purified, and renovated, or made new and "very good," by fire; therefore, the Seer of Patmos was permitted to see its future likeness, and "saw new heavens, and a new earth;" and also "saw the Holy City, New Jerusalem, descending out of Heaven, from God, like a bride adorned and ready for her husband"—attention is being called to that descended city. "See! the Tabernacle of God is set up among men: God will dwell with them,



. . . . be among them; and He will wipe all tears from their eyes." The city and court of God to descend upon earth amongst men, and to become permanently present amongst the glorified saints forever; but no such thing as translation of men's souls into the heights of heaven! The reward for works is with Christ, for his saints; and is in abeyance until he returns to earth for the Millennium, in a "little while," and for the World-to-come, in a farther "little while." (Rev. xxii. 12.)

Thus clearing the way, by exposing the errors as to a home in the heights of heaven (other than a city to be eventually translated to earth) for the human race, the reality of reincarnation, as revealed in the Scriptures, ought to be acceptable, with gladness, by those who have hitherto been erroneously taught.

In Malachi iv. 5, 6, the promise was given that Elijah, who had then been dead a long time, would be in manifestation and power again "before the coming of the great and dreadful day of the Lord," to "turn the heart of the fathers to the children, and the heart of the children to their fathers." It is legitimate to believe that a "great day," and, later on, a "dreadful day" were meant in this prophecy: so that the soul and spirit, immortal, of Elijah were intended to be employed again before the "great day" of the Lord, i. e., before Christ was crucified; and again before the "dreadful day," i. e., the day of Divine vengeance at Har-Magedon, hereafter.

The spirit and the soul, renovated, are the entities for reincarnation; and these two entities are spoken of as "a double portion of spirit," in II. Kings ii. 9, and as "the spirit and power," in Luke i. 17. In the latter verse it was promised by the angel of God to Zachariah that the son about to be begotten by the latter would "win many of the Israelites back to the Lord their God. He will precede Him [i. e., the Lord] in the *spirit* and with the *power* of Elijah, so as to reconcile fathers to their children."

Thus the prophecy as to sending Elijah the prophet on a particular mission before "the great day of the Lord," was fulfilled by reincarnation of Elijah in the mortal body of John the Baptist; and this fact was vouched for by our Lord in Matt. xi. 14, 15; xvii. 12, 13. John the Baptist was unable to vouch for the fact: being asked, "Art thou Elijah?" he answered, "I am not," and also denied all knowledge of his being "that prophet," but admitted that his mission of teaching was a continuation of Elijah's mission (John i. 19-23). John the Baptist's mortal body and his remembrance of former things were his own; therefore, in these important respects he differed *in toto* from Elijah's manifestations, and neither was he that prophet as regards the working of miracles, so that he replied truthfully as to his own knowledge. A man has no means of identifying the spirit or soul within him, for death destroys the memory of all happenings of the former life (*vide* Eccl. i. 11; ii. 16; Ps. cxiii. 17; Eccl. ix. 5, 6), hence, a reincarnated soul and spirit cannot claim to be the same as in a previous incarnation, when the life was different, intellectually and materially, as well as karmically. A "man" is more than spirit and soul, for he also comprises a mortal body to which the spirit and soul give life: the name of the spirit and soul is recorded in heaven, and inapplicable to the mortal body; so "Elijah" meant a different "man" to him who bore the temporary name of "John the Baptist." Yet, "if ye are able to receive it" the Elijah promised "before the great day" came in John the Baptist.

The same Elijah-parts that were also in John will continue the prophetical mission as the life-giving spirit of one of the prophets referred to in Rev. xi., and although a reincarnation, similar to that called "John," the future prophet will bear a different "name," no doubt, and manifest as a different "man." The Hebrew name of Elijah means "God, the Lord: or, the

strong Lord;”\* and John means “the grace, gift, or, mercy of the Lord;” but Bozrah or an equivalent name would be more appropriate for the next incarnation, i. e., meaning “tribulation,” “distress.”

But there is another prophecy in II. Esdras ii. 18, which declares that the two prophets of Rev. xi, will be reincarnations of the spirits and souls of Isaiah and Jeremiah: if so, Jeremiah or Isaiah was propably a reincarnation of Elijah; and if we regard the assurance of God in Jer. i. 5, as to the Divine recognition of Jeremiah’s peculiar fitness for the role of a great prophet, it will not seem amiss to identify Elijah as reincarnated in Jeremiah.

There are equally strange revelations given by two mighty celestials to John, in Rev. xix. 10; xxii. 8, 9, which seem to imply that even as Jesus Christ came down from heaven to suffer incarnation in man’s estate, so there are two mighty angels or archangels who have been sent down from heaven, time after time, to suffer incarnation, and reincarnation again and again, as Moses and the great prophets. On the Mount of Transfiguration Moses and Elias appeared in their celestial glories with Christ; and to ascend up into heaven, as they did, they must be of celestial origin, and not “of the earth earthy.”

The reincarnation of Elijah’s spirit-parts as those of John the Baptist show that the questions of Nicodemus to our Lord, “How can a man be born when he is old? Can he enter his mother’s womb again, and be born?” must be answered in the affirmative. Our Lord explained the process to Nicodemus, namely, whatsoever of a man exists in a spiritualized, or concealed state, in his mortal body, can be so born again, by the aid of earth’s spirit-womb, and the begetting spirits of his parents. In II. Esdras iv. 40–42, the way of conversion is declared to be in Sheol for a man’s immortal adult parts, for “In the grave,

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\*The word Elijah more correctly translated means, “Yahveh is my God,” or, “The mind and the will of the universe is my power.”—Ed.

the chambers of souls are like the womb [of a woman] ; for like as a woman that travailleth maketh haste to escape the anguish of the travail, even so do these places [of Sheol] haste to deliver those things that are committed unto them." The wombs of Sheol convert from the adult stage back to the embryonic, and give up to the parental begetters of humanity at the appointed times, these renovated seedling-souls ; and thus the spirit of an adult man is made fit for re-begetting, and reincarnation in whatever circumstances of parentage, time, and place as will prove a reaping-epoch meet for the previous sowing-epoch of life. This operation of Sheol is what our Lord meant as being "born of the Spirit," for only the immortal parts of a man's interior economy are so dealt with by the Spirit of earth called Sheol.

Bearing in mind that the dead can re-enter this mortal life only by reincarnation, as Elijah re-entered in the mortal guise of John the Baptist, we will find a large order of reincarnations for the Millennium ; for, as stated in Rev. xx. 4, every "soul of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the Beast, neither his image, and received not the mark upon their forehead and upon their hand" will then live and reign with Christ a thousand years. That is, the chosen and faithful of the dead will then be reincarnated by a similarly elect kind amongst the living ; but it is significantly added that "the rest of the dead lived not until the thousand years should be finished." Thus the non-elect who will remain alive for the Millennium will be unable to beget seed, or bring forth children throughout that period ; for those souls who should ordinarily reincarnate as their children, will then be numbered amongst the damned in Hades. The reproach in the Millennium will be barrenness, as significant of condemnation *pro. tem.* (*vide* Isa. iv. 1.) and the power to raise up seed, or to be raised up as a reincarnation in that time, will mean having "part in the first resurrection"—every one of whom will escape "the sec-

ond death," which will be formed at the final resurrection for the world-to-come.

In Matt. ix. 2-7 (corroborated by Mark ii. 5-9; Luke v. 20-23.) we find our Lord declaring that He intended healing of his infirmities a man sick of the palsy, by saying unto him, "Courage, my son! your sins are forgiven;" but because his hearers doubted the formula being so effective, he enquired of them "Which, I ask, is the easier? to say, 'Your sins are forgiven'? or to say 'Get up and walk' "? Then he substituted the usual formula "Get up, take up your bed, and go home," as signifying forgiveness of the sins which entailed the palsy, *as well as remission of the infirmity!* The creature who develops palsy of that nature is born with the germs of it in his or her mortal body; and, being attributable to certain sins, these offences must have been committed by the same soul in a former life-span. This means reincarnation, and the action of the law "Whatsoever a man soweth, that shall he also reap." Willfully destroy any of the legitimate efforts or blessings of your neighbor, so as to ruin his whole career, and that destroyer is liable to palsy in the next incarnation.

In John ix. 2-7, there is the account of the healing of a man who had been born blind; but in his case the healing was done in a peculiar manner, necessitating an exhibition of faith and obedience upon the part of the afflicted one, as the preliminary. The Pharisees recognized that a creature so afflicted must have been "altogether born in sins;" yet our Lord signified by the kind of healing that lack of faith and obedience in a previous life-span had been the cause of blindness from birth, and said that that affliction was not due to sins of his parents nor of the man himself (*body, soul, and spirit*) as then manifested.

In John v. 2-14, an invalid of thirty-eight years of sore affliction was made whole, and told "do not go on sinning, for fear of something worse befalling you." Thirty-eight years of permanent and sore affliction would probably signify a like span

of grievous sinning in a former life-span, for, "after death, the judgment," and after judgment must follow the recompense.

In Jude 4, reincarnation is distinctly implied, "For there have crept in among you certain godless people, whose sentence has long since been pronounced;" and in verse 14 we are told that our Lord came to execute the sentence revealed by Enoch, by convicting of godlessness and godless acts in former incarnations the many who were unable to receive him as their Lord and Christ in apostolic times and since then—creatures who had been children of darkness in the former generations, and so sin-hardened that the light of the gospel could not penetrate their hearts. II. Peter iii., teaches us to the same effect; but the fact is much more plainly taught in II. Esdras ix. 7-12; viii. 58-62.

The Old Testament establishes the doctrine of reincarnation most conclusively, by giving the laws controlling it, and the means of identifying the earners of rewards with those who illustrated the operation of those rewards in later generations. This doctrine is so ancient as to be traced from the early parts of Genesis onwards; and it is not improbable that all peoples who sprang from Noah acquired the idea from the teaching and literature disseminated by him and his descendants of the direct line.

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Nature shows no favoritism. If the Prince of Wales wants a strong, vigorous body, he must get it by paying the vulgar price of personal exercise and exertion, and just about the amount of it required, too, for earning his own bread in the sweat of his own brow, and digging in his own mother earth. He can have it by no way of royalty, by no outlay from his exchequer. Does he want power in his arm? let him seek it by wielding a sledge-hammer; does he want it in his eye? let him stand by the side of the sea-captain on the quarter-deck.

—HULBERT.

## RIGHTEOUSNESS.

By I. L. HARPSTER.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.—Matthew v. 6.

In the sermon on the mount, the Master gave to the world wonderful truths. His teachings are eminently scientific, as one will come to realize who will dig deep for the hidden truths underlying his apparently simple sayings. The Master's words are few and are well chosen, he does not go into the minutiae of his plain and simple sayings, but he just states the laws briefly, expecting that in due time his followers will ultimate those principles within themselves. As Solomon has said: "It is the glory of God to conceal a thing: but the honor of kings is to search out a matter." (Prov. xxv. 2.) So, while the truths the Master gave the world are grand and beautiful in their ultimates, yet it devolves upon the efforts of the Christian man or woman carefully to search out and to put into practice these truths in harmony with the laws underlying them.

In this beautiful beatitude the Master said, "Blessed are they that hunger and thirst after righteousness." He said the result of this intense desire would be, "for they shall be filled." Filled with what?—Filled with the wisdom and the knowledge of the truth. Knowledge of laws that liberate from all bondage; for it must be remembered it is the knowledge of the truth and the truth only that brings freedom. Have you ever experienced mental anxiety or suffering? Perhaps your suffering was caused by some hallucination of the mind, but for all that the suffering was as real and as intense as though the actual had taken place. Suddenly, the misapprehension under which you have been laboring, is removed,

perhaps by a friend who was the cause of all your misery, then what an indescribable calm and relief follows. Just so this calm and freedom comes to the one who has found the path of righteousness. He no longer is shaken like a "reed by the wind," swayed to and fro by the arguments and the fallacies of man's reasonings which have caused him to serve under mental and physical serfdom; but he steps forth into the sunshine of freedom—into the way of righteousness that knows no bondage.

The subject of "righteousness" occupies a broad field and should be treated from different view-points in order that anything of an adequate understanding may be had. "Righteousness" has been defined as "Right-Living." Right-living is quite essential and necessary; it is, as it were, faith put into practice, or a living faith, and more the result of that dynamic force, termed "Right-thinking," the FIRST ESSENTIAL to righteousness. Right-thinking, then, is the first and important step to righteousness, leading to the fulfilment of the Master's promise, "for they shall be filled." Have you ever carefully observed what effects certain thoughts produce upon your being? These effects may arise from your own thoughts or from the thoughts of others.

The mind is a wonderful thing, and the Scripture says, "As he [a man] thinketh in his heart, so is he." Is this possible?—If it is, then as we cast about us we must of necessity see a people whose natures are as varied—due from thought formation—as the faces we behold. Do we find this to be so? Has it ever occurred to you that the character of an individual, that which makes up his peculiar characteristics, has been moulded and brought up to its present state through no other means than the thoughts that have governed the individual in the past? Now here is a thought that all should seriously contemplate: Am I simply no more, no less, than what my thinking has made me?—Certainly. Our actions are simply the reflections of our



thoughts—either past or present. We all know this to be true when we think about it; but the trouble is, in this day and age of the world when all is in such a whirl of excitement, so much to occupy the minds of the people, the average mind has not the time to think; and, furthermore, many have not the inclination, but allow themselves to be carried along by the psychic force that is governing humanity. In this whirlpool of thought there is an interblending of mental force, and in its aggregate certain qualities have become pronounced, due from the dominance of stronger and more forceful minds, and these dominant thought-qualities operate either for the weal or for the woe of society.

The Master promised his followers that if they would “hunger and thirst after righteousness” they should be filled—satisfied. Not only did he promise that they should be filled but he said “blessed are they.” There is something about living a righteous life that brings satisfaction to the Christian devotee, a peace of mind of which the world little dreams, and his happiness becomes all-sufficient without having to resort to worldly pleasures. This is the blessing that the Master desired all of his followers should enjoy. It is their right and privilege, but among the Christian masses we believe this blessed state to be the exception rather than the rule. Why is this?—We learn from the Scriptures in “the last days perilous times shall come.” That people would be “lovers of pleasure more than lovers of God. Having a form of Godliness but denying the power thereof.” (II. Tim. iii. 4-5.) “Having a form of godliness” cannot have reference to any other than Christian people, those who have allied themselves to the church, for ungodly people do not make any pretensions—not even to form.

“Lovers of pleasure more than lovers of God.” This is the key that locks the door against God, and locks the door against

that blessed state of peace and happiness which every true Christian may enjoy.

It has become quite common with the most of our church denominations of the present day to introduce different features for the entertainment and amusement of their churchgoers. "And it shall be, as with the people, so with the priest." These entertainments and amusements are participated in alike by ministers and by church members, and apparently with equal zest. Another custom that has become quite common and fashionable among church circles is card-playing. We have seen ministers of the Gospel playing cards, taking as much interest in the game as the professional card-player; and it would have been a difficult matter for the casual observer to discriminate between the minister and the worldly man so far as the conversation was concerned, for jesting and good-fellowship (?) were equally indulged in. Now we do not wish to be understood as criticising people for doing these things, nor to say to any one what they should do and what they should not do, for we are not posing as judge; nor do we wish to take the responsibility of people's actions upon our shoulders, for we recognize the truth, that each has to work out his own salvation. Neither do we refer to any individual in particular, but we wish to call attention to the effects these things have upon the minds of those who profess to be Christians. It is principles and their effects in the Christian development we have to deal with. In this the thought of righteousness must not be lost sight of; and when we speak of righteous people, we have in mind the church, the followers of Jesus Christ.

The apostle James says: "A double minded man is unstable in all his ways." And it is said of one that wavereth, "For he that wavereth is like a wave of the sea driven with the wind and tossed." When the mind is divided upon a thought, let that thought be what it may, no definite purpose can be accomplished. You cannot unite harmoniously two repellent forces,

one the antithesis of the other. Good and evil are antipodes, contraries. You cannot love and hate at the same time. Impossible. The fountain does not send forth sweet water and bitter water at the same time. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other." Here the Master referred to principles and their ultimate effects, which simply refer to the operation of the mind, caused from allowing certain thoughts to dominate it. This brings us up to the point where it becomes necessary for us to consider the influence these adverse, innovations, which have been introduced into the Christian church, have upon the growth of the Christ-principle in the lives of Christian men and women.

When the mind is centered upon those things which make up our amusement, our thoughts become more or less intensified, in proportion as we give them reign, and consequently we expend our energies on our amusements. And not only do our energies become exhausted in our efforts along these lines, but we are building a mental aura, a state of mind to which everything must bend, and thus intensifying our desires for a recurrence of these physical or mental pleasures.

We grow, as it were, day by day, as the child grows, into whatever condition our thoughts carry us. Then if we grow into the likeness of our thoughts, and our thoughts are fixed upon worldly pleasures, "lovers of pleasure more than lovers of God," we must in the nature of things grow further and further away from God. This subtle law of the mind, it seems, many of our Christian friends have entirely overlooked—or perhaps some are not cognizant of it, for the thought arises within them at times: What is there in Christianity anyhow? They realize that, for some reason, they have made little or no progress in growth toward the Christ-life; for they are not enjoying the blessings they should enjoy, and instead of their examining themselves to discover the secret of their

failure in the Christian experience, they go to still greater excesses in worldly pleasures; and this results in a further divorcement in their at-onement with the Father in whom are warmth, love, and life more abundant.

When we realize this state of affairs existing with many of the professors of Christianity, is it any wonder the prophet, as well as the apostle Paul, looking down through the centuries with apprehension upon these times, prophesied, "in the last days perilous times shall come"? When one departs from righteousness, which means right-thinking, right-doing, and right-living, "perilous times" have come for that individual; for he is not guided and cannot be guided by the Spirit of Truth, so essentially necessary for his welfare and for his protection against the adverse psychic influences that are sweeping the planet earth at this time. Paul foresaw the danger at the present day for the followers of the Christ who would become lukewarm and would depart, as it were, from the faith. The world is passing from the old order of things to a new age and to better conditions and, in this transition, there is a separating, a departing from the old conditions and an entering upon the new. The new order is being ushered in by the higher and holier Powers; and in order to be guided safely into the new age and the new order of things, our lives and sympathies must be united with these Powers. This unity not only provides us with the proper guidance into the new conditions, but it enables us to become co-workers with them in the establishing of God's kingdom on earth.

In order for an individual to become proficient in any line of thought, it is absolutely necessary for him to apply himself to that line of thought to the exclusion of all others. We take for example the study of music: In order that one may become a master of music it requires constant practice and years of study. A constant devotion to it, and to it alone, enables one

to become master of it, and gives him power to draw inspiration from the ocean of harmony. The same method is applied in the developing of the Christ-likeness. The laws he gave the world must be put into practice in our daily lives, and his thoughts must become our thoughts, and if his thoughts become our thoughts, we grow into his likeness and into righteousness.

The culmination of a righteous life, and the reward promised those who walk in the path of righteousness, is summed up by King Solomon in Proverbs xii. 28, "In the way of RIGHTEOUSNESS is LIFE; and in the pathway thereof there is NO DEATH." This is not to be considered in a figurative sense but in a literal sense. This is the ultimate blessing the Master promised his zealous followers when he said, "Blessed are they that hunger and thirst after righteousness: for they shall be filled."

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#### SAFETY IN STILLNESS.

While giving a lecture on Flame, a scientist once made a most interesting experiment. He wanted to show that in the center of each flame is a hollow, a place of entire stillness, around which its fire is a mere wall. To prove this he introduced into the midst of the flame a minute and carefully shielded charge of explosive powder. The protection was then carefully removed, and no explosion followed. The charge was again shielded and withdrawn. A second time the experiment was made, and by a slight agitation of the hand central security was lost, and an immediate explosion told the result. Our safety, then, is only in stillness of soul. If we are affrighted, and exchange the principle of faith for that of fear, or if we are rebellious and restless, we shall be hurt by the flames, and anguish and disappointment will be the result.

It is far better to enter into the kingdom of heaven through much tribulation, than to acquire a carnal security by the consolations of a false peace.—M. LUTHER.

## THE LAST HOUR BEFORE THE DAY.

By H. E. BUTLER.

The earth mourneth and fadeth away, the world languisheth and fadeth away, the lofty people of the earth do languish. The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are found guilty: therefore the inhabitants of the earth are burned, and few men left.—Isa. xxiv. 4–6.

This prophecy brings to light the old, old story—sin (transgression of the law), and self-destruction; for God is the Creator of all things, therefore all law—physical, mental, or spiritual—is God's law. Since God created the world by a word, and made man in the image of God, then man's word, his thought, his decisions are his judges. He judges himself, and as he judges, so is he judged, and with what measure he metes, such measure is meted to him. This is not an edict, but a law announced by the Christ nineteen hundred years ago, for he said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

If there ever was a time in the history of the world when the quotation given at the beginning of this article had its specific bearing upon the people, it seems to us it is now. For through change of the ordinance, they have changed the teachings of the Christ; they have built up a false philosophy; and they are worshiping a God of their own creation, and the God of the universe they know not. Having changed the ordinance, there is established among men at the present time a code of life—sometimes called a code of morals—that is contrary to divine law, contrary to the very thought and purpose in the creation of mankind; and when man transgresses God's law, he trans-

gresses the laws of his own being, the laws that perpetuate him, then diseased states—pain, sorrow, suffering and early death—are the result.

Whoever cares to take the trouble to examine the Bible—for few there are that care for it any more—will find that after God gave to Israel the everlasting covenant, the Ten Commandments, he gave them the ceremonial law “which was given because of transgression.” The apostle in speaking of this ceremonial law says it is “a shadow of the good things to come,” not the real, but a shadow of the real covenant. In the keeping of this ceremonial law the promise is “Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am YAHVEH.” And the promise is elaborated in that they are promised physical prosperity, health, and all the good things that earth can give them, if they are obedient to the divine law; and, on the contrary, if they disobey the law, trouble, sickness, destruction, and all the ills that flesh is heir to will be the result (See Deut. xxviii.). This shows conclusively that in all his dealing with his people, God nowhere makes reference to a spiritual world where the rewards and punishments are to be obtained; but, on the contrary, the whole tenor of the Scriptures from Genesis to Revelation points to the one thought, that man reaps what he sows, that he is judged according to his deeds; not that he will be judged, but that he is judged according to them.

It is a strange anomaly that we see when we look out upon the world as it stands before us to-day—the wondrous perversion of God’s laws manifested in human life; and we ask the question: Has God forsaken the earth, as many believe he has? for even the church says that God has nothing to do with the affairs of men (See Ezek. viii. 12.), but that he has left them in the hands of mankind, and it seems true because man is judged by his own law.

But why this darkness and gloom? If man has been passing through a process of evolutionary unfoldment, why is it that he

does not stand nearer to God and is not more conscious of the Divine presence? Why is he not more correct in his conclusions concerning God and his laws than ever before in the history of the world?—The reason it seems that man is left in possession of the earth to do as he pleases, is that the purpose to make man in God's image and like him, as announced in Genesis i. 26, can be carried out only by making man, to a great extent, a free agent, by making him responsible for his own acts, and thus allowing him to gain knowledge by experience. The evolutionary development of the race has been a series of experimentations. When a mechanic attempts to produce some new invention he makes experiment after experiment; many costly failures and disappointments await him, but by perseverance he finally succeeds. So in the development of man into God-likeness. Man is the thought of God, as such he is the son of God; and in order that he may know, he is left free to experiment with all the laws of nature, to transgress every law and to suffer the penalty. As he possesses a physical body, a body that is of the earth, earthy, therefore from the external and reasoning mind, all his loves, sympathies and desires are toward the earth from whence he came; and as the earthly body is wholly dependent upon the senses for all it is and has, therefore sensual pleasure is the one thing sought, and the more zealously the man, or the community, or the nation, seeks sensual pleasure, the more completely is divine law transgressed. For, as the apostle said, "the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." And the more deeply the mind becomes immersed, lost, bewildered in the multifarious laws of the physical world, the more do the laws of God and Spirit become to such a mind a myth.

As experimentation has gone on for centuries, we as a people have gathered up the results, have compiled them into volumes, and the study of these results we call education, the practice



of memorizing them we call training the mind. Thus it is evident to anybody who will think that if the method by which man is to attain to Godlikeness is experimenting with all the laws of nature, then the more knowledge he gains thereby, the greater will be the disastrous results, because as long as the mind is governed wholly by the carnal or sense nature, the greater is man's ability to organize to himself systems which to the external reason, appear to bring all that is desirable.

As we see at the present time, man is building up gigantic trusts by which he is accumulating his millions, and even the churches, realizing their weakness and poverty, are organizing trusts, hoping thereby to coerce the masses into obedience to their mandates; but all these unities, combines, are laying the foundation of oppression upon the masses and giving license to the few, which must bring inevitable destruction upon themselves. For when man begins to gain this ultimate that the carnal mind has pictured as the ideal, he finds that in place of its bringing pleasure, it brings sensation, but sensation in its ultimate, brings pain, misery and death. When man has discovered this fact, then will he turn and will seek God with all his heart. When he finds that God is his only hope, when the "gods of gold and silver, the work of men's hands," fail to bring him the desired results, but, on the contrary, bring misery and death, then will he forsake the pursuit of his gods, and the disposition to amass wealth, to gather abundance, will pass away, because the love for it will cease and the energies can no longer be centralized in that direction.

This will bring in again what has been called the "Golden Age," then man will seek God with all his heart, and above all things will desire to know in order that he may live in harmony with divine law—the laws that produced his entire being.

The developing and the unfolding of the race and of the planet are simultaneous, as they are one in essence and in sub-

stance; and the philosophy that has been brought down to us, largely through our Bible, of the cycles of the earth's history, is undoubtedly true to a greater extent than we have yet realized.

The declaration that "in six days God created the heaven and the earth," is now recognized to mean six periods of time, periods of long duration, of six cycles, making one complete cycle. Our Bible begins with the creation of the earth and man upon it; then we have the account of man being placed in the Garden of Eden, the garden of delights; of his transgressing the law given to him; of his being driven out from the garden to enter a sphere of labor, sorrow and death. Then begins the long history of God's dealings with man through his angel-messengers, down to the Christ; then comes the long period of the Christian era, in which comparative "darkness covers the earth and gross darkness the people;" and then in the last book—Revelation—the last chapter, and almost the last declaration, we have the words "Blessed are they that wash their robes, that they may have a right to come to the tree of life, and may enter in by the gates into the city," out from which their ancestors were driven about seven thousand years ago.

Thus, man seems to have traveled as if around the world, and finally arrived at the starting point, where he will enter in through the gate into the city. The parable of the prodigal son, given by our Lord, is applicable to the travels and the experiences of the human family from the beginning or the Golden Age, called the "Edenic Age," to the time that man gains experience, discovers his emptiness, realizes that his creations are implements for misery, sorrow and death, and returns to his Father's house.

At the closing period of this dispensation, when man is nearing the point of his self-destruction, faith will have forsaken the earth, and man will have lost all confidence in his fellows,

still, deep down in the soul will be a reverence for God's prophets and for His words expressed by them. Therefore have been put on record the words of our text, which come ringing down through the centuries, gathering force until they come home to the very soul of the people for whom they are intended—"The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are found guilty: therefore the inhabitants of the earth are burned, and few men left."

The prophet Amos exclaimed, "Surely YAHVEH will do nothing, but he revealeth his secret unto his servants the prophets," and it is marvelous how this statement has been fulfilled even in our day. No great disaster, no great change, comes to the world, but it finds a mouthpiece to foretell it; but as we are in a time of a multitude of voices, errors and truths, the mind is confused and is unable to discern between the true and the false. Because of this there were given to the world in the earliest history of its existence, revelations that were intended for the closing period of this cycle of the earth. Not only have these revelations been given to the Hebrew prophets, but they have been given to all nations who, through any method whatever, sought God earnestly and honestly with a pure heart and a loving faithfulness.

According to the Vedas, there are what are called the Golden Age, the Silver Age, the Copper Age, and the Iron Age. These ages, according to Hindu philosophy, have long duration, and we read that when Krishna was asked what would take place in the Iron Age, his answer was a most graphic description of the time in which we live. He made special mention of the greed, selfishness, and licentiousness of the age, of woman's independence of her husband, and of the general prostitution of the creative function. Another Hindu writer

says of this age, "When the fruit of the Divine Cycle will thus reach its extreme stage of rottenness, out of its seed will spring forth a shoot which will grow into a fresh tree. That tree, in turn, will bear fresh fruit—a fresh Divine Cycle. In this state of the darkest gloom, faint streaks of russet light will be visible which will grow bright anon and give birth to the dawn of the Golden Age again. Reaction is the law of Nature, reaction is the result of every phase of action. When vice has had its full run on the face of the globe, when it has reached its lowest depth and wildest reign, it spends its force, becomes weakened, allowing virtue to lift its head once more and build its palace of light upon its ruins."

True it is that, in the experiences in the past, reaction always has followed every extreme action of human life, but in the reaction that we may expect now, those representing the Esau branch (animal-blood life) will fight to the death to maintain the perversions they have built; because many of the human family have been generated and have been born under conditions producing so gross a mentality that a ray of divine light cannot reach them in their present incarnation. Because of these conditions the dark picture presented in the last book of the New Testament will become realistic, also the prophecy under consideration will be fulfilled: "Therefore hath the curse devoured the earth, and they that dwell therein are found guilty: therefore the inhabitants of the earth are burned, and few men left."

Already the "russet light" spoken of by the Hindu philosopher, is beginning to shine out faintly upon the dark conditions of the world. Faintly, very faintly it is true, for the Esoteric teachings are removed, as it were, into a corner. Their light reaches but a few, but, notwithstanding, it shines, not only from the Pacific to the Atlantic, but around the entire globe, and those who have deep down in their heart a desire for God, for righteousness, for justice and equity among men, have only to

turn their whole thought, desire and prayer to knowing and to doing the will of God. Then will the divine light reach their souls and according to their faithfulness will be the degree of the light that will come to them. Then the everlasting covenant between themselves and the Creator of the universe will be consummated in their own hearts (See Jer. xxxi.31-37).

This covenant is an everlasting covenant, because the conditions that it involves have been from all eternity and will exist to all eternity. It is the only means, the only doorway leading from sin, darkness, and death, to life and peace. It is the door leading from an earthly state into the heavenly state. It is the door through which all souls from all nations and all worlds in the eternity past have entered and have become members of the Eternal Order of Melchisedek, as the door of this order the Christ was manifested. When he said, "I am the door," he also said, "If thou wouldst enter into life, keep the commandments." He was the door because he was the expression, the personification, so to speak, of that perfect faith in God and perfect obedience to the covenant relation between God the Father and man the son, and this covenant is the only door.

God said by the prophet Isaiah, "I am YAHVEH; and beside me there is no savior." The conditions of this covenant have been covered up by a mistranslation in our Bible, by a misunderstanding of the divine name; when that name is understood, you will find that the covenant begins with the words, "I will be your power, like I have been in bringing Israel out of Egypt, out of the house of servitude," and then follows the command, "You shall have no other power," you shall trust in nothing but in God's name. Then will be manifested the power of God in your own heart and over your surroundings, so that no power on earth or under the earth will be able to retard your progress toward light, knowledge, peace, and unity with the Father. No obstacle can enter the path that leads you directly back into the paradise of God from which your fathers

were driven. Only trust God wholly, doing day by day the best you know, and so far as you lack wisdom, it is the attribute of the divine Spirit to give it to you. Thus through wisdom, knowledge, understanding and power to live in Christ you may even now attain to that divine brightness and glory manifested by the Lord Christ when he was on earth.

Peace be with you.

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Not to all men is it given to be hero or genius, victorious, admirable always, or even to be simply happy in exterior things; but it lies in the power of the least favored among us to be loyal, and gentle, and just, to be generous and brotherly; he that has least gifts of all can learn to look on his fellows without envy or hatred, without malice or futile regret; the out-cast can take his strange, silent part (which is not always that of least service) in the gladness of those who are near him; he that has barely a talent can still learn to forgive an offence with ever nobler forgiveness, can find more excuses for error, more admiration for human word and deed; and the man there are none to love can love and reverence love.—MAETERLINCK.

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### THE DAWNING OF THE FULLER LIFE.

By H. AYLMER HARDING.

I felt the mighty pulse-beats of the world  
Throb in a deep unrest of ceaseless pain.  
I marked men's sorrows and their efforts vain.  
Yet over all the Nation's flag, unfurled,  
Proclaimed that, deep within each honest heart,  
Lay the great quest for Freedom, Hope and Life—  
Germ of a future born from present strife,  
Yet pointing ever to that nobler part  
Man must himself play, when awakened, bold  
He turns from self-inflicted stripes to win

That kingdom where a star burns bright within,  
 And in his new-found power, leaves the cold  
 And dreary worship of all outer guise  
 For Truth's own words and Love's own Paradise.  
 Hail to thee! National Emblem,  
 Swept by the breezes of God,  
 Swaying men's hearts as the wind sweeps  
 Mountain and river and sod.  
 Truth is the stripe of thy streamer,  
 Love is the star of thy might,  
 While 'tis left to the Poet or dreamer  
 To fathom thy message aright.

I saw the morn's first flush of sunrise tint  
 The distant hills. I watched dull, lowering banks  
 Of cloud grow golden in the magic East,  
 That womb of light and beauty, giving birth,  
 Anew each morn, to all the sons of earth  
 Great daily opportunities, that, like a feast,  
 Are spread to tempt, from greatest unto least,  
 All men to nobler service, grander worth.  
 The day had dawned, a New Day for the race,  
 A day of Freedom, Liberty and Grace—  
 For each man bore God's sunlight on his face.

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### BOOK REVIEWS.

**SEEKING THE INVISIBLE.** Practical Studies in Psychometry, Thought-Transference, Telepathy, and Allied Phenomena. By James Coates. 298 pp. Cloth. Price \$1.50. Fowler & Wells Co., 24 E-22 St., New York; or L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, England.

This is a new book, full of clean and well authenticated matter, and some valuable suggestions. Its interest and scope is indicated by the title, and by an extract from the author's preface and the titles of chapters as given hereunder:—

"In the following pages I have briefly reviewed the whole subject under the headings of Psychometry and Telepathy. To Psychometry, the practical

application of the Intuitive Faculty, which appears to lie between Ordinary and Phychic Faculty, I have given most attention, as there is no useful work published on that subject in this country; and, moreover, it has not received the attention it deserves. There is nothing mystic or occult in Psychometry, except the name. There are few dangers in the investigation, while from the knowledge gained much light is thrown on the Intuitive Powers and Psychic Faculties of man. Practical Instructions are given in Psychometry, and these will be found to be an agreeable and interesting study."

The book is well printed in clear type, on fine paper, attractively and strongly bound. We commend it especially to those who, being well established in moral integrity and the principles of the regenerate life, are the better able to gather from any source, and to accept or reject in accordance with use: to such there is much of interest to be found, and some insight into the laws of mind that should prove of considerable profit.

**SELF SYNTHESIS, A Means to Perpetual Life.** By Cornwell Round. 32 pps. paper; 25 cents. Simpkin, Marshall, Hamilton, Kent & Co., Ltd., London, England.

This little book does not contain much that is a code or system of practice; but there are some fine ideas rather obscurely expressed, which a careful mind can discern. In short, the reader is obliged to deduce and formulate what is there given: and for this reason (the encouragement to independent reflection) the book may prove of unusual value, because, as stated, there seems to be some sound principles there, only requiring careful analysis.

**NEVER SAY DIE; Hints, Helps and Counsel on the Preservation of Health, and Promotion of Life.** By J. Wallace-Clarke. 48 pps. paper; price 15 cents. L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, England, or Fowler & Wells Co., 24 E 22nd St., New York City.

This book is certain to be popular on account of its title; and, in consideration of its small price, no one should be disappointed; but not one real solution is offered for the problems of disease and death. Many instances of long life are recounted, and there is an optimistic vein running throughout which is exceedingly helpful; therefore we recommend the book; it is well worth the price. And, if this booklet would be read together with another by H. E. Butler,—“Practical Methods to Insure Success”, price 25 cents, to be had from the same address in London as above, or the publishers of BIBLE REVIEW, the reader would have not only the laudable zeal for health and long life, but the certain methods for perfect health, indefinite increase of years and powers of mind and soul. Do this, and you would not have to look further for the solution of human ills, and the attainment of all great and lasting blessings.

A——.



## EDITORIAL.

Jesus said we must work while it is day, for, "the night cometh, when no man can work." Even now the evening shades are drawing closely around us and in order that the people may have the light in their dwellings, we trust that all of our friends that have received the light will bestir themselves to aid us in bringing it to the attention of many others.

As we are now sending out many sample copies of the magazine, we need your help. We want the addresses of good, honest Christian men and women in and out of the churches. We have not so much hope in the so-called "New Thought" people, as we have in those who are in the churches, and those who are making no profession. Of course, there is little hope of reaching those who are submerged in the all-absorbing thought of the day, that is "money getting;" but the quiet people who have time to think and are disposed to search out the truth that they may do the right, are the ones that really want the thought in our magazine. If our friends will make an effort to get us the names and addresses of those that they think most likely to be interested, we will send them copies of the magazine.

We call attention to the fact that there are many living in your vicinity, no matter where you may be, who, from external appearances, would be the least likely to be interested; yet if you counsel the interior guidance of the Spirit you will be led to add their names to your list. It was shown us by the Spirit years ago that the people who are really God's elect, are hidden away and are unknown and unrecognized by the masses, and these are they that can be found only by the Spirit. Therefore

we ask you to retire within and to seek guidance of the Spirit. As you place your mind on this one, that one, and the other one, see what impression you get in regard to sending us their names. Thus you place yourself in a position to be led by the Spirit, and, as the inspired apostle said, "As many as are led by the Spirit of God, these are the sons of God."

We urge upon you the necessity of being up and doing for a little while, before the shadows deepen, for we believe that the night wherein no man can work, is very near. When the children of Israel, our great prototype, were going out of Egypt they had light in their dwellings, but the darkness was upon Egypt and it was so dense that it could be felt. Let us help to bring that light to the dwellings of those that will receive it.

When sending the addresses be careful to write the names plainly, so that no errors will be made, and if you, who feel that you can use a number of the magazines to advantage, will let us know how many, we will send them to you gratuitously.

Praying that the Spirit of God may guide you, we leave the work in your hands.

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We wish to say to those into whose hands this magazine falls for the first time, that the central thought and object of the magazine should not be questioned if articles appear in it that seem to contain radical ideas and even fanatical notions, for we publish articles that contain value, even though they also contain thought that we are not in harmony with. We hold ourselves responsible only for thoughts that appear editorially or under the editor's name.

It has been our custom since the beginning of our work to publish whatever lines of thought are sent us that contain value, even though they also contain error; for those who are of God have the spirit of truth that enables them to receive the truth and to reject the error, and those who have not the spirit of truth

cannot receive truth anyway. They may think they receive it, but after all they do not; for the greatest truths they frequently transform into the greatest errors. But you that have sought and have found the Lord Christ as a savior, have found also the spirit of truth that he promised he would send you. And if you trust God and look to him for light and guidance, then he will bring to your notice the truths that are necessary to you, and the errors you will pass over with scarcely a notice; for, after all, the human mind in itself is dark and obscure; but when the sunlight of the Spirit shines into the mind, then you will know the truth, and, thank God, that truth will make you free from the law of sin and death.

---

Probably most of our friends know that a special effort is being made to get "PRACTICAL METHODS TO INSURE SUCCESS" more largely distributed among the people. This booklet contains the foundation principles requisite for preparing the mind to receive the higher truths. If the methods suggested in this little book are applied in human life, they will free the individual from the darkening influences that are now crushing the mentality out of the race, and will place in his own keeping and under his own control his powers of mind, and will put the mind and body in order, so that when truth is presented to him, he will recognize it.

This little work is a corner stone of the great temple of knowledge, wisdom, understanding and power; in short, of the kingdom of God on earth, though it is in no sense a religious work, for it deals exclusively with the vital forces and with the causes governing the mind and will of the individual. Its entire importance is probably not fully appreciated by any one person.

If one is diseased or weak physically, he will be cured by

practising the methods embodied in this booklet, because a diseased state is a negative state.

**IT IS OF SPECIAL IMPORTANCE TO THE BUSINESS MAN.**

Many who have been in business for many years and have amassed wealth, have done so at the expense of the body. Their minds have been centered in the one routine and they soon find that they are diseased. Their physicians tell them that they need a change. They travel in pursuit of health, but the mind still holds to its old channel, and health is not found. If these business men will take hold of the methods described in this book and put them into practice, it will cause them to send the positive currents into the unused functions of the body and brain; it will build up the weak and depleted parts, for bear in mind that this booklet deals with the vital currents upon which life depends. The mind is able when properly instructed to lay hold on these vital currents and to build up the body in any and all departments. If this were not true, then physical culture as practiced in our colleges and gymnasiums, would not be effectual.

Therefore we with boldness ask our readers to familiarize themselves with this book. We have it printed in good type, on good paper and it contains 127 pages of closely printed and condensed thought—matter that cannot be found in volumes of any other works. It is sold from our office at 25 cents a copy, post paid.

We assure our readers that this little book is not only well worth your attention for your own welfare, but if you have a love for the world and for the betterment of humanity, it is well worth your effort and your time to take extreme measures to place it in the hands of many.

**WILL YOU HELP US?**

---

We of the Fraternity have had the transits of the Moon calculated 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 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., January, 1907.					Approximate length of time required for each sign to rise, be- tween 37° and 43° N. Lat. See page 574 Sept., 1905.		
Body	Enters	On day	h.	m.			
☾	♈	1	9	20 a. m.	sign	h.	m.
"	♉	3	8	9 p. m.	☾	1	15
"	♊	6	4	31 a. m.	♈	1	30
"	♋	8	9	45 a. m.	♊	1	55
"	♌	10	11	57 a. m.	♋	2	20
"	♍	12	0	12 p. m.	♌	2	30
"	♎	14	0	11 p. m.	♍	2	30
"	♏	16	1	48 p. m.	♎	2	30
"	♐	18	6	34 p. m.	♏	2	30
"	♑	21	3	13 a. m.	♐	2	20
"	♒	23	2	56 p. m.	♑	1	55
"	♓	26	3	47 a. m.	♒	1	30
"	♈	28	3	51 p. m.	♓	1	15
"	♉	31	2	2 a. m.			
☼	♊	20	11	23 p. m.			




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# BIBLE REVIEW

Advanced Esoteric Thought.

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HIRAM E. BUTLER, Editor.

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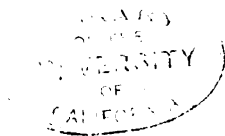
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# BIBLE REVIEW.

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FEBRUARY, 1907.

No. 5.

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## "HEIRS OF GOD, AND JOINT-HEIRS WITH CHRIST."

By H. AYLMER HARDING.

The trend of current events points to a gradually awakening social conscience. Whenever the demands of the world reach a certain level, their combined thought power attracts unfailingly those influences which will ultimately satisfy these demands; and one of the significant signs of thought activity is the great growth of knowledge in regard to the laws of life, which is being given to that great sixty per cent. of the people who belong to no religious denomination, and who are disinclined to follow in the wake of orthodox beliefs or movements.

It is interesting and profitable at this present time to go among the masses of the people and to endeavor to find out some of their spiritual and intellectual needs; for by this means, some of us may get an insight into conditions as they are, and thereby see how to add our quota of help where our energies may be used to greatest profit.

The world needs teachers whose lives conform to their teachings. "By their fruits ye shall know them," this is the only real test. At this present time, so great is the spiritual blind-

ness into which the race has plunged, that even progressive and aspiring souls cannot always properly estimate the merits of teachers whose vital truths alone, if lived, supply the most practical methods for the highest race preservation and the evolution of unfolding character. The questions are continually asked: "Do you think Mr. ———, or Professor ———, are good teachers?—Am I safe in following their advice?"

Now all that any teacher can do, at the last analysis, is to conscientiously point the Way of Life, and this he can do only by demonstrating the truth in his own life. The vibratory power of thought is strengthened and is given a stronger polarity by our consistent action as illustrative of our inward principles. It behooves the teacher who would see improved social conditions, to sacrifice something, in order that the vibratory power of his thought and message should be of the highest potency. Teachers who thus live the life are "Heirs of God and joint-heirs with Christ"; while those whose lives do not measure up to their teachings are unfaithful servants.

The ideal always will be beyond our present efforts and thus we cannot act out, not in the fullest sense, all our own lofty concepts to-day; but we can try, and only in our daily desire and the direction of our work, can we illustrate our real conviction as to the truth we are voicing.

At the present time there are hundreds of persons of both sexes engaged in the work of imparting the truths and the facts of life to others. There are, alas! hundreds of others who are reaping harvests of worldly prosperity by teaching wild theories and by arousing vague speculations in the minds of the race without imparting any real spiritual principles of life.

It is peculiarly the privilege of this magazine to reach the receptive few rather than the indiscriminating many; and its real effectiveness depends upon the emphasis which we place upon our life-work—as the expression of God acting through us continually in the highest and the most useful way.

Could we but see it, all the powers and forces of the universe co-operate to aid us when our minds are once brought into harmony with the eternal Life-Giver, the God of the universe. When we fully realize this, the life of the purified soul is not so difficult as we are sometimes led to believe. The Christ plainly said: "My yoke is easy and my burden is light." Now when we see those professing to be great leaders and teachers among the people, whose lives do not in any way accord with their teachings, we may know that these are not "Heirs of God." It is the profound regret of the writer that the highest truths of life do not appeal to, nor appear to be grasped by many whose opinions would lead us to believe that they were too broad minded to be limited by orthodoxy.

Our hope lies in getting new blood; and getting it among those whose lives evince some moral regard for the claims of others, and we should be guided, not so much by the advertised opinions of the professors of religion, but by the prevailing standards of those who desire to live at their best.

The Congregational, the Unitarian, and many other denominations offer a wide and a splendid field for much good work to be done through the medium of young people's societies and young men's clubs; and it is the individual work that tells in every missionary enterprise.

At no time has been the demand for teachers and lecturers so great as to-day, and great inducements can be offered to those willing to qualify for the part of helping others in organized ways.

The life of regeneration alone makes possible the life of true chastity. The life of regeneration is the life in which the highest human attainments are possible, and the greatest good can be held out to others.

The economic problem of overcoming poverty is inseparably connected with learning the mastery over self, and with those laws the understanding of which further regeneration—further

man's truest freedom from every condition of worldly servitude.

We can do much by qualifying ourselves to become teachers, though it may take a life-time. In the meantime the vibratory power of our thought currents will take on an increase of potency for constructive utility to world betterment. Is it worth the trial?

The teacher who would become a magnet to draw the people, must forget self, must become merged wholly in his message and lose his life in living it for others; this demands LOVE as the motive, and the simple life of kindness, faithfulness and truth as the method of daily living.

The world hungers and thirsts for leaders who with love will lead its children into pleasant places and by still waters; only in the life of regeneration and a return to Eden, will God "wipe away all tears from their eyes."

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Up and down the shore of the worldly life, by the dark waters of mortality, wander the perishable forms of humanity, straining their eyes to catch, perchance, through the dense mists of error, some glimpse of the other Shore, the abode of the Imperishable; yet few indeed will enter the forbidding boat of self-renunciation and trust themselves to cross the stream; but now and then some fearless one—silent, and with firm-set purpose—steps into the boat and, taking in his right hand the oar of effort, and in his left the oar of discipline, pulls out with energy and faith, and disappears in the gloom of the unknown; and though they, whom he has left behind, can never know it, yet he, in due time sights the Land of Eternal Bliss, and at last steps upon the peaceful Shore of Immortality.

—JAMES ALLEN.

## THE MESSENGER OF THE COVENANT.

By A. L. NATHAN.

It is recorded in the New Testament that a short time before Jesus went away, he told his immediate followers he was going to leave them. He said, "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." (John xiv. 3.) This positive statement made by one who claimed that he had "*all power* in heaven and in earth" must be fulfilled and will be fulfilled. Millions of people have been looking and are still looking for him to come and to fulfill the numerous prophecies relating to his second coming. Strange to say, Christ's statements relative to this event are not given so much prominence as those which were given by Daniel and by John. This positive promise was made to a certain class of people, and not to the world at large; and taken in connection with another of his own statements, it would seem that when he does come, it will be in such a way that only a few, comparatively speaking, will recognize him.

When he came nineteen hundred years ago, the Jews, while expecting him, were looking for a temporal prince who would rule the earth by the might of his power. The Jews, as a body, at that time, and since, have refused to accept him, because he did not fulfill their expectations. But he said, "My kingdom is not of this world;" therefore he did not come to assume the temporal government of the people, neither will he assume the temporal government the next time. One of the truest statements which ever has been made is, "History repeats itself."

Is it repeating itself at the present time? It certainly is. Hundreds of years hence, the people will wonder how the people of to-day could have been so blind. As Jesus wept over Jerusalem he said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, but ye would not. Behold your house is left unto you desolate, and ye shall not see me henceforth, until ye shall say: Blessed is he that cometh in the name of the Lord."

This statement of the Christ has been overlooked by the church, yet it is one of the most positive he has uttered. When he made it he knew it would be fulfilled. He knew that in the fulness of time some one would come "In the name of the Lord," and that unless the people received the message he brought, they would not be allowed to see Him. Malachi prophesied: "Behold, I will send my messenger, and he shall prepare the way before me: . . . even the messenger of the covenant." (Mal. iii. 1.) Jesus knew that this messenger would come with "The Covenant" which all must of necessity receive before they can see Him.

Jesus came some nineteen hundred years ago to set up the kingdom of heaven on this earth. "The messenger of the covenant" at that time, came in the person of John the Baptist, whose message was "Repent, [change your course] for the kingdom of heaven is at hand." The Covenant required the acceptance of God as a Savior, and living in peace with all creation, even as the angels sang, "Peace on earth, good will toward men." So, at this time, the messenger of the covenant must first bring "The Covenant" and all those who would see and know Jesus at his second coming, must accept and live up to his teachings, and then, "The Lord whom ye seek, shall suddenly come to his temple. Behold, he shall come saith



Yahveh of hosts." Has the messenger of the covenant, the John the Baptist of these latter days appeared, and have we repented, changed our course of life? Is the covenant "written in our hearts?" If so, we shall certainly "see him as he is," and we shall have the opportunity of accepting his offer to be with him where he is, for that is the purpose for which he said he should come.

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Force is the power which quickly lifts you out of discouragement. Force is the power which, after a night of dejection and perhaps tears, takes you out in the morning, renews your hope and your confidence in yourself, gives you new plans, new ideas, and makes you see new opportunities. Force is that quality or element which makes you stop brooding over mistakes or disappointments, and starts you again on the main track toward success. Force always turns your face toward ultimate success, and away from failure. You will find this element in every successful business man. It is a spiritual power whether used by the good man or a bad one; whether used by a good Samaritan in dressing wounds, or the Pharisee in making long prayers; whether used by a company of male or female gossips in tearing somebody's character to piece and sending through the air a current of injurious thought or force, or by a company of friends whose talk has only for its aim the benefit of others. You can have more and more of this quality by desiring it, or demanding it when alone. But you can get far more of it by so desiring it in the company of such people as have a certain faith in the truth of the Law—that the more minds that come together to call for force the more will each one receive through such co-operation of demand.—MULFORD.

## THE SEVEN AGES OR DISPENSATIONS OF MAN.

By REV. GEO. T. WEAVER.

### Part XIV.

#### AGE OF CELIBACY.

Jesus has said that in the resurrection they will neither marry nor be given in marriage (Matt. xxii. 30). As it will be the age of the resurrection, it will not be a time for propagating our race. All who have ever lived on our globe will then be back. It will be the age for the highest development of mankind. During this age men and women will find their counterpart, no longer extraneous to themselves, but each within himself or herself, as before the division of the sexes in the early Edenic period. Each sex is dual-natured. Masculinity is the objective, and femininity is the subjective. Man is man because the objective dominates. Woman is woman because the subjective dominates. Since the creation of Eve, or the separation of the sexes into separate organisms, man has found his counterpart in the woman; and woman, in the man. This was the foundation occasion of the Fall. To the sexual habit is due not only the propagation of the race, but its degeneracy. But God is justified in this act of involution in the final outcome, in the development of a race, and the unfoldment of individuality.

But with the universal establishment of the Kingdom of Heaven on earth, this purpose will be consummated. During the Aquarius Age each individual will be two in one. Each will have fully developed his, or her counterpart, and an equilibrium will be established between the positive and the negative sexual magnetisms. Then it will be literally true that "in Christ Jesus, there shall be neither male nor female." (Gal. iii. 28.)

All will be as the angels in heaven. Having proceeded from the Elohim, we shall then become as the Elohim. At present we are a little lower than the Elohim (Ps. viii. 5). We shall then be brought within the ineffable effulgence of the great central sun, the heart of God, from which hitherto we have been shut out; and thus the counterpart within has remained in a dormant state, or rather, yielding only to the influence of the natural sun. During the Aquarius Age that which is without will be as that which is within. No longer will each be but half a sphere, but each will be complete in himself, or herself, as is the Father-Mother God complete in himself.

#### AGE OF THE PERFECT PHYSICAL.

As the result of this transformation of our race, the physical will attain to its most perfect state. Moses, in referring to a period soon after the Fall, says, "There were giants in those days." (Gen. vi. 4.) These giants, the sons of Anak, were the remnant of the class who lived during the Edenic period when all were giants in stature. The Talmud referring to the men who lived during the past Golden Age, says, they had "luminous faces, and their forms reached upward toward the sky." Glorious men these were in physical aspect! Bishop William Taylor, of the M. E. Church, for some time a missionary in India, once said in an address, that the Parsees, or Zoroastrians are the finest specimens of physical manhood in existence. This no doubt is owing to the fact that they are the purest and most spiritually minded of people.

Aquarius is a vital sign, and people born in this sign possess a large amount of surplus energy, which properly conserved and internally appropriated under the Spirit's guidance, will restore to our race all the size, vitality and glory of the people of the past golden era, and far more indeed because we are living in a higher and more spiritual age. As the whole man, body, mind and soul, went down together in the fall, so the whole man will rise together during the coming Golden Age.

## THE NEW EARTH.

All creation, that hitherto has been groaning, and travailing in pain for deliverance from the bondage of evil, will be included in this general restitution. Our earth will partake of the refinement and spiritualization of its fully redeemed people. Its substance will be gradually etherialized and glorified, so that it will radiate luminosity something like that of our sun. All animate creation, including the products of the earth, will pass through a similar transformation. The curse so long afflicting the earth will be lifted, because outgrown, so that the pests that have afflicted the husbandman and horticulturist will be either eliminated or transformed into blessings. (Isa. xi. 6-9.)

## AGE OF PROSPERITY.

The seventh age of our race is promised to be the age of unparalleled prosperity on all planes and among all people. We are now having an era of prosperity on the material plane such as the world has never known before, but for the present the results are harvested by only the few. But in the good time coming the prosperity will immeasurably exceed even that of the present, and it will be shared equitably by all the people.

For more than the last hundred years there has been a marvelous quickening of the human mind and heart, which, as we have seen, is to flower out into a spirituality scarcely dreamed of even to-day; and commensurate with this the world will realize prosperity on all planes below. The civilized world has come into the possession of the knowledge of the practical sciences, by which it has been able to multiply useful inventions and industrial processes that have multiplied all material resources and given us our phenomenal prosperity. But in all these things we are yet in our infancy. When every member of our race possesses a like interest in the general productiveness of all that conduces to the general prosperity, when the demon of anxiety is banished from the earth, when want no longer is known, and when our race, thus liberated, brings into

service all the talent and genius it possesses, then we shall know of a prosperity compared with which the prosperity of the present will be as a drop in the bucket.

Even now the solar fluid of the ecliptic, in which our earth moves, containing all the elements of the human organism, is beginning to permeate the mass of the people, as it did in Edenic times, except upon a higher plane. The ice-bound heart and lungs of the Grand Man, our race, is again breathing the vernal atmosphere of the higher solar world, and the genial spirit of the higher spheres is descending again on a prepared, on an enlightened and on a spiritualized race. Besides, Aquarius people are the best of workers, and capable of the greatest possible endurance, when well aspected. They are so intent in their ambition and desire to work that they are never idle during a wakeful hour. They lay plans ahead for days.

God has been thought of as apart from his universe, and as extraneous to man. Religion has been almost wholly exoteric. Because seen chiefly from the objective mind, religion has manifested itself in a veritable Babel of warring sects. Resident chiefly in the surface emotions, the religion of the past has been displayed demonstratively. Its results have been brought forth by the labor-pains of travail. But the religion of the future will be esoteric, realized by the innermost heart, and, therefore, purely scientific. Thus, viewed from the center, it will be absolutely true, so that all will see eye to eye, and the whole church will be one fold with one Shepherd. Indeed, state and church will be one. The state of the future will be a theocracy, as was God's first kingdom on earth.

Eminating from the center of being, religion will be in the quietness of the Spirit, and yet with the potency of Omnipotence. There will be no striving or crying, and the sound of the voice will not be heard in the streets (Isa. xxxiii. 2). Zion will no longer travail in pain in bringing forth her children (Isa. liii. 11.) ; but spiritual births in a spiritual age will be spontaneous (Isa. lxi. 7).

And so it is said that night will be abolished when the Holy City shall have appeared (Rev. xxii. 5). The night referred to is mental and spiritual. And so it is again said (chap xxii. 4.) that the inhabitants of that city will have written upon their foreheads the name of God. Darkness will no longer cover the earth, and gross darkness the people, because God shall be the light and life of all.

#### THE SABBATH OF THE AGES.

This era, when fully ripened, will be the world's Sabbath. "There remaineth therefore a rest (Sabbath) for the people of God." (Heb. iv. 8.) By this we do not mean a state of inactivity, or even of cessation from labor, or of active employment. The old thought of this rest period was that of escape from earth, embosomed within the great heart of God, spending our time in ceaseless hymns of praise unto God and his Christ. The rest here referred to is the opposite of unrest as this word is usually accepted. We speak of the whole world to-day as in a state of unrest—spiritual, mental, social, and economic. That is, the world is out of harmony, and in consequence labor is drudgery. The future is to be the time of the world's harmony in the midst of ceaseless activity. This rest we shall find because the whole family will be one. We will each find it in the bosom of the whole. This is the Brahman's Nirvana.

Scientists tell us that when a bar of iron has been struck by a hammer every atom flies apart gyrating with almost inconceivable rapidity, until at last a perfect polarity is found, then they settle down into a state of perfect rest, not the rest of inaction, but of perfect harmony. Every human being is but a cell in the body politic. During the ages since the fall, the unrest of our race has been well-nigh universal; but in the age to come under the intense spirituality that will then prevail, universal polarity will be found.

#### THE TRIUMPH OF THE AGES.

The seventh age into which we have entered will be the tri-

umph of the ages. This is symbolized by the pure gold with which the streets of the Holy City are paved (Rev. xxi. 18). In Bible symbology gold is used both on account of its fineness among the metals, and because of its color. On account of its fineness it is used as the symbol of spirituality. And from its color it is used as the symbol of triumph. Yellow is the color of sensation, or the seventh and last Creative Principle. Throughout our Bible many references are made to gold—as the golden candlestick of the tabernacle, the golden vessels and other utensils of the temple. So here in the New Jerusalem, gold is said to be the material of which the streets are made. Gold expresses the embodiment and nature of the principle of yellow. Now this color expresses triumph, as has been said. Sensation is the triumph of the creative principles, and yellow, or golden, is the color of sensation. We speak of the Golden Age as the triumph of the ages.

The Chinese who are an occult people understand this symbology, and so their national flag is yellow—the symbol of the Divine, or of triumph. The Mahatmah's of India wear yellow robes, indicating that they have taken the highest degree in occult knowledge. It expresses the life principle, omnipotence, absolute self-conquest, or conquest over matter. It expresses the ability to turn all that is low upward and inward so as to increase and divinize life. In its highest unfoldment it is Love. "God is Love."

#### THE GRAND FINAL.

"Then cometh the end, when he shall deliver up the kingdom to God, even the Father, when he shall have abolished all rule and all authority and power. For he must reign, till he has 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 subjected to him, that did subject all things unto him, that God may be all in all." (1. Cor. xv. 24-28. Amer. Rev.)

The end here referred to is the end of the Millennial period, or of the last age of humanity. Having attained the Christhood state, the human body will at last be outgrown, when Christ, the elder Brother with all his fully spiritualized followers, will ascend from this earth into the bosom of the Father, into Alcyon the great central sun, or heart of God. "So shall we ever be with the Lord." (1. Thess. iv. 17.)

#### APPENDIX.

In fixing the date for the close of the reign of the Gentiles, and for the beginning of the reign of the Christ, it is necessary to be accurate with regard to the *beginning* of the time of the Gentile reign. Different writers have chosen different periods for the starting point, and so the conclusions have differed. Prof. J. B. Dimbleby, Dean of the "British Chronological and Astronomical Association," London, England, followed by C. A. L. Totten, A. M., author of several books on chronology, have accepted the period of the rise of the Babylonian Empire, as the beginning of the Gentile reign. The reason for this is that this kingdom was represented by the head of gold, in the figure the Prophet Daniel saw in his vision, and which would be the first of the kingdoms that would dominate God's typical kingdom during the period of the "seven times." Now the Babylonian Empire was founded in the year 3377 A. M. As a "time" is 360 years, and seven times is 2520 years, this would fix the end of Gentile reign at the close of 5897 A. M., or from this subtracting 4004 the closing of the B. C. period and the beginning of the A. D. period we have 1893 A. D.

But the Gentile reign did not begin until it began its sway over God's kingdom. Nebuchadnezzar, the king of Babylon, first conquered the Jewish kingdom, and carried captive to



Babylon many of its prominent citizens, among whom was the prophet Daniel, in the year 3398. If this date is to be taken as the beginning of the Gentile reign, its reign will cease 21 years later, or at the close of 1914 A. D. This is the date we have followed throughout in the foregoing chapters.

Others, again, have adopted as the starting point the time when King Nebuchadnezzar had his remarkable dream. This occurred in 3399 A. M., which was one year later than the last date, or the year 1915 A. D.

Still others fix the beginning with the dethronement of Judah's last king, Zedekiah. This occurred in the year 3406 A. M. Adding to this "seven times," or 2520 years, we arrive at 5926 A. M. or 1922 A. D. To the writer it seems that this should be the correct date for the end of the reign of the Gentiles—at present the Turks—over Jerusalem, God's holy city. Besides, the prophet Ezekiel chooses this period—the time of the final captivity—as the starting point for "The Time of the Gentiles."

Again, in order to be accurate as to the time of the end of the Gentile rule it is necessary to be accurate as to chronology. Archbishop Usher's chronology, which was adopted by the translators of the Authorized Version of our Bible, and which is the standard chronology, is quite incorrect. Having had nothing but Bible data to guide him in working out his system, he necessarily fell into many errors. Bible chronology is absolutely correct, according exactly with the various cycles of planetary movements. But in Bible times our system of measuring time was not used. Now the sun regulates time, that is, a year is 365 and a fraction days. But in Bible times the moon governed time. A year then was twelve moons, or 354 days, a difference of eleven days. To harmonize this with sun time a month was added to the year every three years. This with various other confusing conditions threw the Archbishop off, and caused his chronology to be faulty. For example, the standard A. D. date began with the year 0 A. D., according to

accepted chronology, or the year 4005 A. M. But according to true chronology, as fixed by planetary movements, it should have commenced with the year 3997 A. M., or eight years earlier.

From this it will be seen that the dates above, fixing the beginning of the time of the Gentiles, do not correspond with similar dates fixed by the archbishop. We add this so that should these dates be questioned, it would be understood why we have adopted them. The dates given in this appendix are absolutely correct, according to God's great clock in the sky.

Now as to the time of the end of the Gentile rule, and of the setting up of the kingdom of Christ, there are diversities of opinion. This diversity grows out of the diversity of opinions as to the time of the beginning of the Gentile rule. The first opinion, closing this period in 1893, we know is incorrect, as that time has gone by and the Turkish power is yet treading down Jerusalem.

The second date fixed—from the time of the first captivity—is to expire in 1914 A. D. The third in 1915, and the last in 1922. This latter date, which is the latest date fixed by any of the interpreters of prophecy, has the weight of evidence in its favor from reason and Scripture.

If anybody asks why the writer did not adopt this date, his reply is that at the time of writing he did not have access to the works of the world's greatest chronologer, Prof. Dimbleby. Having read these subsequently, the writer stands corrected.

But, be it understood he does not contend absolutely for this date—1922. He contends for this as the latest possible date, if the prophecy is to be fulfilled at this time. But the year 1914, or 1915 may be the time fixed by the Divine Mind.

Without the shadow of a doubt, then, we are nearing the time of the end. It behooves us then for this momentous occasion, to be ready for His appearing, so that when He comes, we may be chosen as those who will constitute his Jewels, with which to decorate the crown of his rejoicing.

(Concluded.)

## THE TWO COMINGS.

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

A *flood* of light is thrown upon many a problem connected with the Second Coming of our Lord, by comparing it with the First Coming. The true meaning of some of the expressions used of the First Coming can be understood only in the light of the Second Coming, and in some cases the very

### SAME PROPHECIES APPLY

equally to both. For example, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder," (Isa. ix. 6.) must certainly refer to his First Coming, but the context shows that it refers also to the Second Coming, when he shall sit "upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever."

Our Lord himself showed the same to be true of Isa. lxi. 2, when he shut the book, after reading, "To proclaim the acceptable year of the Lord" (the present dispensation), and omitted "the day of vengeance of our God," which is to follow at his Second Coming. It is easy to trace a correspondence between the Two Comings from the beginning to end of both, thus:

#### FIRST COMING.

- (a) Immanuel born as a babe in Bethlehem (Luke i. 33).
- (b) Who is to reign over the house of Jacob forever.
- (c) Escapes the wrath of Herod.
- (d) Manifested as Bridegroom (Luke v. 34; John iii. 29).

#### SECOND COMING.

- (a) Man-Child (lit. Male Son). The Mystical Body of Christ.
- (b) Who is to rule all nations with a rod of iron.
- (c) Escapes the wrath of the Dragon.
- (d) His coming as Bridegroom (Matt. xxv. 1-10).

(e) Manifested as reaper. I sent you to reap (John iv. 35). The harvest is plenteous (Luke x. 2).

(f) Wheat and chaff (Matt. iii. 11; ix. 38).

(g) Manifested as king (Luke ix. 38). Blessed is the King that cometh (Zech. ix. 9; John i. 49; Matt. ii. 2).

(h) Preaching of the Gospel of the Kingdom (Luke x. 9).

(i) Earthquake, rocks rent, tombs opened, Sun darkened. (Matt. xxvii. 51.)

(j) Resurrection and ascension of Christ to the right hand of the Majesty in the heavens (Matt. xxviii; Mark xvi; Luke xxiv.).

(k) I beheld Satan as lightning fall from heaven (Luke x. 18).

(l) I have given you authority over all the power of the enemy (Luke x. 19).

(m) Pentecost (Acts ii.). Outpouring of the Spirit on Jews only, "Devout men from every nation."

(n) A. D. 66-70 Siege and capture of Jerusalem 1,100,000 destroyed and 100,000 carried captive.

(e) The harvest is the consummation of the age (Matt. xiii. 30-43). The angels are the reapers (See also Rev. xiv. 14-16).

(f) Wheat and tares.

(g) King of Saints (Rev. xv. 3). King of Kings (1. Tim. vi. 15). His coming as King (Matt. xxv. 34; Rev. xix. 16).

(h) World-wide preaching, under the First Seal (Rev. vi. 1, 2). An everlasting Gospel (Rev. xiv. 6, 7).

(i) Great earthquake, sun becomes black, moon as blood. (Rev. vi. 12.)

(j) The Man-Child (the body of Christ) caught up to God and to his throne (Rev. xii. 5).

(k) Satan and his angels cast out of heaven (Rev. xii. 9).

(l) They overcame him by the blood of the lamb and by the word of their testimony (Rev. xii. 11).

(m) The greater Pentecost. Outpouring of the Spirit "on all flesh" (Joel 2, 28). "Before the great and terrible day."

(n) Jerusalem besieged and captured. Half of the city to go into captivity. (Zech. xiv. 1-4.)

From the foregoing table it will at once be seen that the events which consummated the Jewish Age are exactly similar to those which will consummate the present Christian Dispensation, especially is this true of the beginning of the end of both periods. The consummation of the Jewish Dispensation began with the birth of the Christ and ended with the destruction of Jerusalem; so, in like manner, the first event at the

consummation of the age will be the birth of the "Man-Child" or mystical "Body" of Christ. And as the birth of Christ was about five years before the common reckoning (viz., in B. C. 5.) we discern that the consummation of the Jewish Age occupied a period of seventy-five years, which is sharply divided into thirty and forty-five years, viz., from the birth of Jesus, to the baptism and anointing was thirty years, and forty-five more bring us to the destruction of Jerusalem. So we also learn from Daniel (xii. 11, 12) that at the consummation of the age there will be a period of seventy-five years, likewise divided into thirty and forty-five. According to the analogy therefore we may expect at any moment the return of the Man-Child, or translation of the Body of Christ, which will be followed by thirty years, first, of comparative quiet; and then of great persecution of the Church, symbolized by the Woman, or Bride of Christ, who then flees into a place of refuge prepared of God in the wilderness, for three and one-half years, or one thousand two hundred and sixty days; then ensues the world-wide Pentecost or outpouring of the Spirit "upon all flesh," for the remaining portion of the seventy-five years which culminates in the reign of Antichrist for forty-two months, or three and one-half years. This will be the time of great tribulation, such as has never been and never will be after that. Those who are saved through the world-wide proclamation of the Gospel will, during this period, be required to worship the image of Antichrist, and to receive his mark or number in their foreheads; failing in which some will go into captivity, some be beheaded, and none will be permitted to trade without the mark of the beast.

Those who worship Antichrist or his image, shall drink of the wine of the unmixed wrath of God. The age is finally consummated by the descent of Christ upon the Mount of Olives as "King of kings and Lord of lords," and the utter destruction of the Antichrist and the kings of the earth and their armies,

which are gathered together to make war with the Lamb.

Beside this the whole period will be characterized by wars, pestilence, famine and terrible earthquakes and social upheavals. Let us pray, therefore, that we may be accounted worthy, and prevail to escape those things that are coming on the earth and to stand before the Son of Man.

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### THE CHRISTIAN'S HOPE.

By HULDAH C. REESE.

There's but one Cord that binds this heart of clay  
Unto the altar of its daily sacrifice—  
It is the Hope that I may find, some blissful day,  
The holier tie that binds me to the Christ.

There's but one Song my lips can ever sing,  
Its cadence now I hear like perfumed breath of praise  
Wafted adown the ages, and borne on angel-wing—  
It is the song of redemption and the Lamb.

There's but one Star that I can truly say  
Has scattered gold as well as myrrh and frankincense—  
It is the Day-star I may reach, some happy day,  
And lay my head where lay the slumbring Christ.

There's but one Sun that lights my tangled way,  
And shines for you and me and yet for each alone,  
Its glory turns my night into Immortal Day—  
It is the Sun of Righteousness, the risen Christ.

There's but one Home that never can decay,  
Nor in the dust of time lie black and mouldering—  
It is the Home where souls redeemed will dwell for aye,  
It is the Bosom of the Everlasting Christ.

## THE ULTIMATE OF THE CHRISTIAN RELIGION.

By ABIYAH.

It is impossible that so stupendous a movement as the Christian religion could have been inaugurated and have moved forward through the centuries without its having a definite ultimate to be reached. It is evident that the early Christians had a more vivid idea of the purpose of their religion than the church in general has to-day. The majority of Christians have lost the esoteric part of Christianity and are so engrossed in the externals as to make their religion in fact a dead religion.

True Christianity is more than a system of thought, a code of morals, or doctrines and precepts; it contains the elements of power—of the same power that moves the vast machinery of the universe. In dealing with the Christian religion we are dealing with something that is alive and vital; and to operate its forces blindly or to distort them from their predestined purpose is most disastrous, as our Lord said, “and whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.” (Matt. xx. 44.) If we are to have anything at all to do with the Christian religion, it is of the greatest concern to us that we have a clear understanding as to its ultimate, and a heart and a mind set firm that we shall be faithful through whatever process we must go in order to reach that ultimate.

There is nothing so plain in the Bible as its statements as to what is the purpose for which the Christian religion was inaugurated. In brief, its purpose is this: to remove all suffering, anguish and discord from the inhabitants of earth by revealing to them the laws upon which life, harmony and happiness are

founded; to bring the earth plane of life into a normal and proper relation to the interior and higher spiritual plane; and when the earth plane of life is joined to the interior plane of our solar system, an avenue will be established through which the Most High will pour into the vital centers of Earth such a flood of invigorating life, light, happiness and joy as no man has ever dreamed of.

In order to fully comprehend the Christian's calling, we should understand something of the relation which he must occupy toward the interior, spiritual planes of the universe and toward the external, physical plane of earth.

In distinction to the church idea—that the Christian is called to an invisible abode in the skies—let us keep in mind that we are called to be “kings and priests unto God and to reign on the earth;” and let us keep in mind the words of Peter, “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” (1. Peter ii. 9.)

It is the work of the Christian to find out for himself, how he can occupy the position of a king over the vital currents of the earth-life and to perform the function of a priest in joining the earth plane to the interior, spiritual plane. This is the course that lies before every true Christian. Because of the greatness of this high calling it is a way, which to the interior consciousness is full of hope and joyful anticipation, but to the external consciousness it is a way full of sorrow and grief. In this work the Christian becomes a co-worker with his Lord who trod the winepress alone; and of the people there were none with him.

To reach this ultimate one must rise above the present state of human consciousness and in reaching this he has the tide of human life against him. In persevering in this upward course we shall become a sharer with our Lord when he sits



in the throne of his glory; having complete dominion over all the earth plane and the ability to pour out blessings from the boundless ocean of God's perfect life upon whomsoever he may will. The reason human life is in such a woeful plight is, that it bears an abnormal relation toward the interior, spiritual realm, or rather it has been cut off from the interior realm and men grope blindly in the darkness.

The external realm is a constantly changing realm, while the interior remains steadfast and enduring. Because the external world has been disconnected from the interior, it has lost the element of durability and therefore death reigns supreme.

Now as never before the call is extended to the Christian people, to penetrate the external darkness, to unmask every deception of the powers of evil and to lay hold of the interior and enduring power of God in order that they may be instrumental in the ushering in of the reign of peace, of joy and of immortality on earth.

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### THE PATH OF LIFE.

By H. AYLMER HARDING.

Life is a path to victory. Every hour  
Is but an onward step to future power.  
Life has no failures; every soul who TRIES  
Draws mystic influences to him from the skies:  
Measures his might 'gainst fearful odds and wins,  
Proving God-given mastery o'er his sins.  
Man is potentially at heart a king,  
Master of Life and Lord of everything.  
Let him but dream and dare and constant do  
Each daily duty till his dreams come true,  
And then live on, content from day to day  
To find in Love's sweet service Wisdom's Way.

## TALENTS.

By I. L. HARPSTER.

For the kingdom of heaven is as a man traveling in a far country who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.—Matthew xxv. 14-15

The Master ever resorted to the use of parables as a means for teaching the people; parables being his favorite method for expressing himself on the mysteries of "the kingdom of heaven." That the Master referred to himself in this parable there can be but little doubt, for as soon as he had completed the work his Father appointed him, he left this earth, so far as his physical body was concerned, and entered into the spiritual state—"and straightway took his journey." But before the Master departed, or, "took his journey," he "called his servants, and delivered unto them his goods," giving them full instructions and authority to act in his absence. Two things are noticeable here, the "several ability"—talents of each person—and time. The Master fully recognized the superiority in ability, or talents, of some individuals; yet responsibility rests heavier on those with superior talents, for more is required of them. "Who should be greatest" was a point discussed by the apostles, but the Christ perceiving their thoughts, said:

"The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is it not he that sitteth at meat? but I am among you as he that serveth." (Luke xxii. 25-27.)

If those who are the greatest among the followers of the Christ are to be those who serve, some may say, "Then there is no point in becoming the greatest." But they forget that the time and the opportunity were given to them for the purpose of fully developing their latent faculties, and if they do not develop them they are derelict in their duty, and in the end run the risk of having their talents taken from them.

How different it is with those who have authority and rule in temporal affairs! They exercise power over the people, and the people recognize their power and authority and become obedient to their commands; but it is altogether different (or should be) with those who have attained spiritual powers; for instead of controlling the minds of Christ's followers and exercising authority over them, a spirit of love and of meekness dominates them, fitting them as servants of God and for the uplifting of humanity.

The Christ principle must dominate, or should dominate the motives and actions of those who have made superior development in spiritual growth; for "The disciple is not above his master," and we learn of the Christ that he was "meek and lowly." Now it must not be inferred that "meek and lowly" means mean or inferior in knowledge and power, for this is not the thought, but just the opposite; for, all through the Scriptures we are admonished to get wisdom, get knowledge, and get understanding. "Be ye therefore wise as serpents and harmless as doves." The masters, seers and prophets were extremely wise, but with their great wisdom they were extremely meek. The Lord, speaking of Moses, says: "Now the man Moses was very meek, above all the men which were upon the face of the earth." Because Moses was the meekest man on earth in his time, does not signify that he was inferior in knowledge and power; but, on the contrary, he demonstrated great power, and was the greatest lawgiver, prior to the Christ, the world has known. Meekness does not consist of ostenta-

tion, pride and arrogance, but of dignity, mildness, power and wisdom.

It is only knowledge of truth that enables one to see the fallacy of desiring lordship over his fellow man. Do you wish to assume the responsibility of others by having them bend to your will? for if you exercise lordship over others you take the result of their sins upon yourself and will be held responsible for them. For this very reason the Master cautioned his disciples, that he that was greatest, he that had the greatest talents, should not do as the kings of the Gentiles—control the minds of his subjects—but act in the capacity of “server” for the welfare of his fellow men. Their mission was to be a mission of love—to lead the minds of Christ’s followers from bondage into the perfect light of freedom. The satanic principle is in marked contrast to the Christ principle. The satanic principle governed by selfishness, ever seeks to bind and to control; the Christ principle moved by love, seeks to liberate from bondage and to make free.

We think that there can be no doubt that the great difficulty lying in the way of proper development of Christian virtues and talents, has been and is from accepting the Divine Word more from a disposition of blind faith, than of right living and from due respect for wisdom and understanding. Christians have just placed themselves upon the mercies of the Master expecting him to do all the work for them, and by so doing their faculties or talents have lain dormant. These represent the one who received one talent. “And I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine.” This person had made no progress in soul growth. “And I was afraid,” indicating he was afraid to make proper investigation into truth, not following in the ways of wisdom to “Prove all things; hold fast that which is good.” The Christ called this one the “slothful servant.”

“After a long time the lord of those servants cometh and

reckoneth whith them." (v. 19.) This indicated a long period would intervene from the time of Christ's departure until he should return again; and this interval of time would enable those to whom the Master gave talents or ability fully to develop them to become familiar with, and proficient in his laws necessary to enable them to participate in the affairs of Christ's kingdom to be finally established upon earth. The apostle Peter speaking of this interval of time says: "The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." The Master has given his followers sufficient time to make proper developments along Christian lines—ample time to make due preparation for the work before them. And as an incentive to spur his followers to greater energy in this particular he gave them the Lord's Prayer, ever reminding them that when they repeated "thy kingdom come, thy will be done on earth as it is in heaven," there was a duty each owed to God and to himself to make preparation for that day when Christ should rule the kingdoms of this earth.

There was a wise purpose in Christ's having his followers develop their faculties or talents along righteous lines—that a wise and just people might be prepared to take the rule of the kingdom of God when the time came for the "saints of the Most High to take the kingdom." This thought is in such evidence in both the Old and the New Testament that we feel it is almost a presumption on our part to call attention to this truth; yet, we know the orthodox view on this all-important question to be different. We know it has rested its hope of the future more upon the mercies of Christ through faith, than from a proper exercise of that faith through a wise use of knowledge leading to the development of the Christ principle within themselves. Jesus the Christ in one of his beatitudes in his sermon on the mount said, "Blessed are the meek for they

shall inherit the earth." Now, as the meek are to inherit the earth, it is to these the world must look for its lawgivers, therefore, it is incumbent upon them to reach the height of wisdom and understanding in physical, moral and spiritual development, that a government may be founded upon equity and just principles. For Christ's kingdom is to be founded upon righteous principles, and those who constitute his servants must have a proper knowledge of his laws—these laws having become incorporated into their very beings.

The fact that the Master gave his followers talents according to their "several ability" shows in itself they had work to do. This could not be done by faith alone, "for faith without works is dead." This making conditions for the "kingdom of heaven," forces us to the conclusion that the whole matter rests with the individual. It is not so much what the people should do, but it is, "What must I do?" The whole matter hinges upon the "I," for the "kingdom of heaven" must first originate in individual form before it can be made to appear in collective form. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." There is a glorious promise awaiting those who are worthy to live in the world to come (the new age), it is, "Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him."

Then, as the kingdoms of this world must conform to the kingdom of Christ, the questions arise, How am I building? Am I improving the talents the Father has given me? or, am I drifting?

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No man doth safely rule, but he that hath learned gladly to obey.—THOMAS A KEMPIS.

## THE EVERLASTING COVENANT.

By H. E. BUTLER.

That the Ten Commandments is called The Everlasting Covenant is not commonly understood, but when God said by Isaiah the prophet, "The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant," he referred especially to what has been called the Ten Commandments, for the ceremonial law never has been called a covenant, but always has been called the ordinance or law; and in this quotation he said, "they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Laws are divine, they are creative ("natural laws"); but the ordinances that Jesus often referred to are identified with what has been called the "ceremonial law."

If the word "everlasting" is emphatic—and we have reason to believe that it is—then the covenant is without beginning and without end. That it is without beginning so far as our history is concerned, there are many evidences; but before we can obtain these evidences, the hidden meaning of this covenant, its concealment under the mystery of the great name, must be revealed; because, we have been taught from childhood that the Ten Commandments is not a covenant, but the positive, arbitrary requirement of a master, a king, the God of the universe. That this is not reasonable is brought out in the fact that from the beginning of the history of our Bible down to the present, every time there is to be an advancement of the race—an added unity between God, the Creator, and man, the created—a covenant is made.

We read that God made a covenant with Noah and his posterity, in which God made emphatic promises to Noah, provid-

ing Noah would do certain things. God also made a covenant with Abraham and his posterity, and while there is no record of a covenant with Adam, yet there are evidences that there was a covenant relation between God and Adam, and his posterity.

Again, it is generally believed that Jesus was the messenger of the covenant, the means by which man is brought into covenant relation with God, by which God and man are reconciled, changed from alienation to harmonization. This is confirmed by the fact that from the day of Pentecost down to a very recent date, whoever accepted Jesus as his Savior and promised absolute obedience to the guidance of his Spirit, was at once made partaker of the Holy Ghost, the Holy Spirit. This degenerated into what is called "conversion," and at the present time it has lost even all semblance of the manifestation of the Spirit.

In the early church, however, man was not accepted as a member, was not recognized as one of God's chosen, unless he had received the Holy Spirit, and, as will be seen by reference to the Acts of the Apostles, the letters to the Corinthians and others, those that believed, received the Holy Ghost, frequently through the laying on of the apostles' hands. It is noteworthy that at the time of Peter's vision of the great sheet let down from heaven, he was made to know that "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." When Peter went to Cornelius by the direction of the angel of God, and preached the Gospel of Christ—that is to say, he preached Christ and the resurrection, not as is preached now, the crucified Christ, but the resurrected Christ—he and those that were with him were surprised when the Holy Ghost came upon Cornelius the Roman, and his associates, and Peter said: "Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we?" This shows conclusively that in that covenant relation between man and God,



or between man and the messenger of the covenant, the Lord Christ, there was immediate endowment of the Holy Spirit from on high, in fulfilment of the promise of God to his people.

It is well known in the Christian church, even at the present time, that before man receives the Holy Spirit, or is "converted" it becomes necessary that he should promise faithfulness to God, obedience to the guidance of his spirit. In short, a life of faithfulness to the Spirit's leadings and dictation, a consecration of self, a surrender of all selfish ideas, desires, appetites and passions, is required for the consciousness of his acceptance of God.

Thus it will be seen that from the beginning of the history of our Bible down to the present time, all that relates man to God is comprised under a covenant: First, with the head of the nation, Moses; second, with the messenger of the covenant; and third, with the individual, personal self. But the people have been led astray, as we have said, by the concealing of the meaning of the great name of God in the Everlasting Covenant.

Because of those into whose hands this magazine will fall for the first time, we say that the word translated LORD or GOD, (capitalized in our Bible) comes from the "great and awful name," the mysterious name—YAHVEH. This was the name that was given to Moses at the time that he was authorized to become the deliverer of the children of Israel from their Egyptian bondage. It is also the name that precedes the united action of God and man in every and all circumstances. It will be seen by reference to the marginal reading of Exodus iii. that one of the definitions of the name is "I will be that I will be." This is undoubtedly the true signification—external—of the great name of God.

To give the Ten Commandments to the people the consent of the people was first required. See Exodus xix. wherein it is related that Moses was commissioned with a message from God to get the consent of the people by saying, "If ye will obey

my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. . . . And all the people answered together, and said, All that YAHVEH hath spoken we will do." Then God appeared upon Mount Sinai in a thick cloud and spoke the words of the covenant. He prefaced the requirements that he made of Israel with his part of the covenant; namely, with the announcement of his great name YAHVEH Elohim. The first part of the covenant then when properly rendered reads, "I will be your power, like I have been in bringing you out of the land of Egypt, out of the house of servitude." This is God's part of the contract. Then begin God's requirements of the people in order that their part of the covenant may be kept; namely, "Thou shalt have no other gods beside me," or along with me. Then follow the other commandments. Thus it is made evident that the Ten Commandments is the Everlasting Covenant.

In Jeremiah xxxi. 31 we read that God declared he would make a new covenant with the house of Israel. By carefully reading this chapter it will be seen that the only difference between the old covenant and the new covenant is as follows: The old covenant was written on tables of stone and placed in the ark of the covenant, which was in the holy of holies and none could enter but the high priest and he only once a year, and then not without the blood of a lamb, symbolizing that the covenant was not for that time, but was for the time of the atonement of the lamb of God; but the new covenant is to be written in the hearts and placed in the inward parts of the people. Another difference is the emphatic declaration "I will be their God [Power], and they *shall* be my people."

The writing of the covenant upon the inner life of man causes him to desire above all things to keep God's covenant. When Jesus was asked by the young man what he should do to inherit

eternal life, Jesus replied "Keep the commandments." It should be borne in mind that there were the Ten Commandments, the covenant, and the ceremonial law, therefore the young man was uncertain to which Jesus referred, and he asked, "Which?" Jesus then quoted enough of the Ten Commandments to identify them, and the young man said, "All these things have I observed: what lack I yet?" Jesus well knowing that he had kept them in the externalities only, the same as Israel had done, and that in order to have eternal life they must be kept in the spirit, answered, "Go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." This was too much for the young man and "he went away sorrowful." This brings to light the spirit of the commandments, for Jesus said, "If thou wouldest enter into life, keep the commandments." Did he impose something additional? for the young man declared he had kept them. This would have been an act of dishonesty. No, he simply announced the quintessence of the covenant.

Throughout the Scriptures is the reproof to Israel for trusting in the powers of gold and silver "the workmanship of men's hands;" not in idol worship, but in trusting in the power of gold and silver. Whatever man depends on, looks to as the source of his strength or support, that is his god, and when Jesus said, "Go, sell that thou hast; . . . and come, follow me," he simply made the requirement that was already established in the covenant; that is, to place himself in a position where he would have no God, no power in which to trust, but YAHVEH, the God of the universe. For the words of the covenant, "Thou shalt have no other gods beside me," imply emphatically that man should have nothing to trust in but the name of God (God's covenant promise). In connection with this read that wondrous Sermon on the Mount in Matthew v., vi. and vii. Read it critically and prayerfully.

That this is an everlasting covenant is shown in the fact that

every great religion that now exists, Brahmanism, Parseeism, Zoroastrianism—in fact, every great religion of the world—has for its foundation and vital center, self-consecration to God and absolute trust in him for everything. Showing conclusively that while the words of the everlasting covenant have not been given to all peoples directly, yet to all, who earnestly, honestly and prayerfully desire to know the will that they may do it, is given the central idea of the great covenant.

In an article, "The Christian Religion" (see vol. III., page 105), we showed that there was, prior to history, prior to the creation of the world indeed, a body of men, matured and brought into unity with the everlasting Father; a body of ripe souls who have come into unity with the body from other worlds; a body of many members, but one body. We would also say that that body was the creator of the world, that it was that body that said, "Let *us* make man in *our* image and after *our* likeness, and let them have dominion over all the earth."

That the elements and conditions of the covenant were the means by which this body (YAHVEH Elohim) had come into unity with YAHVEH, the God of the universe, there can be no doubt. After man had been created and had developed to where he was capable of receiving an intelligent covenant relation with the Father, YAHVEH Elohim gave him the same covenant that had lifted them to where they were; and this covenant must be adhered to in order to bring man into oneness with them and to create him in their image and like them.

Jesus—as explained in the article just referred to—being of the order of Meichizedek (See Hebrews vii.) is the door, the means of entrance into that order, therefore he must be the embodiment in his own life and character of this everlasting covenant—which he is.

In conclusion we say, that this covenant, which every Christian man and woman, that has been made partaker of the Holy Spirit has made with God, requires that each should not only consecrate his life to God but should follow obedi-

ently the guidance of his Spirit. We say further without fear of contradiction, that no man or woman lives that has made such a soul-consecration to God, has followed obediently the guidance of his Spirit, and has kept the covenant without fear of what men may say, that has not been illuminated by the Spirit and led into conscious knowledge of God; but we are sorry to say also, that such a person is assuredly led out of the church, because the church no longer permits one to remain a member who follows absolutely the leadings of the Spirit; for the manifestation of the Holy Spirit has been ruled out of the churches and whoever is filled with the Spirit will be rejected by the minister.

They who are led by the Spirit of God, as the Christ said, are led into all truth and are shown things to come; and one who is led into a knowledge of the truth at once discovers errors in the church, and unless he keeps silent he will expose those errors and will be put out as heterodox.

Since this may fall into the hands of some honest, devout Christian yet in the church, we say: Make your covenant with God, or with the Lord Christ, if you choose; promise absolute obedience to the guidance of the Spirit; "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" Follow the Lord fearlessly, then you will be made to know that you are an accepted member of that heavenly host. The Spirit of the Lord will open your understanding, will illuminate your consciousness, will fill your soul with peace, joy and the power of his Spirit; and you will be fitted to become a member of that holy body, that the Spirit announced through the apostle when he said, "A body hast thou prepared me," a body of the first ripe fruit of the earth, the 144,000 spoken of in Revelation.

You who thus consecrate your life, will find that God is the everlasting Savior, who is able to save you from the hour of temptation that is now coming upon the earth.

May divine peace be with you.

## CORRESPONDENCE.

Sharon, Pa.

The Esoteric Fraternity.

*Dear Friends:* We know personally, from experience, that regeneration will build a new body, and would like to get the expression of others in the matter. The laws of the Spirit of Life that were in Christ Jesus have inherent resurrection power and turn inward and upward what the Carnal turns downward and outward. It's all in our attitude to the law.

Thanking you for past kindness, I am very truly,

J. V. R.

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Minneapolis, Minn. Sept. 17, 1906.

The Esoteric Fraternity,

*Dear Friends:* I desire to thank you for a magazine always helpful and uplifting. The teaching of regeneration has completely changed my views of life and I am slowly, perhaps, but I think surely, coming to a realization of its great benefits to me, and to all who receive with meekness the great message.

Yours fraternally,

J. B. G.

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London, England. Aug. 1906.

Editor of BIBLE REVIEW,

*Dear Friend:* I desire hereby to acknowledge the benefit personally derived from studying a number of your works. Being a Pisces man I have always taken an interest in cults, although I have never joined any. But from none of their books have I

derived the same benefit as from your publications; your teaching, being more to my requirements, than any creed, sect or cult with which I have come in contact.

From many experiments with your Solar Biology, I have been surprised at the correctness of your data. Several times while expounding people's horoscopes, they were actually suffering at that very moment from the troubles indicated in your Biology. All here admit that their mental conditions were correctly stated, *et cetera*. Now, I am only a tyro at this subject. If one were an expert, there could be nothing hidden!

Would you permit me to say that if those who are truly anxious for godly knowledge of the grandest and purest type were to become possessed of the "Revised Esoteric" (especially vol I.) they would find a great mine of priceless information? There are bound to be tens of thousands of God's nobility thirsting for these very facts. And I feel convinced that if they knew of it, you would require several more editions in a very short time.

It is only about fifteen months since I came into contact with your propaganda—then just by the merest chance. No words of mine can convey an idea of the benefits I have derived from reading and PRACTICING it. I am no crank. But I am enthusiastic when dealing with your teaching as it is truly invaluable for warning and for direction. I subscribe for two copies of the BIBLE REVIEW and buy others—two or three each month—for distribution among likely people. I am still in the thick of the fight for regeneration. Worsteds repeatedly, but SHALL SUCCEED. Assuredly your grand work has the Father's blessing. J. P.

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Rosburg, O. Oct. 29, 1906.

*Dear Friends of the Fatherhood of God and the Brotherhood of man:*  
I thank you for BIBLE REVIEW. I could hardly get along

without it. Its purity and truth give my soul and spirit food every month. I wait impatiently for its arrival. I give them as fast as I receive them to ministers, priests, and pious church members, calling their attention to "Practical Methods" and the holiness of living the regenerate life. Making it plain to them, the way our dear Savior taught it. And though I get them interested, I have never found one who lives and teaches the regenerate life, ministers and priests included.

Oh, how sad, the blind leading the blind! Yet I hope to do some good, for several have sent to the Fraternity for books. Now I am so grateful, for the opportunity of distributing some copies of BIBLE REVIEW. And I promise as a sacred duty, under the guidance of the Holy Spirit of truth, to give them into the hands of the most humble, and worthy I can find, and to those who will reap good from them as I have. I have seen the light burning brightly on the altar of my soul, and I have heard the voice that speaks only in the silence; I have lived the regenerate life several years, and the truth of it is heaven, power, and all good included. I have worked very hard for twelve years, to get others to ascend the ladder with me, and I know I have not failed. You may send me fifty copies of your BIBLE REVIEW and you may count me one of the loyal family who will be what I *will to be*. With the help of the Holy Spirit of truth, I *can be* what I *will to be*.

May God bless and prosper your work of love, in the trials of this dark world, is the most earnest prayer of your humble friend.

E. G.

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Berkeley, Calif. Nov. 25, 1906.

*Dear Sir:* I enclose one dollar herewith, wishing you would send me ten of your pamphlets. I have found that they are good—a universal panacea.



In my occupation it is rather hard to live according to the letter. However I must say this is the rock. Since reading your books I have improved wonderfully physically, morally and mentally. The truth is in your book. From my fourteenth year to my thirtieth, I was lost in darkness, until I found your writings. I am a case of resurrection.

These books "Practical Methods to Insure Success," I don't sell but give them to my associates and also to many strangers.

Yours respectfully,

F. P. B.

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Dubuque, Iowa. Nov. 16, 1906.

*Dear Sir:* I have taken the liberty to address you in regard to your most valuable magazine which I have been taking for the last three years. Words cannot express the value I have received from reading its contents; and my earnest prayer to our heavenly Father is, that it may be spread abroad through all the land, that other hungry souls may be fed with the life that it contains.

I am now able to work and to save something out of my earnings so as to continue taking the magazine which has been the means of prolonging my life up to the present time. I am delighted with the November number as it contains so much valuable reading that a person reading it cannot help but feel that it gives him a new life and a stronger desire to have others get the same life-giving knowledge. I am seventy-two years of age, but since reading the November number I feel that I am but just starting out in life with renewed vigor and strength; and I know that the Father above is placing this light upon my path in order that I may show it to others that they may be benefitted also.

Yours very respectfully,

Mrs. E. M.

## BOOK REVIEWS.

**NEW THOUGHT PASTELS**", by Ella Wheeler Wilcox. 45 pps. Paper: price 50 cents. Published by Elizabeth Towne, Holyoke, Mass.

The distinct advantage of poetic expression, especially as rendered by this well known author in the *New Thought*, is the brevity and clearness of the language, whereby truths which are often laboriously and confusedly expressed in prose, are sifted from all the dross of superfluity. We believe that the depth of philosophy embodied in such clear-cut truths far exceeds many of the labored productions in the form of large and expensive books on *New Thought* lines.

**THE EMERSON CALENDAR OF SELF RELIANCE AND INSPIRATION**", is a beautiful calendar for the year 1907, published by William E. Towne, Holyoke, Mass. Price 25 cents.

The calendar consists of twelve pages of fine paper, on which are printed in plain figures and letters, in two attractive colors, first, an appropriate selection from Emerson, followed by the month's calendar—thus for each month of the year. The front leaf, or cover, is embellished appropriately with photograph of Emerson in center, and brief quotation beneath.

It commends itself for two considerations—for its beauty and philosophic worth, and for its great utility. It is bound at the top by a strong scarlet cord, and may be hung up and read from a distance. Each month, as passed, may be easily detached without in the least defacing the rest of the calendar; in fact, each page is complete in itself. Calendars are not as available as formerly; our readers would therefore do well to remember this notice, or send 25 cents at once to the above address for one, because it is not likely they will remain long in stock at the price asked.

**THROUGH SILENCE TO REALIZATION**, by Floyd B. Wilson; cloth, 190 pps. Price \$1.00. Published by Elizabeth Towne, Holyoke, Mass.

This is a new book by Mr. Wilson, the well known author of "*Paths to Power*", and "*Man Limitless*".

The above book consists mainly of articles from him contributed to the magazine "*Nautilus*" during the past year.

Those who have read Mr. Wilson's writings will doubtless readily determine for themselves if they wish to pursue further his excellent thought, when it is said that the present book is along the same lines as his former productions. But we believe, for those who have not read his writings, his "*Paths to Power*," price \$1.00, would be of more practical value. Either of the books named may be obtained from the above address, and certainly they are well worth the price.

**THE ROSICRUCIAN**, a Quarterly magazine, has just made its appearance in its January 1907 number, being No. 1 of Vol. 1. It is truly the best production

of Rosicrucian thought that has come to our notice. S. C. Gould, the editor, is, we believe, the best qualified man in the world for gathering together what does exist, in writing, of Rosicrucian philosophy; because for many years and still, as editor of "Notes & Queries", he has been continuously engaged in searching out from every available source the rare and valuable truths in the various schools of philosophy throughout the ages. We cannot aver that there is extant much about true Rosicrucian Philosophy; we can only say that, for what is to be found, we know of none better qualified for finding it. Do not ask for free sample copy, but send 25 cents direct to the editor, S. C. Gould, Manchester, New Hampshire, and a copy will be immediately procurable.

**THE DIAGNOSIS FROM THE EYE.** By Henry Edw. Lane, M. D. 156 pps. Cloth, Price \$1.00. Kosmos Pub. Co., 765 N. Clark St., Chicago.

This is a little work of inestimable value to all people. By it any person may easily acquire the art of diagnosing diseased conditions either in self or others by the indications in the eye—the varying marks in the iris, which are claimed to be infallible signs of special ailments. Not only is it claimed, and reasonably and clearly set forth in this book, that the eyes are an unfailing register of the physical and mental conditions, but it is shown that diseased conditions can thus, easily and absolutely, be located in any part of the body. Another section of the same book is devoted to simple remedies, without medicines or surgery, for the removal of all disordered conditions in the body. The entire plan of cure is based on natural methods—"return to nature". It is the best work on the diagnosis and cure of diseases that we believe has ever been written; because, being free from all technicalities and difficult expressions, there is nothing to confuse the mind and tax it with the memory of names; furthermore, the science is briefly told, and illustrations are given whereby the reader may at once begin to acquire skill in diagnosis, so that, provided what the book claims is true (and no one can ascertain that except by the simple, immediate and inexpensive tests ever at hand) the observer, after a little practice, can unfailingly detect by the appearance of the eyes just where the diseases are located.

The latter portion of the book is devoted to the causes of disease, and simple, safe remedies for their removal.

In addition to the valuable information given under the foregoing subjects, the author makes some exceedingly important statements concerning the eye, what its color, density, etc., indicate of health, longevity, mental and physical power, etc.

We believe this little book offers the best system of diagnosis and cure for physical ills that has ever been published.

**IN THE FIRE OF THE HEART.** By Ralph Waldo Trine. 336 pps. Cloth. Price \$1.00. McClure, Phillips & Co., New York.

This is the most interesting work on Political and Social Economy we have read. We commend it to all who wish a fair concept of existing social conditions which at this time involve the whole system of life, and the immediate causes now working for its reconstruction. We are surprised that such an extended presentation of the subject, attractively and well bound, can be offered for the small sum of one dollar.

The contents are,—“With the People: A Revelation; The Conditions that Hold Among Us; As Time Deals With Nations; As to Government; A Great People's Movement; Public Utilities For the Public Good; Labor and Its Uniting Power; Agencies Whereby We Shall Secure the People's Greatest Good; The Great Nation; The Life of the Higher Beauty and Power”.

DYSPEPSIA AND COSTIVENESS, THEIR CAUSE AND CURE. “Lucidly Explained for the Purpose of Self-Treatment Without Medicine”. By Richard J. Ebbard. 125 pps. Cloth. \$1.00. Address L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London; or, Fowler and Wells Co., 24 E. 22nd St., New York.

THE PILGRIMS: “An Allegory of the Soul's Progress From the Earthly to the Heavenly State”. By Charles Fox, Martock, Somerset, England. 268 pps. Cloth. Price \$1.00.

The nature of this book is very well indicated by its title. The style is similar to Bunyan's Pilgrim's Progress. The book is well printed in large type, on fine paper. Those who like Allegory would doubtless find the book of decided interest.

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### EDITORIAL.

At the present time there seems to be a general disturbance in railroad and transportation facilities. The Northwest is in the midst of a coal famine and we see from the papers that California seems to be nearing a coal famine. Were it not for the sacrifice that our dealer is making we would not be able to get sufficient kerosene oil to run our engine.

On account of the difficulties that rise up before us, we do not know what another month may bring, so that if the March number of the magazine does not reach our subscribers in the regular time, they may know it is because we have been hindered by some of these obstructions.

The chaotic conditions of the business world appear to be growing rapidly and we can see no reason. There will be an opportunity for those who are studying the influence of the planetary system to see whether the planets really have any influence upon the business world or not.

On July 2nd of this year the earth will be about ten degrees in the sign Cancer, and Uranus and Mars will be in the same degree in conjunction with the earth and almost directly in opposition to Neptune; and according to the *Scientific American*, Mars at that time will be nearer the earth in its ecliptic than it has been for sixteen years, therefore these conditions probably never before have occurred.

The character given to Mars by astrologers is that it governs fires and is called the god of war, struggle and combat; and mark you, these conditions are united with Uranus which is called the iconoclastic planet—that which breaks up old conditions—so that if these planets keep their reputation, we may look for a great deal of disturbance.

If we turn our attention to astrology we find that on the 3rd of July the sun and Uranus will be in opposition; on the 6th, the sun and Mars will be in opposition; on the 9th, Mars and Neptune will be in opposition, and Venus and Saturn will be in square aspect. On the 2nd, the sun, Neptune, Uranus and Mars will be in square aspect to the moon.

In view of these prophecies of evil first, by the heliocentric relation of the planets to each other, and second, by geocentric astrology, we will wait to see what comes; for we presume there cannot be found a time in the last hundred years—nor in the next hundred years to come—when just such a combination of evil influences existed, as will exist in the first part of July.

Uranus, being in the sign Cancer according to *Solar Biology*, may be the cause of the general disturbance in the domestic and the commercial life at present; if so, when Mars comes

into conjunction with the earth and Uranus this coming summer, we may expect a very strange time. If we read the most ancient astrology aright—which originally was based upon the principles of *Solar Biology*—and we think we do, then we may expect this next summer unprecedented fires, storms, earthquakes, combativeness among men, disturbances of every character in organizations, great prevalence of bowel disease, and an enormous death rate, and new schemes and philosophies, some wild and unreasonable, but pushed by strong men to extremes; in short, we may expect an insidious influence, causing disintegration in every department of life—mental, political and domestic. But we who are consecrated to the Lord, fear nothing that may come, but let us be prepared and not be surprised by anything that does come, for if we are in God we are safe, “For the name YAHVEH is a strong tower; the righteous runneth into it, and is safe.”

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Jesus said we must work while it is day, for, “the night cometh, when no man can work.” Even now the evening shades are drawing closely around us and in order that the people may have the light in their dwellings, we trust that all of our friends that have received the light will bestir themselves to aid us in bringing it to the attention of many others.

As we are now sending out many sample copies of the magazine, we need your help. We want the addresses of good, honest Christian men and women in and out of the churches. We have not so much hope in the so-called “New Thought” people, as we have in those who are in the churches, and those who are making no profession. Of course, there is little hope of reaching those who are submerged in the all-absorbing thought of the day, that is “money getting;” but the quiet people who have time to think and are disposed to search out the truth that they may do the right, are the ones that really

want the thought in our magazine. If our friends will make an effort to get us the names and addresses of those that they think most likely to be interested, we will send them copies of the magazine.

We call attention to the fact that there are many living in your vicinity, no matter where you may be, who, from external appearances, would be the least likely to be interested; yet if you counsel the interior guidance of the Spirit you will be led to add their names to your list. It was shown us by the Spirit years ago that the people who are really God's elect, are hidden away and are unknown and unrecognized by the masses, and these are they that can be found only by the Spirit. Therefore we ask you to retire within and to seek guidance of the Spirit. As you place your mind on this one, that one, and the other one, see what impression you get in regard to sending us their names. Thus you place yourself in a position to be led by the Spirit, and, as the inspired apostle said, "As many as are led by the Spirit of God, these are the sons of God."

We urge upon you the necessity of being up and doing for a little while, before the shadows deepen, for we believe that the night wherein no man can work, is very near. When the children of Israel, our great prototype, were going out of Egypt they had light in their dwellings, but the darkness was upon Egypt and it was so dense that it could be felt. Let us help to bring that light to the dwellings of those that will receive it.

When sending the addresses be careful to write the names plainly, so that no errors will be made, and if you, who feel that you can use a number of the magazines to advantage, will let us know how many, we will send them to you gratuitously.

Praying that the Spirit of God may guide you, we leave the work in your hands.

We wish to say to those into whose hands this magazine falls

for the first time, that the central thought and object of the magazine should not be questioned if articles appear in it that seem to contain radical ideas and even fanatical notions, for we publish articles that contain value, even though they also contain thought that we are not in harmony with. We hold ourselves responsible only for thoughts that appear editorially or under the editor's name.

It has been our custom since the beginning of our work to publish whatever lines of thought are sent us that contain value, even though they also contain error; for those who are of God have the spirit of truth that enables them to receive the truth and to reject the error, and those who have not the spirit of truth cannot receive truth anyway. They may think they receive it, but after all they do not; for the greatest truths they frequently transform into the greatest errors. But you that have sought and have found the Lord Christ as a savior, have found also the spirit of truth that he promised he would send you. And if you trust God and look to him for light and guidance, then he will bring to your notice the truths that are necessary to you, and the errors you will pass over with scarcely a notice; for, after all, the human mind in itself is dark and obscure; but when the sunlight of the Spirit shines into the mind, then you will know the truth, and, thank God, that truth will make you free from the law of sin and death.

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Probably most of our friends know that a special effort is being made to get "PRACTICAL METHODS TO INSURE SUCCESS" more largely distributed among the people. This booklet contains the foundation principles requisite for preparing the mind to receive the higher truths. If the methods suggested in this little book are applied in human life, they will free the individual from the darkening influences that are now crushing the mentality out of the race, and will place in his own keep-



ing and under his own control his powers of mind, and will put the mind and body in order, so that when truth is presented to him, he will recognize it.

This little work is a corner stone of the great temple of knowledge, wisdom, understanding and power; in short, of the kingdom of God on earth, though it is in no sense a religious work, for it deals exclusively with the vital forces and with the causes governing the mind and will of the individual. Its entire importance is probably not fully appreciated by any one person.

If one is diseased or weak physically, he will be cured by practising the methods embodied in this booklet, because a diseased state is a negative state.

#### IT IS OF SPECIAL IMPORTANCE TO THE BUSINESS MAN.

Many who have been in business for many years and have amassed wealth, have done so at the expense of the body. Their minds have been centered in the one routine and they soon find that they are diseased. Their physicians tell them that they need a change. They travel in pursuit of health, but the mind still holds to its old channel, and health is not found. If these business men will take hold of the methods described in this book and put them into practice, it will cause them to send the positive currents into the unused functions of the body and brain; it will build up the weak and depleted parts, for bear in mind that this booklet deals with the vital currents upon which life depends. The mind is able when properly instructed to lay hold on these vital currents and to build up the body in any and all departments. If this were not true, then physical culture as practiced in our colleges and gymnasiums, would not be effectual.

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		day	h.	m.		
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"	♋	8	9	26	p. m.	
"	♌	10	10	42	p. m.	
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"	♎	15	4	30	a. m.	
"	♏	17	11	50	a. m.	
"	♐	19	10	38	p. m.	
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Advanced Esoteric Thought.

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# BIBLE REVIEW.

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## SOWING THE SEED.

By ENOCH PENN.

We read that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." When Jesus explained to his disciples the parable of the sower, he spoke of one who heard the word (the seed) with joy, yet neither received benefit himself nor benefited others with it. When one hears a spiritual truth, when it enters his understanding and abides with him, he may rejoice for a little while, but he will soon weep. He will rejoice, because he has received something which appeals to his idealism. It is better, more idealistic, than that which he has; but, because every additional truth or newer and fuller understanding of a truth demands that he, in a measure, forsake his old course of thought and action, the animal nature rebels. Then begins the conflict which causes sorrow and distress. It is a conflict between the new idea and the old habits. If a man holds fast to the precious seed that has been planted in his heart it will soon grow, and will bear fruit, the fruit of a newer, fuller, and better life.

There are so many as soon as they hear a truth, new to them, or a new rendering of a familiar truth, in their delight they go about telling it to all who will hear. If they have not fully received the truth themselves they will have little to communicate—save mere words; but those who receive and keep in their hearts the precious seed of truth until it has sprung up and borne fruit in their own lives and then sow it in the hearts of others, will find that then, and not until then, will the seed bear fruit in other lives. By so doing they have clothed the thought they give with a power of their own life and consciousness; thus the words become effectual.

How often we pick up a New Thought publication and begin to read but soon lay it down. It is uninteresting, the words are all right—the statements are correct—but there is no life in them, no power. Why?—Because it is only words; beautiful words perhaps, but the power, the life which comes from words backed by a vivid realization gained by experience, is lacking. How different the interest we feel when one is telling some vivid experience.

When we read the Gospel of Christ we see this law manifested very clearly. The Master spoke with such a power that his words are still upon men's lips. In a measure the same is true of the early disciples, for at that time they were still filled with the vivid realization which he impressed upon their consciousness. To-day, when the teachings of the Christ are but little understood, the preached word is not with power, the great truths which Jesus uttered, the greatest truths the world has ever known, are repeated with little or no realization of their meaning; and with little effect.

The world is full of teachers who, after receiving some little seed of truth in their hand go at once and plant it in the lives of others—ignorant teachers of the ignorant. No wonder that the world is in darkness and the minds of the people confused. The truths brought to earth by the Christ have been garbled,



wrested and perverted, until few indeed understand what the Master really taught. But these false presentations of the truth please the people; because they do not disturb the people in their pursuit of pleasure, and do not compel them to think, to know, to act, to overcome the impulses of their animal natures. But when there come before the people those who have received and carried the precious seeds of truth in their hearts, and have struggled and have overcome until the seed has borne fruit and has entered into their very lives—when such as these expound to the people the truths of the Gospel of Christ, the words will be with power, and the evils within the hearers will be stirred to combat and the wrath and anger of people will be aroused to maintain the old deceptions. "Let us alone," cried the evil spirits to the Master, "hast thou come hither to torment us before the time?" And it is to-day even as it was then; for, the laws of nature have not changed.

No teacher of spiritual truths will be received as a popular teacher. It cannot be; he will be antagonized and driven about from place to place—even as were the early disciples of Jesus. Only the few riper souls can receive him; for there is no harmony between truth and error, light and darkness.

No popular belief concerning spiritual things is a true belief; because the masses will not hear spiritual truth; they cannot receive it. It is beyond them. Concerning every teacher or preacher who is popular, we affirm that that part of the teaching that makes him popular is not a spiritual truth. Of such teachers John wrote: "They are of the world: therefore speak they of the world, and the world heareth them." Heareth them because their words appeal to the idealism of their animal nature. Therefore if a teacher were to tell the people spiritual truths his statements would be meaningless and consequently rejected.

Because of these things no popular conception of the spiritual truths of the Christian religion is a true conception; for the popular mind is wholly of the mind of the world, the

*Spiritus Mundi* which cannot receive spiritual truths. It is the mind which belongs wholly to the physical. It is the carnal mind which "is enmity against God," and antagonizes all spiritual things, for "Spiritual things are spiritually discerned." Spiritual truths can be perceived only by the spiritually minded—by "spiritually minded" we do not mean the very religious, the very pious, the deeply devotional, nor the highly educated and cultured, for they, nearly all, are far, very far from spirituality.

When spiritual truths are presented to the carnal mind, it receives if anything, but a perversion of them. For this reason a large proportion of those conceptions held by the people of the church as spiritual truths, are the veriest lies, with just enough truth in them to give them vitality and cause harm. Therefore we say: Consider well the popular beliefs concerning the spiritual truths taught by the Christ, and know that those beliefs are false.

We would be understood that we are not speaking against the moral teachings of the churches. And we recognize the absolute necessity of that spirit of devotion, and recognition of man's relationship and accountability to God and to his fellows which the churches inculcate. Absolute necessity of that spirit of devotion we say, because essential to all who would rise into a higher life. A life wherein is a knowledge and a consciousness of spiritual things and wherein the soul is awakened so that it can see and hear and know of the things of the spirit world, and of those transcendent beings who inhabit it.

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The moment a man begins to think of his dignity, that moment he loses true dignity. Dignity of character arises from being habitually possessed by a high social ideal, which, of course, excludes all occupation with self. Self is always small.—*Club Life*.

## THE EGYPTIAN BIBLE.

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

It is indeed strange that many of the beliefs which critics esteem quite modern are some of the most ancient. We often hear it asserted, for instance, that the early Hebrews had no belief whatever, in the resurrection of the dead. It has been thought that this belief is a growth of much later times. But a visit to the British Museum will at once convince anyone that such a belief has been cherished for many thousands of years. For the preservation of Egyptian mummies during the whole of the historical period as well as the extracts in every coffin from the "Book of the Dead," prove it beyond any possibility of a doubt. Moses, therefore, who was "learned in all the wisdom of the Egyptians," could not possibly have been ignorant of the

### DOCTRINE OF THE RESURRECTION,

nor is it likely that he would have allowed the Israelites to have remained in ignorance of it. But belief in the resurrection goes further back than even the first dynasty of Egyptian Kings. For there is one coffin in the First Egyptian Room, which contains the mummified form of a Neolithic Man, shewing that this belief must also have been cherished in Neolithic times. What is more remarkable still is that

### THE EGYPTIAN BELIEF IN THE RESURRECTION

was almost identical with the Christian doctrine. For just as we believe that "in Christ shall all be made alive," so, the ancient Egyptians believed that "through the sufferings and death of Osiris, their bodies would rise again in a transformed

glorified and incorruptible shape," and the devotee appealed in prayer for eternal life to him who had conquered death and had become the king of the underworld, through his victory and prayer. Even so Christ is said to be "Lord both of the dead and of the living." And though they took such pains to preserve the body, it was not because they had any such belief as that promulgated by Christadelphians and believers in conditional immortality. For it is abundantly evident that they believed in

#### THE EXISTENCE OF THE SOUL APART FROM THE BODY.

For the soul is often represented as visiting the body, as may clearly be seen from the pictures on the walls of the First and the Second Egyptian rooms at the British Museum. The Egyptians believed in a future life, and the doctrine of eternal existence is the leading feature of their religion, and is enunciated with the greatest clearness at all periods. In the "Papyrus of Ani," in answer to the question of the diseased, "How long have I to live?" the god of Heliopolis replies, "Thou shalt exist for millions and millions of years." They understood also

#### THE DIFFERENCE BETWEEN THE NATURAL AND THE SPIRITUAL BODY.

The corruptible body was called "Khat." This was believed to be entombed, through the prayers and ceremonies on the day of burial, with the power of changing into a "Sahu" or spiritual body, which might ascend into heaven and dwell with the gods. Besides this there was the "Ka" or double, and "Ba," the soul, which was depicted as a human-headed hawk.

#### THE JUDGMENT SCENE

from the "Book of the Dead" in the First Egyptian Room enlarged from the "Papyrus of Ani" (about B. C. 1500), proves that the Egyptians from the most remote antiquity had believed in the judgment after death. The "Papyrus of Ani" is a most remarkable work, now about 3,400 years old. A colored facsimile can be seen in the Third Egyptian Room (Cases F

and G). The original papyrus measures seventy-eight feet by one and one-fourth feet, and is the longest and finest of

THE THEBAN BOOKS OF THE DEAD

now known.

There can be little doubt that all this vast knowledge of truth and world-famed wisdom was the result of a primeval revelation, for though the religion of Egypt in later times became a laughing-stock because it had outwardly become corrupt and consisted apparently of one of the worst forms of idolatry, viz., animal worship, yet as Canon Rawlinson says: "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 symbolic polytheism."† So also Iamblichus represents the Egyptians as worshippers of One God, uncreated, unique, omnipotent, and universal.‡ But though "they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man and of birds, and four-footed beasts and creeping things," they did not succeed in obliterating the great primeval revelation which had been made to them, and the spiritual man might learn from the esoteric teachings the way of salvation—that he had a soul which might be saved or lost, a body which might be raised through faith and works, spiritualized and glorified. And this primeval Gospel was not confined to Egypt, but was taught even in Canaan, for in Salem (Uru-Salem or Jerusalem) dwelt Melchizedek priest of *El Elyon*, the Most High God, possessor of heaven and earth, and even in the distant country of the Amu, before Israel came out of Egypt, there dwelt a prophet of Jehovah their God. And even among the nomad Semitic tribes who

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\*"History of Egypt," by Canon Rawlinson.

†Champollion-Figeac: "Egypt Ancienne," p. 245.

‡"De Mysteris Egyptorum." Fol. 1670.

settled in Babylon about 2500 B. C. the same God was known as "YAHVEH, the existing, enduring one," the one devoid of all change, the "El" or goal, the Being to whom as a goal the eyes of man looking heavenward are turned, "on whom hangs the gaze of every man: to whom man looks at from afar" (Job xxxvi. 25). "This YAHVEH (Jehoveh) was the spiritual possession of those same nomad tribes, out of which, after a thousand years, the Israelites were to emerge."\*

They believed, like the Egyptians, in the Great and Supreme Power which made "the Earth, the heavens, the sky, men and women, animals, birds and creeping things, and all that is, and all that shall be." So that from the earliest times, *El Elyon* "the Most High God, possessor of heaven and earth," the God of Abraham and Melchizedek, the God whom we worship to-day, had been worshiped, and we learn from the Egyptian Bible called the "Book of the Dead" that

#### THE GREAT PRIMEVAL REVELATION

included such doctrines as the resurrection, eternal life, the judgment of the dead, the life of the soul apart from the body, and the great mystery of the change from the natural to the spiritual body, which is to be raised incorruptible, or if living, to be changed (1. Cor. xv. 51). So that we have from the "Book of the Dead" or Egyptian Bible, which is probably the oldest book in the world, for it was very ancient at the time of Menkau-Ra of the Fourth dynasty (whose coffin is the second oldest in the British Museum,) from this source, we have, I say, confirmation of some of those eternal verities which to-day are being hotly disputed as if they were of yesterday and not truths which God has been teaching from the foundation of the world.

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\*"Babel und Bibel," by Fr. Delitsch.

## HAS SELF-LOVE ANY PLACE IN THE CHRISTIAN SCHEME OF LIFE?

By FREDERICK FISHER.

"Thou shalt love thy neighbor as thyself."

It is commonly understood, that this passage of Scripture permits us to love ourselves.

Granted that this understanding is true, let us inquire: How are we to love ourselves?—The answer is, as "thy neighbor." But we must first ascertain, who is our neighbor? What degree of love is it possible to give him? What is the purpose of that love? To answer the first question we refer to Christ's interpretation as to who our neighbor is, and we find that he is any person, of any nationality, but especially one in difficulty, and possibly one of whom we have had no previous knowledge. To this neighbor we render our services, not because we love him, but because he is in need of our services, and because we love God.

In the story of the "Good Samaritan" we have directions for the treatment of our neighbor. This treatment is not to be rendered on account of his individuality and our love for him, but because he is one of the body of suffering humanity and needs our compassion, and on account of our love of the Father this compassion could not be withheld. In like manner we are to love ourselves, not from our own personal standpoint, or *self* point of view, not for *self's* sake, seeking happiness in *self* and out of *self*, but for our love of the Father. Taking care of our bodies—which are his holy temples—that we may be able to do the work entrusted to us. In other words, as we show love to a stranger—brother—for the Father's sake, for the same reason we show love to the stranger—*self*.

Did Christ, "The Way," ever set us an example of self-seeking love? Is there any self-love in his prayer: "Father, if thou be willing, remove this cup from me, nevertheless, not my will but thine be done"? Again, he said, "All power is given unto me." Did he ever use this power for self? Hear him saying: "The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head," and yet he could have slept on the softest bed in a marble hall.

Do we find the apostles setting an example of loving self? St. Paul writes, "I die daily." Die daily to what?—Is it not to self?—Why?—Is it not that Christ might live in him? Two could not reign there—Self and Christ. Again St. Paul tells us, "For I am determined not to know anything among you save Jesus Christ and him crucified." Where does self come in, in such a life? Are we not all called to perfection even as Paul was? Does not the Apostle cry out against the self-glory and the self-love which is to be seen both in the church and out of it? We have our L. L. D.'s, our D. D.'s and M. A.'s, all attained through self-derived knowledge—knowledge gained from men, traditional knowledge—and we pride ourselves in our brain power and self-derived wisdom. We seek to be properly styled and addressed, to retain our dignity and importance.

In this love of ourselves we overlook the fact, that "we are nothing of ourselves"—"a worm, and no man" as David has it—that our vaunted wisdom is but foolishness; that our ways are not God's ways, neither his thoughts our thoughts, so we strut peacock-like and plume our feathers, and our material husks dissolve to earth again, and the puny soul we have nurtured so poorly, is free to see the mistake of a lifetime. "God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world that he might put to shame the things that are strong; and the base things of the world, and the things that are de-



spised, did God choose, yea and the things that are not, that he might bring to naught the things that are; THAT NO FLESH SHOULD GLORY BEFORE GOD."

This love of self is the root and branch of the fall. It is the turning of Eve—the soul—from God who made it, to the serpent—the earthly wisdom. The soul loving itself forgets God and falls from heaven wherein God dwells, to seek the tree of knowledge of good and evil. Man's worldly power, his sensual spirit, spring from self-love. We cannot turn to God until we are dead to self. "Ye cannot serve God and Mammon," or God and self. What is this pride with which we vaunt ourselves—this self-exaltation, which we term "proper dignity"? What is it but Anti-Christ, the great dragon?

We are told that there is a great gulf fixed, between heaven and hell. What is this gulf but the space which cannot be bridged between the deep humility of heaven, and the strong pride of hell—pride arising from self-love, humility arising from a deep love of God and our neighbor? This religion of self—just a little self-love we think we are entitled to—is the sum total of all sin. It is idolatry, the breaking off from our Father. It is the sin of the Pharisees that Jesus Christ continually rebukes. We keep it alive with our own "interests," by seeking our own pleasure.

All that we perform in the spirit of self-love whether it be in the attending of beautiful services; in the reading or the making of fine sermons; in the visiting of the sick—even to the caring of our own miserable souls for self, not only are not acceptable to God, but loathsome to his Holy Eyes. "Your new moons and your appointed feasts my soul hateth."—Why?—The answer is: "Who hath required this at your hands to tread my courts?" Self cannot tread the courts of God, it is an abomination unto him. We can save our lives only by losing them; there is no other way. To serve self is nothing less than to be an atheist—broken off from God.

Love of self is the broad way "that leadeth to destruction, and many there be which go in thereat." Love to God is the Narrow way "that leadeth unto life, and few there be that find it." This love is so satisfying to the hungry and thirsty soul, that it needs no occasional indulgence in self-love, on the contrary, self-love fills them with a deadly fear lest one little indulgence in it may lead away from abiding in the love of the Father. And herein comes the daily dying to the world; renouncing the world and its ways, and the putting on of the Christ. Only when we have renounced all, withholding not the smallest particle, we shall find the power of God and the wisdom of God WITHIN us; then shall we see clearly the darkness and foolishness of the world, for the "Natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned."

Give up the WHOLE of self, die to every iota of it and a new vista opens up, expanding more and more each day. It may be by way of the cross—yet withal, it is rest, it is happiness, it is power, it is knowledge, it is wisdom, it is strength—in a word, it is a conjoining of ourselves to the Father. "I in him and thou in me." There is nothing greater or higher to be desired. Earthly gold, fame, honor, riches—all are as nothing, compared to the Christian life, to which the self-love is the antipodes. We may cast out devils in Christ's name, we may have the gift of prophecy, have all faith, yet are we unknown to the Father if we have self-love. We cannot love God and self at the same time, this is impossible, because, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

How many climb up to the foot of the cross, and when they see the awful shadow of the outstretched arms that are above them, they fear—the pain is too great, the sacrifice is more than they dare, and thus they look as in a mirror and pass by;

they will not come under the yoke that those arms impose upon them, and pass on into the glorious road to life-everlasting. Why do they halt? For fear?—Yes, for fear of losing self-love, that is all. This is why so many souls, who pride themselves that they are in the way and believe they have a religion, are lost—as we term it. Alas, no creed of any kind can ever make anyone whole—holy—for to be holy is to give up self to God; and he who gives up self shall know of the doctrine.

Do not let us forget that it was but the wills of the children of Jerusalem that prevented Christ from gathering them; for he says, “but they would not.” They would not press onward for perfect freedom. They were in the grasp of the orthodox temple and could not let go of their outward signs and symbols and orthodox teaching which was a part of themselves; and so come to Christ to be “gathered” of him. Christ can save us as he would have saved them; not from one sin only, but from all iniquity. When we become sinless, we are no longer the natural man, but the spiritual, born of the water and of the Spirit. Just as truly as our souls are born in a fleshly body, so also is it an absolute fact that the new birth is in him who has forsaken self.

Soul: Fling yourself into the arms of the loving Father and you will find that all earthly ties will fall from you one by one, you will not desire them; gaieties, amusements, society, you will naturally shun, desiring not to lose the loving grip of the Father’s hand. You will find more sweetness in doing the Father’s business than in all other things. You will wake up to find yourself in a new country with a “New Name,” and the only true life pulsating through your renewed body. “Thou shalt hear a voice behind thee, saying, This is the way, walk ye in it.”

## THE POWER OF REGENERATION.

By L. D. N.

In the co-ordination of the objective and sensuous life and consciousness with the higher spiritual nature in its active supremacy, a new power is born in the soul, of which the sensuous nature in its highest development on the objective plane, gives no hint or promise.

This is the power of so rising at will, out of and above the circle of physical sensation, and the limits of sense perception and sense consciousness, by an act of mental concentration, that for the time physical sensations are practically dissipated, being wholly subordinated to the focalized sense of pure spiritual being and the flood of interior illumination thereby induced.

In this high state of spiritual consciousness, through inward concentration, the power to transfer the sense of perfect health, which dominates this state, into the circle of bodily functions, is absolute. This translation of spiritual harmony and power into physical function results in the immediate dissipation of all diseased action and debility, giving the full sense of restored health and vigor, which is as permanent as it is immediate and gratifying. It gives the ability to transfer the interior illumination to the physical organs of sense perception, vastly extending their penetration and range of action, so that the whole inward man in his realized supremacy may be brought forward to full external activity in the sphere of the objective life. The first step in rising out of physical sensation is to transfer, by an act of abstraction and inward concentration, all thought, desire and attention from the external and objective to the interior and higher plane of the spiritual con-

sciousness. If, however, this transference is attempted before the true spiritual consciousness is evolved and established through the spiritual adjustment of the personal life above referred to, failure may be the probable result. Power to do this with safety and certainty, it must be remembered, is born of the spiritual consciousness, in the co-ordination of the outward life to its supremacy.

This co-ordinated life of spiritual supremacy is open to and attainable by all who will; by all who are ready to adjust themselves to the divine order, by willing to do the Father's will as it is manifested to them. Then from the deep centers of being and from the interior heights of supreme spiritual realization, the soul may in turn transfer, by an act of faith, this realized power and supremacy of spirit down into all the normal activities of the external life, exalting them to the highest degree of efficiency and perfection by faith.

By faith we mean that perfect commitment of the whole soul to a given purpose in the intuitive assurance and absolute certainty of realizing the desired result, a certainty which admits of no possible doubt.

Faith is the active expression of intuition, as will is of desire, and holds the same place in the interior life that will holds in the objective. Faith is that supreme power of the soul, born of the spiritual consciousness, which when the soul lives and acts from the high plane of spiritual supremacy "speaks, and it is done, commands, and it stands fast" in the entire sphere of the personal activities. In this state of inward concentration and spiritual power, faith converges all the mental powers into one united action, so that when the attention is centered upon the body or any portion of it, for any legitimate specific result, the law and power of this action are absolute.

The entire body and its conditions are thus brought under the perfect control of the mind. When this mastery is fully attained by the soul over its own organism, the soul is enabled

to exert a corresponding energy for good over other organisms, and gradually to extend its power over all the conditions of its external environment, until the entire mastery and control of them is achieved. The normal and complete evolution of the spiritual consciousness is effected only by the free act of the soul in personal adjustment to the law of the spiritual life, the entire co-ordination of the personal will with the divine and universal will. This calls for no surrender of the objective consciousness, but only its subordination to and co-ordination with the higher consciousness of spiritual being and relationship. Neither does it require the submission of the personal will to the will and controlling influences of another personality. In the supremacy and power of the spiritual consciousness thus normally reached, the soul realizes its identity of nature and unity of will with the Father, and knowing intuitively what is right, in any given act, puts forth its energies in the absolute certainty of effecting the aimed for result or its equivalent, because it has the assured sanction and co-operation of God in the effort.

It is therefore when the spiritual consciousness or sense of life in God is permanently established, that the power is readily acquired of withdrawing at will from the objective plane and sphere of sense, and focalizing the mental powers upon the psychic plane of interior vision and psychometric action. With this comes the ability to control physical sensation and translate the supreme sense of healthful tranquility and power which dominates the spiritual consciousness, into corresponding physical states.

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“Be noble ! and the nobleness that lies  
In other men sleeping, but never dead,  
Shall rise in majesty to meet thine own.”

—LOWELL

## CATECHISM OF IDEALS.

SIR OLIVER LODGE'S BASIS OF SIMPLE RELIGION.

MAN'S FALL UPWARD.

The London *Daily Express* (Dec. 14, 1906) publishes the true esoteric doctrine from the viewpoint of a leading scientist, Sir Oliver Lodge, LL D., F. R. S., principal of the University of Birmingham. To quote:

"We give below the full text of the 'catechism' which Sir Oliver Lodge informed a gathering of Nonconformist ministers in London that he had drawn up and designed for the use of teachers and others interested in the education of the young.

"In a preface to the document Sir Oliver says: 'From the point of view of a teacher, or trainer of teachers, the following clauses have been drafted by me as affording a partially scientific basis for future religious education:'

"Q. 1. What are you?

"A. I am a being alive and conscious upon this earth, my ancestors having ascended by gradual processes from lower forms of animal life, and with struggle and suffering became man.

"Q. 2. What, then, is meant by the Fall of man?

"A. At a certain stage of development man became conscious of a difference between right and wrong, so that thereafter, when his actions fell below a normal standard of conduct, he felt ashamed and sinful. Nevertheless, the possibility of fall marks a rise in the scale of existence. Creatures below this level are irresponsible; they feel no shame and suffer no remorse; they are said to have no conscience.

"Q. 3. What is the distinctive character of manhood?

"A. The distinctive character of man is that he has responsibility for his acts, having acquired the power of choosing

between good and evil, with freedom to obey one motive rather than another.

“Q. 4. What is the duty of man?

“A. To assist his fellows, to develop his own higher self, to strive towards good in every way open to his powers, and generally to seek to know the laws of nature and to obey the will of God, in whose service alone can be found that harmonious exercise of the faculties which is synonymous with perfect freedom.

#### GOOD AND EVIL.

“Q. 5. What is meant by good and evil?

“A. Good is that which promotes development and is in harmony with the will of God. It is akin to health and beauty and happiness. Evil is that which retards or frustrates development and injures some part of the universe. It is akin to disease and ugliness and misery.

“Q. 6. How does man know good from evil?

“A. His own nature when uncorrupted is sufficiently in tune with the universe to enable him to be well aware in general of what is pleasing and displeasing to the guiding Spirit, of which he himself should be a real and effective portion.

“Q. 7. How comes it that evil exists?

“A. Acts and thoughts are evil when they are below the normal standard attained by humanity. The possibility of evil is the necessary consequence of a rise in the scale of moral existence; just as an organism whose normal temperature is far above ‘absolute zero’ is necessarily liable to damaging and deadly cold. But cold is not in itself a positive or created thing.

“Q. 8. What is sin?

“A. Sin is the deliberate and willful act of a free agent who sees the better and chooses the worse, and thereby acts injuriously to himself and others. The root sin is selfishness,



whereby needless trouble and pain are inflicted on others; it is akin to moral suicide.

“Q. 9. Are there beings lower in the scale of existence than man?

“A. Yes, multitudes. In every part of the earth where life is possible, there we find it developed. Life exists in every variety of animal, in earth, and air, and sea, and in every species of plant.

#### UNKNOWN WORLDS.

“Q. 10. Are there any beings higher in the scale of existence than man?

“A. Man is the highest of the dwellers on the planet Earth, but the earth is only one of many planets warmed by the sun, and the sun is only one of a myriad of similar suns, which are so far off that we barely see them and group them indiscriminately as ‘stars.’ We may be sure that in some of the innumerable worlds circulating around those distant suns there must be beings far higher in the scale of existence than ourselves; indeed, we have no knowledge which enables us to assert the absence of intelligence anywhere.

“Q. 11. What caused, and what maintains, existence?

“A. Of our own knowledge we are unable to realize the meaning of origination or of maintenance; all that we ourselves can accomplish in the physical world is to move things about by means of our bodily organisms, and then leave them to act on each other; but we conceive that there must be some Intelligence supreme over the whole process of evolution, else things could not be as organized and as beautiful as they are.

“Q. 12. Is man helped in his struggle upward?

“A. Man did not bring himself into existence, nor can he, unaided, maintain existence or achieve anything whatever. There is certainly a Power in the universe vastly beyond our comprehension; and we trust, and believe that it is a good and loving Power, able and willing to help us and all creatures,

and to guide us wisely, without detriment to our incipient freedom. This loving kindness surrounds us at every moment; in it we live and have our real being; it is the mainspring of joy and love and beauty, and we call it the Grace of God. It sustains and enriches all worlds, and may take a multiplicity of forms, but its essence and higher meaning were especially revealed to dwellers on this planet in the form of a divinely human, perfect life, the life of Jesus Christ, through whose spirit and living influence the race of man may hope to rise to heights at present inaccessible.

#### GREAT TEACHERS.

“Q. 13. How may we become informed concerning things too high for our own knowledge?

“A. We should strive to learn from the great teachers, the prophets and poets and saints of the human race, whose writings are opened up to us by education. Especially should we seek to learn how to interpret and understand that Bible which our nation holds in such high honor.

“Q. 14. What, then, do you reverently believe can be deduced from a study of the records and traditions of the past in the light of the present?

“A. I believe in one Infinite and Eternal Being, a guiding and loving Father, in whom all things consist.

“I believe that the Divine Nature is especially revealed to man through Jesus Christ our Lord, who lived and taught and suffered in Palestine 1900 years ago, and has since been worshipped by the Christian Church as the immortal Son of God, the Savior of the World.

“I believe that the Holy Spirit is ever ready to help us along the way towards goodness and truth, that prayer is a means of communion between man and God, and that it is our privilege by faithful service to enter into the Life Eternal, the Communion of Saints, and the Peace of God.

“Q. 15. What do you mean by the Life Eternal?

"A. I mean that whereas our terrestrial existence is temporary, our real existence continues without ceasing, in either a higher or a lower form, according to our use of opportunities and means of grace; and that the fulness of life ultimately attainable represents a state of perfection at present inconceivable by us.

"Q. 16. What is the significance of 'the Communion of Saints'?

"A. Higher and holier beings must possess in fuller fruition, those privileges of communion which are already foreshadowed by our own faculties of language, of sympathy and of mutual aid; and just as we find that our power of friendly help is not altogether limited to our own order of being, so I conceive the existence of a mighty fellowship of love and service.

"Q. 17. What do you understand by prayer?

"A. I understand that when our spirits are attuned to the Spirit of Righteousness, our hopes and aspirations exert an influence far beyond their conscious range, and in a true sense bring us into communion with our Heavenly Father. This power of filial petition is called prayer; we are encouraged to ask for anything we need, as children ask parents, in a spirit of trust and submission; and we may strengthen our faith in the efficacy of prayer by pleading the example and merits of the Lord Jesus.

#### THE LORD'S PRAYER.

"Q. 18. Rehearse the prayer taught us by Christ.

"A. Our Father, etc.

"Q. 19. Explain the clauses of this prayer.

"A. We first attune our spirit to consciousness of the Divine Fatherhood, trying to realize His infinite holiness, as well as His loving kindness, desiring that everything alien to His will should cease in our hearts and in the world, and longing for the establishment of the Kingdom of Heaven. Then we ask for the supply of the ordinary needs of existence, and for the

forgiveness of our sins and shortcomings just as we pardon those who have hurt us. We pray to be kept from evil influences, and to be protected when they attack us. Finally we repose in the might, majesty, and dominion of the Eternal Goodness.

“Q. 20. What is meant by the Kingdom of Heaven?

“A. The Kingdom of Heaven is the most essential feature of Christianity. It signifies a harmonious condition or state in which the Divine Will is perfectly obeyed; it represents the highest state of existence, individual or social, which we can conceive. Our whole efforts should, directly or indirectly, make ready its way in our hearts, in our lives, and in the lives of others. It is the ideal state of society towards which reformers are striving; it is the ideal of conscious existence toward which saints aim.”

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“Self-discipline and self-control are the beginnings of practical wisdom; and these must have their root in self-respect. Hope springs from it—hope which is the companion of power, and the mother of success; for whoso hopes strongly has within him the gift of miracles. The humblest may say, ‘To respect myself, to develop myself—this is my true duty in life. An integral and responsible part of the great system of society, I owe it to society and to its author not to degrade or destroy either my body, mind, or instincts. I am bound on the contrary, to the best of my power, to give to those parts of my constitution the highest degree of perfection possible. I am not only to suppress the evil, but to evoke the good elements in my nature, And as I respect myself, so am I equally bound to respect others, as they on their part are bound to respect me.’ Hence, mutual respect, justice, and order, of which law becomes the written record and guarantee.”—*G. H. Follows.*

## THE MYSTERY OF GODLINESS.

By THE REV. GEO. T. WEAVER.

PART. I.

INTRODUCTION.

### INSPIRATION OF THE SCRIPTURES.

The Scriptures, the Old Testament and the New Testament, are based upon absolute science. Indeed the revelation contained in our Bible may appropriately be called "The Science of the Sciences," or "The All-inclusive Science." It is this because it is a book of spiritual science; and as spirit is all-inclusive, our Bible includes all the sciences. Properly understood and interpreted, it suggests, and is in exact keeping with all the sciences.

It has been customary to regard our Bible as an unscientific book, as a book that makes no pretensions even to harmonize with the sciences. In our effort to defend this position we have usually referred to such proof-texts as Isa. xi. 12, and Ezek. vii. 2, where the expression, "four corners of the earth" is found. It has been thought that such expressions are evidences that the writers of the Bible were in total ignorance of the fundamental sciences.

But far from this, they were all educated men; not only for their day, but for any age of the world's history, even down to the end of time. They were not educated in the common acceptance of the term, that is in book lore, in the opinions of men, in the theories of "Scribes and Authorities," in that which is usually understood as Knowledge; but they were educated in that deeper, more subtle, occult or mystical science uniformly referred to in Scripture as "wisdom," or "understanding."

Now, wisdom differs from knowledge in that knowledge refers to theories or opinions, while wisdom refers to absolute truth, or truth founded upon absolute science. To be a wise man is to be a man of scientific knowledge, a man whose knowledge is all founded upon absolute science, who is unerring in all he knows. It is for this reason that Solomon lays such stress upon the importance of procuring wisdom and understanding (God-knowledge of both masculine and feminine quality). "Happy is the man that findeth wisdom, and the man that getteth understanding." (Prov. iii. 13. Amer. Rev.) The wise man declares that wisdom—as embracing understanding—is better than silver, and the profit of it than fine gold. He estimates its value even above precious stones, and declares that the thing we regard as the most desirable is not to be compared to it. He assures us that wisdom will lengthen out our days and procure for us riches and honor, and that it is really the tree of life to those that lay hold upon it. (vv. 14–18.) Wisdom is God-knowledge, it is therefore Truth in the absolute.

Nature on all her planes, is a revelation of God. Nature then is an absolute science. The sciences of Mathematics and Astronomy are called absolute because they have to do with nature and human nature. But all the sciences are absolute when perfected, because all have to do with nature. The writers of the Bible were all familiar with the sciences. They knew more about them than do the scientists of our day with all the facilities that have been invented to assist them. They had the key to the inner knowledge of things, and saw from the center, as God sees. It is said of Moses that he was educated in all the wisdom of the Egyptians (Acts vii. 22).

The prophets were required to attend the schools of the prophets for seven years before they were recognized as prophets, or permitted to function in the office. Now the studies they pursued were the "Ancient Mysteries," and the great

book of nature, including animate and human nature. At that period there was no other literature. And indeed books were so scarce then that they were taught orally through the medium of lectures, and directly from nature.

In order to wrest from nature her wisdom, her hidden secrets, on which all the sciences are based, the masters sensitized themselves by an elaborate system of nerve-culture—itself true to nature—and by profound meditation upon the deep, subtle problems of being, they understood how to stimulate, and bring into requisition, all the nerve centers, of both the intellectual and sympathetic systems. Especially were they adepts in the control of the sub-conscious, or psychic forces. All students were required to rigidly practice this drill, especially such as expected to enter the prophetic vocation. They were Monists, accepting what to-day is called “Monistic Philosophy”—God as all, in all. This was the key that unlocked the mysteries. It was thus that the writers of the Bible were men of wisdom and understanding.

It has been thought in the past, quite currently indeed, that inspiration is a direct communication of divine truth to an individual chosen of God for this purpose, irrespective of any special training of adaptability. But we should know that even the Spirit can communicate only to such souls as are receptive. But receptivity is not the gift of nature, it is the result of special, and of even long-continued training of the finer forces of being. Concentration, prayer, and faith have been thought, and wisely so, to be the agencies essential for inspiration; but each of these is a science in itself. Certain definite and unalterable laws govern each, without conformity to which, the desired results do not come. All the laws that operate in the spirit realm are subtle laws and require special nerve sensitiveness in order that one may be receptive. God is found in wisdom-imparting power in the silence. The still, small voice that communicates wisdom speaks to the innermost con-

sciousness. But it requires the knowledge and use of spiritual laws to open the way for spirit communication.

When thoroughly familiar with the occult laws of spirituality, and when applying them in our living, we become men of God—his prophets—and are prepared for direct communication with the revealing Spirit. To such, God reveals Himself in any one of the many ways at His command, either directly during wakeful hours through the intuition, or in dreams, or in visions, but always in accordance with absolute truthfulness, that is, in harmony with nature, taken in its broadest sense.

This process has usually been regarded as supernatural. It is supernatural in the sense that it lies upon a plane above the sentient, but not in the sense of being out of the range of law. It is natural, as much so as is the plane of the sentient, but it is on the plane of nature in its most subtle operations.

But the writers of the Bible were not only men of nerve sensitiveness, and fully consecrated to God, they were men of knowledge as well, that is, they were thoroughly versed in the sciences, especially those called absolute. They were all of them familiar with astronomy and astrology, called to-day Occult Astronomy, that is, the influences of the planets and constellations upon our world, and especially upon individuals and nations and the destiny of our race at large. Even the Spirit cannot reveal to one what is not in him, or what, though it be latent within him, he is profoundly ignorant of. Our entire Bible, from Genesis to Revelations, is founded upon the sciences of Astronomy, Astrology, Chronology, the science of numbers, symbology, and and all the rest, because founded upon the hidden secrets of nature. Every discovery that has been made in any of the sciences in modern times, the results of experimentation, or of invented appliances, was known at least in its principles, to the wise men of the Bible. King Solomon is an example of this. His wisdom covered the whole range of truth.

We may be safe in saying, as all the other discoveries, that



in the future may be made in the sphere of the sciences, appear, it will be found that they were known to the ancient masters and that they are suggested in the Bible.

Jesus was not educated in the schools of his day. These taught but the opinions of men, and the acquisition of such knowledge is a waste of time, and Jesus had no time to waste; but he was not ignorant of the sciences; nor indeed was he ignorant of the opinions of the schools. The same is true of all other masters. All prophecies, especially the time prophecies, are based upon the cycles of the heavenly bodies; and their fulfillment so far reveals the fact that the prophets thoroughly understood the movements of the cosmical order, and all the planetary and stellar systems.

Prof. J. B. Dimbleby, Dean of the British Chronological and Astronomical Association, and author of several works on chronology, in his "All Past Time," declares that Bible chronology is absolutely correct. It corresponds absolutely with all the various cycles—differing in duration from a single day to twenty-five thousand years—and with all the eclipses and all the transits. All sacred numbers of the Bible are related to the movements of the spheres, or the science of mathematics, on which they are founded.

All Bible names, all of which indicate characteristics of the individuals who bore them, were given according to astrological data. The whole Bible is replete with indications of thorough knowledge of planetary and stellar influences. The symbology of the Bible, borrowed from nature, from plant life, and from the animal kingdom, shows that the writers of the sacred records were thoroughly versed in Natural Science, in Botany, in Biology, in Anthropology and in all the rest.

Every miracle ever performed has been the product of the knowledge of occult or spiritual law, or divine science. The prophet Elijah was a true mystic or divine scientist. In causing the long drought in the days of the wicked king Ahab, by the

divinity operative within him, he reveals the fact that he understood the higher laws that govern the weather. In calling down the fire from heaven to consume the sacrifice on Mount Carmel, he but separated fire from the common concrete element in which fire is inherent, and by the power of desire, focalized it upon the sacrifice. He revealed his creative power, when from nature direct, he drew the meal and oil that sustained himself and the widow of Zarepheth and her son for a whole year.

Jesus was the mystic of mystics. During his public life of three and one-half years every step of the way was strewn with miracles, revealing not only his creative power to extract bread and fishes from nature direct, as in the feeding of the five thousand in the wilderness, and in the converting of water into wine, but in his power to produce levitation within himself, to walk on the water; to draw to himself, by the act of his will, a great school of fishes: to control the elements, by stilling the tempest; to cast out demons; to rebuke diseases; and even to raise the dead.

It has usually been thought that miracles are attestations of Divine power proceeding from a source extraneous to man, except in the case of Jesus, whom we have usually believed uniquely divine. Here has been the mistake of the church and of the world, ever since the beginning of the "Dark Ages." Jesus was the God-man, and did perform miracles by the power of the Father that was in him (John xiv. 10). But it is in just this way exactly that all miracle-workers have performed miracles. Every man is a God-man—man on the human side, and God on the spirit side. Whenever the spirit has been aroused within any man, and he has attained to that degree of control which the possessor fully recognizes as the Real and only power, he becomes at one with God as was Jesus; he becomes a Christ, a miracle-worker, a Creator. He that performs a miracle reveals the fact that, as was the Christ, he also is a divine scientist, that he is thoroughly familiar with spiritual

laws, and that he knows how to use them. This is the consummation of the dominion God promised man at his creation (Gen. i. 26.) when he created him in His own likeness and image.

All astronomical instruments are but projections of the astronomer on the objective plane. The telescope is but the extension of the eye to see distances. The sensitive plate of the photographer is but the greater sensitization of the eye to see clearly. The spectroscope is but the analytical power of the eye in the sphere of chemistry. The same is true of all the appliances used as helps in the other sciences. All this is but a manifestation of the desperation of the limited objective to enter the plane of the subtle subjective and to discover the hidden secrets of nature. Now these appliances are only helps and are artificial at most; but the old masters, such as the writers of our Bible, were educated and drilled in occult lore and in nerve sensitiveness, so that they perceived all things subjectively, that is, by the corresponding scientific faculties within.

The human organism is seven-fold, wheel within wheel, as the prophet Ezekiel expresses it (Ezek. i. 16), and each inner wheel exactly corresponds with the wheel outside of it; and so, every wheel corresponding with every other wheel; but it is also microcosmic, or a miniature of the entire cosmical order. All that is without the man even to its last analysis, and to the utmost limit of space, is found to exist within man. The law of correspondence, as taught by the mystic Swedenborg, is universal throughout nature. All this the old masters perfectly understood. In all their researches, therefore, they utilized the deepest, the divinest, the most mystical eye, and thus saw things absolutely, in accord with absolute science, and discovered things and laws in their entirety. The field of their vision was not objective, as is that of ordinary scientists, it was subjective. That is, they did not look without in attempting to

discover nature, but by profound meditation, sought for things and laws within—in the depth of their own being. All this accords not only with Bible teaching, but with the ancient Greek mystics who taught, “Man, know thyself,” and, declared as the result “(thou shalt know all things;” or with Quarles, a modern Esoterist who has said, “There is none that can read God aright, until he first spells MAN.”

Now, God does not reveal himself in “Truth” upon the subjective plane, and in “error” upon the objective plane. He is always consistent with himself. All error is not of God, but of the perverse mortal mind—the Devil’s lie. Inasmuch as the illimitable can be expressed only by metaphor or symbol, God seems at times to contradict himself, when in fact he is stating a most profound truth. To illustrate, the expression, “The four corners of the earth,” expressive seemingly of the ignorance of Bible writers of the sciences, was written advisedly, and really expresses a great scientific truth. The expression occurs but twice in the Bible, in Isa. xi. 12, and in Ezek. vii. 2.

In both instances it refers to an end of a certain period, a specific time, or duration in limitation. In the first instance it refers to the end of Judah’s long captivity of “seven times.” In the second instance it refers to the end of God’s forbearance with perverse Israel, and to the coming of a day of judgment. In both instances the earth was represented as flat and square. But both prophets knew better. Ezekiel’s vision of “The Car of God,” in the first chapter is a graphic symbolic picture of the cosmical order just as scientists conceive it to-day. In both instances they were expressing the limitation of the illimitable. They were referring to an event, or a specific time, in a book dealing with eternity. The symbol of eternity is a circle, and the reference is as if the earth had been bisected at the equator or at the poles, forming a flat surface circular in form. The symbol of limited duration is a square.

It is bounded by four straight lines making four right angles. The circle contains three hundred and sixty degrees, or four ninety degrees. Now, the arc joining the points of any right angle is ninety degrees, so that four right angles subtend the entire circle of three hundred and sixty degrees. This is called "squaring the circle." And yet since it possesses angles, and its lines are therefore not continuous, it symbolizes limited duration, just as the cube symbolizes limited space.

Had these prophets thought the earth flat they would also have thought of it as bounded by a circle, and not a square, for so it appears to a child, as the horizon is always circular.

The Bible writers were not only Astronomers and Chemists, absolute in their knowledge, they were also Alchemists, as we have seen, able not only to extract juices from plants for chemical purposes, but to perform that more subtle form of alchemy by which they could transmute the common elements into food. They were also astrologers, in the highest sense. They thoroughly understood the influence of the various planets of our system upon each other, and of the various stellar constellations upon our planet. They perfectly understood all the relations the heavenly bodies sustain toward each other.

The Patriarch Job evidently knew the constellations, he refers to Arcturus, Orion, and the Pleiades, and the chambers of the south (Job ix. 9) ; and in Job xxxviii. 31 God is represented as asking the patriarch the question : "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth [the Zodiac] in his season? Or canst thou guide Arcturus with his sons? Knowest thou the ordinances of the heavens? Canst thou set the dominion thereof in the earth?" (Auth. Ver.)

Jacob's vision of the stairway into the heavens, read aright, was but his horoscope, which he had seen in the subjective. His twelve sons were each of them born in a different month, and represented the twelve signs of the Zodiac. This is evi-

dent from the fact that when upon his death-bed in relating to each son his characteristics, and his destiny, he accurately conformed to the lessons of Astrology in all ages.

At the creation of Adam it is said that "God breathed into his nostrils the breath of life and man became a living soul." (Gen. ii. 7.) This but expresses the astrological fact that at the moment of the birth of any one the constellation under which he is born fixes his destiny cosmically. The book of Revelation is full of references to astrological data expressing planetary and stellar influences. The Bible is the highest authority we possess, or can possess, on this, as on all other sciences.

The beginnings of the old Hebrew year, both sacred and secular; all the old festive occasions; all numbers; all plants; most all beasts; all precious stones; all the elements; all colors, and all Bible names are sacred, because they each possess a deep spiritual significance, and are therefore in accordance with absolute science.

Lastly, our Bible is a book of absolute spiritual science. It is the science of God and the soul, or God expressed in man, his masterpiece. It is the science of Spiritual life, or that plane of Being that is manifest in all life on lower planes. It is the science of germs or the central principle of life, from the germ of an atom to the great central sun, the heart of the universal cosmical order.

All this expresses inspiration. Inspiration is in exact harmony with established and unalterable law. It is not blind receptivity, but absolute knowledge derived from the absolute source. God is Order, He is forever unchangeable. He is then absolutely scientific in Being and in all his operations, on all planes: and the Bible, which is the expression of his will, is in exact keeping with Himself.

(To be continued.)

## UNDERSTANDING.

By I. L. HARPSTER.

Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean but not all.—John xiii. 6-10.

That gross darkness covered the earth at the time Jesus the Christ was upon earth. is only too apparent from certain statements of Christ found in the New Testament. The minds of the people were too benumbed, through inactivity, to think but along certain lines, authorized by those having power and authority over them. It is evident that priest rule was supreme over the minds of the people for they feared to accept the teachings of Jesus and to follow him, lest they should be cast out of the synagogues—excommunicated from the church.

This great darkness held the minds of the people in abject slavery to the peculiar rights and ordinances imposed by the priesthood and the church. They gave more heed to the outward forms and ceremonies—a semi-idolatrous worship—more observance to outward, external things than to those of an inward, spiritual nature. And as the understanding of the people was darkened and closed to spiritual truths, it is evident the Christ's mission was to dispel this darkness—this mental bondage under which the people were groping.

In the above-quoted scripture the Master did not explain to his disciples the real reason why he washed their feet, for he said, "What I do thou knowest not now; but thou shalt know

hereafter." It would appear further on in this chapter the Master explained what he meant when he said, "but thou shalt know hereafter," but his remarks were more the nature of instructions leading to a culmination of the purpose he had in mind, than an exposition of that purpose.

Jesus realizing his disciples looked upon him as their Lord and Master, did not consider it beneath his dignity to serve them in a humble capacity, wishing to impress upon their minds "The servant is not greater than his lord" and that they should serve each other in love and humility; these being the first stepping stones in Christian development leading to a perfect understanding of the liberty in Christ.

We learn from the order of the heavens that Jesus the Christ came to earth when the sun and its system of worlds were in the constellation Pisces—the Fishes—this sign representing the feet, and, metaphysically speaking, the sign representing the understanding. The Fishes, the symbol of this sign was much in evidence in the Master's teachings in various ways, all pointing to the time then present when his message was needed for the uplifting of the human race.

The apostles' spiritual understanding being closed, the Master inaugurated the ordinance of the "washing of feet" that they might in the fulness of time when their spiritual understanding was opened, understand the mystic meaning of it, but until that time came about they would observe it as an outward form or ceremony, the same as the Jews were observing forms and ceremonies at the time of the Christ, and as many of the churches are now doing. Certain forms, rights and ceremonies are yet the leading features in the services in most of the churches: they do not realize that these ordinances and rites are simply imitations of the real. They yet adhere to the outward, exoteric forms and ceremonies—calling this worship—instead of the esoteric, that inner spiritual worship in which there is NO FORM. Seemingly they have not yet



grasped the spiritual import of the Master's words to the Samaritan woman, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." They are yet under the law of the "school-master," forgetting the kind of sacrifice the Lord requires from his people, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

At first thought it seems strange that Jesus should have instituted the ordinance of "feet-washing," an outward observance, when it was his purpose to have his followers approach the Father in "spirit and in truth," but it must be remembered that at the time of the Christ the world was in its childhood so far as spiritual unfoldment was concerned, for he referred to his apostles—who no doubt were further advanced than any of the people at that time—as "little children." In the unfoldment of the child's mind, objective forms are brought into use in the earlier stages and until the mind is capable of grasping higher truths, then these objective forms become useless and an encumbrance to its further growth. It was just so in the infancy of the Christian era, the Master substituted ordinances of a lesser external nature to do away with the more idolatrous forms of worship then existing, that a higher spiritual might succeed it. This, again, exemplifies the great wisdom of the lowly Nazarene in leading the people step by step from darkness and error into final light and truth.

The real meaning of the "washing of feet" is the purifying and enlightening of the mind—the understanding. This is the real thought and purpose the master had in view when he told Peter "What I do thou knowest not now; but thou shalt know hereafter." Jesus realized that the first duty incumbent upon his followers was the opening of their understanding, that the mind was to be purified and enlightened before they could

understand his mystic sayings. As already stated, the Fishes being the symbol of the constellation Pisces, and metaphysically speaking, representing the understanding, the order of the heavens at that time, goes to show that all is order in God's universe—inasmuch as this was the time when Jesus of Nazareth came to the earth and the time when he was most needed, that a higher development of the human race might follow. A notable example, symbolizing the time then present, was in the providing of the tribute money for the Master and his disciples. Peter knowing they had no means for meeting this requirement called the Master's attention to the difficulty confronting them, when the Master came to his relief by telling him to go "to the sea and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." The Master's directing Peter to secure the tribute money from this source was in harmony with the thought of the purpose he had in view, and it was to teach Peter as well as the people of future ages, the only safe way to meet all contingencies that might arise was through the understanding. For through wisdom and through a proper understanding of things, all obstacles in the path of progress and welfare to the individual and to mankind can be removed.

As the "feet" represent the understanding, the Master tried to impress Peter's mind with the fact that if the feet were washed—the understanding purified and enlightened, this was all-sufficient. Peter, not understanding the Master's purpose, at first refused to allow him to wash his feet, but the Master told him that if he did not wash his feet he had no part with him. Showing that the understanding must be purified and enlightened in order that we may partake of his blessings, and in order that we may be enabled to come into his likeness and become a joint-heir with him in the kingdom that is finally to be established upon the earth.

As the mind is that which controls the body, to free ourselves from bondage and sin we must strike at its origin which arises in the mind, and thus dethrone this monster which rules and makes us slaves. Where the understanding is darkened inharmony exists and diseased states of the body take place. This fact was clearly demonstrated by Jesus in many of the cures he performed, for often when a person was cured of some malady, he would tell him "thy faith hath made thee whole." A vital counter-action had taken place in the diseased person's mind removing the cause of the malady.

A proper knowledge of the operation of the mind, is the secret that liberates from all bondage and enables the person to exercise God-given freedom. When the Christian man can take hold of his mind with that perfect understanding of the effects each thought produces upon his being, then he is coming into that state to which the Master referred, "but ye shall know hereafter." The thoughts must be purified, the understanding enlightened that no longer the evil effects arising from erroneous thoughts will control or depress us. We have a right to enjoy liberty, but just so long as wrong thoughts dominate our minds just so long will we remain in bondage to their evil effects. Erroneous and evil thoughts are hard masters, and though the person flatters himself he is free, by indulging in them ever so little, yet he is in slavery, and they will finally work his ruin unless abandoned. To resist wrong thoughts is folly, for the Master said "resist not evil," but to abandon them is better, for when we abandon them or banish them from us, they in turn depart from us.

Ordinances are useful and necessary to the Christian devotee so long as their mystic meanings are concealed, for they act as supports to lean upon; and it would be unwise to deprive the person of this support unless something better is substituted, or until the mind is sufficiently developed to enable him to dis-

card them. But when their mystic secrets become disclosed, the purpose for which they were instituted becomes fully known, they then become obsolete—no further need of them being required; and they become more of an incumbrance to the person than a help to his progress and welfare. Choose rather to be free, and, “If the Son therefore shall make you free, ye shall be free indeed.”

The most direct, and the only true way to accelerate the opening of the spiritual understanding, is through the life of “Regeneration.” The “regeneration” is the key that unlocks the door to the Spirit realm—to spiritual unfoldment. It frees the mind from superstition and liberates from all bondage; it purifies and strengthens the physical body, and beautifies and exalts the soul.

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#### ATTAINMENT.

By EDWARD ROBESON TAYLOR.

We sigh for things we scarce may hope to gain,  
And which, if all our own, would give no peace;  
We vainly toil and struggle to release  
To knowledge nature's secrets; we complain  
That 'tis not given us to break some chain,  
To scale some peak, to win some golden fleece,  
To do some mighty deed whose light shall cease  
Only when moons no longer wax and wane.  
'Tis thus we empty all the springs of life,  
To lose the blessing at our very hand:  
For Faith and Love, with glory as of sun,  
Illume the path to Peace through every strife;  
No work is futile that is nobly planned;  
No deed is little if but greatly done.

—From *Visions and Other Poems*.

## THE ATONEMENT OR THE LAST SUPPER.

By H. E. BUTLER.

In all the apostles' preaching it was recognized that the ceremonial law was but the type and shadow of something that would be a historic fact in the time to come. The first ceremonial law that God gave to Israel was the passover. This passover was made, first, a historic event—famed in the history of Israel as the celebration of their deliverance from bondage to the Egyptians. Second, it was made a symbolic event—symbolizing the deliverance from bondage to sin, the servitude of the flesh, through the introduction of a higher spirituality through the person of the Lord Jesus Christ.

One fact stands out very prominently throughout the Scriptures, namely, that all ceremonies are shadows of things to come and none of them are the reality.

After the Lord gave Israel the passover, called frequently throughout the Scriptures "the feast of the atonement," he entered with them into covenant relations (See Exodus xx.), commonly called "The Ten Commandments," but these ten commandments were written upon tables of stone and placed in the ark of the covenant, where none could even look upon them, not even the high priest. This clearly symbolizes that the spirit and life of that covenant was not for the time then present.

After the giving of the covenant then came the ceremonial law in general, in which were the sacrifices of bulls, goats and heifers, all of which was evidently not new, because in the very earliest records, either biblical, profane or archaeological, we have evidences that all nations offered sacrifices to their gods, by killing animals and offering their flesh and blood upon

altars. But the offerings of Israel differed from the offerings of other nations. The offerings of Israel were made to one God, YAHVEH, and each offering was given a specific bearing, such as the sin offering, the offering for uncleanness, and so on. But among all the offerings that were made from the time Israel was delivered from bondage down to the time of the Christ, none held so prominent a position as the Atonement, in short, it was the center around which all other sacrifices and oblations gathered. This was pointed out by the apostles, and even by the Christ as a symbol of the atonement that he himself was to make for Israel.

There is one fact that should be borne in mind and carefully observed (Ex. xii. 10), namely, that the lamb should be all eaten by the children of Israel; even the entrails should be burned with fire, that which was not eaten was to be transmuted by fire; nothing of it was to remain until the morning. Please read all of the twelfth chapter of Exodus and observe how carefully this one point, that the lamb must all be eaten by the children of Israel, was held before the mind.

As a suggestive thought for that which is to come in the teachings of the Lord Christ, let us ask the question: Where was the lamb in the morning? After it had been all eaten by the children of Israel, was it not in the bodies of the people? With this thought in mind let us turn to the narrative of the Lord's supper, where he said, "I have earnestly desired to eat this passover with you before I suffer." (Matt. xxvi. 17-25.)

The emphatic rendering of the Greek (Matt. xxvi. 27) reads thus: "And having taken the cup, and having given thanks, he gave to them, saying, Drink you out of it all this; for this is the blood of me, that of the new covenant."

It will be observed that the same thought is brought out here that was brought out in Exodus, namely, "drink you out of it all this." That is, drink all of it; leave nothing of it to

remain until the morning. The same thought is carried out with regard to his body.

In this wondrous ceremony of the Lord's Supper wherein the Lord Christ applies the symbol of the animal, the lamb, to his body and blood, it will be seen that he *still* gives it as a ceremony, as a symbol of something *yet* to come; and in that great life sermon recorded in the sixth chapter of John, he takes occasion to emphasize the words: "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life."

Now let us bear in mind that Christ established at his death a symbol, but during his life he preached a great truth without symbol, yet in symbolic language, for language at best is but a symbol. But when his disciples murmured and said, "This is a hard saying; who can hear it?" 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." Here we are brought face to face with a deep mystery, with the mystery of all the ages, for Jesus said, "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." Again he said, "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him."

As we have said, all ceremonies were given because of the inability of the people to grasp the great truths underlying the symbolism. Because of this there are two symbols left on record that are to be followed up by the church until the time comes when they will be comprehended in their fulness. One symbol is the Lord's Supper, and the other is the baptism of water unto repentance (John's baptism).

When Jesus said, "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves," we are

caused to inquire: Why should he make this declaration? The answer is found in the biological fact that YAHVEH Eloï came to earth and took on him the seed of Abraham, the flesh, for keep in mind that Jesus emphatically declared, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Here we are brought face to face with what some may call a deep metaphysical mystery, and yet it is not a mystery at all; it is simply the manifestation of biological law. A man's flesh, the very quality of his blood, is made up of the qualities of his thoughts, his desires and his habits.

YAHVEH Eloï was incarnated in the man Jesus, lived in that body, thought in it, and qualitated its entire substance, so that spirit and matter met each other, the one could touch and handle the other. For there is a law in the spiritual and in the natural world that every plane of existence is entirely separate from every other plane and one cannot touch the other. That is to say, that plane of existence that we call matter and the mind arising therefrom, and the plane next beyond, which to us is spirit, are but shadows to each other and cannot touch each other.

In order that the atonement, the at-one-ment, might be brought about between God the Spirit on the higher plane of existence and man on the material plane, it was necessary that a spiritual being, one that had absolute control of self, one who had conquered the flesh and had earned the right to be called YAHVEH Eloï, should take on the flesh of Abraham and transmute the qualities of that flesh to that which lies between spirit and matter, and when this was accomplished he was crucified. Not that the crucifixion was of any avail to anyone; it was as he said, the way he was to go. But, as he said again, "If I go, I will come again," and he told his disciples after his resurrection and demonstration that



he had power over death, to tarry in Jerusalem until they were imbued with power from on high, and after tarrying forty days in Jerusalem in prayer and in waiting expectation for the endowing by the Spirit from on high, we read that "suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire: and it sat upon each one of them. And they were all filled with the Holy Spirit."

Why was it necessary for the Lord Christ to go away? and why was it necessary that he should wait forty days before the outpouring of the Spirit upon his disciples? The answer is found in the passover and in the words of the Christ concerning the eating of his flesh and the drinking of his blood, for, as he emphatically said, the material flesh and the material blood profiteth nothing. It was necessary therefore that the resurrected Jesus should be taken away into the heavens, and in that glorified abode, the lamb, his physical structure, should be transmuted to spirit, and when it was thus transmuted to spirit, it was sent into the apostles on the day of Pentecost. Thus it entered into them as a seed that was to grow, generation after generation, until the fulness of times, when that seed would bring forth its kind in the human organism. As he said in his parable, "So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how."

This outpouring of the Spirit, or the implanting of the body and the blood of the Christ in his disciples was called symbolically "the early rain." The early and the latter rains are often used symbolically in the Bible, because in Palestine there were the early rains which prepared the ground for vegetation, and the latter rains which brought all things to perfection.

After this outpouring of the Spirit upon the disciples, they were able to perform like miracles to those of the Master, but this outpouring soon ceased and there has been a long winter in which Christianity has almost lost its vitality. But in the "Revelation of Jesus Christ, which God gave him to show unto his servants, even the things which must shortly come to pass," we find the manifestation of the latter rain, or the fulness of the manifestation of the Christ in a body. Illustrating the Spirit's words through the apostle, "a body hast thou prepared me."

In the harvest of the world the symbolism of the passover lamb will be realized. It will be remembered that the passover was instituted when the Lord's angel passed over the land of Egypt and slew the first born of the land, and the blood of the lamb was sprinkled upon the door posts of the Israelites as the outward sign of the inward presence of the lamb.

"The life is in the blood." It must be remembered that the kind of life is the kind of action, and the quality of the life is the quality of the action. Therefore the blood containing the life was put on the external of the dwellings of Israel as a symbol of the Christ's life entering into and causing the external life of God's people to express the real qualities of the Christ within. This external life, this true living, will be, at the time of the great destruction of which we read throughout Revelation, the time of the harvest, a sign to the angel of the Lord, which will be the means of his people's salvation. See Revelation vii. where it is stated that the sealed of the Lord receive his name and his Father's name on their foreheads, and none who have the mark on their forehead will be touched by the plagues that are coming upon the world.

Again we note in the symbolism that the pascal lamb was eaten in haste, the children of Israel having their shoes on their feet, their staves in their hands, in readiness to go out at

once. So it will be the second time when the Lord brings again his salvation to the world, when he gathers the first ripe fruit to form that body which symbolically is called "the temple of God," "the 144,000," "the first ripe fruit." When the Holy Ghost again is poured out upon his people—when that same spirit that has been living, growing, and preparing the people all these centuries again is poured out upon them, it will cause them to move at once into the place prepared of God, where they will be preserved "for a time, and times, and half a time, from the face of the serpent." And this man child that is begotten in them, that is to rule all nations as with a rod of iron, is symbolically "caught up unto God, and unto his throne," but here we enter the deep mysteries of the final consummation of the at-one-ment.

The word "atonement" has gathered around it through theological speculation a great deal of verbiage that is entirely foreign to it. The only real thought in the word is the at-one-ment—that that separates man from his Maker is removed, and that that unites, makes one, man and his God, is attained. This at-one-ment is not gained by means of some external edict issued by an external monarch. It should be borne in mind that God by a word created the world and all things in it. Therefore God works in the life currents, changing the qualities by added spiritual life, suppressing the lower nature and elevating the higher within man, so as to make man in his image and after his likeness.

This method of working in the life currents is brought to light in many places throughout the Scriptures, notably in the thirty-first chapter of Jeremiah, where we read, "Behold, the days come, saith YAHVEH, that I will make a new covenant with the house of Israel, and with the house of Judah. . . . I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people." The heart is the symbol not only of love, but of the

fountain of life, the blood; and God said he would write his law upon the heart. He will put the qualities of his covenant in the innermost life of man, so that man will desire to do God's will; man will do God's will because it is a part of his nature. Man will act out his divine nature as really as the animal acts out its nature.

So in this great work of the atonement there is first the symbol of the passover lamb. Second, is the real lamb of God. John recognizing this said of Jesus, "Behold, the Lamb of God, which taketh away the sin of the world." Yes: Behold the Lamb of God in whose life qualities is the divine substance! By partaking of that life, by being impregnated, so to speak, with the very substance of that life which formed and gave quality and potentiality to his words, man will become like him, and in that likeness we find these sweet words, "the Father loveth the son." Oh, what a love! Who can know the bounds of that divine love when man comes into that divine likeness and the soul awakens to the real consciousness of its Father? And, like a little child looking up into its father's face, he exclaims, "Our Father which art in heaven, Hallowed be thy name!" And then, welling up from the deepest, innermost recesses of the heart, come the words, "Let thy kingdom come, thy will be done, as in heaven, so in earth."

Thus man will awaken to the fulness of the at-one-ment, and God the Father, the Holy Spirit, will be manifested in God the son, the first ripe fruit of the planting of the Lord Christ. Then will go forth the manifestation of the power of that Spirit, through the word in them as the Holy Spirit; for by and through that Holy Spirit, by and through the potentiality of that living word, like that which formed the world, all flesh will be brought into willing obedience to divine law, for by it the kingdoms of this world will become the kingdom of our Lord and of his anointed.

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HIRAM E. BUTLER, Editor.

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# BIBLE REVIEW.

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Vol. v.

APRIL, 1907.

No. 7.

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## THE GREATEST FORCES IN THE UNIVERSE.

By THE REV. J. LOGAN THOMPSON.

The Universe is Threefold, Spirit, Mind and Matter. These correspond to everything within the Creator: His Spirit being an essence of Love; His mind, a form of Light; His Outermost, a substance of Might. Love is the beauty of Spirit; Truth is the glory of mind; Might is the majesty of matter.

All division of Spirit is in hatred; all division of mind is in ignorance or darkness; all division of matter is in weakness.

All unity of spirit is in love; all unity of mind is in light; all unity of matter is in might.

Love is the *golden* link that unites and locks all good spirits in a sure embrace. Light is the *silver* link that unites and binds all wise minds. Might is the *iron* link that unites and consolidates all uncorrupt matter in an indissoluble union.

Love binds spirit to spirit; light, mind to mind; might, matter to matter.

Love, light and might, these are the three great forces of the universe. Love is the force of the innermost world of spirit. Light or truth is the force of the middle world of mind. Might or gravity is the force of the outermost world of matter.

These forces act with the precision and constancy of the sun in the heavens and are therefore Laws—The law of love controlling the sphere of Spirit; the law of light, the sphere of Mind; the law of might (gravity), the sphere of Matter.

You can build a tower in defiance of the law of gravity, if you put strength enough into it. But it is only a question of a brief struggle, as every effort in the building to resist the strength of nature but weakens it, until the once proud giant lies prostrate in ruins. So every edifice of Man must in time fall into ruin; only the Building of God is Everlasting.

In the realm of matter, the might of gravity conquers all; in the realm of mind, light or truth conquers all; in the realm of spirit, love conquers all.

In the material world, everything must yield to the law of might; in the mental world, everything must yield to the law of light; in the spiritual world everything must yield to the law of love.

In every sphere God must ultimately be All in All. His Might must be everything in matter; His Light, everything in mind; His Love, everything in spirit.

The forces which make for Sin must ultimately be annihilated by the forces which make for Righteousness. In the kingdom of Matter, the strength of the creature may for a while defy the strength of the Creator. In the kingdom of mind the Lie of man may for a time oppose the Truth of God. In the kingdom of Spirit, the self-love of man may for a season condemn the Love of God; but it is only a question of time. RUIN is writ large on each and all.

With Adam and the Adversary is ruin; with God in Christ is Redemption. His love shall give us new spirits; His Light shall give us new minds; His Might shall give us new bodies.

His holy might shall prevail over all corrupt matter, until He brings forth His New Heavens and New Earth, with His New City in the midst.

His holy light shall prevail over all the darkness and delusions of the human mind, until he shines forth in the glory of the City which has no need of the sun.

His holy love shall prevail over all the hatred and rebellion of the human spirit, until he unfolds it in His bosom and rejoices over it with singing.

He has purposed in Love; He has planned in Wisdom; He will perform in Majesty. He will make an end of sin and bring in everlasting righteousness.

His Might is Right: overcoming all wrong. His Wisdom is Light which shall banish All Night. His Love is Life, which shall destroy all death. For God, the Lord, the Almighty, Elohim, Jehovah, *El Shaddai*—Love, Light and Might *must* and *shall* subdue all things to Himself, until God be All in All.

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#### ART WHICH HELPS TO GOD.

By CORNETT TYSON STARK.

Inspiring sight. The good we seek  
Is shown us by an image:  
What matter that it does not speak  
From sentient life's advantage?  
Silent yet eloquent—serene—  
Like faith that is ideal,  
Trustful, assured. So plainly seen  
Bespeaking the Pure and Real.  
Thus the illumined poet's art,  
The sculptor's or painter's song,  
Are outpourings from Nature's heart—  
Truth Divine, to silence wrong;  
Enlightened artist's poetry—  
Bearing yearning souls on high,  
Winged and sustained. Love's ministry  
Guiding homeward to the sky.

## PARALLEL REVELATION.

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

In the Bible there are many things "hard to be understood," which have been to the devout seeker after truth in time past, stumbling blocks, and things "which the uninstructed and unstable wrest, to their own destruction." (II. Peter iii. 16.)

It must, therefore, be manifest, that to get light upon these is not only beneficial, but our bounden duty. Such are the atonement (against the so-called orthodox views of which so much is being said to-day), the resurrection, eternal punishment, the intermediate state. On these points there is such a diversity of opinion that it is difficult for the Christian to know what to believe. The difficulties in the way of faith are greater than ever, except to those who are merely blindly orthodox (so-called) who do not think for themselves, but are entirely led by other minds. But though there are so great difficulties, yet there never were such helps as we have at the present day. It seems to be true that the natural law of supply and demand is a law of the spiritual world.

Men are beginning to think for themselves, as they never did in past ages, and the outcome of this is a great spiritual upheaval. Everything is being questioned, that used to be taken for granted. And altogether this is not a bad sign, for a blind credulity is of very little use. True faith will stand the test of every onslaught, no matter from what quarter, and be all the stronger for it. But it will be a faith which is founded on knowledge, not a credulity which is founded on ignorance. And so at the very time that we need it most a flood of knowledge is being poured upon us. Mother Earth has opened

her mouth to supply our spiritual needs as well as our temporal.

So to-day we are reading the records of ancient peoples, of whose very existence we had until recently been ignorant, such as the Hittites, Accadians and Lumerians or ancient Babylonians.

Of the religion of the Ancient Egyptians we have now the opportunity of learning first-hand, as it were, from the writings of people who lived from 3,000 to 5,000 years ago, and we find these writings confirming our confidence in those verities of the Christian faith which are being so hotly contested to-day. The doctrine of eternal existence was the leading feature of their religion. The corruptible body (*khat*) is to be changed into a spiritual body (*sahu*) at the resurrection. In the interim the soul (*ba*) is living. In the "Papyrus of Ani," the soul represented as a human-headed hawk, is seen visiting the mummy of the deceased. It has this further remarkable correspondence with the New Testament teaching of the atonement, that the Egyptians believed that it was through the sufferings and death of Osiris, the judge of the dead, that his body would rise again in a transformed, glorified, and incorruptible shape.

As we have previously shown in these pages, in the article on the "Unity of Revelation," that although from an exoteric standpoint all religions appear to be more or less at variance with each other, and more or less split up into sections within themselves, yet when viewed, as it were, from within, or from the esoteric standpoint, the fundamental doctrines of each religion are found to be identical. From this standpoint we may compare even the most controverted teachings of Christianity with those of the other great religions of the world, and find everywhere correspondences.

To begin with, in the very first chapter of Genesis, we find exactly parallel teaching to that of Zoroaster. For it is said of him that "he was one of the first reformers to teach the people

that there are six *Gahambar* or periods" in the Creation, similar to those of Genesis, viz. :

<i>Gahambar</i> Or Period	In Which Were Evolved:
1. <i>Midyazerum</i>	1. The heavenly canopy.
2. <i>Mid-girsnan</i>	2. Collected moisture formed the clouds.
3. <i>Piti-Shahim</i>	3. Earth became consolidated from cosmic atoms.
4. <i>Iyaseram</i>	4. Earth gave birth to vegetation.
5. <i>Midiyarim</i>	5. From vegetation evolved animal life.
6. <i>Hamespita-midan</i>	6. Lower animals culminated in MAN.

The Seventh Period is a Period of Rest (*Pralaya*), inaugurated by the coming of Messiah on a White Horse, as taught also in the Apocalypse.

In Esoteric Buddhism we find similar teaching to that of the Book of Revelation in regard to the resurrection (Apoc. xx. 11-15; xxi. 1) thus: "All those entities who disappeared at the commencement of the preceding *Pralaya* are resurrected ready to continue their upward march along the line of evolution."

On reawakening after their long period of sleep, all beings that arise, take their positions of importance and necessity in accordance with the balancing of their record in a previous *manvantara*. The Book of Life\* is said to be: "the Astral Plane," which is of a subtile plastic material, whereon the thoughts, feelings, actions and words of humanity, have an indelible effect.

Even the teaching that some shall be tormented "unto the ages of the ages"† is confirmed by the occult teaching when it speaks of those who are "carried out of the earth's aura into regions, where for ages they endure exquisite suffering and end with entire destruction."

There is also, according to the Buddhistic and Hindu scriptures, as well as the Christian Bible "a lowest hell" (Heb. Sheol) the population of which consists of the scum of humanity,

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\*Apoc. xx. 15; xiv. 11; xx. 10.

† "εἰς τοὺς αἰῶνας τῶν αἰώνων"



murderers, ruffians, violent criminals of all types, drunkards, profligates, the vilest of mankind. But in the absolute sense there is no such thing as *endless* punishment, however protracted it may be in extreme cases, it always has an end. This is the teaching of all revelation on the subject, although the doctrine of reincarnation clearly shows how the permanent Ego may be undergoing the discipline of innumerable lives until perfection is attained.

Now a word as to the Atonement, which can only be understood by the spiritual man.

The esoteric teaching is that "God does not take the mere shedding of innocent blood as any satisfaction for the moral guilt of others." But the mystical blood of Christ by which we are saved is inward purification. For the word "blood" is a synonym for life in the highest and most perfect sense. It is the secret and process of spiritual perfectionment attained by the Christ, and that whereby all who following his method, know God and are initiated, become regenerate and attain the gift of eternal life.

The Only Begotten is not mortal man, but he who has been in the bosom of the Father from all eternity, even the Word, the Maker, the Manifestor. It is *Adonai*, the Dual word, God in substance, who manifests as God incarnate, in Christ Jesus. He is the Lord who crucified from the beginning finds his full manifestation in the true Son of God. He is crucified in each one continually until the kingdom of God come. He is wounded in the house of his friends; the stripes of others fall on his flesh, and he is smitten with the pains of all creatures—until the time shall come when the whole groaning creation shall be delivered from the bondage of corruption into the liberty of the glory of the children of God, when there shall be no more death, and "neither mourning nor crying nor pain shall be any more, because the former things have passed away." (Rom. viii. 18-23; Apoc. xxi. 4.)

## THE REJECTION OF THE OLD TESTAMENT.

By H. E. BUTLER.

Why is it that the ministers of the Christian church reject the Old Testament Scriptures? Many will answer: "We do not reject them." But for the last fifty years the ministers have gradually ceased to use the Old Testament Scriptures as texts, and if anything is said about them they quietly say: "The Old Testament was fulfilled in Christ and we have nothing more to do with it."

In many of the Students' Bibles there is a compilation of what are supposed to be the prophecies concerning our Lord's pedigree, suffering and glory. On looking into one of these tables, a Bible student that is unbiased will be surprised at the poverty of the references given and also at the fact that nearly every prophecy that is claimed to be a prophecy concerning the Lord Jesus is connected with events and characteristics that were not manifested in the advent of the Christ. In other words, the prophecies are obviously not concerning Jesus the Christ, but point forward to another period in the history of the world. By referring to the word "prophet" in any Bible dictionary, you will find that it admits that all the prophecies concerning the coming of Christ are vague and indefinite or related to some other personality as well as to the personality of the Lord Jesus.

It is not surprising that Judah rejected the Christ as their Messiah, for their Messiah was prophesied of as a gatherer of the people, as a restorer of that which was lost, as one through whom the promises of God to Abraham, Isaac and Jacob were to be fulfilled, and all of these characteristics were lacking in

Jesus of Nazareth in his first manifestation to the world. The scope of the Lord's function in his first manifestation was very small indeed in its external fulfilment of the prophecies. If you read the article entitled "The Atonement or the last Supper," in the March number of the magazine you will see what our thought is in regard to the office of the Christ.

That John the Baptist came to prepare the people for the reception of Jesus, is most emphatically stated. John's preaching of the Christ might be summed up and focalized in John's words when he saw Jesus coming unto him, "Behold, the lamb of God, which taketh away the sin of the world!" That Christ was the Lamb of God in place of the symbol of the passover lamb, or in fulfilment of the prophecy in regard to the passover lamb, all unite in accepting; but strange it is that the students of the Bible—theologians who are supposed to be scientific men in regard to their knowledge of the Scriptures—have never seen anything beyond the idea of having their sins forgiven, and going to heaven when they die, through the merits of the Christ. This idea is purely original with the church, for it is not found in the Scriptures.

The teachings of our Lord and of the apostles after him were of life; as the apostle well said, "As in Adam all die, so also in Christ shall all be made alive," but through entire lack of understanding it is generally believed this means that Adam's death was a physical one through disobedience, but the Christ's life was a spiritual one through obedience. This does not sound like the preaching of the apostle, namely, "As [in the same way] in Adam all die, so [in like manner] in Christ shall all be made alive." These words accord exactly with the teachings of the Christ. Christ evidently knowing how dark and perverse is the human mind and how surely the church would pervert his real meaning, emphasizes the same thought on every occasion where a special impression could be made upon the minds of the people. One of the most appro-

priate occasions for impressing this thought in its real character was at the grave of Lazarus; for he said unto Martha before raising Lazarus from the dead, "I am the resurrection, and the life: he that believeth on me, though he die yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this?" Martha did not understand him, neither has the church since understood, that he that lives and believes on him shall never die. Please read the sixth chapter of the Gospel according to St. John, wherein Christ preaches that wonderful life-sermon and repeats in so many ways the thought that he that eateth his flesh and drinketh his blood shall never die. He draws the comparison: "Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof and not die." Here the declaration is made in a way that is unquestionable—if one will read it and think over it—for he said (v. 58), "not as the fathers did eat, and died: he that eateth this bread shall live forever."

Thus it is made clear that the first advent of the Christ was to bring life and immortality to light, and he manifested the bringing of that immortality to light by his resurrection from the dead. He thus demonstrated to the world that he had brought within the reach of the human family the ability to conquer physical death, and as the Apostle Paul said, "The last enemy that shall be abolished is death."

In endeavoring to answer the question: Why has the Christian church thrown aside the Old Testament? we find many reasons. One of the reasons arises in the fact, namely, that Judah rejected the Christ as their Messiah, as the Redeemer of Israel, because their prophecies all point to a Messiah that is to come and restore all things that were lost, to gather again the Israel of God together in one place and to make of them a nation, a nation that should rule all the kingdoms of the world. The Christian church in their effort to convert the world to believe

in Jesus have necessarily gone to the other extreme, and have made every effort to disprove the position of Judah. And in their effort to disprove the position of Judah they have had to close their eyes to the most obvious prophecies in the whole Bible.

Another important reason is that before the time arrived for the minds of the people to be sufficiently unfolded to grasp the great subjects embodied in the Scriptures, there had been established creeds, doctrines and beliefs, which had arisen out of the combat and struggle that existed between the two contending forces, Judah—Israel—and the Christian church. So long as the Christian Church lived in the spirit of devotion, thought righteousness, and lived in the love of the Lord Christ, that same Holy Spirit that was sent into the church on the day of Pentecost was with them and they were held and led like little children by the Spirit of the Father; but now that the time has come that men have sufficiently developed to think, they cannot help but think; and in that thinking they cannot help but see that the former beliefs are errors, and now that the idea of error in former beliefs has taken hold of the minds of the people, and especially of the clergy, they do not know where to begin or where to end the expunging of errors; they fall back upon their own reasoning, for so they have been taught in their colleges. In place of consecrating their lives to God and looking to him for knowledge, wisdom and understanding, they trust in their own reason.

It is reasonable to suppose that it is beyond the reach of the human mind in and of itself to comprehend the purpose, and the methods for accomplishing the purpose, of God in the creation of the world; but as soon as that purpose is suggested and the true devoted child of God turns his mind upon it with the desire to know the truth, the whole plan and method of God to bring about the ultimate that he purposed in the creation of the world will become plain. In order to aid the

student in this direction, we have kept standing in the back of this magazine a brief statement of the purpose of God in the creation of the world.

But to find the cause in the Scripture statements for the general rejection of the Bible, it is only necessary that we read carefully and thoughtfully the prophecies that from early childhood, and in fact for generations, we have been taught were prophecies concerning the Christ. Many have appropriated the last declaration in the Old Testament to the first coming of the Christ: "Behold, I will send you Elijah the prophet before the great and terrible day of YAHVEH come." The minds of the people have staggered over this and puzzled over it, trying to ally Elijah to John the Baptist, the forerunner of the Christ, for even Jesus himself said, "Elijah is come already, and they knew him not, but did unto him whatsoever they listed," (they had slain him). So John the Baptist did not restore anything.

The word "restore" brings with it the picture of the whole Bible from Genesis to Revelation. The Bible begins with the history of the creation of man—his being placed in the garden of Eden, his having access to the tree of life, his living and walking in the very presence of God, his fall, then the long journey of the race until the passover lamb, the Christ, was manifested to implant in the life of God's people a new and higher quality, a quality that would enable mankind to obtain oneness with the Father, not only the likeness of God, but actual oneness with God. Then came the long night that shadowed the Christian religion. This may be likened unto the planting of a seed in the ground; it goes down into darkness and remains there until it germinates and grows up into the light. So is it with the planting of the Lord Christ, the eating of the whole of the lamb of God or the incorporating into the people the whole of the Christ.

In Hebrews we read, "A body didst thou prepare for me," and in connection with the statement we find the declaration,

"He taketh away the first, that he may establish the second." It must be remembered that the descent of the Holy Ghost at the time of the Pentecost was not upon all the world, but upon a few of the disciples, and from that time up to the present there has been a conscious partaking of that same spiritual substance that Christ brought to the world by members of the church, yet they are in darkness with the exception of the consciousness of the light within. This must go on until, as we read in the last book of the "Revelation of Jesus the Christ" and almost the last verse (v. 14) : "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." Here evidently the picture closes, the circle is complete.

Man was created for a purpose and it has taken all these long dark centuries of experiment, labor, sorrow and death to bring man up through the processes of growth and development to where he is able to understand the divine purpose, to where he is sufficiently purified in his thoughts and actions to become the temple of God, to become the ripe fruit of the planting of the Lord Christ, thus making man a savior. This brings to light what is meant in Revelation by the first ripe fruit of the earth, the 144,000, that are to be "kings and priests unto God and reign on the earth."

Reading the Old Testament prophecies with this thought in mind you will find that these prophecies all point to this period; and this period is ushered in first, by one that is called Elijah; one that has accepted YAHVEH as his God, as his only power and only hope, for the word "Elijah" means "YAHVEH is my God" or power. There must always be a head in every great movement among men. The same law obtains in the planting of a seed, there is one germ and when that is planted it gathers to itself like qualities. It builds and grows until the little germ from which it came is, so to speak, entirely lost sight of in the great body that is manifested. So it is, in the Lord's work.

There was, first, the seed man, Jesus of Nazareth, who, as we have seen, was planted in his people. Those spiritual qualities have been growing and maturing all these centuries. Now, in the closing period of this dispensation there will again be manifested one, and that one will gather a body; then will be fulfilled the words by the Spirit through the Apostle, "A body didst thou prepare for me." This body will be the maturing and manifesting of Jesus, the savior of the world.

The second coming of Jesus the Christ will be the body of his people, and as children are like their parents, equal to the parents, so will the members of this body be equal to the Lord Christ, for Jesus himself announced, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Again he said, "Among them that are born of woman [which included himself] there hath not arisen a greater than John the Baptist," and then he adds, "yet he that is little in the kingdom of heaven is greater than he."

This clearly announces or at least accords with the evolutionary development of the race. The race was able to produce a body to be inhabited by YAHVEH Eloï from the seed of Abraham 1900 years ago; but now that the race has been growing, developing, refining and perfecting during all these centuries, a higher order of manhood awaits the manifestation of the Spirit through the body that is to come forth in the fulness of time, yea, that is being called out and prepared at the present time, and when the members of this body are perfected they will manifest even greater things than it was possible for their Master to manifest through the flesh of Abraham in its lower state of development.

If you will read the Bible with this thought in mind, remembering that the promises were given to God's Israel—not a spiritual Israel, but to the seed of Abraham—all the prophecies in the Scriptures will become plain. Bear in mind that we



have abundant evidence, if we will accept it, that we are the literal descendants of Abraham; for God years ago raised up men, wise men, and illuminated their intelligence and caused them to set forth in books indubitable evidences that the Teutonic and Celtic races are the lost sheep of the house of Israel. Then we have the words of the Lord Christ, "And other sheep I have, which are not of this fold [the Jewish fold] them also I must bring," and the words of God by the prophet, "Go, and proclaim these words toward the north, and say, Return, thou backsliding Israel."

The words of the Gospel were proclaimed to the North and to the West and followed a peculiar people, and to-day we find that in England and among the northern races, including Germany, the Gospel of Christ has taken a special foothold, a deep rooting, for these are none other than the lost sheep of the house of Israel. The whole stress of the prophecies from the beginning of Genesis to the end of Revelation, center and gather around the one idea of gathering together the lost Israel and restoring them to their covenant relations with God, and calling out from the midst of them a king, a body that shall be kings and priests unto God and shall reign on the earth.

In conclusion let us say that we, the human race, have finished the long journey from Eden around the world—symbolically—to Eden again, and the time has arrived for the restoration of all things.

Read the prophecies in your Bible, take up the rejected book, study it carefully, keeping in mind the fact that God will restore his Israel, that he will fulfill his promises to Abraham, to Isaac and to Jacob, and that he will establish his kingdom on the earth; not beyond the bounds of time and space, which is nowhere, but as the angel said to John, "The kingdom of the world is become the kingdom of our Lord, and his Christ."

Peace be with you.

## THE MYSTERY OF GODLINESS.

By THE REV. GEO. T. WEAVER.

### PART II.

#### GOD AS KNOWABLE.

By the agnostic school of philosophic thought, it is held that God is unknowable, that is, that he neither is, nor can he be known. Among the leaders of this school of thought are such names as Sir William Hamilton, Bishop Mansel, and Herbert Spencer. Their major premise is that God is infinite and that man is finite, their minor premise is that the finite cannot know the infinite, their logical conclusion is that man cannot know God.

That God is Infinite is an opinion held by the brightest minds of every age, and in its proper place will be discussed. That man is only finite is simply an assumption that cannot be sustained in the light of a deeper and more spiritual philosophy. No one will question that on his organic side man is limited, and therefore finite. But so is God limited on his organic side, that is, in the cosmical order viewed as an expression of God. It is in the substance and essence of his Being that God is without limitation. In these regards he is boundless with regard to space occupied, and without limit as to duration.

Now, the inspired record declares that man is created in the image and likeness of God, a Jehovistic, or God-Being, that is, a being possessed of a purely spiritual substance and a purely Divine entity; and a being that is capable of awakening within himself also the Divine or illimitable consciousness. St. John says that "When he [Christ] shall appear [awake to consciousness within us] we shall be like him, for we shall see him as he is." To see on any plane is to be. To see God as he is, is to be God, to be one with

God, to be consciously a partaker of his nature. Man is God incarnate. It is through the human organism that God expresses himself in Christ's personality. In the Absolute God is Principle or Law, and hence is powerless to change the order of things, as for example, to make a good tree bring forth evil fruit; or an evil tree bring forth good fruit. (Matt. vii. 17, 18.) It is only within an organism that God acts individually, or as person. As the human organism is God's masterpiece, his highest expression in human flesh, he becomes incarnate in order to accomplish individual results, results in limitation, results varying from the fixed or established order. God the Infinite, operating as spirit in man, or as the Absolute Father, can vary the fixed order, he can make by the grafting process a good tree bring forth evil fruit, or an evil tree, bring forth good fruit.

Nor is God limited in operating through man, only as man limits himself by severing himself from God and yielding to the voice that is purely human, the voice that falsifies to him, that was a liar from the beginning. Man is microcosmic, a miniature of the macrocosmic, even to the most minute expression, and all that is within man may be brought into requisition by the executive power of the indwelling Spirit. Thus, King David says of man, as to his relation to God, "For thou hast made him but little less than the Elohim." (Ps. viii. 5.) That is, he is an exact miniature, or image, or likeness of God. In all Scriptural references to man as to his ideal creation, it is declared that dominion is given him over all that pertains to this world, and indeed over the whole cosmical order; for David says that he shall have dominion over the works of God's hands, without restriction (Ps. viii. 6), and this implies the illimitability of his being, or that God is not restricted in operating through him.

All this is true of all men. It is the distinguishing feature of the human that especially differentiates him from the lower

animal creation—that there is a divinity resident within him. This is seen in that moral faculty he possesses we call conscience, which is universally regarded as the voice of God speaking to his inner consciousness; in his aspirations, which—though they usually take the wrong course and seek gratification in acquiring worldly possessions, worldly honors or worldly pleasures, though nothing but God can satisfy them—are indices of an indwelling Deity. This divinity within him is also seen in the higher emotions that reveal the fact that in embryo he is a partaker of the Divine essence of being.

Again, that all men possess an illimitable nature is evident from the fact that they grasp intuitively the infinity of duration and space. It is unthinkable for anybody to limit either. Let anybody attempt to do so and he will find his mind refusing to place a boundary about space, or to concede a limitation to duration. The mind cannot conceive of a beyond space that is not space; nor can it conceive of a beyond any given duration that is not a continuation of duration. There is that within us that not only refuses to accept anything less than the infinite, but that consciously feels it. It is positive knowledge, and therefore Truth.

Again, there are those who have so thoroughly aroused and unfolded the spiritual within themselves that they consciously reside within the Infinite. Abraham was such a character. He lived the faith-life. The writer of Hebrews says of him, "By faith Abraham when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." (Heb. xi. 8-10. Amer. Rev.) Such consciously abide in the eternal Now, and in the illimitable Here.

If God were unknowable, religion would be an impossible experience. Viewed merely as an external form, religion could not be practiced. It is impossible to conceive of one rendering external homage to that of which he can form not the slightest conception. But religion, properly understood, is the homage of the heart, to a Being conceived of as meriting such homage. But this implies knowledge. Defined, religion is being bound back to God, the God resident within. It is the recovery of our lost conscious knowledge of God. Now, if God were unknowable, religion would be equally an unknowable experience, instead of the necessity that is usually claimed for it.

If religion were an impossible experience, evolution would stop at the spiritual. A limitation would be found to human unfoldment. Eternal stagnation and crystallization would ensue, and all life would merge into death.

If it be objected that spirit incorporated in the human organism is spirit in limitation, and that man therefore, even as a spiritual being is limited in spiritual possibilities, we reply that spirit, though apparently detached from universal Spirit in reality is not, and cannot be detached. Spirit is one and inseparable—the coat without seam. Upon this depends Spirit's infinity. If it were detachable, that is, cellular, like all else that is cellular, it would be disintegrable, and therefore would be limited in duration as organized matter. In other words, it would be form or organism. But Spirit is formless. It is universally diffused being, self-existent and permeating all space. Like the atmosphere, it is that in which we live, and have our being, and which is also within us transfusing its essence throughout our organisms. To illustrate:

The eddy, or vortex, found in running streams, is composed of water. Within itself it is individual; and yet it is inseparably a portion of the stream in which it is found. Just so, spirit as found within the individual man is a spiritual eddy or

vortex, individual within man, but an integral portion of the universal and indivisible essence. If spirit within man were a spark smitten off from the universal Spirit, as some have thought it to be, there would be spiritual entities independent of God. The Supreme then, would not, could not be the All in All. There would be as many gods as there are independent spiritual beings. God could not be imminent in space. Spirit would be limited and perishable, and destruction would reign triumphantly, reducing even God to chaos, which of course is absurd.

The great mistake with the Agnostics is that they limit consciousness to the plane of the finite. They tell us that we can be conscious only of the phenomenal. This is not agnosticism, it is rank materialism. It is exalting matter to the place of the Real, and subordinating Mind to the sphere of mere manifestation. It is regarding the objective, the ephemeral, as the All in All, and allows for no permanency of anything anywhere. All this is negative, an attempt to prove a negation. It is begging the question. One may be agnostic with regard to his knowledge of God from lack of the awakening of the spiritual within him, but to declare that God is absolutely unknowable is mere dogmatism. How is it possible for any one to know that anything or any being is unknowable? To know is to be conscious of. If it be the unknowable it is to be conscious of the unknowable; but to be conscious of God is to know him. The position, then, taken by the Agnostic is an absurdity. Where God is not known it is proper to acknowledge as much; but because he is unknown, to declare him to be unknowable is a mere assumption. The whole question hinges upon consciousness, and consciousness hinges upon experience or attainment. What one may not know from lack of attainment, another may know who has the experience.

Indeed, Spencer and the rest practically deny their own assumption, Spencer declares that God is the mysterious Power

behind all phenomena, the Creator and upholder of the vast cosmical order. If this declaration is based upon uncertainty—if it is only guess work—it is not knowledge, and passes for nothing. But if it is the result of deep conviction it is consciousness, and Spencer and the rest do possess a consciousness above the phenomenal. In short, they possess at least this amount of God-consciousness.

To the objective or inductive mind God essentially *is* unknowable indeed. God essentially is not objective, but subjective; not phenomenal, but noumenal. The objective mind is the mind detached from God. It does not possess God-consciousness, but limited consciousness only. It is the mind of fallen man, that has to do only with the affairs of this world. Long ago God asked the question of the Patriarch Job: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" (Job xi. 7. Amer. Rev.) One may climb the rounds of the ladder of induction, step by step, in his search for God; he may trace effects to causes until all phenomena have been traced back to the first expressed cause; but this first expressed cause is itself an effect—the primal manifestation of God. Like all that is phenomenal it is changeable and perishable. God, the unchangeable and imperishable, lies back of all, and within all, transfusing himself throughout all.

The inductive reasoning faculty is only the provisional, an ephemeral thing to serve us in our crude state. It allies us with the animal creation, for even the higher type of animal life possesses this faculty in a measure. It is not a thing to boast of, although it has been the subject of the philosopher's praise and the poet's peans during all the ages past. The time will come when he that depends upon the slow, tortuous process of induction will be regarded as an inferior being, not to be lauded, but to be pitied. At death it dissipates with the body, and in time will be entirely superseded as a childish thing outgrown. (1. Cor. xiii. 9-12.) God is known, as has been

seen, and can be known only by the God-consciousness within us. "But there is a spirit in man, and the breath of the Almighty giveth them understanding." (Job xxxii. 8. Amer. Rev.)

Not only is it not true that God is unknowable; but it is true that, through the Spirit he may be fully known, if man is his exact and perfect image. St. Paul says with regard to this: "For now we see in a mirror darkly; but then face to face; now I know in part, but then, I shall know fully even as also I was fully known." (I. Cor. xiii. 12. Amer. Rev.) The Spirit having become personal in man, is God, Jehovah incarnate; and God thus born in the soul, is God the eternal Son. It is in the Son, and in him only, that we may see and know the Father. We see the Father thus because we have become one with him, as was Jesus the Christ, our great prototype. Jesus, the Son, has said, "All things have been delivered unto me of my Father; and no man knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him." (Matt. xi. 27. Amer. Rev.) Jesus, as the Christ, knew God absolutely, because he was absolutely one with God; and just in proportion as we attain to the spirituality of Jesus, will we also know God.

To discuss, then, the existence of God is a waste of time. Our Bible does not attempt it. It proceeds upon the supposition that man possesses the God-consciousness, and therefore needs no demonstration of God's being, or that until he awakens within himself this consciousness, all argument is worse than useless. The discussion of this subject has always been unsatisfactory. It can be discussed only objectively, for the subjective cannot be demonstrated. It may be presented as testimony of conscious internal experience; but unless the one addressed has a similar experience, his testimony cannot be discerned. "Spiritual things are spiritually discerned."

In discussing the subject objectively—in attempting to prove



from design, a designer—each party in the discussion will be influenced by his predilection. If, for example, one is a Theist in belief, he sees God everywhere and in everything that appeals to the senses. All phenomena speak eloquently of God. To him "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." (Ps. xix. 1, 2. Amer. Rev.) He sees design in everything—in all organisms; in the life inherent within them; in their inter-relation and reciprocal influence, and to him the logical conclusion is that back of design there is an intelligent Designer.

But if one of the parties to the discussion is an Atheist, he sees God in nothing. He sees only what he is looking for, and he is looking only for that of which he is inwardly conscious. To his mind phenomenon is not an expression of God, but God itself, the only God there is. To his conception the cosmical order has always been, and will always be, and that it is self-existent, sufficient within itself. He has a way of meeting every argument from design, law, harmony, beauty, intelligence and character expressed in nature, that is perfectly satisfactory to himself. He simply cannot be convinced. Nor is this the result of stubbornness, as is sometimes thought, it is not willful blindness, it is honest conviction, though it be the result of a negation, of a lack of an aroused God-consciousness.

Discussion serves no good purpose. It has never yet converted a soul from Atheism to Theism. The God-consciousness expressed in the practical life is God's argument, and the only argument that is effectual.

(To be continued.)

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No man is wholly free, but when he comes to recognize that the jailer is within, he knows at least on what ground the struggle for freedom is to be fought out.—C. HANFORD HENDERSON.

## OFF SICILY.

*(Christmas Day, 1905.)*

By JOSEPH OFFORD, M. S., B. A.

The liquid lapis of the deep,  
Foam flecked, stretches to the sweep  
Of the horizon's rim;

Whilst, in the azure vaulted sky  
As in celestial mimicry,  
Sail fleecy cloudlets dim.

Far in the Occident, there gleams  
A snow-clad mount, whose silver seems  
Blanched pure beside the blue.

'Tis Etna, lord of Sicily,  
Piercing in mighty majesty  
Its peak, the cloud zone, through.

Beneath our prow, the dolphins glide,  
Beneath the billows, the sea birds hide  
A moment out of sight.

Ulysses gazing westward, here  
Too, saw Sicilia's summit rear  
That crest of argent white.

His wearied men, each groaning oar  
With quickened energy, once more  
The sea still stoutly plied,  
Racing the crested waves that broke  
Seething around each long sweep's stroke,  
Along the galley's side.

Later, so strove they, stern and strong,  
Though lured to land with Siren's song  
Sweet, by Messinas Strait,

Their leader, bound beside the mast  
Until the soft enchantment past.  
He dallied not with fate,

But braced his soul to brave the roar  
Charibdis sounds along the shore  
'Neath Scylla's rocky height.

Here Sidon's ships with swarthy crews,  
Taking southwest past Syracuse,  
Bore distant Tarshish freight.

Or beaconed by Stromboli's light;  
Nature's perennial Pharos bright,  
    Sailed the Tyrrhenian sea,  
Until Legurias mountains, near,  
The biremes toward the sunset steer  
    Seeking Massilia's quay.

Here too, a Roman vessel bore  
Prisoner to Puteoli's shore,  
    A shipwrecked Jew, one Paul,  
Christ's herald, captive! Yet to be  
Convector of proud Italy,  
    And Europe's nations all.

For here, from out the evening air,  
Had pealed a dirge of dread despair:  
    "Behold! Great Pan is dead."  
The pagan pantheon's day was done,  
Dimmed by a far more radiant sun,  
    Our "Glorious Risen Head."

The centuries wane; and o'er these waves,  
Forced by lashed, sweating, galley slaves,  
    A mighty fleet heaves past.  
On pennon, sail, and banneret,  
The Moslem crescent, red, is set,  
    The Turk has come at last.

Vainly had Venice shed her blood,  
And Templars, daring death, stern stood  
    At Rhodes' fortress-keep.  
From Asia and from Afric's coasts  
And many-mouthed Nile, the hosts  
    Of Islam scoured the deep.

But not for long their guidons flaunt  
With gibbous moon, and fell fears haunt  
Fair Adria's sun-lit sea;  
For soon Lepanto's glorious fight,  
Crushed once for all the Semite might;  
    And made it henceforth free.

Long may these tideless waters bear  
The Argosies of commerce fair,  
    Passing from land to land:  
And never more reverberate  
The booming cannon's knell of hate,  
    Thund'ring along the strand.

## GOD AND MAMNON.

By I. L. HARPSTER.

Ye cannot serve God and mammon.—Luke xvi. 13.

If one serves God, that one is a servant of God; and if a person serves mammon, that one is a servant of mammon. Many have a regard for God, yet are not servants of God, just so with many who are engaged in business pursuits for the comforts and necessities of life who are yet not servants nor lovers of mammon. There is a discrimination here, and a servant of God must be able to determine that which is legitimate and proper in his business and vocation in life, in order that he does not overreach himself in the acquirement of wealth, that the desire for riches does not grow upon him so that he finally becomes a slave or servant to the God of mammon. Herein lies the danger.

It will be noticed by reading the Master's remarks referring to this, that the application of the term "serve" or "servant" is the root of the whole thought. For he says, "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." It all depends upon the master one is serving. For to serve a cause successfully requires the energies and sympathies of the individual, otherwise the individual would not be a faithful servant, and from these premises the whole matter must be considered.

"A double minded man is unstable in all his ways," so is a man who is serving two masters, "for either he will hate the one, [or] love the other." We learn from the Scriptures that "God is love," and the love of mammon is "the root of all

evil." So we conclude, that God being love, to serve mammon, being the opposite of God, is hate ; Love and hate are opposites, therefore it is impossible to serve God and mammon.

We doubt of there ever being a time when the Master's words "Ye cannot serve God and mammon" were more applicable than at the present. It seems the very atmosphere is permeated with the mammon influence. A general scramble for the "almighty dollar," seems the one object and purpose in the minds of the people, and it matters little whether it is acquired honestly or not. This applies not only to those that have already inflated their coffers with gold, but it also applies to those of small means or of no means. This greed for gain has become the ruling spirit or god of the age, a species of hate that is deadening the finer sensibilities of the human mind, taking the form of covetousness—a violation of one of God's commandments, "Thou shalt not covet, etc."

The "servant of mammon" or the love for gain, is the spirit of selfishness and hate. It is that power that severs love, sympathy and friendship between individuals, so essentially necessary for the good and welfare of the individual and the community. When the love for riches takes possession of a person it makes that person a slave to its baleful influences, everything having to conform to the one desire—that of accumulation. That accumulation becomes the source of power in which the individual enspheres himself, a power upon which he depends—his god as it were. Therefore he loses sympathy and love for his fellow men, forgetting the commandment of Jesus the Christ "to love one another;" being a servant of mammon his sympathies and desires become so concentrated upon his false god, that to "serve God," or to become a servant of God, is a moral impossibility.

No wonder Jesus said "How hardly shall they that have riches enter into the kingdom of God !" This was indeed a mystery with his disciples, for they asked him, "Who then can

be saved?" Jesus replied "With men it is impossible, but not with God: for with God all things are possible." His disciples could not fathom this mystery, not understanding the subtle operation of the mind, "That as a man thinketh in his heart, so is he," and that "The kingdom of God cometh not with observation: Neither shall they say, Lo here, or lo there! for, behold, the kingdom of God is within you."

When the individual becomes the servant of mammon simply for the sake of accumulation, he then becomes a slave of material things. His life becomes dwarfed, simply for the reason that he isolates himself from the spiritual inflow from God; and when his source of love and power is withdrawn from man, man descends to the lower nature, that of the physical. As the animal nature of itself is entirely selfish, beastly, those who are living upon this plane can feel and sympathize with only that which pertains to self and self-interests. Anything beyond that which relates to self, personal desires, ambitions or self-aggrandizement, become uninteresting and unimportant to such a one. "The Fatherhood of God, and the brotherhood of man" cannot enter into the consideration of such natures.

If the evil effects of this power were confined only to those who possess great accumulations, the destructive influence of mammon would not be so great; but its poisonous virus has fastened itself upon the people in all walks and conditions of life, lowering the moral standard of purity, truth and justice, and leaving in its wake the wreckage of human souls. As we look out upon the world we see the marks of this monster everywhere—"Wickedness in high places." Governments are tottering under its corrupting influence brought about by public officials through "graft" and misappropriation of public funds, thereby fastening undue burdens upon the people. Great combinations of wealth unitized, are monopolizing various business interests and are driving the lesser financial and individual

competitors from the field of action. This deceptive power ramifies throughout our entire business and social fabric, carrying with it disappointment and ruin to many of its victims who have come under its malignant influence—the honor of man sullied by its magic touch, and the virtue of woman sacrificed at the shrine of this monstrous idol.

Now while the worshippers of unrighteous mammon fall into many temptations and evils and become the oppressors of men, yet it must not be inferred from this that all who have obtained wealth, or are acquiring riches are evil or ungodly people. Wealth or that which represents it is not evil in itself, nor can it be. The evil lies in the use made of it. If we become a servant to wealth, it then becomes evil, but if it becomes our servant, then it may become a power for good. If the one purpose in life is for the accumulation of wealth and of hoarding the same, or the purpose of self-aggrandizement, to lord it over your fellow men, then that purpose is an evil one; but, on the other hand, if the acquiring of wealth is a means to a noble end, for the purpose of the upliftment of humanity, then the purpose is a righteous one; and instead of being a servant of mammon, the individual becomes a servant of God.

The Master did not say that a rich man could not enter into the kingdom of heaven, but he said "How hardly shall they that have riches enter into the kingdom of God." Simply because a man may be rich does not prevent him from entering the kingdom of heaven. The rich man may have a nobler, purer and kindlier nature than the poor man. Whether a man be rich or poor makes no difference with God. It is the heart, the thoughts, that make the man, not material things. The Lord said, according to the apostle Paul's interpretation, "It is more blessed to give than to receive." That is, it is better to be in circumstances with the right disposition to help a person, or a worthy cause, than to be in a condition to be obliged to receive aid from another. If the apostle Paul rightly interpreted the

Master's words, and we believe he did, then the followers of Christ have a right to the good things of this world, but this thought applies here, "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

There are many professors of Christ who are rich in this world's goods who are not rich towards God, nor have they the proper faith. They doubt God's promises concerning giving: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." God fulfills his promises with those who trust him. To give is to receive, and this applies not only in spiritual things, but in material things as well.

On the other hand, there are Christian people with over-faith, or faith misdirected. They expect the good Lord to do all for them, to keep them without any exertion on their part. They get the idea that to work or to do business where there is likelihood of material gain is altogether wrong. They forget the admonition of the apostle Paul: "Not slothful in business; fervent in spirit serving the Lord." We have a right to employ our talents wherewith God has endowed us, to the best of our ability for the Master's cause. And if those talents lead us along business lines, there perhaps is the place we can do the most good. "Brethren, let every man, wherein he is called, therein abide with God." This is a good rule to follow, or, until perchance, we are called to something better.

We admire the character of the apostle Paul for the reason that he was a practical Christian. He not only preached the Gospel and wrote many valuable and practical Christian tenets during his ministry, but he worked with his hands, providing means for his support and administering to the support of others—a worthy example for Christians to follow. Another



practical and beautiful character was the beloved prophet Daniel. Being next to the king of Babylon, then the ruling nation of the world, with many responsibilities resting upon him, exercising great power, and surrounded with great wealth and luxury, yet he served God fervently and gave the world a legacy in the form of prophecies covering from his time on down to the end of the age, the time when the kingdom was to be given to the "saints of the Most High."

Abraham had great possessions, yet we read that Melchizedek met him and blessed him, for we learn that Abraham was faithful to God. Job also was rich in worldly possessions, yet the Lord said, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God and escheweth evil?" The Lord God promised to bless the righteous with the good things of this world, and we believe he will keep his promises with those who are just, who obey and who trust in him.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Truths lie between two extremes—paradoxes. "Ye cannot serve God and mammon." But we believe the servant of God may come into his own, enjoying peace, happiness and riches, who has learned wisely and judiciously to use that which has been entrusted to him.

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"A great sculptor, being asked which one of his statues he loved best, answered, 'The one I am going to make next.' This was one secret of his success. He had not yet attained, but always saw something better coming. He lived not in the past but in the future and was saved by hope. He hoped to do better than he had ever done before."

## THE STILL, SMALL VOICE.

By L. D. N.

### INTUITION.

Intuition is as natural and legitimate a function of the spiritual nature as sensation and sense perception are of the sensuous and the physical. Men are as naturally receptive to inspiration from God through their inmost life, which is the effluence of God, as they are to impressions from the outward world through sensation, when their attention and desires are awakened to it.

Intuition is the direct action of the mind in response to this inspiration from the Divine, as sense perception is the immediate action of the mind in response to sensuous impressions from external objects. One is the response of the mind to vibrations caused by external impressions; the other is its response to vibrations in the central essence or animating life of the soul and its faculties, from the sphere of the divine—from that interior kingdom of eternal realities in which truth and righteousness, wisdom and goodness, beauty and gladness are enthroned in infinite perfection of being.

Man opens his soul to these vibrations from the Divine, by desiring above all things to know the will and purpose of God in any specific direction or thing, in other words, the absolute truth concerning it. One is of the mind's powers on the plane of the sense-consciousness, the other is the exercise of the same powers on the interior plane of the spiritual consciousness. It depends, therefore, entirely upon the direction of the attention and desires as to which plane shall be the center of the mind's activities.

The powers of sense perception having been first awakened and primarily developed and disciplined on the plane of the senses, the attention and desires are spontaneously active through habit in that direction. In order, therefore, to have as positive and as decided experience on the spiritual plane, and establish the spiritual consciousness and the spontaneous activities of the soul's powers on the spiritual plane as a habit, a corresponding interest must be awakened in spiritual things. The attention and desire must be specifically directed to the soul's interior relations to God and his kingdom, and the divine communion and fellowship to be realized in this relationship.

The full recognition of this high possibility, with the attention and desire fixed confidently upon its immediate realization, opens the soul to the consciousness of the divine touch—its vibrations in the inward life—and the true spiritual consciousness is awakened. Hence by a sufficient, persistent repetition of this experience, both the higher consciousness and the habit of exercising the mental powers on its plane, become permanently and firmly established. This once effected, intuition becomes a clear, positive and unmistakable function of the soul, as normal and as spontaneous in its action as sense perception, and in no more danger of being confounded with imagination or fancy.

Being awakened by the divine vibrations from within and above, or the action of the mind under divine inspiration, intuition becomes the expression of divine wisdom, and, practically, the voice of God in the soul.

This voice is never wholly silent in any soul that has attained the moral consciousness or sense of personal responsibility. It needs, therefore, only to be recognized as of divine authority, listened to and followed, to lead the soul out of darkness into light, out of bondage into freedom, out of weakness into power, the light, freedom and power of the spiritual life, the glorious liberty of the children of God.

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.” From all this it will be seen that before the intuition and higher powers of the soul can be safely and successfully cultivated and exercised in the line of occult matters, or the study and mastery of nature from the interior plane, there must be the perfect moral adjustment of the soul to God in the personal life, so that under the enlightenment of divine wisdom, all things may be correctly interpreted and the personal activities directed in accordance with the Divine order and purpose.

Intuition as a function is the receptacle and expression of divine inspiration. It is that inner sense which reflects the will and the wisdom of the Divine Spirit in the human soul. It should be recognized, cultivated and exercised, as the revealer of the mind and will of the Father, a safe and sure guide to truth and righteousness.

There is a right and perfect way for every man, under every possible circumstance and condition, which if followed, will bring the best possible results into his life. This is the way ordained of God in infinite wisdom and goodness. Intuition under divine enlightenment is the function ordained of God to reveal that perfect way to man.

If anybody desiring to know and to do only that right and perfect way, and recognizing the way to be ordained of God, opens himself to enlightenment from the Father's Spirit, then intuition, reflecting the Father's wisdom, will point the way and will reveal the truth. He then willeth to do the Father's will and shall know of the divine teaching.

In many of the affairs of life, man cannot judge or determine the absolutely right or perfect way from the facts of his own external observation or experience. He does not know all the facts and conditions involved, and, therefore, an absolutely

perfect judgment is impossible. With the great teacher he must say: "Of mine own self I can do nothing." In his own wisdom, based upon the facts of external observation and experience he can do nothing in the certainty of his being absolutely right and perfect.

There is this inner sense, however, possessed by everybody, which acts independent of and often in opposition to the external judgment and experience, and senses with more or less distinctness the right and truth in any matter; this we call intuition. As this is the receptacle and expression of divine inspiration, if man, under circumstances of perplexity, will but turn from the external judgment and appearances and confidently will open himself to the Father's Spirit concerning the way, that way will be revealed to him in the clear sense or inner voice of this intuition.

The more fully he stills the outward activities, and listens to and follows this voice, the more rapidly will it unfold and become an unerring guide in truth and in right—an unmistakable revelation of God in wisdom and in power. When a man has fully consecrated himself to the following of this guidance in the conduct of life—as the inward revelation of the way and will of God to him—at whatever sacrifice of personal desire, ambition or apparent gain, he has taken the true attitude toward God and the world; and the best possible for him will certainly come into his life.

Having the mastery of himself under its leading, he is prepared to enter upon a high and grand career of achievement, as he has within himself the key to the solution of every problem and the mastery of every difficulty.

He will thus demonstrate in personal experience, the truth of the Master's assurance, "If any man willeth to do his will he shall know of the teaching;" and again, "Of my own self I can 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." The Master listened to the divine voice of intuition, followed the guidance, and interpreted all things in its light. This is the door of entrance into the kingdom, the kingdom of light, freedom and power. It is the beginning of the way which leads to the realization of God, the realization of spiritual supremacy of being in oneness or unity with the Father. It is the key to all divine attainment and spiritual achievement. Intuition, then, is that inner sense, possessed by all, however feeble its action, which senses the right and truth in all things and conditions, independent of all external impressions, because it senses the presence and purpose of God in them. "In God we live, move, and have our being." His Spirit, therefore, not only interpenetrates our being as its inmost life, but enswathes us as well. Hence it is, that the supreme desire to know the divine law and purpose in all things and conditions, opens the soul to the active conscious touch of His Spirit, and the vibrations of His Spirit within our own souls—this is inspiration. Intuition, we repeat, is the action of the mind under the enlightenment of this inspiration—or the vibrations of the divine activity in the soul—by which it perceives and senses all things and conditions in the light of the Divine wisdom and purpose in them,

Intuition reaches behind all false seeming to the reality; and knows when things are in their true or false relations and conditions, because intuition is one with God in its perception of things.

Intuition thus becomes the opened eye of the soul, which penetrates beneath the surface to the heart and soul of things, and beyond the veil of sense into the sublime depths and heights and mysteries of life and being. It is the spiritual vision of a son of God which peers into all the wondrous realms of the Father's universe and kingdom.

more of an outward observance like that of the washing of cups and of hands, than that of an interior or esoteric meaning. Of course, you know all this and far better than I am able to explain it, but the thought suggests itself here.

Now it will be noticed, "And it came to pass when they had done circumcising all the people that they abode in their places in the camp, till they were whole." This is simply a picture of the time now present, for the real circumcision here mentioned is now for the first time taking place. In other words the living stones to compose the real temple are now being prepared. It will be noticed here, that after they (these people) had the foreskins removed, "they abode in their places in the camp till they were whole"—healed. Just so now, those, who are undergoing the real circumcision of the heart, remain secluded, perfecting themselves preparatory to entering that temple not made with hands. "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you"—passed from generation to regeneration.

Now it will be noticed here after the children of Israel were healed they camped near Jerico, and after the passover had been observed they entered upon the campaign for the destruction of Jerico. Here again we have a wonderful symbol of the times now present, and the reason I say now present, is that an understanding of all this can now be had.

It seems that these truths are opened or unsealed just at the time or a little previous to their fulfillment. Now it was not the children of Israel that caused the destruction of Jerico, but it was the Lord's work, just as it is the Lord's work now. The thought I wish to call your attention to here is in Joshua vi. You will notice there were seven priests whose duty it was to bear trumpets in their daily marches about the city Jerico. They and all Israel made their daily marches about the city, but on the seventh day the priests bearing their trumpets, and the whole of Israel, were to encompass the city seven times.

The seventh time the circle was completed, shouting was to be the signal for the falling of the city. This all was carried out to the letter and the city fell. Now as this was a symbol of some future event, and assuming, as Ezekiel was told, a day meaning a year in prophecy, to what period does this symbol apply?

The first portion of this letter referring to the circumcision, points to the time now present and is portrayed in the seventh chapter of Revelation. The second portion, that of the destruction of Jerico is portrayed in the 8th, 9th and 10th chapters of Revelation. Of course, the thought is not entirely completed in these chapters, but the tenth chapter anticipates all. Now you will notice after the seventh seal was opened, after a time the beloved John saw "the seven angels which stood before God: and to them were given seven trumpets," the same as we found in Joshua. Now assuming these angels were each to sound for a year, or about a year, for we find in Rev. ix. 15, "And the four angels were loosed which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men," so in this instance the duration reaches a little beyond the year, but I feel confident the angels here refer to periods of time, and that approximately the time represents a year. Now you will notice after the sixth angel had sounded, representing six days, or years, then, "And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered and write them not." Here again the seven thunders correspond with the seven trips around Jerico. The meaning as it comes to me; the last year will be divided into seven distinct periods of time, and will complete the destruction that is to come over the earth, for we read in chapter x. vv. 5-7, "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever, who created



heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things that are therein, that there should be time no longer; But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." While we find the second Woe is completed in chap. xi. v. 12, and the third Woe in chap. xvi. v. 17. There are also other things introduced in conjunction with these seven thunders.

While I believe that the seven angels with the seven trumpets will cover a space of about seven years, yet this period will again be divided into three distinct periods of time, designated by the "Woes." Just what these three periods of time, or the three "Woes" represent is not altogether clear to my mind, but no doubt you will know. I believe the first trumpet or angel will begin to sound within a year or so, and if so, the time will be up in 1914. I also believe the time for the gathering of Israel (the man child) will be about the time of the middle of the sounding of the Fourth angel, being about three years and a half before the end, and before the three "Woes" take place that are to come upon the inhabitants of the earth. I have nothing to prove this, it is simply an impression.

If you have never endeavored to harmonize the Scriptures herewith mentioned, I wish you would do so, to see whether you arrive at a similar conclusion. I do not wish to pose as an alarmist, or to take pessimistic views of things, but after all we cannot do otherwise than follow the impressions given us, no matter in what direction they may lead us. I believe many mysteries will be revealed soon, or as we get further along in the seventh seal, for we find it said, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

Well brother, as the days pass, I feel more and more the

wonderful truth, the age in which we are living is—the age of the ages. That there is more prophecy now fulfilling than the world has ever seen or known. That there is truth coming to light (for those who have eyes to see) to make the Christian heart strong in the promises of God, enabling him to pin his life, yes his very existence upon the inspired Word. With all these evidences of the Spirit's fulfillment we can move forward with surety that our "redemption draweth nigh." And as we purify our minds with His divine Spirit we may know the leadings of that Spirit which will lead us into all Truth.

May heaven's blessings rest upon you and all the Lord's co-workers at the Fraternity, and elsewhere, I remain,

Yours for the truth,

I. L. H.

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### BOOK REVIEWS.

**HEALTH THROUGH SELF-CONTROL, IN THINKING, BREATHING, EATING.**  
By William Anthony Spinney, A. M. Cloth, 301 pps. Price \$1.30. Lothrop, Lee & Shepard Co., 93 Federal St., Boston, Mass.

This is a new book, probably the latest production of any merit on the subjects indicated by its title. It is well worth the consideration of our readers. The author is a teacher of several years in all that makes for righteousness and understanding of the laws governing the body, mind and soul; the book under consideration is made up of a series of lectures to his classes, with liberal quotations from many authorities: these latter are works of distinct merit; they are enumerated in the author's Introduction, and we recommend them also to the notice of all purchasers of the above book. The following are the contents of Mr. Spinney's book:—

Breathing; Diaphragmatic Breathing; Various Facts on Breathing; The Sympathetic and the Cerebro-spinal Nerve system, etc; Inhibition—How Habits, etc. May Produce Health: The Science and Art of Habit Formation, etc., How to Eat Healthfully; Scriptural Health.

It should be said that while the author treats these subjects in a pleasing and forcible style, and adds much light thereon, other valuable books already mentioned in this magazine from time to time cover the ground of this book so well that we will commend it only for one feature of distinct merit, viz, the chapters on breathing: in fact, the nine pages on Diaphragmatic Breathing are alone worth the price of the book; in addition to some important facts on

a process of breathing which has doubtless fallen into disuse by perverted life, a profitable field—a continuous source of health—may be the result of experimentation in the manner outlined. The author claims—and, doubtless, correctly—that Diaphragmatic Breathing is the natural and health giving breath: certainly his views are reasonable, and can be easily and safely judged of by simple attention to one's own breathing. Another admirable feature in connection with the subject of Breath is the simple brevity that compasses the matter: nine pages contain more value than can be easily found elsewhere on Breath Culture. He leaves the rest for you to easily find out by actual tests.

A——.

### EDITORIAL.

Jesus said we must work while it is day, for, "the night cometh, when no man can work." Even now the evening shades are drawing closely around us and in order that the people may have the light in their dwellings, we trust that all of our friends that have received the light will bestir themselves to aid us in bringing it to the attention of many others.

As we are now sending out many sample copies of the magazine, we need your help. We want the addresses of good, honest Christian men and women in and out of the churches. We have not so much hope in the so-called "New Thought" people, as we have in those who are in the churches, and those who are making no profession. Of course, there is little hope of reaching those who are submerged in the all-absorbing thought of the day, that is "money getting;" but the quiet people who have time to think and are disposed to search out the truth that they may do the right, are the ones that really want the thought in our magazine. If our friends will make an effort to get us the names and addresses of those that they think most likely to be interested, we will send them copies of the magazine.

We call attention to the fact that there are many living in your vicinity, no matter where you may be, who, from external appearances, would be the least likely to be interested; yet if you counsel the interior guidance of the Spirit you will be led

to add their names to your list. It was shown us by the Spirit years ago that the people who are really God's elect, are hidden away and are unknown and unrecognized by the masses, and these are they that can be found only by the Spirit. Therefore we ask you to retire within and to seek guidance of the Spirit. As you place your mind on this one, that one, and the other one, see what impression you get in regard to sending us their names. Thus you place yourself in a position to be led by the Spirit, and, as the inspired apostle said, "As many as are led by the Spirit of God, these are the sons of God."

We urge upon you the necessity of being up and doing for a little while, before the shadows deepen, for we believe that the night wherein no man can work, is very near. When the children of Israel, our great prototype, were going out of Egypt they had light in their dwellings, but the darkness was upon Egypt and it was so dense that it could be felt. Let us help to bring that light to the dwellings of those that will receive it.

When sending the addresses be careful to write the names plainly, so that no errors will be made, and if you, who feel that you can use a number of the magazines to advantage, will let us know how many, we will send them to you gratuitously.

Praying that the Spirit of God may guide you, we leave the work in your hands.

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We wish to say to those into whose hands this magazine falls for the first time, that the central thought and object of the magazine should not be questioned if articles appear in it that seem to contain radical ideas and even fanatical notions, for we publish articles that contain value, even though they also contain thought that we are not in harmony with. We hold ourselves responsible only for thoughts that appear editorially or under the editor's name.

It has been our custom since the beginning of our work to

publish whatever lines of thought are sent us that contain value, even though they also contain error; for those who are of God have the spirit of truth that enables them to receive the truth and to reject the error, and those who have not the spirit of truth cannot receive truth anyway. They may think they receive it, but after all they do not; for the greatest truths they frequently transform into the greatest errors. But you that have sought and have found the Lord Christ as a savior, have found also the spirit of truth that he promised he would send you. And if you trust God and look to him for light and guidance, then he will bring to your notice the truths that are necessary to you, and the errors you will pass over with scarcely a notice; for, after all, the human mind in itself is dark and obscure; but when the sunlight of the Spirit shines into the mind, then you will know the truth, and, thank God, that truth will make you free from the law of sin and death.

---

Probably most of our friends know that a special effort is being made to get "PRACTICAL METHODS TO INSURE SUCCESS" more largely distributed among the people. This booklet contains the foundation principles requisite for preparing the mind to receive the higher truths. If the methods suggested in this little book are applied in human life, they will free the individual from the darkening influences that are now crushing the mentality out of the race, and will place in his own keeping and under his own control his powers of mind, and will put the mind and body in order, so that when truth is presented to him, he will recognize it.

This little work is a corner stone of the great temple of knowledge, wisdom, understanding and power; in short, of the kingdom of God on earth, though it is in no sense a religious work, for it deals exclusively with the vital forces and with the causes governing the mind and will of the person. Its entire

importance is probably not fully appreciated by any one person.

If one is diseased or weak physically, he will be cured by practising the methods embodied in this booklet, because a diseased state is a negative state.

**IT IS OF SPECIAL IMPORTANCE TO THE BUSINESS MAN.**

Many who have been in business for many years and have amassed wealth, have done so at the expense of the body. Their minds have been centered in the one routine and they soon find that they are diseased. Their physicians tell them that they need a change. They travel in pursuit of health, but the mind still holds to its old channel, and health is not found. If these business men will take hold of the methods described in this book and put them into practice, it will cause them to send the positive currents into the unused functions of the body and brain; it will build up the weak and depleted parts, for bear in mind that this booklet deals with the vital currents upon which life depends. The mind is able when properly instructed to lay hold on these vital currents and to build up the body in any and all departments. If this were not true, then physical culture as practiced in our colleges and gymnasiums, would not be effectual.

Therefore we with boldness ask our readers to familiarize themselves with this book. We have it printed in good type, on good paper and it contains 127 pages of closely printed and condensed thought—matter that cannot be found in volumes of any other works. It is sold from our office at 25 cents a copy, post paid.

We assure our readers that this little book is not only well worth your attention for your own welfare, but if you have a love for the world and for the betterment of humanity, it is well worth your effort and your time to take extreme measures to place it in the hands of many.

**WILL YOU HELP US?**

---

We of the Fraternity have had the transits of the Moon calculated 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 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., April, 1907.						Approximate length of time required for each sign to rise, be- tween 37° and 43° N. Lat. See page 574 Sept., 1905.
Body	Enters	On day	h.	m.		
☾	♏	2	6	50	a. m.	sign h. m.
"	♏	4	9	15	a. m.	♏ 1 15
"	♏	6	0	26	p. m.	♏ 1 30
"	♏	8	4	39	p. m.	♏ 1 55
"	♏	10	10	8	p. m.	♏ 2 20
"	♏	13	5	27	a. m.	♏ 2 30
"	♏	15	3	16	p. m.	♏ 2 30
"	♏	18	3	25	a. m.	♏ 2 30
"	♏	20	4	16	p. m.	♏ 2 30
"	♏	23	3	7	a. m.	♏ 2 30
"	♏	25	10	12	a. m.	♏ 2 30
"	♏	27	1	37	p. m.	♏ 2 30
"	♏	29	2	53	p. m.	♏ 2 20
☼	♏	21	1	9	a. m.	♏ 1 55
						♏ 1 30
						♏ 1 15







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APPLEGATE, CALIFORNIA.

MAY, 1907.

# BIBLE REVIEW

Advanced Esoteric Thought.

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# BIBLE REVIEW.

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HIRAM E. BUTLER, Editor.  
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## Business Announcement.

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

**SUBSCRIPTION** in the United States, Canada and Mexico, \$1.50 a year; six months, 75c.; three months, 40c. Single copy, 15 cts. Foreign countries in the Postal Union, one year, 7s. 2d.; six months, 3s. 8d.; three months, 1s. 11d. Single copy, 9d.

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All remittances must be made payable to the Esoteric Fraternity.

**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.

**AGENTS**—Active agents are desired in every part of the world. Liberal inducements will be offered.

**COMMUNICATIONS** intended for the Editorial Department should be addressed "Editor, Bible Review, Applegate, Cal." Those intended for the business department should be addressed, Esoteric Fraternity Applegate, California.

# BIBLE REVIEW.

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MAY, 1907.

No. 8.

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## THE PATHWAY OF LIGHT IN THE WILDERNESS,

OR

## A PLEA FOR THE WORD.

By ALMA HEBERLING.

Many have been the heroes, men and women, whose lives stand out as mountain-peaks above their fellows, men and women, who, feeling the heart-throbs of Infinite Life pulsating through their being, have blazed their way through the forests of Public Opinion, and suffered the dangers of the seas of Persecution therefrom, and left the world better off for their having lived in it.

Of such, many are the names familiar to all, but the deeds of one man, filled with courage and hope, stand out peculiarly as a symbol of the journey of life, the journey from earth to heaven, the voyage from the human to the Divine. Christopher Columbus, looking squarely into the face of the opinion of the masses of his time, and daring to believe the earth was round, that the rich country of the Indies could be reached by sailing out on the unknown waters, and bending every energy to prove this, then finding so much more than he had thought, finding a new world as it were, is a type of the voyage from the



Natural man to the Spiritual man, the voyage from the human to the Divine.

Once upon a time, in the Old World of this natural life there lived a child whose life beat its wings against the bars of the vast, bare cage of the circumscribed limits of human existence. She was told that Death was inevitable; that human existence was, as it were, a flat world; that at one end was the beginning of life, at the other was the end of life, or death, and that at Death we were ushered into the Great Unknown. There was just one ray of hope and that was, that if she was good, somehow, when the darkness of death closed in upon her, she would be caught up and carried to a better country.

This child of Nature, wandering in field and wood, under the open scroll of the blue firmament, and listening to the ripple of the rill, caught there the lesson of the soul. All Nature seemed filled with a Presence that sent them forth to their highest possibility of development. Everything seemed to be climbing, as it were, from better to best. The rose, breathing out a fragrance and a beauty sweeter than her bloom, seemed to be saying, "Come up higher."

In the blending tints and tones of color in the face of the pansy might be read the story of love in its own language, "Think of me." The delicate whiteness in the petal of the lily seemed breathing out the thought of virgin purity. Even the blue sky seemed filled with songs and wings, all eloquent with the same story of a Presence, filling all things with Life—all things but man. And she asked: "Why is this?"

Was man, who possessed the power of speaking in audible tones, nothing but a mere worm of the dust, nothing but a sickly, parasitic plant, doomed to end in corruption? Was there no high possibility of bloom, where he might breathe out the praises of that fullness which filleth all in all, where he might breathe out the glory of perfection of life after his kind, as flower and tree did after their kind? Every vein of nature

seemed open to let in glory from above, but human life, with its good impulses, its longings to be filled with that holier life, was such a sealed book.

"Deep calleth unto deep." In the disquietude of her soul, there went forth a cry from its depths for the living God. Out from the depths of the Word of God, that Word which was in the beginning, that Word which endures forever, and upholds all things by His power—out of its depths there came the answer: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." The tender tones of that Voice, sounding through the corridors of the centuries and losing none of its tenderness, touched a hidden spring in her heart, and something in her awoke and said: "Amen: I will go." But where is the way?—Science, Philosophy and Theology—as understood by the scholarly mind—had marked out ways for the human to walk in, but none seemed to give her a complete answer to life.

"There is a way that seemeth right unto man, but the end thereof are the ways of death." Enveloped in the mantle of tradition and girt about by the statement that death is inevitable, the darkness was very great about her. And she mused: If there be a better way—and the dream of it, the longing for it, shows there must be—it is the God beyond, whom our souls seek. Believing that the Voice that promised rest came from that fullness that filleth all in all, came from One who spoke with authority, she was filled with an intense desire to learn of Him who is meek and lowly in heart.

"Seek and ye shall find; knock and it shall be opened unto you." That haunting dream of "better," which pervaded all things and tinted the far horizon with a golden glow, found utterance in the words of the Holy Book: "It is sown a natural body, it is raised a Spiritual body."

And here was her solution to the mystery: The Spiritual body, the spiritual life, must be the other half of the natural life. Spiritual life is, as it were, the round world, the completeness of the natural man. The Spiritual man must be the perfect man, must be the high possibility of bloom for the human, must be the goal for human life, and as everything in nature comes about in a natural order, a natural law for their kind, surely, somewhere, there was a natural order, a natural law for Spiritual life as well.

“Life offers no joy like a friend,

Fulfillment and prophecy blend

In the throb of a heart with our own,

A heart where we know and are known.”

She recognized that: the goal of happiness for human life is fellowship one with another, and this can only be in its truest sense where there is in each, a recognition of the rights of others. And she asked herself: How is this to be measured? Where is the plumb-line that will measure exactly the rights of others?—The God who is everywhere, the God who is All-Good, the God who is Spirit, pervading all things with good after its kind, the God who controls the law of cause and effect, caused to come forth out of virgin purity, a perfect character, a perfect man, and clothed him in a garment of flesh like the natural man, but without sin, who condemned sin in the flesh. He showed humanity that it is possible to live in the mortal body without sin. He abolished the enmity between the natural man and the spiritual man, between the mortal and the immortal and made in himself of twain, one new man. He showed humanity that the natural body, made up of physical, mental and moral, is a thing not to be despised, but that it is to be valued as the earthen vessel which holds the heavenly treasure of the spiritual body.

The natural man, blinded with self-complacency, and leaning to his own understanding of things, cannot receive, neither



can he know the things that be of the Spirit of God, for they are spiritually discerned. But when the natural man recognizes the fact that "There is a spirit in man and the inspiration of the Almighty giveth them understanding," then he will learn that the natural man and spiritual man are twins, that Jesus Christ was both natural and spiritual, but that the spiritual man in him had perfect dominion over the physical, mental and moral of the natural man. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, for ye are bought with a price. Therefore glorify God in your body and in your spirit, which are God's."

Listening to that Ancient Voice, speaking through Spirit out of the deeps of the Word she heard: "The Lord is a God of knowledge and by him actions are weighed." "The entrance of thy Word giveth light," and here was a gleam of light for her from the shore of the eternal. And she realized, that if the God who is all-pervading Spirit, the Spirit of All-Good, the Spirit of Truth, is a God of knowledge; if he can hold the scales of judgment so perfectly poised, suspended from the hand of Justice with which to weigh the actions of men; if the goal of happiness for human life is fellowship one with another, is to love one another as he loved us; then the plumb-line—the rule of measurement for the rights of others—must shine so brightly with the light of Truth, that there is no variableness neither shadow of turning. It must be a "Golden Rule," and the words of Jesus, as found in Matthew v. 47, give voice to this: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

Oh, the light that streamed to her from those words! She saw how they light the pathway of childhood, how they light the pathway of youth; and manhood, walking in this light, does not stumble. And she mused: There is light enough in these words

to settle every national question, every question of capital and labor, and our trusts and monopolies would fade away into oblivion in their light. There is light enough in these words to work out every problem of life and to get the right answer. For this is the law and the prophets. These words which contain the law and the prophets are the search-light, by which may be located the entrance to the straight and narrow way that leadeth unto Life. These words give utterance to Spirit, effervescent through law and prophets. These words, taking root in the natural man, cause his life to conceive of the Truth, and these words, followed as a guiding star, will lead him over hill and dale of this human existence, to the place where he will find the Christ-child in his own life—find the meaning of that mystery which was hid from ages and from generations, which is: “Christ in you, the hope of glory”—the hope of coming unto a perfect man, unto the measure of the stature of the fullness of Christ.

Would you find the rich treasure of the Divine Nature? Would you find the Pearl of Great Price? Would you find that New Earth, wherein dwelleth Righteousness?—Then pledge the jewels of worldly wisdom, which is foolishness with God, counting all things but loss that you may win Christ and launch out into the deeps of God’s promises and find there the sphericity of the natural life, discover that New World the new man, which, after God, is created in righteousness and true holiness. “Therefore all things whatsoever ye would that men should do unto you, do ye even so to them. For this is the law and the prophets.” “The entrance of Thy Word giveth light.” “Thy Word is a lamp unto my feet and a light unto my path.” “In the way of righteousness is life; and in the pathway thereof there is no death.”

“O golden dawn, O promised day!  
When error’s lost in Truth’s clear ray;  
When all shall know that God is Love,

His kingdom here, around, above ;  
The world one equal brotherhood,  
And evil overcome with good.

O doubting hearts, O tempted ones !  
The shadows fade, the sunshine comes ;  
Freedom for each is best for all :  
The Golden Rule our bugle-call ;  
And as to Victory on we move,  
The banner over us is Love."

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#### THE REALITY OF THE UNSEEN.

"Sir Oliver Lodge took part in a discussion in London the other evening on the 'Reality of the Unseen.' After illustrating in a graphic manner the relative smallness of the earth, he discussed the biological graduations from simpler to higher forms, affirming that while man was certainly the highest among living animals, it was quite unlikely that he represented the most perfect of his kind in the universe or that man's limited senses can realize the possible higher developments of life and intelligence any more than bees and worms can realize the attributes of man. When this is admitted, 'belief' in a God is reasonable. As to man's part in the world, the scheme of things might be compared to a piece of music with men as the players. Before it is played the music exists only in the mind of the composer, but the performers can cease playing at any moment if they so decide. Every individual has a part in the great symphony of life, which he might help to make or mar. He pleaded for more leisure for the toilers—more communion with Nature—a great sense of personal responsibility born of the introspection which unhappily became more and more difficult to attain in the increasing hurry of life."—*Advocate of India.*

## THE MYSTERY OF GODLINESS.

By THE REV. GEO. T. WEAVER.

### PART III.

#### GOD, A GREAT MYSTERY.

“And without controversy great is the mystery of godliness.” (I. Tim. iii. 16. Amer. Revis.) God then is not unknowable, but is known in a measure by all mankind, and by all may be known in all his fulness. That which as yet we do not know of God is the mystical. A mystery is something hidden by a mist, either on the natural or the mental plane. It is not something that may not be known—unknowable, but something which as yet we do not know, or which we know only in part. All that is unknown of God by any one, is to that one the mysterious, or mystical. St. Paul says with regard to this mystery, “For now we see in a mirror, darkly.” Again, he says, “But as it is written, things which the eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him.” (I. Cor. ii. 9.)

The reason there is anything mystical in God to anybody is that the soul has become involved in matter to a greater or less extent; and just in proportion as this is true, to that extent will God be a mystery to one. It is the “pure in heart” that see God clearly, that is, it is that class who have eliminated from their inner being all consciousness of matter.

We do not mean by this that the soul of man can be actually contaminated. Evil, as we shall see later on, is a negation. If it were a positive force it would be co-equal with God, or good, and would be uneradicable. The soul is uncontaminable by evil, as water is uncontaminable by debris. Water may be involved in filth, but it never partakes of the substance or

essence of filth. By freezing, settling, or distillation it may be purified. Just so soul, of which water is the substance and the symbol, may become involved in matter, but by the divinely purifying process all evil may become eliminated from it. Thus Jesus says, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John iii. 5.)

Involved in matter the soul cannot see clearly spiritual things. The soul sees objectively, as matter is objective, or detached from soul; but God is seen subjectively. In this beclouded state the lamp of the soul, the inner or spiritual eye, has become darkened and the whole soul is full of darkness. (Matt. vi. 23.) The soul does not comprehend the light. (John i. 5.) Indeed, so helpless does the soul become that the carnal completely dominates it, causing it to love the darkness rather than the light. (John iii. 19, 20.)

That one may see and know God, he must evolve out of this involved condition; he must rise above the consciousness of matter. We do not mean to say that any one must literally detach himself from his body as in death in order to awaken the God-consciousness, but he must keep the body under, bringing it into subjection. (1. Cor. ix. 27.) He must mortify the body, which means to destroy all that is mortal within it. Sin was the cause of mortality; by eliminating sin, mortality is destroyed, but the body is saved. Matter essentially is spirit. It is a condition of spirit. Eliminate from it all sin, and it becomes spiritualized, or a "Spiritual Body." This spiritualization of the body is the "First Resurrection."

The resurrected body of Jesus illustrates this point. When visible to the sense of sight it was sometimes known and at other times unknown. At the will of the Master it might appear or disappear. Material obstacles were no hindrance to it. Though it could eat and no doubt assimilate food, it seemed to subsist without material food. It was an organic body, at times apparently like the old material body, or rather like the

body of ordinary men, and yet it was an immortalized body. It had attained to a height of vibratory rapidity through the resurrected life within so that it was rendered superior to death. It is thus that we are to spiritualize our bodies. By crucifying the flesh, we will rise with Christ into newness of life, and in this age of the Spirit even immortalize the body. This is what Paul calls the Redemption of the Body. (Rom. viii. 11, 23.)

#### GOD DEFINED: GOD AS INFINITE.

Since God is known only subjectively, we may ask: What does the God-consciousness within us say that God is? Beginning with the foundation idea in answering this question we say that God is the Infinite One. To be infinite he must be without limitation both as to space occupied, and as to extent of duration. This point has already been discussed and needs here only to be stated. There is that within us, call it what you may, that refuses to limit either space or duration. Indeed, limitation of either is unthinkable. We conclude therefore that God fills the immensity of space with both the substance and essence of his Being, and that he is as to duration, from everlasting to everlasting. This implies that God is self-existent.

#### GOD AS PERSON.

Again, the God-consciousness within us tells us that God is Being, Intelligence, Will, and Character; and since he is Infinite, his Being occupies all space, or to use the theological term, he is Omnipresent Being, the universal original Principle of Being. His knowledge is Omniscience. His Will is Omnipotence. Thus subjectively we possess the consciousness of all the natural attributes of Deity.

Character, from which we derive the moral attributes, is the result of the substance and essence of Being. What says the inner consciousness within us as to these? "There is a spirit in man, and the breath of the Almighty giveth them understanding." (Job xxxii. 8.) From this spirit within us we are impressed that "God is Spirit." This is the substance of the

Divine Being. Again from the within we discover that the essence of Divine Being is Love, or "God is Love." Spirit and Love, or Substance and Essence are essentially One. Spirit is Love; and Love is Spirit.

From Love as the essence of Being spring all the moral qualities of Being, such as Beneficence, Loving-kindness, Justice and Mercy. Because we find these qualities within us as expressions of Love, we attribute them to God as moral attributes of his being.

#### GOD AS PANTHEISTIC.

The prefix "Om," as in Omnipotence, is the Brahmin word for God. "Om" or "Aum" means All, as Almighty. God is Om, both as to the substance and essence. He is the "All in All." (1. Cor. i. 28.)

All substance throughout space is either pure Spirit or condition of Spirit. All essence of Being, Love, fills all space. Creation in its completeness is but an expression of God. It is God manifest on the various planes, from the plane of crystals on up through the plane of minerals, rocks, water, earth, atmosphere, magnetism, electricity, radium, luminiferous ether, and Spirit. The life permeating the substance of these various substances is God-life, expressed in varying degrees of vibratory force. In the lower planes of the mineral, the life is of a low order, that is, its vibratory force is very slow and weak. As we ascend, this force or light becomes more intense and more intelligent, that is, it partakes of a higher character. It has been said that an ounce of radium would utterly destroy the combined navies of Russia and Japan. When life reaches the plane of pure spirit, it becomes Omnipotent, but it is the Omnipotence of Love. It is God operative, or "The Living God." Each plane of life possesses all the attributes or qualities of God—force, intelligence, moral character—but each in a degree according to its plane.

When God created the material universe, having nothing

else from which to create, he created all out of his own substance, and endowed it all with his own life. The old thought that out of nothing God created all things, is unthinkable. Only nothing can come from nothing. Nothing is nothing, and therefore something cannot spring from it.'

All this is evident from the fact that all forces are co-related, and all conditions of substance are transmutable into other conditions, either lower or higher. Crystals, minerals and rocks are transmutable into soil, and soil into liquid, and liquid into gas, and gas into electricity, and, reasoning by parity, on up to the plane of Spirit. Life also is thus transmutable. The life of the Sun, expressed in light and heat, is transmutable into forests, and forests into coal beds, and coal beds into mechanical force, and mechanical force into intellectual life, and so on. Or sunlight and heat are transmutable into vegetation, and this consumed as food, is transmutable into blood, and this into nerve, and nerve is permeated with intellectual and moral being.

If it be objected that this conception is Pantheistic, pure and simple, we have only to say that it is truth nevertheless, taught in the scriptures, and demonstrated by the sciences. Nor is Pantheism objectionable properly understood. Pantheism is not the worship of anything and everything as God, these the Pantheist recognizes as expressions of God, or symbols of the Divine Being, and uses them simply as symbols, as when king David says "Jehovah God is a Sun." (Ps. lxxxiv. 11.) The Pantheist recognizes back of all phenomena, centralized somewhere in space, God in cosmical personality; and he also recognizes God in Human-Divine personality within man, and worships God, essentially as thus expressed. God is thus both pantheistic and theistic. In his universal expression he is pantheistic. In his expression as centralized, whether it be in the great central sun of the universal cosmical system, or in individual man,



he is personal and appears in his theistic relation. As pantheistic, God is universal principle of Being.

#### THE PROBLEM OF EVIL.

It has been objected that if Pantheism is true, and God is "all in all," he embodies the evil as well as the good. Viewed from the human standpoint this is true. Thus, Isaiah, looking at the subject from this point of view, says, "I form the light, and create darkness; I make peace, and create evil; I am Jehovah that doeth all these things." (Isa. iv. 7.) This is looking at evil as a reality or positive entity. In fact there is no evil. God recognizes none. It is said of him that he is of too pure an eye to behold evil, and that he cannot look upon perverseness. (Hab. i. 13.) Again, in II. Chron. xix. 7, it is said, "For there is no iniquity with Jehovah." All that we see is within ourselves. Since then God possesses no evil he can see no evil. Again, the great Master says, "Blessed are the pure in heart; for they shall see God." (Matt. v. 8.) That is, they shall see the good, and only the good, for God is good, and the only good. He that sees evil sees it from the carnal mind, that is, the carnal mind suggests the evil, and believing the carnal, we accept evil as a reality. But of the carnal mind Jesus said that he is a liar, and the father of lies. (John viii. 44.) The Christ within us does not, and cannot sin, nor suffer. All sin and all suffering is within the carnal or mortal mind.

Now as the human was made as a manifestation of the God within us, it ought to be free from all sin, sickness, and death. It ought to be a spiritual body; and when redeemed will be. If then it is capable of redemption and will be redeemed, only the redeemed or perfected body is abiding, and therefore real. The mortal body is transitory like the morning mists or the perishing grass. (Ps. xc. 4-8.) Nothing transitory is real, it is only phenomenal; the real is the noumenal. Evil either moral or natural, has no real existence, only as we think it has. And as a man is that which in his heart he thinketh, evil seems

to him a reality, and its effects upon his mortal body are exactly the same as if it were real.

Evil is a negation, the absence of the good, as darkness is the absence of light; with the coming of the light the darkness disappears. Just so with the appearing of the good, the evil disappears. When darkness has gone it is not. It is simply swallowed up by the light and has become light. So when evil has disappeared, it is cast into oblivion. Isaiah says that God casts all our sins behind his back. (ch. xxxviii. 17.) Though darkness be but the absence of light, to abide in it is death to the physical. Just so to abide in sin or in sickness, though it be but a negation, is both moral and physical death. If then evil be a negation, not a reality in the absolute sense, we can readily see how God can be the "All in All," and not embody sin. Evil does not belong to God's universe; it is an interloper, and is to be overcome or expelled, and when gone will be as if it had never been.

#### DEVIL.

What is true of evil is true of Satan. Satan as usually understood is a myth. "He is the prince of this world." That is, he is a temporary prince of a temporary or perishing world. He is the spirit that now worketh in the children of disobedience." The children of disobedience are those under the sway of the carnal, the mortal. When Satan is cast out, that is, when, through the indwelling Christhood, all evil has been overcome, Satan will be cast into the bottomless pit. But the bottomless pit is oblivion. He is relegated back to nothing from whence he came.

We do not say that Satan is not a being separate from the carnal nature of man. There are evil spirits—dark angels—as well as bright angels. Among these devils there may be a prince that may appropriately be called "Satan." But even these evil spirits are the restless spirits of vile men or women, who having met with sudden death, such as suicide or terrible

accident, and suffering the distress of their dark habitation, wander about in astral forms seeking to devour some unwary soul, or to possess some human body whose mental attitude opens the way for demoniac possession. But these are not absolute beings, at least not in the diabolical part of their nature. They are but the expressions of what they were while in the flesh. The Christhood will awaken in them in some future incarnation; and all that is devil in them will be annihilated.

#### HELL.

What is true of evil and devil, is also true of Hell. Hell is not locality so much as it is condition. Living the carnal life is Hell, as this is the occasion of life's ordinary ills. And if to the carnal life be added the vices and crimes current among men, the sting of conscience, the rapid physical degeneracy, and the penal consequences, then a veritable hell-fire exists. And yet hell is subordinately location. It is so even in this life. The sheep and goats are separated here, in a social way, not only in the isolation of the slums from reputable communities, but even in a business way. Every bad man instinctively shuns the fellowship of good men. And good men mix with the bad only for commercial purposes, or as missionaries to aid in redeeming them from a life of evil.

Then again Hell is local in the beyond, in the receptacle of souls awaiting resurrection or reincarnation. At death each soul passes to its own place by a moral gravity as absolutely and unerringly as by natural gravity. Hell is not arbitrary in any sense. Indeed, nothing is arbitrary in God's dealings. Every experience is in strict accordance with eternally fixed principles. Neither is Hell eternal in duration. It is not penal, but disciplinary. To be eternal it must be a reality in the absolute sense, an eternal and abiding principle. But we are told that Hell, with evil and devil, is to be abolished or destroyed. To abolish these things was the mission of the Christ to our world. (Rev. xx. 14.)

(To be continued.)

## THE BROTHERHOOD OF THE SPIRIT.

By L. D. N.

The brotherhood of the Spirit is a school of life—not of theology, but of life—based upon laws and principles inherent in the spiritual constitution of man, as exemplified and interpreted in the life and teachings of the Christ. It is the school and brotherhood of a new life—integral and perfect life, opened and made possible to man by the way of the Christ.

Since history began, the ideal and promise of inspired prophecy has been the realization of this perfect life on earth, when the tabernacle of God shall be with men, “And God shall wipe all tears from their eyes, and there shall be no more death, neither shall there be any more pain.” The tabernacle of God with men is the enthronement of the love of God in their hearts and of his indwelling presence and power in their consciousness. It is the conscious union of man with God in unbroken communion and fellowship, the realization of the life in God and of God in the life, in the fulness of his Divine supremacy and perfection. It was the mission and the work of the Christ not only to demonstrate the possibility of such a life for man, by actually living it himself under the limitations of our common humanity, but also to teach and to exemplify for all the way of its realization.

“I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life,” were his assuring words; and again, “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.” There need be no speculative question raised concerning the Divinity or the pre-existence of Jesus, as giving him a capacity which others could not

have, since he assures us in unqualified terms, that what he did we may do also.

And whether he were very God veiled in human form and flesh, or an intermediary yet superhuman divinity, or simply a man-child born and for the first time raised to his divine manhood by conscious union with God, the revelation and the lesson are the same. In taking on humanity he came under the limitations of that humanity, and thus lifted it up to show it at its best, and reveal to man the sublime possibilities of his own wondrous being. All that he thought, felt or did was in and through a strictly human brain and body, the functions simply of our common humanity. In this he demonstrated to what heights of attainment our human life and powers may be lifted, through voluntary and conscious union with Divine influence and power. The secret so earnestly sought by the mystics of all ages, Oriental and Occidental, the secret of personal identification with Supreme Wisdom and Power, is found in this Way opened by the Christ; it is the secret of conscious union of man with God.

This wonderful way of the Christ, and the whole circle of his teaching, were based upon the recognition of the two-fold nature of man—a sensuous nature, which relates him to the outward world of materiality, form and phenomena; and a spiritual nature, which as positively relates him to an inner world of divine communion and fellowship—the transcendent sphere of Absolute Being—the kingdom of God.

It is true that man at first awakens only to the consciousness of his sense-relations to the physical world, and seems to be no more than a personal ego of the sense-consciousness. Nevertheless the inner spiritual nature and its transcendental relations exist from the first, and without them he could not have been constituted the self-conscious, progressive intelligence and personality that he is.

It is indeed as a spiritual being in physical embodiment that

man holds organic relations with the outward world through the senses, though for a time unawakened to the consciousness of his spiritual nature and divine relationship. The body and its senses are but the organic instruments of the inner (transcendental) personality which we call the soul, which is the real man; and it is the soul's activity in and through the senses, in communication with the external world, that constitutes the sensuous nature. The inner spiritual nature and the divine nature, are already a living reality for him to be conscious of and loyal to—not something yet to be established or attained unto. This opening of the spiritual consciousness or awakening to a sense of divine sonship and supremacy of spiritual being, constitutes the second birth which introduces man into the kingdom of God, or opens him to the sphere of Divine communion and fellowship.

While conscious only of the sensuous life and of his relations to and dependence upon the system of things that we call nature, man lives merely as a sensuous being, the subject of external conditions and environment, the child of Nature, the natural man.

Awakened to the consciousness of the spiritual life and of his immediate relation to and dependence upon God, man discovers that he is now a spiritual being and child of God, partaking of the Father's nature and holding a rightful supremacy over all sense-relations and material conditions.

This realization of life in God, or oneness with the Father, and the entire subordination of the sense life and consciousness to the permanent supremacy of the spiritual, is the true life of the spiritual man of which Christ is the type.

"Howbeit that was not first [in the order of realization] which is spiritual, but that which is natural; and afterward that which is spiritual."

There are then two planes of consciousness growing out of corresponding spheres of relationship and activity, which are

to man normal and legitimate. One opens outwardly to nature the other inwardly to God.

One is the sphere of external activity and achievement, the other of inward realization—the real source of life, inspiration and power.

One is the sphere of existence, the other of being. The recognition of this one fundamental truth forms the basis of all truly esoteric teaching. With the developing of these voluntary powers, however, a new and mighty factor was introduced, the determining factor of the human will. Hence the further evolution of life to higher planes of conscious being, must be determined and effected for the individual by his own co-operative choice, volition, and effort.

The Christ has opened and led the way for all men, but each must of his own free will enter and follow therein, if he would rise to the plane of the spiritual consciousness, and share with him the true and victorious life of the children of God. Hence the Master says, "I am the door: by me if any man enter in he shall be saved and go in and out and find pasture." In that inner life of conscious union with the Father, man indeed receives immediate inspiration for wise action, and power for divine achievement.

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Well-makers lead the water wherever they like; fletchers bend the arrow; carpenters bend a log of wood; wise people fashion themselves; wise people falter not amidst blame and praise. Having listened to the law, they become serene, like a deep, smooth, and still lake. . . . .

By oneself evil is done; by oneself one suffers; by oneself evil is left undone; by oneself one is purified. Purity and impurity belong to oneself, no one can purify another.—BUDDHA.

## THE GREAT AWAKENING.

By I. L. HARPSTER.

As we cast about us and look out upon the world, we are impressed with the feeling that there is something unusual taking place in the life-currents of the human race. In fact all nature seems to be disturbed proportionately with that which exists in the mental, and even the elements are exhibiting peculiar phenomena, such as have not been recorded by man in the long span of history. There is an invisible vital influence at work pulsating throughout the life-currents of humanity as never before. This energy is taking active form in the mental realm, and its effects are varied and multifarious, affecting each singularly in accordance with the dominant sympathetic thought ruling his nature—the past sincere desires of the heart. This invisible influence or energy is intensifying along these fixed purposes of mind which have perhaps originated in childhood, or even more remote than this, and have been the ruling factors throughout life. We repeat, intensified, and doubly so at the present time, for the reason that the season of fruitage is upon us.

The dominant thought, or the sincere desire of the heart, that which has ruled the individual in the past, is becoming visible and taking outward form and expression. The soul is being mirrored, its image reflected. It is becoming as a book opened, for all to read who will. The thoughts of men are opening to the gaze of those who are spiritually sensitized that they may know them by what they have wrought. "As he thinketh in his heart so is he." The age the apostle Paul referred to, "then shall I know even as also I am known" is



fast approaching. The secret vices lurking in the heart begin to show forth in their hideousness and they find outward expression. "The show of their countenance doth witness against them; and they declare their sins as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves." These secret vices not only leave their impress upon the features that all may read them, but they find outward expression in crimes, some of which seem unparalleled in history. What is the occasion of all this?—The awakening. In the last chapter of Daniel we find, "And many of them that sleep in the dust of the earth [in bodies of flesh] shall awake, some to everlasting life, and some to shame and everlasting contempt." There is a vital principle underlying all manifestations of life. Can we know that which lies at the root of present conditions?

Nineteen centuries ago the meek and lowly Nazarene was upon earth, and during his presence here in the physical he not only proved his divinity in the performance of many miracles, relieving the people of their diseases and sufferings, and raising the dead to life again, but he inaugurated a new code of morals, "The fatherhood of God and the brotherhood of man," a doctrine that in the fulness of time would transform the thought and the condition of the world to that of righteousness, that the kingdoms of this earth might eventually conform to the kingdom of heaven.

After the Christ fulfilled his mission upon earth, he gave his life (physical body) as he had informed his disciples he would, "for the life of the world;" for he explained to them, "it is expedient for you that I go away," and the life he gave to the world was the essence or seed of immortality. This vital essence of immortality was first implanted in the disciples of the Christ and the early Christian church, and its potency was marvelously manifested on many occasions by the followers of the lowly Nazarene in the early days of Christianity. These

wonderful manifestations of the Spirit, however, were soon brought to a close, for soon the long winter of evil and error began its reign, known as the persecutions of the church, "the dark ages," and the life thus implanted in the early Christians lay dormant as it were through the centuries of persecution, superstition and misapplied ecclesiasticism.

The illustration in our mind that most clearly shows forth the interval of time covered by the Christian era, is to be found in nature's process in the production of wheat. In the north central states the grain is sown in the fall of the year, in time to allow it to spring up and take root and develop proper strength enabling it to withstand the rigors of winter. Then the cold weather coming on, the soil freezes, and this in turn invariably receiving a covering of snow, prevents the grain from further upward growth, and in this condition it lies dormant throughout the long winter months. But when spring approaches and the chill of the earth's atmosphere is again tempered and warmed by the more direct rays of the sun, melting the snow and frost from the soil, then the plant that has been confined in its icy tomb bursts forth into newness of life with renewed vigor, and thus it continues in its growth for a few short months and then the golden grain appears, informing the reapers the harvest time has come.

In the inception of Christianity the seed of immortality sown by the Christ in the lives of the apostles and the early Christian church, took deep root in the soil in which it was sown and manifested outwardly through the Christian people in marvelous ways, exhibiting the wonderful power and potency of this life-giving principle. But as already mentioned, these visible demonstrations of the Spirit were caused to cease, stifled as it were by the persecutions of the Church through the evil powers of darkness, and so far as the true Church was concerned it continued unnoticed by the world through the long reign recorded in history as the "Dark Ages."

But as the life of the wheat was not killed while confined in its icy tomb, neither could the combined powers of darkness crush out the immortal Spirit of Christ; but on the contrary, while the visible manifestations of this power were lacking, yet the internal fires of Spirit were intensifying and finally broke forth into renewed life and power at the time of the Reformation. And since then, the immortal Spirit of the body of Christ has been transforming the hearts of the Christian world, causing it to throw off sheath after sheath of error and superstition forced upon it during the dark ages, so that now the effulgent rays from the Spirit of Christ are beginning to illuminate the minds of his followers with the true concept of Christianity, and the seed sown nineteen centuries ago, is ripening for the harvest.

As "The mills of the gods grind slow, but they grind exceedingly fine," just so has it been with the Spirit of Christ. Orthodoxy, and man-made creeds may supply and do supply for a time the spiritual wants of the people, seeming an 'apparent necessity for Christian growth, until the strivings of the Spirit break assunder another sheath of error enabling the Christian devotee to advance another step toward Spiritual light and freedom.

The orthodox church is now and then shaken from center to circumference by the internal fires of Spirit, causing changes and modifications of its tenets, and where these are lacking, there is a breaking away from membership by some of its adherents. Just now the "New Theology," as expounded by the Rev. R. J. Campbell of London, is electrifying the minds of many of the professors of Christianity of that great city. And while the comments of the press are favorable in some instances and adverse in others regarding the thought advanced, yet it all goes to show there is a general awakening to the vital truths as taught by the Christ. The time has come when many have advanced to a condition where theological teachings are of little

use to them, because they see, think and act for themselves, realizing within themselves it is not the hearing of the Word but the living of the Word that develops the Christ-likeness.

It will be remembered, the Christ said he would give his life (physical body) "for THE LIFE of the world." We doubt whether the real import of this astonishing statement of the Christ has been grasped by the average Christian mind. Think of it, "THE LIFE of the world!" It is this: The essence or spirit of the body of the Christ, the immortal Spirit given, was to be the real life of the world. This immortal Spirit of the Christ given for the world, implanted in the apostles and early Christian church, this germ of immortality, this vital LIFE ELEMENT, is the leaven which has been gradually transforming the entire Christian body or church, and it is developing the same spiritual nature in the lives of his followers as was in the Christ himself. Therefore as the life given by the Christ is growing the same nature in his followers as was in himself, this same life potency must become and will eventually become THE LIFE of the world. We have positive proof of the fulfilment of this glorious thought in the book of Revelation, for we learn the time will come when, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

This, then, forces the conclusion upon us that there are two phases of life in the world at the present time. One is the Spirit from Christ, and the other, the spirit of darkness. The spirit from Christ is that which is vital, imperishable, immortal. It ever seeks to liberate from bondage—to make free. The spirit of darkness is that which binds, and being evil is selfish, and being selfish is destructive, therefore not enduring.

Then we have the two opposing forces, one governed by love, that which unites and makes strong, for in union is strength. The other governed by selfishness and hate, is destructive and therefore perishable. And as the Spirit of Christ

is all potent, and ever seeks to dethrone error, bring to light and make free ; and as the spirit of darkness ever strives to bind and hold in bondage through selfishness and for selfish purposes, is it not apparent what the underlying principles are that are now shaking the foundations of society? Corruption in high places! Is it the powers of darkness that are causing these startling revelations? or, Is it the eternal powers of righteousness and truth?

As the spring follows the winter, and as the day succeeds the night, so will the universal light of truth and justice, follow the reign of darkness and error, and the golden era of peace and good will to men, so earnestly prayed for by the apostles and the early Christian church, will become a realization. The time is fast approaching when the world will awake in His likeness.

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In directing the forces of your mind to the discovery of new truths, you fear to go astray. You prefer to remain quietly in the opinions most generally received, whatever they may be. That is as much as to say that you should not walk beyond doors, for fear that you might stumble and break your legs. But in that case you are in the position of him whose legs are already lamed, for yours are useless to you. And for what has God given limbs to man, if not to walk with them ; or given him reason, if not to make use of it? It is not error that opposes so much the progress of truth ; it is indolence, obstinacy, the spirit of routine, everything that favors inaction.—TURGOT.

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“O’er town and city rise the pointing spires,  
Like shafts of good from out the base and low ;  
So men and women build their higher selves,  
That high above the weakness they may show.”

—JAC LOWELL.

## THE MAN JESUS.

By ENOCH PENN.

When we consider the different opinions which men hold concerning the personality of Jesus, we perceive that these opinions are based upon their understanding of his mission. We know that unless we have a true conception of his mission, we have but a poor foundation for an understanding of his teachings.

In spite of the Master's teachings of love and good works, of peace and good-will among men, if we consider the effect of the Christian religion upon the lives of men, with the exception of a comparatively few faithful souls who have lived in obscurity, we will find that the nominal adherents of the Christian faith, as organized bodies—churches and nations—have left behind them a trail of blood and crime as dark and appalling as any other religion the world has produced. Nevertheless we know that those who believe and follow the teachings of Jesus do not commit any crimes, either as organized bodies or as individuals. Why is it that such crimes—a frightful contradiction of the teachings, life and character of Jesus—have been committed by his professed followers? There is but one explanation to be offered, it is that the vast majority of the adherents of the Christian faith, both inside the church and out, have not been Christians in heart or mind or life.

The wars, the strifes, the persecutions, the selfish ambitions of those of the Christian faith, were all carried on by those who did not believe Jesus nor in any sense follow him. Had they believed the teachings of Jesus they would have acted in harmony with those teachings; for a man always does that which he at the time believes to be the right thing to do. And when organized bodies of men or individuals, persist in doing

those things which are contrary to the teachings of Jesus, we are safe in saying they neither understand nor believe his teachings, they are not Christians.

In questioning why the Christian peoples as a body have done contrary to the teachings of the Master, have not believed what he taught, we must form the conclusion that they have failed to understand him. They have failed to understand his words very largely because they failed to grasp the purpose of his coming. Because of this misconception of Jesus' mission, false ideals of his personality have been created. But with a new and more correct conception of his mission, there are necessarily formed newer and truer ideals of Jesus the man.

The general understanding which the Christian peoples have had concerning Jesus has been and is, that Jesus was conceived by Divine operation, that is, without an earthly father—Joseph; that he was absolutely free from the taint of original sin, was without any of the evil impulses or desires common to sinful humanity; that because of his complete sinlessness he was acceptable to God as a vicarious sacrifice for the sins of all mankind; and that by his death upon the cross of Calvary he made to God an acceptable atonement, that whosoever should accept his sufferings and death as an atonement for their sins should, after they die, live forever in heaven with God, with Jesus, and with the angels.

There is one thing however, which the careful Bible student will observe, it is that Jesus did not teach that he was to be a vicarious sacrifice for sin. All that thought arose from a misunderstanding of Jesus' teachings. It is necessary that we have a correct understanding of his mission, if we would understand his teachings.

St. John begins his gospel by saying, "In the beginning was the Word," and shortly after, of Jesus he said, "The Word was made flesh and dwelt among us." To what did John refer? "We understand that the worlds were made by the word of God." If we turn to the account of the Creation we

find that all creation was produced by a word. Again and again it is repeated, "And God said . . . . and it was so." Finally, God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—That is, dominion over all nature. Jesus had this dominion. He healed the sick, he cleansed the lepers, he raised the dead, he had authority over unclean spirits, he controlled the elements and the fish of the sea. He had attained to God-likeness. That he was the embodiment of that creative word, John acknowledged when he said, "The word was made flesh and dwelt among us." This was equivalent to saying that Jesus was a man who was the expression of the Divine ideal of perfect, Godlike manhood, that he was the first ripe fruit of Creation.

Jesus, then, was a perfect man, the perfection of creation, and his unequivocal command was, "follow me." And it was to enable men to follow him to that high attainment which he had gained that he taught them his methods of life; for he taught them to live as he lived, to practice the methods of life which he practiced, that they also might reach the ultimate of the purpose of their creation, namely, dominion over all the earth, and over death. That they might attain to all that was included in the words, "Let us make man . . . . and let them have dominion." All the teachings of Jesus either lead up to or are the embodiment of this thought—the embodiment of his own methods of life.

The teachings of Jesus were such that they could be understood and practiced by only the most mature, the most highly developed minds of earth. Therefore these teachings are misunderstood, they have been garbled and perverted, as we find them to-day, by immature minds. It is the worldly minded that have had place and power in the church, that have led the church and the nominal adherents of the faith into error and



darkness and crime. Nor are there to-day any class that are so fully responsible for the darkness of the minds of the people, as those ministers of the Gospel that, without a true knowledge of God, have attempted to teach the people spiritual truths.

Jesus declared, "I have overcome the world." What did he mean? Before we can comprehend this statement we must digress, and consider the circumstances of his birth to obtain a clear understanding of Jesus, the man. Paul wrote concerning Jesus that he was "made of a woman, made under the law." To what law did Paul refer? What is the law regarding the creation of man? is it not the law of generation?

The messengers of God appeared unto Abraham and Sarah and declared that by the power of God in interposition of natural conditions, Sarah, who was old and barren, should conceive and bear a son. And the angel of the Lord appeared unto the wife of Manoah who was barren, and the angel told her that she should conceive and bear a son, and the angel also gave directions for his training. Also the angel Gabriel declared to Zachariah the priest that his wife Elizabeth who was old and barren should conceive and bear a son. These three women by the interposition of Divine power, by the declaration of God's messengers, conceived and bare sons. Yet this does not argue that these sons, viz., Isaac, Samson and John the Baptist were made contrary to the law, that they were not made under the same law of generation as all other men. The fact that the angel Gabriel, who foretold the birth of John the Baptist foretold also to Mary the birth of Jesus, saying that she should conceive by the power of the Holy Ghost, does not prove, nor even imply, that Jesus was not "made under the law"—the law of generation.

The question arises, to what purpose is this digression?—If we assume that the man Jesus was the son of Joseph, what then? The import of the thought is that because of the law in nature that "like begets like," the nature of parents is trans-

mitted to their offspring. Therefore the nature of the parents of Jesus was of necessity transmitted to him. Mark this statement, "He took not on him the nature of angels; but he took on him [the nature of] the seed of Abraham." This means that being descended from Abraham, Jesus had the nature of the descendants of Abraham, their impulses for good and their impulses for evil—their inclinations to sin. "Wherefore in all things it behooved him to be made like unto his brethren." He came into the world with all the tendencies of the ordinary Jew. In no sense was he freed from original sin. Is this statement too dogmatic? It is declared that "he was in all points tempted like as we are yet without [yielding to] sin." Are we not tempted by the impulses arising from within? We are tempted by the appetites, passions, lusts, and all the evil tendencies transmitted to us by our parents; and "he was in all points tempted like as we are." He could not have been so tempted if he had not had our impulses to sin. Therefore in declaring to his disciples "I have overcome the world," he said in substance, I have met and conquered every evil that can attack a man, either from within or from without. I had in my nature all the tendencies to evil which any man ever had. I have conquered them all. It is no longer possible for me to sin. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation to them that obey him."

Concerning his mission Jesus said, "I am come that they might have life, and that they might have it more abundantly." In other words he came to teach us how we might regain that which was lost to us in Adam's fall. How to eat of the Tree of Life and live forever. And more than this he came to teach us not only by word of mouth but by example; that is, he was to be an object lesson proving the truth of his teachings, proving that he had already attained in himself all that he taught—proving every one of his teachings by doing before people's eyes the things which he taught. Because of this he

said, in substance, If you cannot believe me when you hear me say it, at least you can believe me when you see me do it.—“Believe me for the very works’ sake.” It was the things which he did which proved the truth of his teachings.

The mission of Jesus was, according to his own statement, to show men how they might live forever, with a fuller and more complete life, a life wholly worth living; that they might have life in themselves; to show them not only by precept, but to prove it. Already he had proved by his works that he had gotten power over the elements, over all sicknesses, hurts and diseased conditions; that he had authority over unclean spirits, and that he could even raise the dead. In effect he said:

“If you follow my teachings, if you live as I have lived, you shall never die; you shall have life in yourselves. I have followed them and no man can take away my life. I can lay it down, and I can take it again.”

The only way in which Jesus could prove these statements, was to do that which he said, and this was the reason he must die. He could not be killed by the elements, nor by disease, nor by evil spirits; over these he had proved himself master, and to die from any of these things would at least appear as if he were not their master. The one way open was to refuse to resist being killed. And for this reason he permitted himself to be publicly killed under circumstances which forbade any doubt, and then as a final proof that he had attained to all that he taught, he arose from the dead. “Arose for our justification.” Arose, and in that resurrection justified us in our faith that if we do as he taught, we also shall live, live throughout the ages.

Thus Jesus suffered because of our sins, not as a vicarious atonement, but that he might prove to us how we might overcome all sin and tendency to sin and the result of sin—death; and how we might eat of the tree of life and live forever.

## YAHVEH ELOHIM.

By H. E. BUTLER.

Jesus said, "The hour cometh, when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father." As we believe that this hour has come, and the people are ripe and in actual need of being shown plainly of the Father; and as the Spirit is moving deeply upon our soul to bring this thought to light and give it to the world, we make the attempt to concentrate in a single magazine article what must, at best, be but a suggestion, a portion of a mental picture. But to those that have the Spirit it will result in plainly showing them of the Father. In doing this we must apparently leave the realm of our immediate surroundings, we must take into consideration the vastness of the universe and consequently the vastness of the God of the universe.

As we look out into space on a clear night, we cannot grasp the thought that space is without limit, that there is no bound to God's universe; neither can we form a conception of the God of all space, and of all the worlds that float in space. But one thought is clearly demonstrated from the little we know, namely, that in the order of the universe there seems to be, always and everywhere in the manifestation of mind, a center that rules its circumference. In every society there is a central figure that rules the society. In every state there is a governor that rules the state. In every nation there is a president, a king or an emperor who rules the nation. In our solar system we see that our sun is the ruler of this family of worlds, and might we not continue, were it within our capacity, to follow this thought to infinity—to the infinitude of space and the universes that fill that space?

There is another thought that we ask you to consider in connection with this subject, namely :

As we look around us in the material world we find that all is activity, whatever ceases to be active disintegrates, dies. Activity means life. Does it not mean more? Does it not mean growth, unfoldment, increase?—It certainly does. Can we accuse our Creator, the creator of this wondrous universe, of creating worlds and suns and systems, which are continually in most intense activity, without a purpose? Would not a man be condemned as an idiot to be working continually without a purpose, without accomplishing anything?—He certainly would.

We look out into this wondrous universe and see that all is activity, from that below the microscopic to that beyond the telescopic, from the atom floating in the molecule—sextillions of atoms are required to form the head of a pin—to the mighty orbs that float in space; and all this activity, if it means anything, means growth and development. If it means growth and development, and if all things are governed by centers, then we come to the following inevitable conclusions :

Worlds have floated in space from all eternity; worlds have been peopled from all eternity; people have grown and developed and increased in mental ability and spiritual conception from all eternity, and they will continue to grow and to develop throughout the infinite ages.

If these conclusions are true, what are these beings growing to be like? Can it be possible that they are growing in any direction save in the likeness of the mind, the spiritual nature, that produced them? We believe it impossible.

Let us contemplate for a moment the wonders of a world out yonder in space that has been peopled with men and women, individuals like ourselves in their beginning—for our earth is only a little dark speck, insignificant indeed among the worlds of the universe. Think of that world, great and mighty with a people grand and noble who have been growing and developing for mil-

lions, trillions, sextillions of years. Can your mind comprehend, can it understand the nature and quality of men that have been developing from this far distant past up to the present time? All the old nations look up to and reverence their old families, but how can we appreciate the old residents of these worlds that have gone on and on and still on for inconceivable millions of years? We will not attempt to picture the greatness, the magnitude, the wonders of such minds.

But let us take into consideration another fact: Scientists in their investigation of the material world, in their last analysis, have reached the point where matter to them is reduced to mere centers of force. Here we must make an assertion: All formation is the expression of mind; and all energy that carries forward that formation, is the expression of will. This being true, the God of the universe, if not of all universes, is in his manifestation, mind and will. We are told in the Scriptures that God created the world by a word—a thought formed in the mind, sent out by the will, endowed with the power requisite to cause a world to create itself.

We have been in the habit of thinking of God as the all-pervading life, in whom, as the apostle said, “we live, and have our being.” But this, says reason, this, says science, is the universal energy that produces all that we see; but whether it is a blind force or an intelligent working existence, is the problem now before the people.

As we have said, all nature works from centers and, as we have just stated, the world and all that has form, has been formed by the operation of mind and will. Formed of what?—The Apostle said, “By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear.” And Swedenborg has well said that God did not create something from nothing, but that he created from himself.

Thus we are brought to an understanding of the twenty-sixth

verse of the first chapter of Genesis, the declared purpose to make man in the image and likeness of God. To make man in the image and likeness of God is the central thought that formed our planet. Is it not the central thought in the creation of every world in all this vast universe? If so, is not this the end toward which all life is progressing?—Certainly it is.

If your mind is able to grasp these several thoughts and to put them together, the following inevitable conclusion is reached; namely, that in the progress of human life, from an infinite period of the past down to the present, there live men, who, in their personality and in their mental and spiritual potentiality, so far transcend your former conception of Deity that there can be no comparison.

Are not these beings those referred to in Genesis i. 1, "In the beginning Elohim created the heaven and the earth"? The word translated "God" in our Bible is in the original, the Hebrew, "Elohim," which is the plural form of the word "Eloi," meaning God. Then the word "Elohim" is equivalent to the word "Gods" and the first verse in the Bible if properly translated reads, "In the beginning the Gods created the heaven and the earth."

Here we are brought face to face with another great thought, that is, the declaration to make man in the image of Elohim and like them. The error of the church has been in thinking that this was accomplished and lost, whereas the work was but just begun. The image and the likeness of the Elohim are brought to light in the first, seventh, fourteenth, twenty-first and twenty-second chapters of Revelation. In the first chapter, a spiritual being in all his glorious manifestation is seen. In the seventh chapter we find the sealing of 144,000; they were sealed with "his [Jesus'] name and his Father's name on their foreheads." That is, their mental conception was illuminated so that they could understand the meaning of the name "Jesus" and the meaning of his Father's name, that

is, they were brought to an understanding of YAHVEH Elohim. Jesus announced, "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ," which means the sealing of the 144,000 with his name and his Father's name.

The name "Jesus" means "Savior," for, as the angel said to Joseph, "It is he that shall save his people from their sins." His Father's name, YAHVEH, reads in Hebrew from right to left, and the son's name in modern language reads from left to right; the two then read toward each other, as if they came from two extremes—the alpha and the omega—and met and united as one, expressing the thought, "I will be your Savior." This thought was brought out in the words of the prophet Obadiah, "And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be YAHVEH'S."

Here then we are brought face to face with the first ripe fruit of the earth who have been given to know the Father's name and the son's name, or who have obtained life eternal through the knowing of the Father and the son.

In the fourteenth chapter of Revelation we find the 144,000 with the Lamb on Mount Zion, having attained to something, and in the twenty-first and twenty-second chapters we find the 144,000 gathered together in one place as a city, a cubical city, the length, breadth and height being equal. Now it takes the 144,000 or perchance 288,000 souls, men and women—for "neither is the woman without the man, nor the man without the woman, in the Lord"—to make up the image and likeness of YAHVEH Elohim.

Now we return to the statement of the plurality of the word translated "God" and we are forced to the conclusion that the 288,000 souls, more or less, constitute the image and likeness of God, the epitome of YAHVEH Elohim. Then if YAHVEH Elohim, the God who created the world and who is our God, our Father of whom Jesus said he would show us plainly, is in



the image of that which he has ultimated on earth, then YAHVEH Elohim is many in one, many members, one body, and not, as we have heretofore conceived, one great man seated somewhere in the universe, ruling the world by caprice. But he is an aggregate body of wondrous souls, wondrous to our minds, who have grown so high, have entered so deep into the interior being of YAHVEH, the God of the universe, that they have become a center to express the potentiality of YAHVEH, the will of the universe, and the wisdom and knowledge of the mind of the universe.

Now we are brought to where we can understand the declaration made in the letter to the Hebrews, namely, "Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first-born who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant." We are also brought to understand, to know Jesus the Christ, for he often said, "I and my Father are one," and, "I can do nothing of myself, the Father that dwelleth in me, he doeth the works;" and the Father, that he said he would show us plainly of, is YAHVEH Elohim, this glorious body that formed the world. And when redemption was brought to man, Eloi (the singular form of the "Elohim"), a member of that wondrous body, came to earth and incarnated in the man Jesus and abode with him, and it was he to whom the Christ so constantly referred; and when on the cross, he uttered with his last breath the cry, "Eloi, Eloi, why hast thou forsaken me?" he revealed to the world who his Father was. By that last great cry he announced to us the fact, that one of the Elohim abode within him and was his spirit, life, and mind through all his great work in the world. His physical body, the body derived from the seed of Abraham, was immortalized through the presence and potency of Eloi. Being immortalized

through the presence and potency of Eloi, his body could not expire on the cross until Eloi left it, withdrew from it; and when Eloi withdrew from the body of the man Jesus, the body cried out, "Eloi, Eloi, why hast thou forsaken me?" and immediately the body expired. They who witnessed it all marveled that he was so soon dead; for the thieves who were crucified with him did not die until their legs were broken, in other words, until they were killed.

Let us make a brief statement covering the ground between our present low state to the top of that wondrous ladder of a thousand steps, to YAHVEH Elohim. In order to do this let us begin at the top of the ladder where we find these wondrous souls, YAHVEH Elohim, whose very bodies are made of a living fire—"God is a consuming fire." Next to them we find the souls of just men made perfect who are, we might say, nearest to the throne; these are the angels of God. Then there are souls who have not yet progressed far enough to be able to approach the throne immediately and are yet too highly developed to approach mortal man, forming the next lower round of the ladder, and so on step by step down nearer and yet nearer and still nearer to you, dear souls.

Next beyond our earth-life are souls of men and women who have risen above the spirit of the mundane, and are they of whom the apostle said, "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" These are angel messengers because they are watched over and guided by YAHVEH Elohim, so as to prevent error in the delivery of their message from YAHVEH to man. And we have a right to say that every man and woman who pledges his life to God to seek him with all his heart, will have sent to him one of these souls to instruct, to lead, to guide and to direct him on the way of his attainment to higher truths, greater knowledge and more perfect spiritual unfoldment.

We are authorized to say also that when one centers his mind

upon YAHVEH Elohim and allows nothing inferior to come between, YAHVEH Elohim will send to him an instructor who will instruct him until that angel has imparted all the knowledge he has, then he will withdraw and a higher angel will be sent. Thus man on the planet earth begins the ascent of the ladder toward his Father, YAHVEH Elohim.

Now do not make the mistake and go into spiritualism. Spiritualism has a truth, yes. This has been accepted by many of our leading scientists engaged in psychical research, but we have investigated spiritualism probably as thoroughly as any man now living, and we know from experience that there are millions of souls that are earth-bound and most of them are dominated in the soul realm as they were dominated in the physical world, by their appetites and passions; and in the absence of fear of restraining law, *et cetera*, the lowest principles of their nature are given full play; and they are also under the impulse of reincarnation. Therefore the souls that govern mediums and characterize spiritualism generally, would fain bind you and keep you from rising into a consciousness of God; they would fain bind you and keep you in the world of generation, labor, sorrow and death.

There is a boundary line, a well defined line of limitation between the souls that are manifested in spiritualism, and the "souls of just men made perfect" referred to by the apostle. The souls that are earth-bound cannot pass that boundary line, and you as a mortal cannot pass that boundary line into the immortal world, only by the aid that has been given to the world through Jesus the incarnate Elohi, for he said, "I am the door." What does this mean?—The door of the passage from the spirit of the mundane to the Spirit of the God of the universe. Therefore to avoid all danger *always* look to your highest ideal of God, and if the Spirit of YAHVEH Elohim reveals himself to you through the suggestions obtained from this magazine, then do not look to his angels for guidance,

but look to Him and in his great wisdom he will send you that which you need.

This brings us to the words of the Christ, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven," for the angels of the Lord cannot lead you and instruct you unless you become passive like a little child before its teacher. Think of the condition you were compelled to occupy when you were going to school, a child recognizing the superiority of your teacher. You did what the teacher told you. Now you are a child before YAHVEH Elohim and he has sent to you teachers. Be as a child but maintain your manhood or your womanhood in its highest possible degree, in all that relates you to the world around and below you; for remember the declaration that was made through the angel of God to John, "He that overcometh shall inherit all things."

The angel of God comes to you to teach you how to overcome, how to become a MAN in the image and like God, having like powers, not being effeminate, but being a master like God. Can you draw the line? Can you be a little child before YAHVEH Elohim and be a man of power, wisdom and understanding in the world in which you live? Do this and look to God with all your heart and you will be made to know YAHVEH Elohim even as Jesus knew him, you will attain eternal life, wherein death will have no power; and you will go right on from this period, carrying with you all your consciousness, all your selfhood, power and attainment, up this ladder, round after round, up toward that divine center until you become a member of that central body that is to rule this world, that is to become "kings and priests unto God and reign on the earth," the 144,000, the holy city, the New Jerusalem.

## PERIHELION.

By CORNETT TYSON STARK.

The picture the most sublime,  
Is a journey to the Sun.  
Vapors of mephitic clime,  
With dull sense of bondage—none.  
Zenith to nadir glows apace,  
No more now perdition yawns,  
Soaring outside time and space,  
The great Day-Be-With-Us dawns.  
Buoyant o'er the vaulted deep,  
Delivered from earthly fears,  
Entering harmony sweet,  
The grand music of the spheres.  
Eloquent silence profound,  
Immensity's melody,  
Color, form, number and sound,  
Whose collective symmetry  
Stars celestial project,  
In one Perfect Whole unite.  
Orbs prismatic swift reflect  
The resplendence of the Light.  
Poor orphan, Humanity,  
Prodigal child-of-the-Sun,  
Why still such passivity?  
Fly to the Glorious One.

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One pound of learning requires ten pounds of common sense  
to apply it.—PERSIAN PROVERB.

## THE GIFT OF IMMORTAL LIFE.

By A FELLOW-SEEKER.

There is so much theory, sentimentalism, and pure idealism in the writings on religion, that the writer would like it understood at the outset that the object hereinafter is to lead the individual into a true comprehension and realistic knowledge of a substance, life, from God, more tangible, more real and vital than any known human sensation, sight, or fact.

If a person permits escape, voluntarily or involuntarily, of that life-element which is endued with the potentiality for production of life through procreation, it is a reasonable, and a demonstrable fact, that such a life as will naturally and completely conserve those elements of life, capable of producing other life, will become renewed, refined, and transcendently capacitated for knowledge, wisdom and life—here, now.

The question is then how—how to live such a life. No one can tell you how so well as the Christ, as already told in the Gospels of the New Testament, and in Revelation—the Charge to the Churches. You may say that you have long and ardently conformed your life to those great utterances of the Christ, but if thereby you have not increased in wisdom, life and love, it is evidence of something vital yet lacking, in fact the one essential, which is true zeal, devotion.

There is a devotion so calm, strong, pure that it is conserving in its power, that is life and mind to each who will possess it; a devotion that will fulfill to you every promise made by God and the Christ. It is a devotion that will seal up the “cracked vessel,” heal the wounds of error, and endow the individual with the “new wine,” new birth, which the Lord’s Christ manifested in his own life here, and unfailingly reveals to every

earnest soul that seeks and wills to understand and live it.

He promises that by such life you will never hunger or thirst, or see death. These are ultimates preceded step by step by increase of knowledge and life and peace, and immunity from the sorrows and vicissitudes of life on the plane of generation. It is not necessary to enlarge or to enumerate the promises which are clearly stated all through Scripture; it is expected that what is said will recall and cause to be impressed the vastness of the blessings attainable by those who will learn to love God truly. Learn? It is better to say, who are willing to be taught in the soul of God by the spirit of God through true, pure devotion to Him.

Get love, get devotion to the spirit of God, in the soul. Nurture that pure love as often as possible until it becomes a fixture within you; and it will be found that, in the degree that this is done, gradually the life becomes purified, there is consciousness of an actual re-birth, a shutting out of every impure desire or thought, a separation and "holiness to the Lord" never before felt; because, as that dedication and devotion grow purer and stronger by practice, the life-giving elements which by ages of inherent and acquired error have heretofore been wasted, will be conserved and transmuted by the strength of God-like zeal and purpose, whereby the law of conservation becomes operative in holiness of heart. Purity of heart, intensity of soul desire, turn the currents of life from their downward course of depletion and death and convert them into a well of life. How realistic then becomes the promise of the Christ! ". . . but he that drinketh of the water I shall give him shall never thirst." "Out of his belly shall flow living water," by which we perceive is meant that the power of the soul in God converts, transmutes the elements of life upward into mind, wisdom, added life.

In the foregoing it is claimed that a life of real, earnest, true conformity to Christ's teachings will so purify, refine,

strengthen the soul's desire that it shall make possible, by re-birth, all the promises throughout Scripture. John says of this: "Whosoever is born of God doth not commit sin, for his seed remaineth in him because he is born of God." He then becomes born of God who so intensely loves God that the holiness of his aspiration shall cause the life elements within him to be conserved and turned into life, indeed, because of the single desire to be "holy and acceptable unto God." Those who thus consecrate their lives to God have entered upon the true Christ-life, the regeneration; they are born again.

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To those who earnestly desire to live after the Christ, who wish to ingrow that intensity of devotion which converts the life of humanity forever unto God, to make possible His purpose in us, we commend "Practical Methods To Insure Success;" you will find therein what probably cannot be found elsewhere in the entire world of literature—the fundamental principles of that completeness of life to which Paul referred when he said "Let us leave the first principles of the doctrine of the Christ and go on unto perfection." This book can be had from the Esoteric Publishing Co., Applegate, California, on receipt of 25 cents. You will find a notice of it on the back cover of the magazine.

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### EDITORIAL.

Jesus said we must work while it is day, for, "the night cometh, when no man can work." Even now the evening shades are drawing closely around us and in order that the people may have the light in their dwellings, we trust that all of our friends that have received the light will bestir themselves to aid us in bringing it to the attention of many others.

As we are now sending out many sample copies of the magazine, we need your help. We want the addresses of good, honest Christian men and women in and out of the churches. We have not so much hope in the so-called "New Thought" people, as we have in those who are in the churches, and those who are making no profession. Of course, there is little hope of reaching those who are submerged in the all-absorbing



thought of the day, that is "money getting;" but the quiet people who have time to think and are disposed to search out the truth that they may do the right, are the ones that really want the thought in our magazine. If our friends will make an effort to get us the names and addresses of those that they think most likely to be interested, we will send them copies of the magazine.

We call attention to the fact that there are many living in your vicinity, no matter where you may be, who, from external appearances, would be the least likely to be interested; yet if you counsel the interior guidance of the Spirit you will be led to add their names to your list. It was shown us by the Spirit years ago that the people who are really God's elect, are hidden away and are unknown and unrecognized by the masses, and these are they that can be found only by the Spirit. Therefore we ask you to retire within and to seek guidance of the Spirit. As you place your mind on this one, that one, and the other one, see what impression you get in regard to sending us their names. Thus you place yourself in a position to be led by the Spirit, and, as the inspired apostle said, "As many as are led by the Spirit of God, these are the sons of God."

We urge upon you the necessity of being up and doing for a little while, before the shadows deepen, for we believe that the night wherein no man can work, is very near. When the children of Israel, our great prototype, were going out of Egypt they had light in their dwellings, but the darkness was upon Egypt and it was so dense that it could be felt. Let us help to bring that light to the dwellings of those that will receive it.

When sending the addresses be careful to write the names plainly, so that no errors will be made, and if you, who feel that you can use a number of the magazines to advantage, will let us know how many, we will send them to you gratuitously.

Praying that the Spirit of God may guide you, we leave the work in your hands.

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We wish to say to those into whose hands this magazine falls for the first time, that the central thought and object of the magazine should not be questioned if articles appear in it that seem to contain radical ideas and even fanatical notions, for we publish articles that contain value, even though they also contain thought that we are not in harmony with. We hold ourselves responsible only for thoughts that appear editorially or under the editor's name.

It has been our custom since the beginning of our work to publish whatever lines of thought are sent us that contain value, even though they also contain error; for those who are of God have the spirit of truth that enables them to receive the truth and to reject the error, and those who have not the spirit of truth cannot receive truth anyway. They may think they receive it, but after all they do not; for the greatest truths they frequently transform into the greatest errors. But you that have sought and have found the Lord Christ as a savior, have found also the spirit of truth that he promised he would send you. And if you trust God and look to him for light and guidance, then he will bring to your notice the truths that are necessary to you, and the errors you will pass over with scarcely a notice; for, after all, the human mind in itself is dark and obscure; but when the sunlight of the Spirit shines into the mind, then you will know the truth, and, thank God, that truth will make you free from the law of sin and death.

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Probably most of our friends know that a special effort is being made to get "PRACTICAL METHODS TO INSURE SUCCESS" more largely distributed among the people. This booklet contains the foundation principles requisite for preparing the mind to receive the higher truths. If the methods suggested in this little book are applied in human life, they will free the individual from the darkening influences that are now crushing

the mentality out of the race, and will place in his own keeping and under his own control his powers of mind, and will put the mind and body in order, so that when truth is presented to him, he will recognize it.

This little work is a corner stone of the great temple of knowledge, wisdom, understanding and power; in short, of the kingdom of God on earth, though it is in no sense a religious work, for it deals exclusively with the vital forces and with the causes governing the mind and will of the person. Its entire importance is probably not fully appreciated by any one person.

If one is diseased or weak physically, he will be cured by practising the methods embodied in this booklet, because a diseased state is a negative state.

IT IS OF SPECIAL IMPORTANCE TO THE BUSINESS MAN.

Many who have been in business for many years and have amassed wealth, have done so at the expense of the body. Their minds have been centered in the one routine and they soon find that they are diseased. Their physicians tell them that they need a change. They travel in pursuit of health, but the mind still holds to its old channel, and health is not found. If these business men will take hold of the methods described in this book and put them into practice, it will cause them to send the positive currents into the unused functions of the body and brain; it will build up the weak and depleted parts, for bear in mind that this booklet deals with the vital currents upon which life depends. The mind is able when properly instructed to lay hold on these vital currents and to build up the body in any and all departments. If this were not true, then physical culture as practiced in our colleges and gymnasiums, would not be effectual.

Therefore we with boldness ask our readers to familiarize themselves with this book. We have it printed in good type, on good paper and it contains 127 pages of closely printed and condensed thought—matter that cannot be found in vol-

umes of any other works. It is sold from our office at 25 cents a copy, post paid.

We assure our readers that this little book is not only well worth your attention for your own welfare, but if you have a love for the world and for the betterment of humanity, it is well worth your effort and your time to take extreme measures to place it in the hands of many.

WILL YOU HELP US?

Time of Cusp Transits. Washington, D. C., May, 1907.						Approximate length of time required for each sign to rise, be- tween 37° and 43° N. Lat. See page 574 Sept., 1905.		
Body	Enters	On day	h. m.					
☾	♊	1	3	52	p. m.	sign	h.	m.
"	♋	3	5	58	p. m.		☾	1 15
"	♌	5	10	4	p. m.		♊	1 30
"	♍	8	4	12	a. m.		♋	1 55
"	♎	10	0	20	p. m.		♌	2 20
"	♏	12	10	32	p. m.		♍	2 30
"	♐	15	10	41	a. m.		♎	2 30
"	♑	17	11	43	p. m.		♏	2 30
"	♒	20	11	27	a. m.		♐	2 30
"	♓	22	7	45	p. m.		♑	2 30
"	♈	24	11	53	p. m.		♒	2 20
"	♉	27	0	56	a. m.		♓	1 55
"	♊	29	0	46	a. m.		♈	1 30
"	♋	31	1	18	a. m.		♉	1 15
☼	♌	22	0	57	a. m.		♊	





# Practical Methods to Insure Success.

Is a little book of 127 pages by H. E. Butler.

Price 25 cents.

We claim that if you will read this little book you will agree that it contains more practical bread-and-butter worth, greater human helpfulness, more direct bearing on individual requirements, and a greater fulfillment of your fondest hopes than all else you have read and learned. Those who follow these methods with even moderate faithfulness will never be sick or in want. It is not a theory, nor a mere probability; it is a certainty, and the results are Happiness, Success, Long Life. But let that pass for the present; it is sufficient at the outset to assure you of just, valuable compensation for your money. We want men and women of high aspirations to respond to this—refined, mature natures, of experience, culture, judgment, as well as the poor and illiterate; for it is a Life Message to human nature, and its power for advancement is unprecedented. Therefore we say,—if you have any after reason whatever for preferring your money back, return the book, and we will send you the 25 cents paid, and five cents extra to cover all postage. You run no risk. We have been in the publishing business for 20 years. We offer a little “gold mine” for 25 cents: you are the judge of it, and free to return it, and we will promptly and unconditionally do as agreed.

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**Esoteric Publishing Co.,**

**APPLEGATE, CALIFORNIA.**

JUNE, 1907.

# BIBLE REVIEW

Advanced Esoteric Thought.

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# BIBLE REVIEW.

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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**COMMUNICATIONS** intended for the Editorial Department should be addressed "Editor, Bible Review, Applegate, Cal." Those intended for the business department should be addressed, Esoteric Fraternity, Applegate, California.



# BIBLE REVIEW.

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Vol. v.

JUNE, 1907.

No. 9.

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## THE SIGNS OF THE ZODIAC.

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

Dr. Seiss, of Philadelphia, after extensive research, wrote a book entitled: "The Gospel in the Stars," in which he says: "That the tremendous astronomical wisdom embodied in the great Pyramid of Gizeh, first impressed me that this ancient story of the Stars must have come from a divine source." Astronomy, he regards as the soul of ancient religions; but for ages, he remarks, "the whole field has been given over to superstitious astrology which has befouled a noble science—a sacred domain of God; and when I look at the deep and almost universal hold which a spurious and wicked treatment of this field has so long had on mankind, I have been the more led to suspect the existence of some original, true, and sacred thing at the back of it. There is no potent system of credulity in the world which has not had some great truth at the root of it, and there is reason to think that there is, after all, some great original divine science connected with the stars." \*He concludes that they are a divine alphabet, and that Genesis is significant of this when God says: "Let them be for signs." God has spoken in the stars; the ancients knew how to read from that great book, the inspired legends of the heavens. Suns, stars, planets and constellations are the

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\*"Revised Esoteric," vol. I.

letters and words of a divine alphabet. From time immemorial the sidereal heavens have been divided into twelve equal parts, each dominated by a sign of the zodiac. "Up to the time of the Reformation all our important churches possessed a zodiac. V. le Duc, the official architect of Napoleon III., said that in the medieval days every church in France had its zodiac. There are many uses to which it has been applied. Some have even said that it was the very origin of religion. It was extensively used in the Patriarchal Church (the first Church), and in the Hebrew Church (the second Church), and in the early Christian Church." This zodiacal arrangement has laid hold with tenacity on the minds of men in all ages. In all eastern countries, especially the Zodiac is a most potent influence from an astronomical point of view. No boy can have a name without reference to the Zodiac, nor can his partner in life be selected for him without it being consulted, insomuch that every birth, marriage and death among hundreds of millions of people is influenced by the Zodiac.\* The names of the twelve constellations which constitute the Zodiac are as follows:

(1) Aries; (2) Taurus; (3) Gemini; (4) Cancer; (5) Leo; (6) Virgo; (7) Libra; (8) Scorpio; (9) Sagittarius; (10) Capricorn; (11) Aquarius; (12) Pisces.

Professor Butler, founder of the Esoteric Fraternity, which has its headquarters at Applegate, California, has formulated by a revival of some of the ancient knowledge on this point as revealed in the Bible and in other sacred books, what he denominates the science of "Solar Biology," which demonstrates very clearly the particular kind of influence which the heavenly bodies exercise over the character and destiny of every person born into the world. This science which has been proved true in thousands of cases in all parts of the world, is set forth with every detail in his great work on "Solar Biology." It is useful in a variety of ways. It enables parents to know for

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\*Transactions of the Victoria Institute, 1906, pp. 236-238.

just what business their children are best adapted, and how to educate them, and is also a guide to all persons in the preservation of health and strength, also an important aid to success and to the attainment of the great object in life, viz., usefulness and happiness. It also aids in prolonging the life of old and young. It is of special importance to physicians, enabling them to attain great success, through having in their possession a certain key to knowledge, concerning the nature and peculiarities of their patients, such as heretofore has been available only to those few that were possessed of rare intuitive discernment. By this means too any one can read their own character, discern their own weaknesses, learn their own capabilities, and consequently be better fitted for the battle of life. From earliest ages the voice of Wisdom has always cried: "Know thyself," and told us that "the proper study of mankind is man," and this science is the greatest possible help to this desirable end. "Solar Biology" is not the revival of an old superstition, but an exact science, which shows us, in very clear and specific manner, the use of the signs of the Zodiac. At first it would appear absurd to believe that the characters of men could in any wise be read by reference to the heavenly bodies. But when we duly consider all the facts of the case, we can come to no other conclusion than that it must inevitably be true. For we all know, first of all, what a tremendous influence is exerted on the earth by the moon. It is the moon which is the principle cause of the phenomenon of the tides, and this influence is assisted or retarded by the sun, according to their relative positions. Then again we are all familiar with the known influence of the moon on the minds of men, as indicated by the word "lunatic," which signifies "moonstruck," (German, "Mond-suchtig," Hebrew, "Moon-smitten, Muccey-yareakh"). Epileptics and all mentally afflicted persons are worse at new and full moon.

The moon has an influence on the circulation of the blood, the rising and falling of the sap in trees and plants, and even

on the ripening of cereals, which latter explains the phrase in the blessing of Joseph as to "the precious things brought forth by the moon." So we see that all plant and animal life on the earth is influenced by the moon as well as by the sun. If this be so, then a similar influence must be exercised by all the heavenly bodies. And this has been the belief of mankind throughout the ages, and from the dawn of history the signs of the Zodiac have been used almost universally to denote the twelve oceans of ether through which the earth passes in its yearly circuit around the sun. The symbol of the universe has always been that of a MAN, and the twelve signs of the zodiac of our solar system embrace in orderly arrangement the functions of a Grand Man, and each sign of the zodiac is related to one of the twelve departments or functions of every person's body, thus :

	to the	Rules from
1. Aries.	Head.	21st March to 19th April.
2. Taurus.	Neck.	19th April " 20th May.
3. Gemini.	Arms.	20th May " 21st June.
4. Cancer.	Breast.	21st June " 22nd July.
5. Leo.	Heart.	22nd July " 22nd Aug.
6. Virgo.	Solar Plexus.	22nd Aug. " 23rd Sept.
7. Libra.	Reins.	23rd Sept. " 23rd Oct.
8. Scorpio.	Sex Functions.	23rd Oct. " 22nd Nov.
9. Sagittarius.	Thighs.	22nd Nov. " 21st Dec.
10. Capricorn.	Knees.	21st Dec. " 20th Jan.
11. Aquarius.	Nerves and Framework.	20th Jan. " 19th Feb.
12. Pisces.	Feet.	19th Feb. " 21st Mar.

Consequently those born under Aries (21st March to 19th April), belong to the head of the grand body of humanity. They are natural reasoners, thinkers, philosophers, and scientists. Those under Taurus are characterized by the cerebellum and the neck; under Gemini by the arms, under Cancer by the maternal and domestic functions. Those born under *Leo* being characterized by the heart, have an unusually fine love nature, and so on for Virgo, Libra, Scorpio, *et cetera*, they are each characterized by that part of the body of humanity to which they belong.

## THE COVENANT.

By W. E. RIPPETOE.

After it had been determined in the councils of Infinite Wisdom that a temple composed of the souls of men should be erected to God, Moses was selected as the master to oversee the construction of the foundation of this building which was destined to become the most magnificent structure ever erected. Moses found it often necessary to seek instruction from the great Architect of the universe. And when the Master Overseer, and the Grand Master of the universe met in the Holy of Holies (Mount Sinai), to devise plans for this magnificent edifice, it was determined that a set of rules should be formulated to govern the workmen, and accordingly the Ten Commandments, as given in the book of Exodus, were formulated.

But why did Moses write the Ten Commandments and place them in the Ark of the Covenant where even the High Priests could not see them?—Because it was God's plan to perpetuate in men the great supernatural or spiritual power with which he had endowed Moses. There were none pure enough in heart at that time to possess and properly to use this power. Therefore God established the code of ethics called the "Ten Commandments" the practice of which, in every detail until perfection was attained, would endow a person with the same spiritual power that Moses possessed. But as not even the priests could master them, they were placed in the Ark and sealed until such a time arrived when a high priest should be born who could work out the formula by incorporating into his own being the holy principles embodied in the formula, there-

by demonstrating the true spiritual powers embodied in the formula.

The Ten Commandments were called the "Covenant," because God covenanted with Moses who obtained the information through that line of Supernatural intelligence that enabled him to form the ethical code. By strictly observing this code, we may purify ourselves until we can receive the covenant from God direct, and be invested with the same spiritual power that Moses was invested with.

The question might with propriety be asked: How could the living of the life suggested by this ethical code, called the "Ten Commandments," or the "Covenant," endow a person with such a power as to seem supernatural?—The answer is: The quality of a man's physical body is made up of the aggregate of his thoughts. If the thoughts of his life are based upon each and every principle embodied in the Ten Commandments, his life will be made up of the qualities imparted by the principles involved. All of the thoughts and actions involved in living the life suggested by the code are pure and holy, therefore the person who would work out the formula in his own life in every particular would become pure and holy. Consequently he would become a son of God and manifest God in the flesh.

Has anybody been able to live this life and verify these principles?—We say, "Yes: all of the prophets down to the time of Christ were endowed with this power just to the extent that they worked out this formula in their lives. Not one up to the time of Christ, had worked out the whole of the formula and had become one with God. But when Jesus came, he worked out the whole of the formula and became God incarnate. Christ said: "Except ye eat my flesh and drink my blood, ye have no life in you." This can readily be explained to mean that unless your flesh and blood become as Jesus' flesh and blood, you cannot have life in you; and your flesh and blood cannot be-

come like His, unless you conform your thoughts to the same code that he conformed to. God has covenanted with us through Moses and verified the covenant, by incarnating himself in Christ who reassures us that if we will live the life and perform our part of the contract, we may receive power to perform the miracles that he performed; for he said: "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." Why may we be enabled to do greater things than the Master did?—Simply because he has renewed the covenant and shown us how to live the life. Christ has returned to the Father, but he is ever ready to help us to understand the code and work out the formula whereby we may become endowed with the power that would enable us to do greater things than he did while in the flesh.

Has there been any since the crucifixion of Jesus that has had this power?—In all of the prophets and many devout souls, has the power been partly manifested, but none have been able to master the code and obtain all the power that the Master had. Many have renewed the covenant with God through the Holy Spirit of the Lord's Christ and are partakers of the fruits of the tree of life; but on account of sin they have not become like him, neither can they until their sinful bodies have put off mortality and have put on immortality.

There are many who have been able to go up into the mountain and view the Promised Land; but there are but few that have been able to go over and take possession of it. For many, the veil has been partly lifted from the sanctuary, but it must be rent in twain before the power can be obtained. The thunderrings from Mount Sinai must peal forth before our spiritual ears can hear. The lightnings must flash across the spiritual horizon before our eyes can behold the beauties of that power which is from the heavenly kingdom.

## THE REVEALMENT OF MY OWN SPIRIT.

By GEO. BERGMANN.

If we recognize that God is love and all wisdom; that there can be in love no wisdom without God, the Absolute, the only Real One; if we realize that the inner nature of the Absolute is the Love, the Mother-nature; that his wisdom is the Father-nature; that the unifying of the feminine, negative, and the masculine, positive, forms the will, objectifying itself as the thought of God, representing Life, as the creation of all that is and ever will be, then we enter into the hall of knowledge.

There can be nothing without life, never was or will be anything without life. It is impossible to imagine life, springing from Love and Omniscience to be destroyed by the Father of Love and Wisdom. Knowing His own unchangeable laws pertaining to the development of everything from the lowest form up to man and even to archangels, would it be wise for him to destroy anything his love has created? My dear child, that thou mayest unfold to realize this truth! What is it that robs thy peace?—It is the ignorance, called darkness, of the eternal law—that each living thing must conform to its environment in the spiritual as well as in the material realm.

Know that neither time nor space in reality exist. Time and space belong to our intellectual nature. Answer for yourself the question: Where is the place of heaven or of hell? You are your own maker of the heaven or of the hell within you. You have been developing from untold ages to that degree of knowing that you are able to discriminate between the meaning of heaven and of hell. In all the divers conditions of your former existences were you made responsible for them? In your little



short-lived existence, can you be condemned for that which you have done through the mighty impulse called "Creative Will"? Nor is it the wish of the loving, the all-knowing Father that you should be punished or everlastingly condemned for your acts. For no man save Christ can say that he has not transgressed the law in the spiritual or in the physical.

You may tell me that the condition of the transgressor is his punishment for transgressing. But if I burn my finger on the stove, I have learned a lesson. The burn is a sensuous feeling which develops my intellect—it is a guard against repetition. Furthermore, I know, as did Paul, that I want always to do good, my love and intelligence *will* do good, but lo, I do the reverse! Why is this?—My degree of higher unfoldment is not able to force the old worn-out nature of former existences out of my present nature—I am not fully under the powerful influence of my higher nature. I must wait and grow.

For instance, take a man who has millions in his possession, he is never satisfied in his desire to accumulate wealth. He is not able to throw off this insatiable desire, for his soul sprouted this seed in a former existence, and his intellectual power is cultivated thereby and the world calls him a "smart man," a business man. He is proud of all this and he feels himself a master—of what? All his money will not buy the peace of resting in the pure love of God. He is the victim of his own making. And if you should ask him about the spiritual laws, he will sneer at you and will tell you it is all a humbug. His intellect, the reason, is all that is real to him. But if the light of the indwelling spirit were to illuminate his soul, he would be forced to realize his own miserable condition, and he would be able to throw off his base nature and be in a state of peace and bliss. Who knows anything about that man's former incarnation or prenatal existence? Surely he is not the spiritual but the physical child of his parents; and in his undeveloped state there is not light nor power enough to control the

expression of his former existence. He verifies the law, as I sow, so shall I reap.

That the spiritual part of each being is the living desire to enter into a higher state by the natural process of reincarnation, is the prefix to the law of evolution. I say *each* being, not man only, but *all* that live. It is the mighty power of the Creative Will, the objectification of the unification of the Love and Wisdom of the Father of all. What I call sin belongs to my intellectual realm, because I know that I have been compelled by the law of evolution to live and unfold step by step until I have reached my present state. I know that each person's present condition is the natural stepping-stone for his development.

I must not condemn nor judge anything but I must assist in its development. Prepare the soil before you sow the seed, and it will sprout and bring flowers and fruit, not by condemning it, but from pure love, for the All-Father has made everything perfect in his thought, called "Life." Condemnation is transgression against the All-Power. Do not imagine that there is any difference between the physical laws and the spiritual laws, "as below, so above."

Our Lord the Christ is the revelation of God. It depends upon our power of spiritual comprehension to be able to grasp the truth, which is not clothed in such mystic garments, or so deeply veiled that we are not able to realize the endless Love and Omniscience of the Father. Nor is it so deeply veiled that we cannot grasp the truth contained in Christ's only commandment.

All the prophecies explain the spiritual laws which are necessary as a stepping-stone to a higher state in the spiritual realm; and as the spiritual brings forth fruit in the physical so must all parts of the physical change to perfection—such is the cosmic law and order.

All the trying conditions we meet are our real lessons to be

learned, and will lead us to seek God with all our heart. True, man must travel in this world until he arrives at the starting point, when he will enter in through the gate into the city of eternal bliss and peace. But where and what is the starting point? before finding out, must we wait until we pass out of the physical body?—No, it is oneness with the inner nature, oneness with the Love of the Creator that is everywhere present at all times. And if you endeavor to be in such blissful oneness with him, you will receive the divine light of his omniscience. You will receive the mighty creative power of his love.

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Vitality is Life, and we needlessly use and extravagantly waste it in many ways. In our manner of walking and talking we expend much more strength than either demand. The very Life passes out in speech and superfluous talk, and is a waste of vital force. The *kind* of talk has much to do in the matter as to how exhaustive it may be. Life is given to each, moment by moment, for necessary needs; but when a person uses this up in talking nonsense, there is loss. By talking and discussing *actual* needs, one will have his portion of Life supplied, but not for needless purposes. Excessive blossoming of fruit trees prevents a good crop, and may prevent fruit altogether. So it is very often with many; vitality runs wild in word-bloom and bears no fruit.

Have you noticed how often people tell the same unimportant thing over and over; for example, the one who is not balanced well mentally? Did you ever notice how trifles are magnified by a world of words; how things that need not be spoken of at all are dragged out into gossip; how a worthless non-essential is argued and disputed over? And then, shortly after, have you noticed what an exhaustion follows?—DR. BURKE, in *Health*.

## THE ORBIT OF THE SUN AND THE SOLAR SYSTEM.

[From the *Scientific American*, April 20.]

“To the Editor of the SCIENTIFIC AMERICAN:

In the issue of February 9 of the SCIENTIFIC AMERICAN, J. D. W. C. (Inquiry 10374) asks concerning the probable length in earth years of the orbit of the solar system. I have before me an article by Richard H. Byrd which, I think, answers this question very completely. I quote from the article as follows:

‘Our sun through the centuries travels a long ellipse, dragging the world, of course, with it, and just within one end of this ellipse blaze the rays of another sun, known to astronomers as the star Arcturus. At the other end of our sun’s ellipse are cold voids, vast spaces of absolute zero.

‘Astronomical records are complete enough to show that somewhere more than twenty centuries ago Arcturus was visible only as a luminous speck. Now it blazes in the evening sky, bright as the planet Jupiter, a beacon among the glittering points of fire that stud the firmament this side the Milky Way. Manifestly, our own solar system is approaching the sun Arcturus.

‘The rate of travel of our sun through space, carrying with it its little group of satellites, including the world, has been determined with fair accuracy. We are racing southward through the heavens at the rate of about 5,000,000 miles a year, along an arc whose segment shows undeviating progress in the one direction of Arcturus. Eventually, we will be carried clear around this star and be subjected to its fierce rays; then we will come back on the other side of the ellipse, and be carried along a wide and awful sweep toward the star Polaris, now in our rear, and to the extreme curve that must be passed

before the journey back again begins. How many times our solar system has swung that almost illimitable course, none can ever know or guess. But in this great course there are just two extremes of season, except that instead of their being six months, they are about 75,000 years apart. The summer season of this vast cycle is unutterable heat—the melting point; the winter season, frigidity. That we are now a little more than half way down the journey toward the summer turning point, and entering upon a spring-like opening to a young summer of celestial weather, is made clear by those whose study is the sky, and to whom the stars present but partial mystery.

‘The astronomer Leroy Tobey has shown that the course we are traveling is regulated by the influence of Arcturus, and that it will carry us around that torrid star in something more than 25,000 years. The turn will bring us so near to it, and into a zone of heat so high, that physical life in its present form will be impossible; for Arcturus is an incandescent sun, known to be vastly larger than our own. The belief that the world shall die in fire enwrapped a truth—as all beliefs do when they are understood.

‘On the other hand, at the Polaris end of the great ellipse are ‘thrilling regions of thick ribbed ice.’ Flung to the extreme limit of its course, before it turns again in answer to the magnet of its orbit, our sun and the worlds that circle it, being farthest from their source of heat, will dim and fall into a sleep of cold so deep that life will be suspended, to again awaken and again begin a new development, as the southward turn is made and warmth flows in once more.’

“This is only a partial quotation from the article referred to, which appeared in a local publication, but I think is sufficient to answer the inquiry of your correspondent. I do not know where the article first appeared.”—ELMER E. TOWLE.

We publish the foregoing article because it suggests a probable truth. We read in the doubtful Scriptures, II. Esdras vii.

30, "And the world shall be turned into the old silence seven days, like as in the former judgments: so that no man shall remain." Truly everything that we know in nature works in opposites, as, summer and winter, day and night. We know too from the indications that are given in remote history and from ancient and modern philosophers that there are great cycles, at the close of which the ripe fruit of the earth is gathered in, harvested to immortality, and the unfit is destroyed, which accords with the whole tenor of the Scriptures.

In the Scriptures we read of Adam as the beginning of the race and of the long history of God's dealing with his people, leading them up through the progressive stages of mental and spiritual unfoldment to where we now begin to realize that that which in the past seemed to be knowledge is largely theory. And we are awakening to take a more general grasp of the wonders of creation. We are gaining an idea of the immensity of the universe, and that we as God's creatures are but as grasshoppers before God and the eternal worlds that float in space. Yet God interpenetrates all space, and as mind perfects itself in us we are allied to our Creator, and through that alliance the thought takes the form of the Infinite Thinker, and the consciousness of the infinite knowing, and we partake of his substance, so that though the world may be burned with intense heat or frozen with intense frigidity yet we as mind, united to the Eternal, live on undisturbed—under changed conditions it is true, but under a change most delightful, most joyous, for that change must be to those minds that partake of the nature of their Origin a change from labor, sorrow and perplexities to joy and peace in knowing their Creator and being like him.

In the wonderful revelations in the Scriptures is brought to light the fact that in the culminating period of this world, man is brought into the image and likeness of God, by being gathered together, harmonized and unified into a great body of 144,000, making one grand center of mind and brought into his likeness by inspiring and embodying in each individual the one great mind, the mind of God. Thus each individual of this

grand body becomes a member of the body, the body of the Christ, the Savior of the world.

This work to which we have been called and in which we are engaged, is a call to the world to think and to act according to the Divine purpose, to qualify yourselves for that eternal age, to develop mind to where it cannot die, to where that mind which is our consciousness, being united with the Infinite mind, must necessarily go on to all eternity. Therefore remember that the Esoteric work is a call to mind, for by mind (a word) God created the world, and by mind he will save the world. ("You shall know the truth and the truth shall make you free.") Mind is knowing, then let us seek knowledge; not the knowledge relative to the phenomenal world particularly, but that knowledge that is of the cause world which is of our source, for truly we came out from God, from the creative word, and we must return to God, to that infinite realm of knowing. [Ed.

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### GIVE COURAGE, LORD!

By L. B. BRIDGMAN.

"I too had courage to contend with wrong  
Through the wild night.  
I have defied decrees of Fate and, strong  
Against the plays of Chance, have waged the fight.  
  
And when, in morning glow, Life, Love, and Joy  
Danced beckoning by,  
I turned me from the hope, I chose the strife—  
'Twas short, 'twas sharp!—and did renounce, deny.  
  
I trod, though thorned with pain, beset with fears,  
Steep, stony ways:  
But give me courage, Lord, to live the years,  
The long, long years of uneventful days!"

## THE MYSTERY OF GODLINESS.

By THE REV. GEO. T. WEAVER.

### PART IV.

#### THE REAL AND THE UNREAL.

In the last chapter the Theistic idea from the esoteric point of view was discussed, showing that God is the "All in All," and therefore the only absolute Reality. From this reasoning we drew the logical conclusion that all that is phenomenal is "Unreal," only as it appeals to the senses, which are themselves a part of the unreal, when viewed absolutely. Because of the strong materialistic tendency of our race—the result of our fallen condition—this is one of the most difficult conceptions to grasp, much less to appropriate. "Spiritual things are spiritually discerned" (I. Cor. ii. 14). It is natural for the race to think of the phenomenal as the "Real," and we so designate it, referring to the spiritual by way of contrast as the ideal. In spiritual things we are as yet but babes and think of spiritual things as little children think of great mysteries. To exemplify:

Notwithstanding all adults know that the Sun does not rise and set as it appears to rise and set, it is difficult to persuade a child that it does not. We accept the principle involved—that the phenomenon is due to the revolution of the earth upon its axis from the west toward the east, although to the senses, it seems to contradict this; but a child accustomed to decide all matters by the senses, is dazed at least when the attempt is made to instruct it in the truth involved.

It is just here the trouble of our race, with but few exceptions, lies. We accept the testimony of science on the plane of matter, and proceed to adjust our thoughts accordingly; this is



our native sphere of observation. But when we are asked to accept parallel truths upon the plane of Spirit, it not only dazes us, but as a rule we resent it, calling it crankiness or visionary. Even when the principle is accepted intellectually, we fail to be able to function accordingly.

The reality of spirit and the unreality of matter, is the great central truth of all great religions of the world. This truth, no doubt, was revealed to our race before the Fall, and it has come down to us through the prophets and wise men of all branches of our race; but though realized and functioned by these few, the mass of the people have lived in blindness, or partial blindness at least, of this most fundamental of all truth. A better day is dawning, as we have attained to the highest dispensation of our world's history, and multitudes of people are inquiring after the Truth. Others too there are who are willing partially to accept the Truth, and the number is rapidly increasing. Aside from the evident fact here stated, a good indication of more spiritual times in the near future, is seen in the decided opposition of the old conservatism, the effete orthodoxy, against the so-called innovation. Opposition is never offered only where apparent danger arises. The Truth has gained such a footing that it has alarmed the Old thought. Again, opposition reacts only upon the opposer, and where it is Truth that is involved, leads to conviction and conversion. We deplore War, but "Revolutions never go backward."

Let us look somewhat minutely into this great truth. We have called the spiritual the Real, and the material the Unreal. We have used these terms because to us they seem the best, or most nearly to express the thought attempted to be conveyed. But there is a refinement of meaning, as is always the case in dealing with spiritual things, that mere words cannot express. To express spiritual things accurately can be done only by spiritual communication. But this the unspiritual cannot understand. We are forced then to use the symbology of words,

and so give only an approximation to Truth. Matter is as real as substance, but substance as used by occult science stands for spirit, and matter is not Spirit. Matter is an expression of Spirit, and as such is abiding. The unreality of matter is the phenomenal appearance we call matter.

All appearances are unreal because ephemeral and changeable. Appearances are incessantly changing, revealing the fact that they are unreal, or in other words, only phenomenal. The Brahmans and Buddhists use the words "Changeable" and "Unchangeable" to express the same thought. But to the mind of the writer these words are less expressive of the deep meaning of the Truth than the words "Real" and "Unreal." Matter is ever changing, but as "Matter" it has no reality, any more than has a shadow. Shadow is nothing as shadow, because in fact there is no such thing as shadow. We think there is because our organs of sight perceive it, and because we give it a name. The rising and the setting of the sun might just as well be thought of as a reality. The organ of sight sees it thus and we give the phenomena a name. Now as these are but phenomena, that is, not real, so Matter as matter is not real. A shadow essentially is light. It is but the way light has of expressing itself when any opaque object intercepts any of its rays. Just so Matter is the way Spirit has of expressing itself when having descended to the plane of the senses.

Again, matter so-called persists even after the dissolution of the form into the composition of which it entered. Transmuted, indeed, from so-called solid matter to various gases; but this is matter only in a more attenuated state. This is another reason why it is so difficult to realize it as the Unreal. It has been said that matter is immortal, that is that there has always been matter and always will be. No doubt this supposed fact is the basis of dualism, or that mind and matter are essentially different, each a reality in itself. We have already discussed this point and need not refer to it again.

## ALL POTENTIALITY IS OF THE MIND.

That matter is unreal may be seen in the demonstrated fact that all potentiality is resident in the mind. We do not say here that mind is potential in an abstract sense, that is, separate from matter. Mind must have an organism in which to reside in order to be dynamic as a force. The organism is the dynamo, while mind is the living power when operative within it. In this sense organism has always been and always will be, but not organism of a material texture. The organism in which Deity resides as the primal force is spiritual, an organism adapted to Deity as the All-generating force and life. But even substance itself, by which we mean spiritual substance, is not an entity separate from life. It is life in manifestation to the spiritual faculties, as matter is spirit in manifestation on the sentient plane. If it were possible to abstract life from either matter or substance, nothing would be left, there would be no residue. This must be true or the dualistic theory is true. But such an abstraction is unthinkable, as if it were possible absolute Being would be absolutely static, and incapable of motion, and creation never could have been.

But while life in its dual expression, as mind and matter, has always co-existed, mind only is potential. Matter, as matter is inert. All but materialists will accept this proposition. Let us present a few reasons for this position.

We see the fact that mind alone is potential in every case of mental abstraction, or what is usually known by this term. While in this condition the body with all its faculties is held in abeyance, is actually dormant and inoperative. But the mind works on, and not only works, but is more active and effectual in results than when both mind and body operate together. At such times the body may be functioning, as in the process of eating, yet though masticating the food, the sensitive nerve centers, as the palate, fail to respond. One tastes

nothing, and indeed, is not conscious that he is eating. This demonstrates that it is the mind alone that tastes.

An extreme case of mental abstraction is that of hypnosis. In this case the body of the subject is absolutely dormant, and is obedient to the suggestion of the operator as an implement might be in the hands of the operator. All the senses are dormant except when appealed to, and then they respond not from inherent life, but from the life projected by the hypnotist. A knife might be thrust through the hand or through any part of the body without producing any sensation. All sensations then are of the mind and not of the senses as usually supposed. The senses are but the media by which the mind comes into touch with one's material environments.

But even the objective senses do not respond to the inner or subjective mind, as we have seen in cases of extreme mental abstraction. The media through which the subjective mind functions is a set of internal senses appropriate to the mind. These once quickened and sensitized operate though the material senses and may be defective or even destroyed. Clairvoyance, clairaudience and the rest may function though the individual exercising these faculties, may be physically blind and deaf. We may ascend even to the highest plane and find this principle still operative. The plane of the Spirit is the highest. This is the plane of Deity. Here Faith is the seeing faculty. But though all faculties of sight below this may be defective, or actually wanting, faith sees, and usually the clearer because not handicapped by the partial activity of the lower senses.

That the senses have no potentiality of their own, but are the pliant servants of the mind, may be illustrated in another way. The writer distinctly remembers, when quite a young man, listening to an old-fashioned sermon in a back country church on "Hell-fire and brimstone." The speaker dwelt so impressively upon the subject, and described so minutely the

process of feeding the fire of the nether region, that the writer of this article actually smelt brimstone and that so sensibly that he could not but persuade himself mischievous boys had placed the material upon the heated stove, until he investigated for himself. This is but one of hundreds of similar illustrations that might be given.

MATTER IS UNSATISFYING.

That matter does not, and cannot satisfy the deepest yearning of the human soul is another evidence of its unreality. There is scarcely a minister of the Gospel but at some time has preached upon the theme, "The Soul's Satisfactory Portion." The text most commonly used on such occasions is from Ps. xvii. 15, "As for me, I shall behold thy face in righteousness: I shall be satisfied, when I awake in thy likeness." Now if the sentiment contained in this text be true, the realization of God's likeness, or of the Godly consciousness, is the only soul-satisfying experience. It is this because it is the only experience that will abide the test of immortality.

In deprecation of the material, ministers, and others indeed, are accustomed to say, "Matter perishes with the using." These sentiments are expressed in all seriousness by people who often reject the position that matter is unreal. And yet the logic of such sentiments leads inevitably to this conclusion. The whole Christian system, as is true of all other great religions, is interwoven throughout with this idea; and in following the letter of the Word, Christian people virtually accept this great truth. But so beclouded are they spiritually that when the issue is pressed they renounce, and often denounce, the Truth.

There is a strange incongruity apparent between the simple teaching of the Word of God, and the accepted tenets of Christian ministers and the laity in general. And yet this but fulfills St. Paul's prediction when he said, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye

should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." (Rom. xi. 25.) God alone is the satisfying portion of the soul, because he alone is pure Spirit, and boundless Love, and so is from everlasting to everlasting, the same unchangeable Being. God alone, and all that is comprehended within this idea, is the Real; all else is but shadow, mere manifestation, and that upon the objective plane.

#### MATTER AS ILLUSIVE.

Again, that Matter is unreal is evident from the fact that it is forever playing us false. Not only is this true in what has already been said, that it is ever promising what is not in its power to grant—the satisfying portion—but in its apparent phenomena as well. We are never able to see things as they really are, but all phenomena are illusive.

The sun appears to rise and set, but wise men tell us that this is illusive, that the fact is the earth revolving upon its axis from west toward the east produces the phenomena of sun-rising and sun-setting.

Looking into the heavens the sky seems to be one vast concave mirror so punctured as to allow the light behind to produce the phenomena of the sun, moon and stars. But by scientists we are told that the sun, moon and stars are worlds like the one we inhabit, and that the sky is a vast ethereal sea in which these worlds swim as do the fishes in their native element.

The rainbow seems to be a solid arch of transcendent beauty, erected as a support to the heavens; but those who know the truth tell us that the beautiful bow spanning the heavens is but the refraction of rays of light analyzed in rain-drop prisms and woven into the bow.

The earth we stand upon seems solid, inert matter made to endure the shocks of time and to abide forever. But far from this, it is authoritatively said to be composed of an infinite

number of earth atoms, each an organism filled with life, no two touching each other, and all in incessant motion, and forever changing.

All phenomena are seen reversed as in the case of pictures when seen in the camera, and must be reversed by the mind to be conceived correctly. Thus all phenomena are illusive even to the eye, the organ made to behold them. We are constantly being tricked by the senses.

The same is true of the mind-world in its relation to organic life, or the sphere of matter. There are many separate schools of philosophy, each presenting different theories, and each contending for the truthfulness of its own. Nor have these schools always accepted the tenets they now hold. The ever changing theories of philosophy are, and ever have been, a thought-kaleidoscope.

Even science is not sure of its ground except in the case of the exact sciences. Its working hypotheses are but theories that have had often to be abandoned in the past, and that may not be true as held to-day. Scientists are forever mentally building our universal order, and tearing down and rebuilding as new discoveries are made. Most all scientific and philosophical thought is illusive.

Even religion, in all that pertains to the symbolic and organic, is, and ever has been illusive. Ideas and ideals have ever changed to meet the growing intelligence of the people. We see this in the transition from fetishism to polytheism: from polytheism to theism; and from monotheism exoterically, to monotheism esoterically. Creeds have come, and creeds have gone, as they have fulfilled their purpose to admit higher conceptions of the Deity, of man, and of man's relation to God and to his fellow man. The very force that develops organs and symbols, orders and doctrines, provides for their decay and for the substitution of the newer and better. The boast of Roman Catholicism that that church never changes is

not true, and in a world of change and illusion, it would be exceedingly detrimental for it if it were true.

In the midst of change, decay and illusion it is comforting and inspiring to know that there is that which changes not, but this is on the plane of the imperishable and the real. Divine spirituality and Divine love alone are Real; but these belong to the plane of the supersensuous, or of the inner spiritual senses. Illusion is not real, but it is important; it is the ladder of Jacob, the spiral stairway, upon which angels ascend and descend, which by climbing, we may pass from the changeable, the unreal, to the real and unchangeable. It is the Babel tower by which we ascend to heaven and to God. It is the enchanted realm within us, the charm and poetry of the soul, by means of which the deepest, divinest within us is brought into activity and is unfolded into infinity. It is by the contrast forced upon us between earth's brightest hopes and its saddest disappointments that we are urged on by a divinity within to seek and, ultimately, obtain the real, the imperishable that never betrays.

(To be continued.)

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### THE TEST OF A MAN.

“Not by the measure of his deed  
Does life make trial of man's strength;  
Not by his wisdom, nor his creed,  
Or yet by his compassion's length.  
  
Not by his span of worldly power,  
Nor even what his worth might dare;  
But 'prisoned in his darkest hour,  
By how much he can bravely bear!”



## INFIDELITY.

By I. L. HARPSTER.

There was a time in the past when it seemed to us Christianity was something inconsistent with reason. Something that did not harmonize with the claims of its devotees. We imagined we saw much unhappiness and misery wrought by those who professed to be its advocates. That tyranny has marked its course by many professing Christianity, there can be no doubt. The records of the past have recorded inhuman cruelties—the long list of barbarities committed in its name, committed through its supposed influence. Thousands have succumbed upon the rack, burned at the stake and millions have perished in wars in the name of Christianity.

Infidels, skeptics, agnostics and free-thinkers have ever pointed at Christianity with the finger of scorn, and apparently with justifiable reasons. This has confused the minds of the people, and many who have been on the point of accepting the doctrines of the Christ have hesitated to accept them in the face of the apparently overwhelming arguments of these thinkers. And on account of the fact of these arguments many have halted at the threshold of Christianity and, viewing the horrors committed in its name, have turned back, adding their support and sympathy with the class ever pointing at the record of inhumanities committed by the Church.

Is it any wonder that we should find the following—the pure gold of Christian humanity, made so through the fires of persecution—recorded in Revelation: “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb”? In spite of all the

adverse influences against them, there has been, and is, a real body of the followers of the Christ who have adhered to the principles inculcated by the lowly Nazarene, even though they have had to pass through the same sufferings and humiliations as their Master, Jesus the Christ.

Has it ever occurred to you that the powers of darkness have ever been endeavoring to instil into the minds of the people that light is darkness and darkness, light? That arch deceiver, that which rules the physical, has hypnotized the mind, causing the world to believe white is black and black is white.

We wish to deal with this thought in a plain way, and in unmistakably plain language that even the weak in intellect may not misunderstand our meaning. It must be remembered that truth is ever powerful, and though chained for ages, yet its potency will finally break the fetters that have bound it in darkness. Evil, oppression, may rule, and the more this power can deceive the minds of the people, the more complete its influence and control over them, for this is the weapon employed in its operations. To dethrone this power is the purpose of Christianity; and, mind you, this is not accomplished through violence, but through love. This may appear contradictory to what has already been said, but let us endeavor to view the situation in the true light.

In the first place: What is Christianity? Briefly speaking, Christianity comprises the tenets and teachings of Jesus the Christ; and a Christian is a follower of the Christ. This being true, as all must admit then, a Christian must, in a great measure at least, imitate the Christ principles—live the Christ life. What did the Christ teach? It certainly was LOVE if it was anything. He did not advocate stealing, killing or oppressing your fellow man. No, but he taught the opposite. We ask in all fairness: Did he advocate anything that was not conducive to the welfare and best interests of humanity? Can

you point to one tenet in his wonderful philosophy that if strictly adhered to, would work to the detriment of the progress and development of the human race? Was not the commandment he gave "Love one another" the most wonderful message that could possibly emanate from a loving and universal God? While the words of this wonderful commandment are few, yet they comprehend all.

Does this bear out the claims of infidels? There surely must be something amiss in their claims. Have they not been heaping coals of fire upon their own heads? Is it not a matter of fact that their optics have been presenting darkness for light? In the face of the truth, has not their course been one of profound ignorance? Strange that they should have mistaken the evil powers of darkness for the Christian influence, for the crimes committed in the name of Christianity was not the spirit of Christ, neither could it be, but the influence of darkness was the underlying principle of it all.

Must a noble man and woman bear reproach on account of the conduct of their profligate children simply because they happen to be their offspring? In appealing to your reason, does the spirit of Love accomplish the same results as the spirit of selfishness and hate? Impossible! Did not the Christ say, referring to that day, "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done wonderful works?" And He will say, "I never knew you." There is something more in His teachings than the mere sound of words, and it is evident from the Master's remarks many will not learn this important secret.

The Spirit of Christ is the true Life of the world, and the great potency in that Life is the attribute of love. Can Love—we refer to the love of God—commit crime? Impossible! Then as the principle of love cannot commit crime, and the Spirit of Christ is love, then in the name of all that is good, holy and

true, what has been the influence at work that has committed all the evils in the name of Christianity? Is it not the very same that has had the audacity to point the finger of scorn at it? The same that is trying to fix and fasten upon Christianity all the evils that have been committed, and by so doing confusing the minds of the people by its false accusations, using this as a subterfuge to exonerate itself, when all the fault lies at its own door and can lie at no other.

Every time a person points the finger of scorn at Christianity, accusing it of crime, just so often does that individual pass judgment upon himself, for the powers that be are the same to which he is allied. We learn from the Scriptures the devil is the father of lies. Has it ever been your fortune, or rather misfortune, to listen to a speaker who through covered, cunningly constructed speech, caused his hearers to see the false instead of the truth? This is just the attitude the powers of darkness have ever pursued, throwing the odium of crimes committed upon Christianity which were impossible for Christianity to commit.

There are just two phases of life in the world; one the principle of the Christ, the other the principle of darkness. Can the Spirit of Christ which is love, bear any other fruit than peace, harmony and happiness for humanity? Can as much be said of the powers of darkness? Is it possible to point to one inhuman act committed by the Christ? but rather was not His a constant unselfish devotion for the amelioration of the human race? This is not a defence of Christianity. Christianity needs no defence from us or from any one. All we wish to do is to bring the truth to light and fasten the lie where it belongs.

The world is apt to hurl harsh epithets at a principle, and yet that principle may be the only true one, simply because the one originating, or advocating it happens to be in disfavor with the people and public opinion. Too often a principle is misjudged on account of the personality of the one advocating it,

but does this change the truth even though such a one belittles it?

Has not Christianity been obliged to fight every inch of the ground it has covered? The powers of darkness cannot bear the light of truth, and wherever it presents itself the powers of darkness are ever ready to choke it out—subdue it. Was it not this power that killed the Christ? And has it not been this same influence that has been striving to kill out the Christ principles ever since? The Christ said “a house divided against itself shall not stand.” Would Christ destroy himself? or would his spirit endeavor to annihilate the principles he advocated? Impossible! Unreasonable theory! Then what is it?—There can be but one other power and that is the power of darkness.

When a wrong is committed by one professing Christianity, it is not the Spirit of Christ in him that commits the wrong, but the evil that yet lurks in his nature. It is the preponderance of evil in his nature that has taken the upper hand and asserted itself. As the Christ Spirit develops in man the chances of crime are lessened, and when a man puts on the whole nature of Christ, crime is impossible for that man, for he then recognizes the “Fatherhood of God and the brotherhood of man,” and that all mankind are of God’s creation; and instead of trying to lord it over God’s heritage, he is moved by a nobler impulse and he exerts himself to lift mankind up to better conditions, to a grander and a nobler life.

Many have a wrong conception of Christianity. It not only brings peace, harmony and freedom of conscience to the individual, but the teachings of the Christ are practical and strictly scientific, for within thier principles are embodied the true philosophy of life. The Master Christian is not fanatical, for the doctrines of Christ lead to soberness, refinement, and all that is worth striving for in life. It elevates the individual above the brute senses, enabling him to develop closer to His likeness and to His image, the ultimate destiny of man.

It is only the principles of love and truth, for which Christianity stands, that enable progress in the world. It is this which finally gave to the world free America that permitted man to worship God according to the dictates of his own conscience. The leaven of the Spirit of Christ operating through a handful of humanity, made it possible for this condition to be brought about. This liberty has again been prostituted by the evil machinations of darkness, and we are now in the throes of another struggle to remove this canker from the body politic which has entrenched itself in high places. But we see signs of the powers of darkness again dissolving, melting away by the powerful rays of divine light and truth. Those who felt secure in their entrenchments of evil are beginning to wish for the rocks to fall upon them to hide them from the penetrating light of righteousness and justice.

Again, there is a class that looks upon Christianity as something enslaving to the individual and to individual rights. Being a devotee to its teaching he believes he must put himself in bondage to an arbitrary organization—to some ecclesiastical power and become submissive to its dictates whether governed by just or unjust principles. Oh, no, nothing of the kind! A Christian is free, and as he comes fully to understand the truth, he becomes a law unto himself. He recognizes but one power and that power is God, the Father of all.

Brotherhood is good and necessary, for it conserves to the advancement of all, for in union is strength. True brotherhood consists in each doing his duty in whatever sphere he can render the most service; and this support is not given through necessity of duty, but through a spirit of choice and a desire to be of service to humanity.

Christianity is progressive: it leads in the van of civilization; its influence is engrafting itself into the hearts of humanity which is transforming the world into the likeness of the human-divine, Jesus Christ, God in man, the true light of the world.

## **"YE MUST BE BORN AGAIN."**

**By L. D. N.**

Since man is a duality and holds a twofold relation to the universe (an outward and an inward), until the latent powers of the inward nature are brought into activity, transforming and coordinating the outward man to their higher law, he can never attain the perfection of his being, nor live a normal life. Hence the necessity of the spiritual birth, or opening of the spiritual consciousness, and of the baptism of the Spirit, which only can awaken these powers and bring them to their rightful supremacy in the personal life. This is the Christ-method of becoming perfect even as the Father in heaven is perfect.

In the spiritual nature of all men the Master saw, awaiting development, those transcendental powers, which, brought to fruition in himself, made him what he was, the Typal or Model Man. He needed none to testify of man; for he knew from experience as well as insight what was in man.

These marvelous powers of the spiritual nature—intuition, inspiration, seership, and occult mastery, in their normal development and sweep of action—as much transcend the powers of intellect in their highest activity on the sense-plane, as the latter transcend the brute consciousness of the animal kingdom.

Without the normal development and coordinated action of all the inherent powers of the soul, there can be no integral and perfect life. Since those higher powers of the spiritual nature are awaiting unfoldment in all men (through the way of Christ) the perfect life he lived, and enjoined upon his followers, will be realized by the development of these powers. All weakness of the flesh and perverted activities of the sensuous life, will be promptly overcome, the lost balance restored,

and integral harmony established by the transforming and coordinating influence of these higher functions of the spiritual nature when brought to their normal activity in the personal life. The opening of the spiritual consciousness (or second birth) through which this higher development and transformation is effected under the quickening influence of the Divine Spirit, is possible to all men when their attention, desire and faith are sufficiently awakened in this direction.

Man is both a sensuous and a spiritual being. His sensuous nature relates and identifies him with an external world, while his spiritual nature opening inwardly, relates and identifies him with the inmost and transcendent sphere of Deific and Absolute Being.

All his activities relating to the material world in and through the senses, constitute the sensuous life. The self-conscious ego developed by and centered in these activities is the natural man, dwelling in and fully conscious only of the life that is limited by these sense relations to a physical world. Though a spiritual being, he is yet so immersed in the sense-consciousness that the strivings of the inner and higher are too vague practically to be felt or even recognized, save in those moments of reaction which come to all, when in a temporary hush of the senses, the solemn realities of spiritual being and endless life flash upon the soul.

Since this sensuous life is the first stage of human existence, as self-conscious being, the awakening of man on the sense-plane constitutes his first birth. That which constitutes him a self-centered individual however, differing from all other individuals, was derived and implanted directly from the creative fount of Deific Being. The soul bears the ineffaceable impress of its Divine origin, the image and likeness of the Father, holding potentially the deific attributes, remaining uncorrupted and unchanged by the activities and perversions of the sensuous or fleshly life. This, the spiritual nature of man,



constitutes his true self, which (by virtue of its origin and heredity from God) is held in the unsullied purity of its divine nature and relationships.

The awakening of man to the consciousness of his true self and of his divine origin and relations constitutes the second or spiritual birth, into the consciousness of indestructible being and divine supremacy. The soul is thus lifted in the exercise of its powers, to the plane of the spiritual life, even in its relation to material things, because this brings the realization of its divine sonship and identity of nature with the Father, by which it comes to hold a like attitude of supremacy toward the external world. This higher consciousness of oneness with the Divine and Absolute, removes the barriers of sense by emancipating the soul from that feeling of limitation which the strictly sensuous relations impose, and gives it its rightful mastery of environment.

An external world of individualities and a sense of personal relations thereto, are necessary for the development and perfection of personal consciousness. The sense-life and the primary discipline of the soul under its fixed laws and limitations are, therefore, a beneficent provision for the development of the sense of personal responsibility and the learning of the lesson of obedience through a recognition of the necessity of law and order in a world of relations. But for the higher consciousness of personal supremacy in and over external relations and environment, an inner and transcendent realm of Absolute Being and a sense of personal relation and identity therewith are also a necessity.

This, realized and experienced, opens to the consciousness an exhaustless fountain of life from within and centers man in the opulence of his own inherent divinity, as the royal son and heir of the Infinite Father. This is the well-spring of life promised by the Christ to all who should enter into the understanding and spirit of his teaching. "Whosoever drinketh of the water

that I shall give him shall never thirst : for the water that I shall give him shall be in him a well of water, springing up into everlasting life." The primary discipline of the sense-relations once effected and the lesson of obedience lawfully learned and cherished, the soul is ready to be introduced, through the opening of the spiritual consciousness, into the freedom of the higher life in which, because it is one with the law of God, it becomes a law unto itself.

Man, then, is to be twice born ; first into the sense-consciousness, and second, into the spiritual consciousness, before he can attain and realize the integral harmony and perfection of his being, under his twofold relationship to the world, the without and the within. The within is the sphere of realization—the realization of being and supremacy ; the without, the sphere of external activity and achievement. One, the inner realization of being, the other, the outward activity of doing ; and the outward achievement of doing will correspond with the inward realization of being.

The sphere of external activity and service is the sphere of personalities and things ; and this achievement and service may be either on the external plane of the physical, or in the sixth sense which opens communication with the soul-world or soul of things, and yet is external to the individual.

Power of doing as well as of knowing, arises from the divine within the soul, and with the full opening of the spiritual consciousness becomes equal to every demand. When awakened, however, to the reality of his divine sonship and identity of his nature with the Father, he is lifted out of the circle of dependence upon external relations and special conditions, into the higher consciousness of indestructible and impersonal being.

As man's second birth opens to him a world of relations and experiences vastly transcending those of the physical plane, the question arises in the mind of the earnest seeker : How shall those who are now under the limitations of the sense-

consciousness and relations awake and arise to the light, freedom and supremacy of the spiritual? How is the new birth, or opening of the spiritual consciousness, to be effected while in the body?

The opening of the spiritual consciousness not only frees him while yet in the body from the irksome limitations of sense, but gives him the power to master his environment and overcome and banish every evil from his life in the world, without suspending his relations to the world. The first step is the recognition of his inner spiritual nature and divine relationship as a present reality, awaiting this recognition and adoption. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." The second step is the unalterable resolution to be henceforth true and loyal to that relationship; and then, in the faith which the conviction of this stupendous truth and the awakened desire for its realization inspires, commit all into the Father's hands for the outworking of his power and fulfilment of his purpose in us. As the spiritual nature relates man wholly to God and the laws of purely spiritual being, the entire thought and desire must be centered on God, to know Him in the tenderest and nearest of all relations—that of parent and child, giving the whole heart in unreserved consecration and trust to his sure leading and certain providence.

This attitude and act on the part of man never fails to open the consciousness to the immediate presence and quickening touch of the Father's spirit which kindles into glowing activity the regenerating fire, and by its transforming power brings every organic condition of soul and body into entire conformity with the Divine purpose in the life. "Ye shall seek me and ye shall find me, when ye shall search for me with all your heart." From that time the education and advancement of the soul is entirely in the hands of the Father. And the immediate and constant inspiration of His spirit brings to fruition all that is of divine intent and promise.

## THE GREAT REVELATION.

By H. E. BUTLER.

Jesus announced : "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." The church most sincerely and firmly believes that the knowledge of which the Lord Christ here speaks is conversion, an experience of the consciousness of acceptance of God within the soul. This is good and all that could be realized by those under the creative law, governed by generation.

We read that in the beginning the serpent beguiled Eve and through her he beguiled Adam, and then of the consequent fall. Again, we read that the Lord Christ came to save us from the consequence of Adam's fall. Notwithstanding this was his mission, we are compelled to admit that his mission is not yet accomplished. He said to his disciples, "I have still much more to tell you; but you are not yet able to bear it. When, however, the Spirit of Truth Himself comes, He will instruct you in all the truth: for His utterances do not proceed from Himself; but just what he learns he will declare, and the events that are coming He will announce to you." (Ferrar Fenton's Trans.)

Thus you see the Lord Christ put off saying many things that he had to say, knowing, as he said, that the people were not ready to receive them, and as the Apostle said, speaking to those that had been converted and had become members of the church and had received the Holy Spirit, "I fed you with milk, not with meat; for ye were not yet able to bear it: nay, not even now are ye able."

The Lord Christ declared, as quoted above, "This is life eternal, that they should know thee." Not to *feel* but to *KNOW* something. Think over this. Knowing is an intellectual action, a realistic intellectuality, something that we speak of in the most positive terms. We can say nothing stronger than "I know that it is true;" this statement we all can comprehend as being the sum of all evidences, the final conclusion arrived at from the evidences that are beyond question. The Lord Christ used these strong words, "And ye shall know the truth," and he adds, "and the truth shall make you free." Free from what?—Free from that from which he came to deliver us, from the consequence of Adam's fall—sorrow and death, for as he said in the text, "This is life eternal, that they should know thee," therefore his meaning is unmistakable.

We read in the Revelation that the old serpent deceived the whole world, and no one knows so well as one that has consecrated one's life to God, lives the regenerate life, and has attained to the degree where the body is under control, what that deception of the old serpent is. Then one perceives that the mind has been covered as with a veil, so that all realities in life are shadowy and uncertain, and that the whole human family depends upon the evidences of the senses and upon the appearance of external things, and, under such circumstances, that it is impossible for anyone to know the truth.

Jesus again said, "He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God." The word "hear" implies to understand. The Apostle said, "Whosoever is begotten of God doth not sin, because his seed abideth in him: and he cannot sin because he is begotten of God." This being truth, the great sin of Adam and of the race, which was the fall into generation, has been not a sin against God, but a sin against their own consciousness and immortality. Generation is in the purpose of God; it is in the purpose of God for the repeopling of the earth and for the de-

veloping of mind and soul powers through the evolutionary processes, and it is because of this imperfection of race development that the Christ looked forward to the time that his Gospel should become the Redeemer of the world. He saved his people from their sins, not in their sins, as it is generally believed in the Christian world, for Christians are constantly acknowledging their sins. Especially in the ritual of the Christian church for they continually acknowledge and bemoan the fact that they are miserable sinners, and yet they expect to be saved. That is, they expect to be saved in their sins, but such is not the case.

The true light is now dawning upon the earth and the many things that the Christ said he had to say to us, but that we could not bear at that time, are now being said through the Esoteric teachings; but to those that are under the serpent power of generation, the teachings will appear as an idle dream, as the words of a dreamer. Jesus said, "These things have I spoken unto you in proverbs [parables]: the hour cometh, when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father." Has not that hour in the history of the ages arrived?—We feel that it has, and the great revelation that the world needs at this time is to be shown plainly of the Father.

Because it is impossible through this magazine alone to make a complete statement of the truths relative to the Father and the Son, we have in manuscript form, a book, the object of which is to show you plainly the Father and the Son, the office and operation of the Holy Spirit, the use and value of the work of scientists up to the present time, and many other important matters that cannot be epitomized in a few words.

In the preceding number of this magazine, in the article entitled "YAHVEH Elohim" we endeavored to epitomize the thought of God, and from time to time we shall endeavor plainly to show the world through this magazine of the Father and of

his Son, and of our relation to God and to the natural world. But the subject is one that comprehends both heaven and earth and how can we epitomize it in a magazine article? How can we bring it to your understanding in any form? We can bring it to your understanding only, when you turn your attention to God and pray for the light of the Spirit to reveal to your consciousness the great truths of that wonderful revelation that the Christ has had in reserve for you in the past centuries.

Another point that we wish to call to your attention is, that when the Lord Christ said, "This is life eternal, that they should know thee," *et cetera*, he did not refer to some mystical life after death, for if man is left to pay the penalty of the fall, then wherein is Jesus a Savior? For death was the only penalty put upon Adam for his fall, save that which is of everyday experience—labor and sorrow. But you will observe from the teachings of the Christ, from the beginning to the end, that he came to save man from death. We repeat, this saving man from death was not an idle dream which allowed man to pay the full penalty of the fall—which came through his following out the Adamic nature within him—but it was to save man from the result of that fall, to save him from the result of sin and consequent death of the physical body.

In the Old Testament scriptures is recorded the salvation of three persons only, Enoch, Elijah, and Moses who, Josephus states, was taken away in a cloud; and in the New Testament there is no record of any person being saved from death but the Christ and he was the last one to ascend to the Father without death.

In the great revelation that is being given to the world through this magazine and through the volume that is about to be published, we hope to bring to light the ultimate of the purpose of God in the creation of man. In pursuance of that purpose, growth and development—the evolutionary processes—must

continue until the time comes that the work of creation is finished in a people—in the lives of the first ripe fruit of the earth. And when creation, generation, has done its work in the man,\* then he naturally reaches out to God with all his heart, for the world ceases to furnish anything to attract, to interest him, or to cause him to desire it.

At the time of the Harvest of the world, at the time of the manifestation of the ripe souls, we are told in the Revelation that there is to be gathered a great body, 144,000, that these are to be the image of and like God, that they are to be kings and priests unto him and are to reign on the earth, that they are to “inherit the earth.” They are to become the God of this world under YAHVEH Elohim.

We have also tried to show you through the pages of this magazine, the Christ, and that the great central truth of his teachings is found in the sixth chapter of the Gospel according to John, in the thought that he repeated so often and guarded in every way so that it should not be misunderstood, namely, “He that eateth my flesh and drinketh my blood hath eternal life.” Again, “Your fathers did eat the manna in the wilderness, and they died. This is the bread which came down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh, for the life of the world.” Our fathers who lived in the hope of resurrection, who lived a devout life passed on, but he that eateth of the flesh of the Christ shall never die as they died, but shall live forever. He explained what the eating of his flesh and the drinking of his blood

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\*Many may infer from this that it is necessary for every person to have an experience in generation. While this is true in itself, there are many men and women now living whose experience in a former life ultimated the work of generation in them, and in their present incarnation they are sufficiently matured to be free from the law of carnal generation and are ready to enter the regeneration.



meant by saying, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." It is the spirit and the life which are immaterial, that are the actors in making solid, solidifying the flesh; the image, that which we call material, he emphatically declared profiteth nothing; it is the spirit and the life that profit.

Then the great revelation that the world is to receive and that is to be the saving power of the world in this the closing period of this cycle, is the correct presentation of God the Father, God the Son and God the Holy Spirit, or the life, moving upon the currents of the life of the race.

Can you gather from the foregoing the magnitude of the work that is before us? Can you realize the importance of the work of the Esoteric movement? Remember that while God always uses instrumentalities for accomplishing his purpose, yet it is not the instrument but God who works through the instrument that you are to look to. This is the thought that Jesus tried so hard to impress upon your mind and yet the church has been worshipping the flesh of the man Jesus all these centuries, notwithstanding he emphatically declared that the flesh profiteth nothing. So now the world does not regard the Spirit, but its eye is ever upon the messenger. This causes the wicked one to send forth every effort to scandalize, to blacken and to make hideous the character of the messenger that brings the message from the throne of God. Is it not well that it is so?—It is, if you are wise unto salvation; for if you are wise then you will not be looking at the messenger, but you will be open to receive the message of the truth, regardless of the instrument through which it comes.

But, Oh, how perverted is the human mind! How man perverts every truth! This is well illustrated in the words of the Christ, "A tree is known by its fruits. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth

good fruit." But the world reverses this truth and always judges the fruit by the tree, for if a messenger of God comes to the world and does not in his person meet the ideality of the people, they begin to look at his personality and they judge the truths that he has to bring, the fruits of his righteousness by his personality. Thus they always judge the fruit by the tree.

Is this not clear to your mind that you reverse the whole matter? If this is clear, then you cannot but perceive that the one important thing that you need most is the spirit of truth, and that can be received only from God.

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### BOOK REVIEWS.

**MOUNTAINS REMOVED:** "A System of Practical Instruction on Self-Culture and Self-Mastery." By Wm. Porter Townsend. 62 pps. Paper. Price 30 cents. Address the author at Frenchtown, New Jersey, (Box 153)

This is a valuable booklet because, in simple language, it brings clearly to mind the many excellent truths that should be made habits of life. It may be termed a resumé of what each, through many arduous years of experience, has learned and probably in considerable portion omitted or forgotten—which should be heeded.

**MODERN GHOST STORIES.** By Emma May Buckingham. 139 pps. Cloth. Price \$1.00. Fowler & Wells Co., 27, East 3rd St., New York City. The sub-title of this book,—“A Medley of Dreams, Impressions And Spectral Illusions” will doubtless sufficiently make known the contents.

**THE LIGHTBEARER** is a new magazine which we would like our readers to examine. Vol. I, No. 1. April 1907, begins well. Coulson Turnbull, its editor, is an able author and teacher of Christianity and Metaphysics. The writings of this first number are of unusual value. He promises, in addition to a number of short articles on all advanced lines, a series on “The Forgotten Christian Mysteries”. This, and a general consideration of all Scriptural truths, with special attention to the inner significance of the Hebrew, will constitute the chief purpose of this magazine. It is issued in handy pocket size, at 10 cents a copy; \$1.00 a year. Address Coulson Turnbull, Ph. D., Box A, Alameda, California.

**HEAVEN AND THE WORLD OF SPIRITS,** “And Hell; From Things Heard And Seen”. By Emanuel Swedenborg. 408 pps., paper; price 15 cents. Address Swedenborg Printing Bureau, 16 Arlington St., Boston, Mass.

There are many points of decided value to us in the writings of Swedenborg; and the little volume abovenamed is well adapted for readers who have not the time to search through his voluminous writings. This book, for fifteen cents, is virtually given away; for, although bound in paper cover, it would ordinarily sell for more than the price named. It is thus offered by philanthropic supporters of his writings, to obtain the investigation which they merit.

**MUSICAL VIBRATION OF THE SPEAKING VOICE.** By Mrs. L. Dow Balliett, 1001 Atlanric Ave., Atlantic City, N. J. Cloth; 12 pps. Price 60 cents.

This little book is a brief but complete system of Voice Culture, with the dual purpose of rendering the due emphasis and power of language, and the natural music of its audible expression. The author says, "The success of the system depends upon the persistence and care with which the musical vibration of the vowel is used, Pythagoras' system of numbers being the basis'".

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#### EDITORIAL.

Jesus said we must work while it is day, for, "the night cometh, when no man can work." Even now the evening shades are drawing closely around us and in order that the people may have the light in their dwellings, we trust that all of our friends that have received the light will bestir themselves to aid us in bringing it to the attention of many others.

As we are now sending out many sample copies of the magazine, we need your help. We want the addresses of good, honest Christian men and women in and out of the churches. We have not so much hope in the so-called "New Thought" people, as we have in those who are in the churches, and those who are making no profession. Of course, there is little hope of reaching those who are submerged in the all-absorbing thought of the day, that is "money getting;" but the quiet people who have time to think and are disposed to search out the truth that they may do the right, are the ones that really want the thought in our magazine. If our friends will make an effort to get us the names and addresses of those that they think most likely to be interested, we will send them copies of the magazine.

We call attention to the fact that there are many living in your vicinity, no matter where you may be, who, from external appearances, would be the least likely to be interested; yet if you counsel the interior guidance of the Spirit you will be led to add their names to your list. It was shown us by the Spirit years ago that the people who are really God's elect, are hidden away and are unknown and unrecognized by the masses, and these are they that can be found only by the Spirit. Therefore we ask you to retire within and to seek guidance of the Spirit. As you place your mind on this one, that one, and the other one, see what impression you get in regard to sending us their names. Thus you place yourself in a position to be led by the Spirit, and, as the inspired apostle said, "As many as are led by the Spirit of God, these are the sons of God."

We urge upon you the necessity of being up and doing for a little while, before the shadows deepen, for we believe that the night wherein no man can work, is very near. When the children of Israel, our great prototype, were going out of Egypt they had light in their dwellings, but the darkness was upon Egypt and it was so dense that it could be felt. Let us help to bring that light to the dwellings of those that will receive it.

When sending the addresses be careful to write the names plainly, so that no errors will be made, and if you, who feel that you can use a number of the magazines to advantage, will let us know how many, we will send them to you gratuitously.

Praying that the Spirit of God may guide you, we leave the work in your hands.

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We wish to say to those into whose hands this magazine falls for the first time, that the central thought and object of the magazine should not be questioned if articles appear in it that seem to contain radical ideas and even fanatical notions, for we publish articles that contain value, even though they also contain thought that we are not in harmony with. We hold

ourselves responsible only for thoughts that appear editorially or under the editor's name.

It has been our custom since the beginning of our work to publish whatever lines of thought are sent us that contain value, even though they also contain error; for those who are of God have the spirit of truth that enables them to receive the truth and to reject the error, and those who have not the spirit of truth cannot receive truth anyway. They may think they receive it, but after all they do not; for the greatest truths they frequently transform into the greatest errors. But you that have sought and have found the Lord Christ as a savior, have found also the spirit of truth that he promised he would send you. And if you trust God and look to him for light and guidance, then he will bring to your notice the truths that are necessary to you, and the errors you will pass over with scarcely a notice; for, after all, the human mind in itself is dark and obscure; but when the sunlight of the Spirit shines into the mind, then you will know the truth, and, thank God, that truth will make you free from the law of sin and death.

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Probably most of our friends know that a special effort is being made to get "PRACTICAL METHODS TO INSURE SUCCESS" more largely distributed among the people. This booklet contains the foundation principles requisite for preparing the mind to receive the higher truths. If the methods suggested in this little book are applied in human life, they will free the individual from the darkening influences that are now crushing the mentality out of the race, and will place in his own keeping and under his own control his powers of mind, and will put the mind and body in order, so that when truth is presented to him, he will recognize it.

This little work is a corner stone of the great temple of knowledge, wisdom, understanding and power; in short, of the kingdom of God on earth, though it is in no sense a religious work, for it deals exclusively with the vital forces and with the



causes governing the mind and will of the person. Its entire importance is probably not fully appreciated by any one person.

If one is diseased or weak physically, he will be cured by practising the methods embodied in this booklet, because a diseased state is a negative state.

**IT IS OF SPECIAL IMPORTANCE TO THE BUSINESS MAN.**

Many who have been in business for many years and have amassed wealth, have done so at the expense of the body. Their minds have been centered in the one routine and they soon find that they are diseased. Their physicians tell them that they need a change. They travel in pursuit of health, but the mind still holds to its old channel, and health is not found. If these business men will take hold of the methods described in this book and put them into practice, it will cause them to send the positive currents into the unused functions of the body and brain; it will build up the weak and depleted parts, for bear in mind that this booklet deals with the vital currents upon which life depends. The mind is able when properly instructed to lay hold on these vital currents and to build up the body in any and all departments. If this were not true, then physical culture as practiced in our colleges and gymnasiums, would not be effectual.

Therefore we with boldness ask our readers to familiarize themselves with this book. We have it printed in good type, on good paper and it contains 127 pages of closely printed and condensed thought—matter that cannot be found in volumes of any other works. It is sold from our office at 25 cents a copy, post paid.

We assure our readers that this little book is not only well worth your attention for your own welfare, but if you have a love for the world and for the betterment of humanity, it is well worth your effort and your time to take extreme measures to place it in the hands of many.

**WILL YOU HELP US?**

We of the Fraternity have had the transits of the Moon calculated 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 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., June, 1907.					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	h.	m.	
☾	♋	2	4	2 a. m.	
"	♌	4	9	38 a. m.	
"	♍	6	6	3 p. m.	
"	♎	9	4	46 a. m.	
"	♏	11	5	8 p. m.	sign h. m.
"	♐	14	6	12 a. m.	♑ 1 15
"	♒	16	6	26 p. m.	♈ 1 30
"	♓	19	3	56 a. m.	♎ 1 55
"	♊	21	9	33 a. m.	♏ 2 20
"	♋	23	11	32 a. m.	♐ 2 30
"	♌	25	11	21 a. m.	♑ 2 30
"	♍	27	10	52 a. m.	♒ 2 30
"	♎	29	11	59 a. m.	♓ 2 20
☼	♏	22	9	15 a. m.	♊ 1 55
					♋ 1 30
					♌ 1 15







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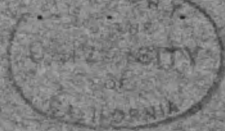
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# BIBLE REVIEW

Advanced Esoteric Thought.

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HIRAM E. BUTLER, EDITOR.

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# BIBLE REVIEW.

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JULY, 1907.

No. 10.

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## WHERE IS HEAVEN?

By H. E. BUTLER.

Probably almost everybody who thinks of heaven looks upward, and there is a vague imagination that it is somewhere up in the sky. It would be rather a shock to the minds of many if one should say seriously that heaven is below, but it would be just as correct to say it is down as to say it is up. We all know that our earth is a round ball rotating upon its axis with great velocity, and that each twenty-four hours we are carried through 24,000 miles in one rotation. To-day at twelve o'clock, we see the sun above us and we look up; to-night at twelve o'clock the sun has set, as we say, and we look up at the stars. When we look up at the stars we are looking in the exact opposite direction from which we looked when we saw the sun in mid-heaven.

Astronomers tell us that our sun with its family of worlds is flying through space at the rate of 400 to 500 millions of miles a year, and that our sun is one of 100 millions of suns that form our universe. All these suns with their systems of worlds, we are told, are flying through space from the rate of speed of our sun to 200 miles a second. Flying in every conceivable direc-



tion, "flying, falling," as Flammarion says, "like drops of water whirled about by some cyclonic force," with a speed transcending anything that we know in earth life; flying with a velocity that the speed of a rifle ball from the fastest shooting rifles of our present day would be a mere snail's crawl.

Astronomers tell us that our universe is in the form of a round, flat disk and that the Milky Way is the farthest edge of the disk. This disk-form implies limitation, for there is no form without limit. The limitless must of necessity be without form. For instance, we say that we are in limitless space. We cannot conceive of any form unless that form stands out alone having bounds, limitations, which separate it in our imagination, from all the rest of boundless space. The most conservative astronomers of our day admit that our universe, containing as it is supposed, about 100 million suns, is in the form of a disk, which expresses limitations, bounds.

Flammarion and other astronomers believe with great firmness, that beyond this stellar disk there is a great, dark void and that beyond it there are other universes. Let us indulge in a flight of imagination, if imagination it is. It is believed that it takes light from 10,000 to 20,000 years to travel from our planet, which is supposed to be situated near the central part of this disk, to the outermost sun. Light travels at the rate of 186,440 miles a second. At this rate a ray of light would travel around our earth a little over seven times at every tick of the watch. Think what this means—a velocity that would carry a ray of light seven times 24,000 miles every tick of the watch, every beat of the heart.

Suppose we imagine six persons each seated upon a ray of light emanating from the earth; one going east, one west, one north, one south, one going upward and one downward. Let them continue in a straight line. Those that were going toward the periphery of this disk would travel 10,000 or 20,000 years before they would reach the outermost sun of our universe.

Keep in mind that each one of these persons is flying at the rate of 186,000 miles a second, and yet they fly 10,000 years before they reach the periphery of our universe.

But let us imagine that they still continue. When they get beyond our universe they are supposed to enter a realm of darkness, but is it darkness? Imagine yourself with one of these persons. Look around you. You have got beyond our universe, way out yonder in space you see a faint speck of light; looking to the right, to the left, up and down you see other specks of light in the far distance, some brighter and some less bright. But fly on in your direct course, do not turn to the right nor to the left, go on in a straight line for a hundred thousand, perhaps a million years, flying, remember, at the rate of 186,000 miles every second. That speck of light before you grows, increases, it becomes another universe, it opens out with its suns and as you approach it you notice that its worlds and suns are diverse from ours, but do not stop, pass through it as you passed through our universe.

Go on again for another million years. Other systems of suns, other universes diverse from ours, wondrous in their formation, open up before you. You pass through them, you go on and on through infinite time and you repeat your experience over and over again. Suns and systems of worlds all peopled with men of diverse forms, character, intellectual ability, and spiritual unfoldment ever open before you as you pass through universe after universe.

But what has been the experience of the other five? The same as your own undoubtedly, and the universes they have passed through were no doubt as numerous and as diverse, and they may continue their flight to all eternity. There is no end to space, no end to the number of universes, no end to the number of worlds peopled with men—but here our ability to think ends. We return; we reach the conclusion that there is no up, no down. There are no bounds to God's universe, no

bounds to the nature of God, no bounds to the fountains from which we derive our life, to the fountains from which we derive our intelligence, our consciousness, our capacity to love.

Where then is heaven? Have you found it in your travels? If you stopped to explore one of those worlds that you passed you might well imagine that it constituted heaven, for no doubt many of them do. But where is our heaven? Is it upon one of those solid worlds? Are we to go to some other world when we lay off the mortal body? Why should we? In the revelation that God gave to Jesus Christ to show unto his servants, the angel Revelator said that "the kingdoms of this world are become the kingdom of our Lord and of his Christ." According to this statement we need not fly through space in pursuit of heaven above us, for we find that there is no such thing as "above;" there is no such thing as a solid, immovable center.

Our world and our sun and all suns and all systems of worlds instead of being firmly fixed upon an immovable center are falling, eternally falling through space, flying on, on, on to unknown destinies. Are we destined to thus fall, fly through space to all eternity? Are we lost in the immensity of the limitless?—No, we are not lost, our consciousness is centered around our little world, and though our earth be but a grain of sand compared with other worlds, yet here we are conscious of stability, conscious of *terra firma*. He that made us, the life that formed us, formed us from this world and tells us in Revelation that we are made to be kings and priests and to reign as such on this earth. What is this solid earth? Let us see.

Physicists tell us that all solids that are to us so material are composed of molecules, of atoms and atomoles, and although inconceivably small, yet that each molecule is a miniature solar system, composed of atoms floating in space as large comparatively as the space occupied by our solar system, and that each atom of this matter is flying with a velocity greater than any



velocity known. It is claimed that in the head of a pin there are no less than a sextillion of atoms, or a hundred million multiplied by a hundred million. Think of it, your own body is made up of atoms flying through space with this wonderful velocity, and the solid earth upon which we walk is composed of atoms in constant motion. If you should be endowed for a moment with microscopic power of sight, you would see yourself as in the heavens walking upon the stars; you would look down through the earth as you now look at the suns and systems of our universe.

If this be true are we not now in heaven? Where shall we go to find other heavens? Let us see. We turn our mind toward God, Spirit, we seek diligently to know Spirit; we centralize our whole mind, our whole being upon the Cause of our existence, and as we thus centralize in some quiet hour, in some musing mood, there comes out of the invisible, out of the infinite space a shining personality, formed like a man, whose intelligence shines as the light of seven suns, who knows, who thinks; he communicates his message to you. Where did he come from? He vanishes quicker than thought. Where did he go to? Is there an interspace filled with luminous beings? Is there an interspace to all this limitless space that we have been considering filled with beings of every imaginable description? Why is it that there is seated so deep in the heart of man a fear lest he see the invisible, as the old people used to say, lest he see a ghost? Are you afraid of the invisible?

In the accounts of the recent Welch revival, we read that some of the ministers who went to investigate were frightened at the manifestations and their fear was almost boundless. What were they frightened at? Because something came out of the invisible, something spiritual manifested itself. But are ministers not teachers of spiritual things? Are you not seeking spirituality, a consciousness of Spirit? Then why are you afraid lest you see a spirit? If you should lay aside the body

you would pass into the invisible realm, should you like to have your friends afraid of you then?

Is heaven, then, the abode of the angels and of the "spirits of just men made perfect," all around us? We cannot believe with any reason that it is in some other system of worlds. We cannot believe that it is way out yonder beyond our universe in the black void. No, there is something in you and in us all that realizes that there is an interspace, an interworld. Some have called it the fourth dimension of matter. This interworld is a world of mind and the cause of our mentality. To enter this interworld requires only that you centralize all the consciousness of your mind upon it, until there awakens within you that faculty that is possessed by the soul after it leaves the body. That faculty that awakens, so to speak, opens the eyes, and looks out into this interworld and there beholds the cause of this material world; yea, the cause of this material universe and is it not the cause of all the universes floating in space? We are lost to find an answer. We call that soul, that mind, that spirit cause, God; the ancients called it YAHVEH.

Is it possible that human beings may live in two worlds at the same time? Is it possible that they may be conscious in this material world and at the same time be conscious in this interworld? The apostle said concerning the teachings of Christ, "For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempests, and the sound of a trumpet [not come to great physical manifestations] . . . but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels." The Lord Christ said, "Verily, verily, I say unto you, Ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man."

When shall we see this? When we have become conscious of God, conscious that we are united with him, one with him; when

we have embodied that divine love in our own lives ; then shall we awaken to know that we have come to mount Zion, to the city of the living God where angels of God will be ascending and descending from the throne of the Infinite to the immediate association with their brethren upon earth.

We have not yet passed the animal sphere of consciousness ; we live and think as animals. But Oh, that wondrous world ! that kingdom of God that is to open to all those that seek God with all the heart ? This is not a myth, this is not an idle dream, like our thoughts concerning it in the past, but it is the awakening of the consciousness to the realities, a reality more tangible, more sensible, that is to say, more real to our senses, than anything of this world.

Have you started to leave the realm of the mere animal existence, to enter the world of souls, to become one with God and his angels and those perfected souls ? YAHVEH Elohim are our elder brothers and all the angels are our brethren ; and if you dwell in love, in purity of life, in harmony of mind, you will awaken to know them, and Oh, how you will love them ! For God is love, and they are immortal because they are the embodiment of love.—Love only ?—No, wisdom, knowledge, comprehensive knowledge, a realistic life so transcendently beyond our own. To enter into communication with such, and to become one with them is heaven. This is heaven, this is entering the kingdom of God. Not flying away to an unknown realm, not leaving the realm in which we are, yet leaving it in our consciousness and entering the real, the cause, awakening to the real to be forever with the Lord and his angels.

---

“Most people are as ignorant of the operations of their own minds as they are of lands upon which the foot of man has never trodden.”

## SONS OF GOD.

By ENOCH PENN.

When the apostle wrote, "Now are we the sons of God, and it doth not yet appear what we shall be," he did not give a very clear idea of what it is to be a son of God. When the expression "son of God," is used, most minds seem to be all at sea as to what the term means, if indeed it has any meaning other than as a handy platitude, meaning nothing in particular but satisfying the confused mind with the idea that there might be something in it.

In the first chapter of St. John's gospel we read: "But as many as received him [the Light], to them gave he power [the right or privilege] to become the sons of God." By this we see that they who are not now, may become sons of God. A son receives his life, his consciousness, his faculties, from his father. Not only so but because "like begets like," he has more or less fully developed all the faculties and powers of his father. This is so well known that we do not think of it unless something suggests it. To become a son of God, we must pass through a certain process. We must gain a degree of consciousness of a new life from God.

When Nicodemus came to Jesus to learn more fully of his doctrine, Jesus said to him, "Ye must be born again." Why did Jesus say this? In the first place, Jesus came to teach the people how they might be saved from sinning and from the result of sin—death. He preached the Gospel of the kingdom of heaven, that is, he taught men the methods by which they might enter the kingdom of heaven, for the time had come that this could be accomplished. His statement to Nicodemus was

to the effect that before a man could overcome death and become one of those of the heavens he must be born into a new life. Nicodemus asked, "How can these things be?" The answer of Jesus was to the effect, "If I tell you, you will not understand." Nevertheless we are not left in ignorance of the process for attaining the rebirth, of the means whereby we may be "born of God."

While speaking to some of the Jews, Jesus said, "Ye are of your father the devil." We now have brought to our notice two distinct conditions of life, one called, "children of God," and the other called, "children of the devil." How shall we distinguish between them? How shall we know to which class we belong? These statements are used to express opposite conditions. Those who are "of your father the devil," are simply the natural man. Those who are "children of God" have by rebirth been born into a consciousness of the kingdom of heaven. Jesus said, "Except a man be born of water and of the spirit he cannot see the kingdom of heaven." Here we find that there are two distinct steps or parts to the process of being born of God, and being able to enter the kingdom of heaven.

Concerning the process of the rebirth the first step is plainly stated in I. John iii. 9, 10, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin; because he is born of God. In this the children of God are manifest and the children of the devil." Here is the distinction between those that are living the life that Jesus called being "children of the devil" and those that are called "children of God." The children of the devil lose their seed, while the children of God keep it.

The seed is the "water of life" by which is accomplished the washing of regeneration. It is called "the water of life" because the life is in the seed. If the seed is retained in the body the life that is in it becomes added to the sum total of the

person's life, giving added vigor and capacity to be and to do. It washes away the results of sin and gives a consciousness of newness of life. This is the initiatory step into the kingdom of heaven.

Baptism by water, applied in the name of the Trinity, is the initiatory rite into the church of Christ. This water so applied has no virtue in itself, but "doth signify the washing of regeneration." Baptism is a sacrament. It is "an outward and visible sign of an inward and spiritual grace." Being the the initiatory rite into the church it is symbolic of the initiatory step into the kingdom of heaven. When Jesus said, "Except a man be baptized with water," he did not mean that outward and visible sign of an inward and spiritual grace, but he meant that inward and spiritual grace itself; for he spoke only in parables. The water he spoke of was the water of life applied to the washing of regeneration.

The second step is being baptized with the spirit. While in the church we were taught that this was accomplished by being "converted." This is true. But the church forgets to teach that this is but the second step in the process of the rebirth and that it is not efficacious without the first step. For, of all the multitudes that have been truly converted, how many of them have consciously entered the kingdom of heaven, have associated with the angels, and have been saved from death?

Both of the steps mentioned by the Christ are necessary; namely, baptism with water and with the Spirit. Conversion only, will not save from death nor bring one into a consciousness of the presence and companionship of the angels. Conserving the seed will not of itself save from death. A man must be born of water and of the Spirit.

If indeed a man by conserving all his seed and being converted and living a life of true consecration and devotion to God, may overcome death, how then is he to enter the kingdom of heaven? For we have been taught that we must die to go to

heaven. We would say just here, however, that we have no proof that death is a transition from earth to heaven. The thought that a man cannot enter heaven while living here on earth, that he must die to go to heaven, is based upon ignorance of what it is to enter the kingdom of heaven. On the contrary we would ask: If it is true that we cannot enter heaven and associate with angels while here in the body, why did Jesus seek to save us from death? According to the generally accepted idea we would be prevented from entering heaven if we did not die. But Jesus came to teach us how we might overcome death, as well as enter heaven.

This we know: When a man conserves all his seed and lives a life of true devotion to God, ever seeking to know the right that he may do it, to know and do God's will, to live as the Christ taught us to live, that life in the seed that he is storing in his organism, being impregnated by that quality which he is inspiring by his devotion, gradually causes the soul to grow and the faculties of the soul to become active. And the man begins to see, to hear, to feel, and to know those beings who live in the soul-world—not the souls of the dead but the angels of God, those in the heavens—then he finds that he is entering into the kingdom of heaven.

When one can use those faculties of his nature which belong to any realm of consciousness, he has been born into that realm. When through being baptized with the water of life and receiving the spirit-life from God, man's soul opens to the consciousness of the spirit-world so that he can see, hear, and converse with the angels, the children of God, he has become one of them; he has become a child of God, a son of God; he has been born into the kingdom of heaven.

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."

## THE REALIZATION OF THE CHRISTHOOD.

BY THEODORE STEPHENS.

There comes a certain period in life when the spiritual Ego of man receives the "New Birth" and is quickened into conscious activity here on this earth-plane. All those who receive this quickening power are naturally drawn into close communion with the "Great Over-Soul" of universal nature, and, as they evolve spiritually, come into oneness with Him who said, "The kingdom of heaven is within."

When this important point or stage is reached, then is the actual coming to conscious life of the Christhood of that soul; the Eternal Spirit having breathed into him the breath of life, he becomes a living soul, he realizes the Christhood in himself.

But in order to realize most fully this spiritual truth, that Christ dwells within, we must of necessity live on the plane of life that is far above that of the "brutes that perish;" we must first realize that we are not "bodies with souls," but, "souls with bodies;" that the body in no wise has the care and control of the soul, but just the contrary; or we may better say that "we are immortal spirits incarnated in flesh."

The spirit has the full power and control over the body, it controls the body's health and entire well-being. If we could but realize this sublime and powerful truth then would we be saved from all our sufferings, both mental and material, and be in a measure ready for the birth of the Christ within.

Most of us are "creed-bound," and, in the fear of becoming outcasts into the eternal "hells of fire and brimstone," we make no positive effort consciously to know God for ourselves, except from the worn-out Theology bequeathed us by the Nicene Fathers, and which, in part, is only the mere belief of men who



have never realized for themselves one iota of that which they profess to teach.

But the time has come—the “New Dispensation” has dawned—and with this “New Era of Light and Righteousness,” we must of necessity cast away our heathenish beliefs and rise in the life of the spirit seeking for the true God, whom to know is life eternal, and who also wills that every man should come to a true and perfect knowledge of his truth as it really is in him.

The Christ came into the world at the most critical and needful period of this planet’s history. He came when the iniquity of men in the flesh and of disembodied spirits had reached its climax; he came to do a work which no other man could do; he came at a time, before which, no other time was ripe; he stood alone—alone in the ages, alone in responsibility, alone with a supernatural and incommensurable work, alone between God and man; he trod the wine-press alone!

Many great men before Christ’s time had appeared in the arena; among the poets there appeared Homer, Hesiod, Æschylus, but no Christ to sing to our souls the sacred Gospel Iliad of all time; or to put to our lips the sacramental chalice of the divine and spiritual Nectar.

Among the Philosophers were Socrates, Plato, and Aristotle, but no Christ to perfect reconciliation and to make us “at-one” with God who is Light and Love.

Among the Physicians were Hippocrates and Democretus; but no divine Physician to heal the souls of men from the malady of sin; but Christ, coming to earth, introduced a new spiritual reign, he told men that they must measure themselves not by wealth, not by political power, nor by a pretended religion, but by the true standard of “love and justice.” He told men that God not only “fills immensity with his presence,” but that his *Sanctum Sanctorum*, or secret abiding place is the soul of man—the kingdom of God is within you! When we, from actual experience know that the Divine is reigning and ruling within—in

the soul—then we really “crown Him King of Kings and Lord of lords” in our thoughts, words and deeds. When such is the condition of the will, then, for that soul, the Christhood is most certainly alive.

The Christhood is the indwelling divinity of every man; it is that essential Presence or reflect “image and likeness” of the Creator who is “God blessed forevermore,” which is to be found in every man. From this Divine Presence, emanates power and glory which is imparted to our spirits, making us “Sons of God.”

When this verity is realized by us, then we become conformed to the image of the Christ; and in this image we stand complete in the divine manhood, living the regenerate life, going from grace to glory, showing that “of his fulness we have received and grace for grace,” until the time comes, when, such souls—having purified themselves to such a spiritual degree through love and truth as to be able to communicate with angels, arch-angels and the spirits of just men made perfect—finally become the holy and blessed vessels or instruments through whom visions and revelations from God and the Celestial world are made known to us and to our world.

With such a degree of spiritual development and perfection, the Christhood being fully awakened and actively at work, all our spiritual faculties are naturally brought into conjunction with the Lord through contiguity, and man enters into that rule, power, dominion, and divine Authority with which the Supreme Architect of Universal Nature has endowed him; then man sits upon the throne of sonship and heirship and takes the regal scepter of authority; and, under the guidance of the Holy Spirit, he sways the world with love, light, peace, joy, and utility, thus ruling in the Name and in the strength, of the Most High God whose Regent on earth he really is.

Man was not created merely as an experiment; man is no mere work on which Jehovah merely practiced his omnipotent

powers. No, man came forth from God a spiritual being, highly attuned to the divine harmony of his beneficent Creator, having all power on earth, which is his kingdom; and, at the same time, as the microcosm, man was the mediator through whom the divine life and light of God are dispensed to the macrocosm.

In this condition man really held communion with God and the great spiritual world, he knew the laws and workings of the elements, consequently they could not harm him in the least; he knew the natures and wisdom of the celestials, therefore their presence was never a terror to him, but always a source of true joy; he knew his authority over the whole animal kingdom, therefore were the subjects of his kingdom obedient unto him who was their divinely appointed ruler; he knew the nature and appropriate uses of the whole vegetable realm, therefore nature, in her stupendous and multiform ways, ministered unto his wants and hailed him, "lord of creation."\*

When we shall have regained this, our primitive state of love and power, when we shall again manifest the life of Jesus Christ—God made manifest in the flesh—then the elements, the animal kingdom, the vegetable kingdom, yea, universal nature, again will be harmonious and agreeable to us; then the angels and all spirits of just men made perfect again will freely communicate with us and we shall once more be consociated

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\*We note this sounds like the old theological ideas, which in themselves are true, but in the absence of a knowledge of the fact that there is a succession of ages—or, in other words, that prior to the so-called Adamic age the earth brought forth mature souls—these ideas bring false conceptions. There was prior to Adam a harvest time of the world, in which mature souls were gathered into spirit (See II. Esdras vii. 13), and there were those who came over into the Adamic age. These were called the sons of God and it was undoubtedly from these that the order of Melchisedek came, to which Paul referred. We have no doubt that it was one of these that brought forth the allegory of the fall of Adam, for in place of keeping up the high standard they had attained, they sinned and fell into gross materialism—matter—and lost the knowledge that had been gained in the former age, hence the fall. Then the race descended lower and still lower until the time of the Christ, and he implanted that which caused an upward trend. [Ed.]

with those who have passed "Egypt and the desert" and are now in the Celestial Canaan above; then we shall also be in the world, but we shall be deific beings. For it is supremely true that, "That which is born of the Spirit is spirit," and as such can find its true conjunction only with God, and a harmonious consociation with divine beings of a similar nature; its meat will then be not the, "meat that perisheth" but every truth that proceeds from the Supreme God.

Until the Christhood in man is awakened, until man realizes and comes into this spiritual life, he has not full possession of his birthright, he is not really inheriting the full, divine nature of God, he is not a conscious citizen of heaven. Until he finds the "kingdom within" he is not a "joint-heir with Christ" to all the divine potentialities of the God-head; until he realizes with Cleanthes and Aratus, as well as with the Apostle Paul that "We are also his offspring," he is a wanderer from his sovereign right, and the truth is not in him.

Until we come into this close unity and oneness with the Christ, we shall ever be distressed in body, in mind and in estate, we shall ever be harassed with tormenting doubts, we shall ever be upbraided with want; afflicted with sickness; discouraged with disappointments, and menaced and besieged with the various ills to which mere "flesh and blood" is heir.

When we attain unto the Christhood then the "prince of this world" can find nothing in us, neither in thought, word nor deed to entertain or to gratify him, for, as the Seer Swedenborg has said, we shall have "put off all that we received from our earthly parents" of evil desires, world lusts, hatred, anger, malice, revenge, uncharitableness, and rebellion against God. When we attain to the Christhood we put on the whole nature of the Son, the "corruptible" then puts on "incorruption," the "mortal" puts on "immortality" and "death is swallowed up in victory."

In the Christ, God has shown us the fulness of perfect man-



hood; "In him ye are complete," says Paul. In the Revelation of Jesus Christ is the revelation of man, therefore with the Christ as our Teacher and Apostle of our profession, we realize the grand and divine destiny whereunto we must attain, for it is written, "As was he in this world so are we."

Let us therefore be up and doing to win the prize, to run the race that is set before us, to work out our salvation with fear and trembling and to attain unto the "whatsoever" of God; for, Jesus having given himself completely to humanity by a devotion without limit, has transmitted to every son of God the plenitude of his Divinity whereby we may become as "perfect as our Father in the heavens is perfect," and thereby demonstrate the divine power of the indwelling Christ, for, as says Frobel: "Thou art the sanctuary of humanity [I would rather say "the sanctuary of Divinity"]; thou art the temple wherein the flame of Divinity is kept alive and burning."

There is nothing in the universe so great as man and nothing in man so great as his spirit; it is so potential that it crosses chasms of immensity, circles the universe and is one with God, since, "in him we live and move and have our being."

Take a few of the great souls who have lived here on this earth-plane and who have also recognized their relationship to Divinity: Moses, in this recognition was invited up into the mountain to be with God, and this communion with the Highest made him so very powerful that he became the deliverer of a great nation from bondage, yea, he was made a God unto Pharaoh. Columbus recognized in himself the true Spirit of Deity, and, facing the cruel odds and mysterious ends, he rested not until he had discovered a New World. Luther, that personality who did more than any other man to give the world religious freedom, standing as it were in the blazing presence of Jehovah, caught the great secret of parental affinity between God and man, and in this great power he defied the Ecclesiastical and Judicial Council—the Diet of Worms—and proclaimed the

glorious Reformation. Washington, the father of his country, inspired by that self-same Spirit that inspired Joshua, also became a deliverer from bondage. Jean Jacques Dessalines, the brave hero of immortal fame, believing that in his countrymen, the Haytians, flowed the one blood from which God made all nations of men to dwell on the face of the whole earth, faced the Napoleonic cannon, dared the wrath of his cruel, white oppressors, and gave Hayti a loyal and legitimate independence which, even aristocratic and cruel France was finally compelled to recognize.

And what shall I say more? The time would fail me to tell of that bright galaxy of immortal heroes who brought victory to the captive, deliverance to the enslaved, and freedom and redemption to those who sat in darkness and in the shadow of death, simply by recognizing their relationship to Divinity and believing in the Christhood of all humanity. Such men are divine, the fulness of the Spirit is verily manifest in them, they are messengers of life and light, they are spiritual powers which are even now building the sacred temple of a redeemed humanity. Their influence is illimitable, for, now that they have passed from this world-plane, they are more in power to work out their great and grand designs since they are on the topmost step of the ladder and we on the lower only; their faith is turned to sight, while we see only dimly as through a glass, they in praises mingled with prayers, but we in prayers mingled with tears.

Would to God that the "burning bush" of Moses, and the would-be discovered New World of Columbus, and the "pure religion" of Luther, and the human freedom of Washington and Dessalines would appeal to us as forcibly and as divinely as each appealed to its respective hero! Like them, whose spirits were a flame of the living Spirit of Yahveh, let us march on to victory and to perfection in Him to whom all power and all authority in the heavens and in the earth belongeth. "Be of good cheer, I have overcome the world."

## THE SUBJECTIVE MIND.

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

Amid all the scientific discoveries of the last century, there is not one which is of more importance to the theologian than the discovery of the tremendous powers of the subjective mind. It has been proved time and again beyond all question that

### MAN HAS TWO MINDS,

an objective and a subjective. The objective is that which has control of our waking hours, the subjective is the mind which is active during sleep, especially the hypnotic sleep. The subjective mind can act quite independently of the physical senses; can see without the use of the eye; hear without the use of the ear, being itself to all appearance,

### A DISTINCT ENTITY,

which is able to travel to distant lands and to bring back intelligence, and to describe real events which are taking place in other parts of the world. It is the *alter ego*, or other self, which exists after the death of the body. It is a phase of the permanent personality, which was called by F. W. H. Myers, and other members of the Psychological Research Society, the subliminal self. It is also named the subconscious self, but while each of these names are more or less suitable, the term "subjective self," seems on the whole, least open to objection. The great point about it seems to be, that it certainly has an existence quite apart from the body, and can function quite independently of it. So that what was formerly a matter of faith merely, viz., that man had

### A PERMANENT PERSONALITY

which has an existence independent of the body, has now been fully demonstrated.

The powers of this subjective mind are so great as to comprehend what is called genius and which are often looked upon as miraculous. They include thought-reading, and clairvoyance. The phenomena exhibited by mathematical, musical, and other prodigies which have become so frequent in our day, are owing to the manifestation of the powers of the subjective or subliminal self. For all the experiences which the soul has passed through, and all the knowledge it has gained, are stored up in the subjective memory, which is said to be perfect.

Nowadays we find frequently the most marvelous abilities exhibited by young children—

#### INFANT PRODIGIES

as they are called, and though there never has been an age, when some of these have not appeared, the frequency of their discovery now is a peculiar sign of the times. A short time ago the present writer heard

LONNIE DENNIS,

who is now only about ten years of age, who it is said had been preaching among every denomination of Christians in America from four years of age, and has since preached to many thousand in this country with great effect. His mother who accompanied him is a full-blooded negress, his father is said to be a Red Indian. All his hearers were struck with astonishment at his wisdom, his apparently deep piety, and his eloquent diction. On being informed that he had never been sent to school, the words of Scripture trembled on our lips: "How knoweth this [boy] letters, never having learned?" Here is an evidence of the power of the subjective mind, only paralleled by that exhibited by Zera Coulburn, in mathematics, when he was less than seven years of age. The numerous musical prodigies that have appeared and are appearing in our day are too well known to need more than a passing allusion.

But the point of deep interest which we wish to consider is—whence come these talents? In most cases it has been demon-



strated beyond cavil that these powers are not inherited. The progenitors on either side, not having any such talents, we must look to some other source for their origin. And to any one who has given thought to

#### THE DOCTRINE OF REINCARNATION

the explanation of these phenomena is not far to seek. If we believe in the pre-existence of the permanent ego, of which the subjective mind is a manifestation, it is easy to see that these astonishing powers which can by no possibility have been acquired during the present lives of the children in whom they are exhibited, may have been acquired during previous chapters in the eternal existence of the same Ego. There are other phenomena exhibited by the subjective mind, such as speaking languages entirely unknown to the objective mind of the speakers. Cases have been cited of ignorant servant girls even speaking in Hebrew and Greek, and boys speaking French and other foreign languages, with which in their normal state they are totally unacquainted.

Much of this class of phenomena, which has hitherto been held to prove obsession by spirits, can now be explained by a study of psychology, which is now becoming an important branch of natural science. A study of this science would set free the minds of many who have become dupes and slaves of spiritualism, for it is abundantly evident from a number of researches into the powers of the subjective mind, that many of the phenomena supposed to be due entirely to the action of spirits, can be performed by the aid of hypnotic suggestion, without having recourse to spiritualism. Works on this subject are on the increase, some of them written by men of science and classed as scientific, and among these, one of the best, most logical and useful I think, is a work by Thomson Jay Hudson, entitled "The Law of Psychic Phenomena," published in U. S. A. by the well-known firm of Putnam's Sons, to which I am indebted for some of the ideas expressed in this article.

The conclusion we deduce is that in these wondrous manifestations of the powers of the subjective mind, far beyond those of the objective, we have strong presumptive evidence in favor of pre-existence and reincarnation, and there is no doubt that we shall do well to cultivate by

PROFOUND MEDITATION

and by every means in our power the faculties of the subjective mind, for it is "by reason of use of these faculties, that we shall be able to discern good and evil," and to receive the teaching of the Spirit of God, the Fountain and Source of all knowledge, so that we may "*know all things*" and have no need that *any man* should teach us.

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POEM.

Sorrow once said to Youth, "I needs must dwell  
With thee a while—I pray thee let me in,  
For if thou shelter me it shall be well,  
And thou fresh treasures for thine own shall win,  
New conquests, over self—new strength 'gainst sin."  
But Youth refused, and swift shut to the door,  
Crying, "Depart, I will not see thy face!"  
Yet Sorrow knocked more loudly than before,  
Pleading, "Let me abide with thee apace,  
Lest I some fearsome form am forced to take—  
The heart that will not yield I needs must break."  
Then Youth, with tears, no longer dared delay,  
But bade the stranger welcome—till one day,  
Behold! Joy sat in Sorrow's vacant place.

(SELECTED.)

## REDEEMERS OF THE WORLD.

By HANDA.

The object here is briefly to set forth that which only becomes clearly obvious by application of the law here mentioned, but when understood shows how vast and immediate is the import and utility of the doctrine of the Christ.

He teaches mercy, forgiveness, meekness, loving-kindness, even to enemies; and the practice of such a life he declares is essential to entrance into that larger life, that immortal existence which is the heritage of this world as soon as sufficient numbers will fully adopt the yoke of Christhood, the covenant to a new world, a life of endless youth and constantly increasing utility and comprehension in the evolution of the universe.

The principle is this, evils of every nature will die by starvation, just as the physical body dies when food is long withheld.

An old adage says, "It takes two to make a quarrel." In a broader sense, and just as truly, it requires two to give effectiveness in any communication—by word, deed or thought, otherwise there can be no communication. There must be a sender and a receiver, otherwise there is no interchange; and, whatever the nature of the matter, it remains null, void, and dies because no one will permit it to live and to express. Thus it is perceived that by a "deaf ear" to evil, by ignoring it, it loses the means of living. This is our work, therein is the application of all the Christ has taught—to eschew the evil, and overcome it with good.

But there is a more subtle phase in the operation of the same law, and one or two simple illustrations will make it plain. Suppose a child falls down in your presence, if the

incident is ignored, or quickly disposed of by word or glance, the child invariably recovers quickly; but if it is expected that it will cry, and at once is given attention and condolence it will do as compelled by such attitude—it will cry. Again, suppose one, whom you know is a culprit of some kind, comes into your presence, if you recognize and treat him as such, though no word or act may tell him what your regard for him is, he feels and is bound by what you believe him to be; in a degree he is actually compelled to remain, for the time at least, and to express the nature of that you believe him to be. Herein is the evidence of the potency of an impelling power in silent belief of evil or good. To ignore the preconceived idea, and to feel that here is a formative nature, here is mind and soul which will respond according as touched, would be an effectual redeeming power. "This is a man, not a thief," would awaken the man, starve the thief. Again, suppose some one deports thus and so to-day, if you accept such conduct as the normal nature of that individual, expecting the same at another time, that one will be thus impelled to perpetuate and express what you, by belief, demand; unless such a one is a stronger nature than you. If you believe a person is a liar he will lie to you, or be strongly impelled to lie.

And thus it is that probably nine-tenths of the world are influenced to be and to do as others believe and expect—not by what the remaining tenth believes, but by reciprocal beliefs.

The above-mentioned thoughts are the simplest forms of the law of human life and mind, but it is found in multifarious operation. If one will not forgive a wrong, the wrong lives on, and so long that no forgiveness can be received.

Thus it is found that the life of the Christ is the only sane life, it is death to evil, perpetuation to the good; the one is ignored and is no more from completeness of choice for the other.

No effort is made here to consider the wondrous ramifications

of this law of mind and soul, its complexity of interchange by which humanity is in a maelstrom of conflicting psychic winds. The crudest illustrations are made in order that analysis and vastly profitable conclusions may become clear through all human life, and that it will the better be perceived, each by self, how the same law may be countervailed by the doctrine of the Christ and a stream of world poison be converted into living waters by the simple life that chooses the true and good. Ever seeking the good in others, brings it into expression. No evil can live in such an atmosphere. It is our privilege, attribute, as sons of God, to be redeemers.

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## IMMORTALITY.

By ST. JOHN ADCOCK.

I that had life ere I was born  
Into this world of dark and light,  
Waking as one who wakes at morn  
From dreams of night :

I am as old as heaven and earth :  
But sleep is death without decay,  
And since each morn renews my birth  
I am no older than the day.

Old tho my outward form appears,  
Tho it at last outworn shall lie,  
This that is servile to the years,  
This is not I.

I who outwear the form I take,  
When I put off this garb of flesh,  
Still in immortal youth shall wake  
And somewhere clothe my life afresh.

—From *The Monthly Review*.

## THE MYSTERY OF GODLINESS.

By THE REV. GEO. T. WEAVER.

### PART V.

#### THE REAL AS IMPRACTICABLE WITHOUT THE UNREAL.

We are warned in the Christian's Bible to "Work not for that which perisheth, but for the food which abideth unto eternal life" (John vi. 27).<sup>\*</sup> Again, "Weary not thyself to be rich; cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings. Like an eagle that flieth toward heaven." (Prov. xxiii. 4, 5.) Again, we are exhorted to "give diligence to enter into that rest, that no man fall after the same example of disobedience." (Heb. iv. 11.) These references, and indeed, the references throughout our Bible refer to the transitoriness, and so to the unreality of materiality in its most coveted expressions of food and money, and if in these cases, certainly in all cases. And yet, the same good book advises us to be as "those that use the world, as not using it to the full," or not abusing it. (I. Cor. vii. 31.)

Then our Bible is not fanatical, or one sided, but is scientific throughout. It stands squarely upon both feet, and is perfectly poised at the hips. Not that it regards the unreal as equivalent value and importance to the real, but that it regards the temporary, the material, as essential to the unfoldment of the real—the divine. The teaching of the Bible uniformly is that we are to anchor ourselves within the real, the spiritual, and then to swing out into the sphere of the material and use it as a stepping-stone upon which to ascend into the sphere of the immortal and unchanging.

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<sup>\*</sup>American Revision used throughout.

The human organism, as a microcosm, is the temple of the living God (I. Cor. iii. 16) ; as such it has its four departments—its outer court, its inner court, its holy place and its most holy place. The outer court corresponds to the outer cuticle and framework of our body. The inner court corresponds to the inner body, or protoplasmic matter out of which the more solid material is composed. The holy place corresponds to the human soul—that psychic substance that composes the spiritual body. The most holy place corresponds to the spiritual, or the Divinity within us.

No Christian, surely, will hesitate to decide as to which department of the temple, and of the human temple, is paramount. And yet, no one of us will assert that the temple is complete without the outer courts, or will contend that they are of no utility, much less will he contend that they are evil *per se*. Just so, these material structures, called human bodies, are a part of the Father's House, or sacred Temple, which, though of minor value, are, nevertheless, important.

#### THE UNREAL, ESSENTIAL TO PERSONALITY.

The unreal, or the material, is essential to personality, and through personality, to practicability. When we say, "Personality," we refer to the real ego, or the Divinity within us. We mean, then, that the human body is essential to the Divine personality. In other words, "God comes to personality within the human," at least so far as this world is concerned. We have already referred to man as an incarnation of God, an integral part of the infinite Spirit and boundless Love, an eddy in the illimitable ocean of Divinity, and in its proper place this subject will be discussed.

It requires but little reflection to satisfy oneself that, as the all-pervading life, God is not personal, but is Principle—principle with the possibility of personality inherent. Cosmically He has always been personal in the Universal order, but the cosmos does not represent Deity in highest manifestation of personal Being. Our earth is a cosmical manifestation of Deity,

in personality in the small; but man is superior to the earth, as to him was given mastership over the earth. (Gen. i. 26.)

Physically, indeed, man sprang from the earth (Gen. ii. 37); but when God breathed into his nostrils the breath of life, and he became a living soul, he became potentially divine, so that even the matter composing his body is a transmutation of the coarser matter of the earth into flesh and blood, matter on a plane sufficiently high to be worthy the indwelling Deity. "But we have this treasure [God] in earthen [flesh and blood] vessels, that the exceeding greatness of the power may be of God, and not from ourselves." (II. Cor. iv. 7.) As Principle, Power, in absoluteness, God is called "Father;" as Power in cosmical activity, God is called "The Holy Spirit;" as Form in general, embracing each form and all combined, God is called "Adonai, the car of Jehovah in Ezekiel's vision;" as the Earth, or earth-god, or God of Might, God is called "Jacob," or "Iacchos," (See Psalm xxiv; Psalm cxxxii.); but as God incarnate, living and life-giving Spirit, God is called "The Christ." Adonai or Jehovah is the manifestation of God in substance or form; but Christ is the manifestation of God in the innermost part of Humanity. This is God as expressed in highest personality, of which expression Jesus is the highest manifestation in time and in the individual. Thus, is matter or substance, especially Flesh and Blood, essential to the personality and unfoldment of Spirit.

#### THE UNREAL (Matter), ESSENTIAL TO SOUL GROWTH.

We begin as individuated Divinity in flesh and blood, at the lowest possible point, that is, as infants. All unfoldment within the matrix is purely vegetable and animal up to the moment of birth. With the first breath, we inhale Divinity and become living souls. It is then God breathes into our nostrils the substance and essence of His own Being, and we become potentially incarnations of Deity. (Gen. ii. 7.) "There was the true light, even the light which lighteth every man coming



into the world." (John i. 9.) Jesus said "Suffer little children (infants) to come unto me; forbid them not; for to such belongeth the kingdom of God." (Mark x. 14.)

The divine life enters the body as a mere possibility having all knowledge and unfoldment to acquire by experience. The body is the seat of the senses and of the lower desires and emotions. It is the connecting link, or rather the medium of communication between the soul and the outer world. It is by means of the sensations that the soul receives its first impressions or lessons from its environments. The soul's first school is its environments. This is the objective Eden or Kindergarten. It begins its education at the mother's breasts, in the mother's arms, and is reared in the love atmosphere of the home. Through the senses the soul sends out its roots into the sphere of the phenomenal and from it absorbs the thought-juices that by assimilation are transmuted into mind—at first mind objective, and later on, building upon this foundation through meditation and abstract thought, we have mind subjective by appropriating the essentially divine from the inswathing Spirit. Thus step by step the Ego advances through its individuality within the limitation of a body, until, having graduated from the school of materiality, it enters into the University of God, into the Christhood life, where, lost to the consciousness of the sentient and of time, and to the substance and essence of the lower plane, it consciously becomes one with God, one with the universal Spirit.

These are some of the reasons from which we come to realize the necessity of the material, or a flesh and blood body; but that it is only a scaffolding, a means to an end, and therefore, as such it is unreality, is evident from the fact that in time we transcend it, or rather, gradually transmute it out of materiality into a spiritual body, out of the mortal into the immortal, where it appears in its reality, because forever abiding. Here the body, having outgrown mortality, or materiality, har-

monizes with the Christized Soul, deriving its sustenance from the purest and most highly solarized substance, such as the vegetable kingdom affords, and in so doing causes all its cells to polarize in the one and the same direction—that of the central, or Divine Will within us, the Will of the Adonai, or the Jehovah, God of the Body.

#### EXTREMES IN THE USE OF THE REAL AND THE UNREAL.

Both the Real and the Unreal have been, and are now being abused. The Real is abused by the Orient, especially by the Brahmans. The Unreal is being abused by the Occident, especially by so-called Christian nations. Herein lies the differentiation between the East and the West.

The Orient, adopting the tenet that Matter is essentially evil, aims to rid itself as far as possible of matter. Not in that its devotees attempt to spiritualize matter; but in that they try to rid themselves of matter, form, seeking reabsorption into the All-pervading Being and Substance. Their effort is absolutely to divest themselves of all form, even upon the spiritual plane by forever meditating upon the essence of Deity. Their heaven (Nirvana) is not a state of being in which souls are individuated, but fully redeemed from materiality, and in absolute tune with the Infinite, but it is a state in which all form is absolutely swallowed up in the formless.

#### ABUSES OF ORIENTALISM.

The logical result of this position is that Orientalism is replete with abuses. One of these is its impracticability, its life of passivity. If form is evil then all that enters into material development is evil, farming of all kinds, mechanism, architecture and building, mercantile pursuits, commerce, art of every kind, and all professions that have to do with material progress. Even Spirituality is evil, for it must unfold within a body. This is the inevitable logic of the fundamental tenet of Orientalism.

But the practical cannot be wholly ignored, for continued life

in the body depends upon it. As the outcome of this—dependence upon the material—the Hindoos have a system of cast as unyielding as cast iron. Some of the people must be producers, some must stand between the producer and the consumer, and some must be the defenders of the existing order. We find the cast system divided therefore into four departments, the High Cast, the Soldier Cast, the Business Cast, and the Farming or Labor Cast.

The highest cast is composed of the Brahmins, or the sacerdotal class. These are the ultra-religionists; and it is this class that gives the air of impracticability to the whole people. Their one aim in life is to reach Nirvana. In order to do this they live the recluse life, spending their time in devout meditation. Their shelter, dress, and food are all of the simplest kind, and most limited in quantity. Life is a continual self-denial of all that makes for physical comfort. Being the high cast and the ruling class, they disseminate the impracticable throughout the mass of the people.

The second cast is composed of the soldier class. Originally these two casts were one, and for centuries the conflict between them raged for the ascendancy, the priesthood class finally triumphing. The distinction between these two casts is not so clearly marked as between the lower casts. The soldier cast is the protectorate of the nation against invaders. In the compromise between these two casts at the close of their contention it was understood that the Brahmins should have the protection of the warriors, and that the soldiers should have the assistance of the supernatural powers of the priesthood.

Originally all the rest of the people belonged to the lower cast; but in time the invaders—for such are the Hindoos of the lower cast—forced the aborigines to do the tilling of the soil, which was thought to be the most menial employment, while they betook themselves to trading.

The Sudras, or lowest cast, are practically the slaves of all

the other casts. They are regarded as trash. This cast system is defended on the ground of Karma and Reincarnation. The lowest cast is thought of as but paying the inevitable penalty of the transgressions of a former life. However bitter be their lot they receive no sympathy, for this would palliate their condition, and thwart the purpose of their punishment. Their only hope consists in doing their best that in another incarnation their lot may be improved.

The high cast people discourage all practicability save that which is essential to mere existence; for to go beyond this would war against their fundamental idea of the essential evil of matter. Until the Occident conquered the Orient and introduced Western civilization into their territory, genius and talent of all kinds were tabooed; and even now the Orientals regard all occidental progress as worse than foolishness, as sinful indeed.

Other results of adherence to the fundamental idea of the Orient, is seen in the inhuman treatment of widows that choose to survive the death of their husbands, and the voluntary sacrifice of widows that do not care to survive, upon the funeral pyre of their husbands. As a result of their ultra ideas, almost nameless self-torture is practiced, as the casting of themselves into the path of the car of their god, Juggernaut, to be crushed to death beneath its wheels. Yet another abuse of the Orient grows out of the belief in the absoluteness of Brahm as the life of all; this belief gives great sacredness to life, and gives rise to the doctrine of the transmigration of souls. This doctrine teaches that a soul may be reincarnated an animal, a serpent, or even vermin, therefore no life should be destroyed, not even the lowest sentient life, for in so doing one may be killing an ancestor. Therefore all sentient life is sacred. Vermin, poisonous reptiles, and ferocious beasts of the forests are protected to destroy each other, and to destroy human life.

These are but some of the abuses of oriental civilization. It

is the result of attempting to live the purely spiritual life aside from form, while yet in a material world and in material bodies. It is spirituality run mad. Even the recluse, as well as the man of affairs, is obliged to depend on that which is without, without which he cannot attain to his Nirvana.

Impractical as is the Orient it has its redeeming qualities. Its aim is the highest possible, a pure spirituality. The life of the Brahman, though apparently idle is anything but idleness. His time is spent in meditating upon the pure essence of God, and in this way he aims to eliminate all materiality from his being, and practically to enter into Nirvana even in this life. Again, because his aim is that of pure spirituality, he lives upon the plane of visions, of the intuitive, of ecstasy. He has awakened within himself a power of penetration that sees to the innermost being, both of the cosmos and the microcosm. He has awakened within himself the life-principle of the innermost germ, and so possesses the power of perpetuating life almost indefinitely, or perhaps indefinitely if he so elects.

From the Brahmins proceeds an aura that is life-giving and health-inspiring. And from them proceeds a spiritual, a definite, intentional magnetism, high and ennobling, the vibrations of which reach to earth's remotest bounds for the uplift of humanity. The abuse here is not that of the spirit, but in following the spiritual so persistently and ideally as to neglect and ignore the practical. That is, they overdo the spiritual in a way in that they discard not only matter, but form as well. It is this that has given rise to the horrible things already referred to, and that leads Western peoples to think the Hindoo gods exceedingly cruel in their exactions. The weak point in their system is that this cruelty bears the stamp of religion and Divine approval. It is the mistake of substituting self-torture for self-sacrificing devotion to God and man.

(To be continued.)

## INSPIRATION.

By THE REV. J. LOGAN THOMPSON.

There are three *kinds* of Inspiration, the Breath of heaven, the Breath of earth, and the Breath of hell—the Divine, the Human, and the Diabolical. And in each of these, there are three *degrees*, natural, spiritual, celestial—that belonging to the body, that belonging to the mind, and that belonging to the spirit.

The Breath of heaven in its three degrees is manifest in God's priest, God's prophet, and God's king—the breath of Love, the breath of Light, the breath of Might; the breath of Beauty, the breath of Glory, the breath of Majesty.

The Priest is inspired to pray, the Prophet is inspired to preach, and the King is inspired to practice. The prayer of the priest is the Omnipotence of the Spirit; the preaching of the prophet is the Demonstration of the Spirit; and the practising of the King is the Fruit of the Spirit.

The Priest represents God's heart; the prophet, God's mind; the King, God's hand. The heart of the true priest is ONE with the heart of God; the mind of the true prophet is ONE with the mind of God; the hand of the true king is ONE with the hand of God.

To the priest belongs the Breath of Elohim; to the prophet, the Breath of Jehovah; to the king, the Breath of El Shaddai—the fire of Love, the flame of Light, and the force of Might: beauty, glory, majesty! the beauty of Love, the glory of Light, and the majesty of Might.

The Breath of the priest, causes him to "*mount up with the Wings of an eagle*;" the Breath of the prophet, causes him to

“run and not be weary;” and the Breath of the king, causes him to “walk and not faint.” The first has *Wings*, the second has *Limbs*, and the third has *Feet*.

The Breath of heaven is *good*, the Breath of hell is *bad*, and the Breath of earth is *indifferent*—a mixture of both.

The Breath of earth in its three degrees is manifest in the Poet, Philosopher, and Politician. The poet is occupied with the *heart* of things; the philosopher, with the *mind* of things, and the politician, with the *body* of things. All is of the earth, earthy brutish! Their everlasting theme is, What shall I *eat*? What shall I *drink*? and wherewithal shall I be *clothed*? They have no Breath for aught else, and it is no little Breath they spend on that!

The Breath of Hell in its three degrees is manifest in the *Atheistic* Poet, *Infidel* Thinker, and *Eul* Worker. The Poet belongs to the heart of hell; the thinker, to the mind of hell; and the worker, to the body or hand of hell. The first, being full of hatred, says in his heart “There is no God”—no Love to worship; the second, full of false-hood, declares there is no Lord—no Truth to trust; and the third, full of vanity, swears there is no Almighty to fear.

The revelation of Elohim, makes a *knave* of the first; the revelation of Jehovah, makes a *fool* of the second; and the revelation of El Shaddai, makes a *coward* of the third—a knave in heart, a fool in mind, and a coward in body. That is what the breath of hell does for every man that breathes it!

Judas, breathing from the heart of hell, betrays Jesus; Peter, breathing the mind of Hell, denies Him with an oath; and the Rest, breathing from the body of hell, forsake Him and flee. The Breath of hell makes even Judas, the apostle, a knave; and the apostle Peter a fool; and of the residue—cowards!

And if the Breath of hell did these things for these, what may it *not* do with us? Rejecting the Testimony of Jesus concerning His cross, they fell into the snare of the Devil, who

breathing upon them, made a knave of one, a fool of another, and cowards of the rest. It was the hour and power of darkness!!

And the Day of the Lord which is near, will reveal, that everyone who has turned from the Word of God and the Testimony of Jesus—Old and New Testaments—has been turned therefrom THROUGH THE VERY BREATH OF HELL! And the Day of the Lord also will show the so-called noble to be but knaves; and the so-called wise to be but fools; and the so-called brave to be but cowards.

Inspiration is God's Breath in Man. It is Divine and it is Human. The Human is manifest in the *Emotions*, the *Words*, and the *Voice*—the emotions of the heart, the words of the mind, and the voice of the body. The Divine is hidden in the emotions, and in the words, and in the voice, giving beauty to the emotions, glory to the words, and majesty to the voice! The emotions of beauty manifest in Divine Love; the words of glory reveal the Divine Light; and the voice of majesty reveals the Divine Might. Thus Elohim fills the heart, Jehovah fills the mind, and El Shaddai fills the body. The man is full of God—the Father's Love, the Son's Light, and the Spirit's Might. His emotions are afire with the Divine Love, his words are aflame with the Divine Light, and his voice is a force with the Divine Might. Man is thus filled with God's fullness, he loves with Elohim's Love, he shines with Jehovah's Light, he serves with El Shaddai's Might. Now, he is beautiful with the Father's Love, illustrious with the Son's Light, and irresistible with the Spirit's Might! The man is full of God, full of Beauty, full of Glory, full of Majesty—the beauty of Love, the glory of Light, and the majesty of Might!

Earth now *looks up* for help in hope, and hell *looks down* in deep despair! Now he electrifies the *heart* of his hearers with the *Father's Love*, the *mind* of his hearers with the *Son's Light*



and the *body* of his hearers, with the *Spirit's Might* ; the result of which is—Repentance toward God, Faith in our Lord Jesus, and Baptism into the threefold name—*Father, Son and Spirit* !

But, *where* is this Inspiration to be found To-day?—We find it in the Bible. Why do we not find it in the Churches?—It *has been* in the churches, otherwise, we should not have it in the New Testament. Why is it not in the Churches now?—Because, alas ! they HAVE FALLEN from the ONLY CONDITIONS in which it is possible to have it.

Nevertheless, every man and every church may yet regain it, if they only will return and WAIT ON THE LORD according to His conditions. Ah, how everything would then be changed ! The ministry would then *mount up* with the Wings of an eagle, the Diaconate would *run* and not be weary, the People would *walk* and not faint. Then also would the hells lament, the heavens rejoice, and the earth be redeemed !

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Only two sets of people can attain self-knowledge ; either those whose minds are not encumbered at all with learning (i. e., not overcrowded with the borrowed thoughts of others), or those who after studying all the scriptures and sciences come to know that they know nothing.

In the kingdom of God, reason, intellect and learning are of no avail. There the dumb speak, the blind see, and the deaf hear.

There are various grades of knowledge. The knowledge which comes through discrimination is one thing ; that which results from concentration is of another kind ; but the knowledge which comes direct from Him (i. e., Revelation) is quite different. Verily, that is the Truth absolute.—From *Sri Ramakrishna*.

## PEACE.

By FRANCIS S. BLIZARD.

[From *The Light of Reason.*]

When the voice of desire is hushed, when the vain striving for self-gratification shall have been abandoned, and the mind is kept tranquil and receptive—then the beautiful White Dove of peace shall descend and make his abode with us. Not while the mind is restless and disturbed or bent on gain, in the natural sense, can this happy event take place. We may at times, perhaps, hear faintly the rustle of his wings, but that is all. Full well he knows we have other guests to entertain and can find no place for him—and so he passes by, and we are unsatisfied.

The storm must come first, the raging wind, the driving rain, the crash of thunder, and the blinding flash of the lightning; increasing in fury, the wild unrest must spend itself—and then the calm of peace and tranquility—Stillness, Quiet. All nature smiles to welcome the Peace which follows upon the warring of the elements. A gaily painted butterfly sallies forth, quick to recognize that danger is past, and keenly appreciative of the glorious transformation. The landscape basks in grateful sunshine, and the moist earth gives forth delightful odors, and all nature smiles and is glad.

So in our lives—the storm and stress—the strife and self-seeking—the pain, the disappointment—the fury of despair and of thwarted ambitions; next the awakening sense of disillusionment—self-examination, and slowly, after many days, the welcome Dove of Peace. Happy those to whom he is no stranger, for he has brought them joy and gladness of heart and shall remain with them—but they must beware of

other guests seeking admission. Their names are Pride, Envy, Discontent, Selfishness, Uncharitableness—for where these are Peace cannot dwell, but will sadly take his departure.

Material possessions may bring us comforts and help to make life's burdens easier to bear, but Peace springs not from wealth, and is not to be bought with gold, for it is a priceless possession, a necessity in the making of Happiness, a divine gift to all who seek it in the right way and recognize its value.

The world sadly needs this one possession, but too often it is sought for where it can never be found—the voice of desire is not silenced, and the striving for self-gratification continues, and there is no Peace, nor can there be.

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#### CORRESPONDENCE.

Sacramento, Cal. April 6, 1907.

Mr. Butler,

*Dear Sir:*—About sixteen years ago I came into possession of a copy of the ESOTERIC MAGAZINE then published in Boston, and from that time I read it, every issue, until its publication was discontinued. The first thought in it of prominence which I found was the idea of the regenerate life; namely, that by conserving all the sex-fluids and maintaining an attitude of devotion toward God and seeking honestly and faithfully to know and do the right, the powers of generation within a man's own body would gradually regenerate him. And in time he would become so conscious of the realm of spirit, through the awakening of the faculties of the soul, that he could see and know and associate with those intelligences in the realm of souls.

No sooner did I read these thoughts than I accepted them as true. And at once I began to live the life. Of the slips and tumbles, mistakes, doubts, and struggles which I experienced it is not my purpose now to relate.

As I began to get some control of the seed I became clairvoyant, but only at times yet often with surprising distinctness. For instance, one day while at my work there stood out before my mind's eye like a distinct picture, a man trudging along through the snow. This man was an intimate acquaintance and was at the time working at a saw-mill some five miles away. Immediately I said: "Mac" is coming to town. In about two hours this man walked into the house, and I said to him: I knew you were coming. Then I related what I had seen, and he asked: "When did you see this?" I answered: About two hours ago. He replied: "It was just two hours ago when I made up my mind to come down."

I will not weary you nor make my letter unnecessarily long by a recital of similar instances. Suffice to say that in time I became more sure of what I saw. Frequently there came to me bright ones from the other side whose beauty, dignity and love seemed to declare them to have passed beyond this dark, old earth. And at times I would catch a glimpse of a face that seemed more than man could ever be. If these be "the souls of just men made perfect in the heavens," I know not. I found also, that at times dark psychic clouds would appear and encompass me and cause me great pain and stupify my mind. With these clouds were sometimes forms of men or women or both. These personalities seemed to be the cause of this darkness with its attendant suffering. Now mark, the darkest clouds, the ones which gave me the most suffering, seemed caused by the presence of Catholic priests or Sisters of Charity. When in the stillness of the night I see these dark-robed figures flitting about, perhaps from house to house or hovering near, the darkness and suffering are at their worst. Now I want to ask you: Why is it? The priests and sisters are apparently the best of people, yet on the soul-side of life they seem to be doing the work of evil spirits, causing darkness and anguish wherever they go?

Perhaps I ought to explain myself. I am a Protestant, was raised in a village where about half of the people were Catholics. Always those with whom I had any dealings, as school-boys or fellow-workmen, were my friends. Once I was for two years in business with a Catholic partner, always with perfect harmony on religious matters. So you see there can be nothing personal in the matter. As a boy and a man I always thought of the Sisters of Charity and the nuns with the greatest respect. So far as I could see, they were following the footsteps and teachings of the Master with peculiar faithfulness. But as soon as I began to get a little control of the seed, antagonisms sprang up here and there with men who were almost perfect strangers to me, but only with Catholics. I would very much like an explanation of this mystery.

Sincerely yours,

E. P.

*Ans:—*The eye of the Catholic church as a body has largely been turned away from the spiritual calling of that church, and is now fixed upon the temporal power of the church over all kings, nations and peoples, and, of course, those whose minds are fixed upon the world and the things of the world are in darkness. Again, as the members of that church firmly believe that all persons who are not members of their church-organization are to be eternally damned, they find justification in the words "The end justifies the means," so that they feel justified and even feel it their duty to tear down, break up, and destroy any and all movements that are seeking the higher attainment that are not members of their organization. [Ed.]

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## BOOK REVIEWS.

**HOW TO MAKE A MAN.** By Alfred T. Story. 140 pp., cloth. Price \$1.00. Fowler & Wells Co., 24 East 22nd Street, New York City; or, L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, London, Eng.

This little book is intended for those who have children to train and educate, although it contains interest for the general reader.

The author says, "The child in the first stage of its existence is a little animal pure and simple, and the first religious duty taught to it should be that of taking care of the body. This teaching cannot be commenced too early, and that for the reason that the earliest impressions go the deepest and last the longest." This is impressed because of its utmost importance in the early establishment of right habits and impressions. Any one at all responsible for the welfare and future of a child would find this book valuable.

**CONCENTRATION: THE ROAD TO SUCCESS.** A Lesson in Soul Culture. By Henry Harrison Brown. 126 pp., cloth. Price \$1.00; or in paper covers, 50 cents. Address, The Balance Pub. Co., 1744 California St., Denver, Colo.

This book has two features which commend it, viz., it is full of self-evident truths for those who possess sufficient experience, and should be of considerable, lasting value; and, for those not having experience, it is impregnated with an enthusiastic spirit and zeal of conviction which are certain to inspire right effort. By opening the book at random, (We have read it only "here and there") we find this—a very fair representative of its general value—"Voluntary concentration is mastery, is health. Concentrating upon a thought you choose and then laying it aside and taking up another, is Self-Control, is Power. Concentration is only paying attention to a chosen thought, paying attention to the thought you have chosen for the time." But wherever the book is opened value is found. Those who recognize the importance of mind culture and control would be well rewarded for the purchase.

**THE NEW SHORT-HAND: THAT ALL CAN LEARN AND USE IMMEDIATELY.** By Rev. C. M. Howard. 53 pp., cloth. Price \$1.00. Fowler & Wells Co., 24 E. 22nd Street, New York City.

This is a new system of "Short-Hand," simple, interesting, and quite valuable. The author says in the Introduction, "Finding I needed something in copying lectures and other writing, I began to form a system of my own, that I could write and read easily; and for more than forty years I have been perfecting it. A child can master it in an hour or two and begin to use it immediately." Any one can do the same, and naturally does, when compelled rapidly to put speech into writing, there is an impulsion to abbreviate; and all who have been necessitated so to do would readily appreciate the clearness and the ease of adoption in this author's system.

**THE ATOM AND CREATION.** By A. Bettes. 24 pp., paper. Price 25 cents. Address the author at General Delivery, Chicago, Ill.

When one who has given much investigation to the science of Physics as related to planetary phenomena and motion, puts the gist of his thought into 24 pages, it necessarily contains, as this pamphlet does, some technicality, and little explanation. And yet there is a beauty, simplicity and fascination, notwithstanding, very dear to an investigative mind. Among other interesting

claims the author believes that the office of the moon is that of a transmitter of energy from the sun to the earth; that the earth receives no motive power otherwise than as stated; and he says that is why the moon always keeps the same side toward the earth. The entire 24 pages, and several illustrations, are a profitable study for a long time, and contain views which probably are not advanced elsewhere.

**GETTING THERE. WHERE? AND HOW?** By Ninguno Santo. 56 pp., cloth. Price 30 cents. The Nunc Licet Press, 42 W. Coulter Street, Philadelphia, Pa.

There are times, doubtless with all, when we find ourselves getting rather hard and lacking in that sympathy which to the philanthropic nature makes the whole world "my family." We believe this book should be commended for the reason just stated—to rekindle a right regard and forbearance in the seeming little things that make up human character.

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#### EDITORIAL.

Jesus said we must work while it is day, for, "the night cometh, when no man can work." Even now the evening shades are drawing closely around us and in order that the people may have the light in their dwellings, we trust that all of our friends that have received the light will bestir themselves to aid us in bringing it to the attention of many others.

As we are now sending out many sample copies of the magazine, we need your help. We want the addresses of good, honest Christian men and women in and out of the churches. We have not so much hope in the so-called "New Thought" people, as we have in those who are in the churches, and those who are making no profession. Of course, there is little hope of reaching those who are submerged in the all-absorbing thought of the day, that is "money getting;" but the quiet people who have time to think and are disposed to search out the truth that they may do the right, are the ones that really want the thought in our magazine. If our friends will make an effort to get us the names and addresses of those that they think most likely to be interested, we will send them copies of the magazine.

We call attention to the fact that there are many living in your vicinity, no matter where you may be, who, from external appearances, would be the least likely to be interested; yet if you counsel the interior guidance of the Spirit you will be led to add their names to your list. It was shown us by the Spirit years ago that the people who are really God's elect, are hidden away and are unknown and unrecognized by the masses, and these are they that can be found only by the Spirit. Therefore we ask you to retire within and to seek guidance of the Spirit. As you place your mind on this one, that one, and the other one, see what impression you get in regard to sending us their names. Thus you place yourself in a position to be led by the Spirit, and, as the inspired apostle said, "As many as are led by the Spirit of God, these are the sons of God."

We urge upon you the necessity of being up and doing for a little while, before the shadows deepen, for we believe that the night wherein no man can work, is very near. When the children of Israel, our great prototype, were going out of Egypt they had light in their dwellings, but the darkness was upon Egypt and it was so dense that it could be felt. Let us help to bring that light to the dwellings of those that will receive it.

When sending the addresses be careful to write the names plainly, so that no errors will be made, and if you, who feel that you can use a number of the magazines to advantage, will let us know how many, we will send them to you gratuitously.

Praying that the Spirit of God may guide you, we leave the work in your hands.

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We wish to say to those into whose hands this magazine falls for the first time, that the central thought and object of the magazine should not be questioned if articles appear in it that seem to contain radical ideas and even fanatical notions, for we publish articles that contain value, even though they also contain thought that we are not in harmony with. We hold



ourselves responsible only for thoughts that appear editorially or under the editor's name.

It has been our custom since the beginning of our work to publish whatever lines of thought are sent us that contain value, even though they also contain error; for those who are of God have the spirit of truth that enables them to receive the truth and to reject the error, and those who have not the spirit of truth cannot receive truth anyway. They may think they receive it, but after all they do not; for the greatest truths they frequently transform into the greatest errors. But you that have sought and have found the Lord Christ as a savior, have found also the spirit of truth that he promised he would send you. And if you trust God and look to him for light and guidance, then he will bring to your notice the truths that are necessary to you, and the errors you will pass over with scarcely a notice; for, after all, the human mind in itself is dark and obscure; but when the sunlight of the Spirit shines into the mind, then you will know the truth, and, thank God, that truth will make you free from the law of sin and death.

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Probably most of our friends know that a special effort is being made to get "PRACTICAL METHODS TO INSURE SUCCESS" more largely distributed among the people. This booklet contains the foundation principles requisite for preparing the mind to receive the higher truths. If the methods suggested in this little book are applied in human life, they will free the individual from the darkening influences that are now crushing the mentality out of the race, and will place in his own keeping and under his own control his powers of mind, and will put the mind and body in order, so that when truth is presented to him, he will recognize it.

This little work is a corner stone of the great temple of knowledge, wisdom, understanding and power; in short, of the kingdom of God on earth, though it is in no sense a religious work, for it deals exclusively with the vital forces and with the

causes governing the mind and will of the person. Its entire importance is probably not fully appreciated by any one person.

If one is diseased or weak physically, he will be cured by practising the methods embodied in this booklet, because a diseased state is a negative state.

**IT IS OF SPECIAL IMPORTANCE TO THE BUSINESS MAN.**

Many who have been in business for many years and have amassed wealth, have done so at the expense of the body. Their minds have been centered in the one routine and they soon find that they are diseased. Their physicians tell them that they need a change. They travel in pursuit of health, but the mind still holds to its old channel, and health is not found. If these business men will take hold of the methods described in this book and put them into practice, it will cause them to send the positive currents into the unused functions of the body and brain; it will build up the weak and depleted parts, for bear in mind that this booklet deals with the vital currents upon which life depends. The mind is able when properly instructed to lay hold on these vital currents and to build up the body in any and all departments. If this were not true, then physical culture as practiced in our colleges and gymnasiums, would not be effectual.

Therefore we with boldness ask our readers to familiarize themselves with this book. We have it printed in good type, on good paper and it contains 127 pages of closely printed and condensed thought—matter that cannot be found in volumes of any other works. It is sold from our office at 25 cents a copy, post paid.

We assure our readers that this little book is not only well worth your attention for your own welfare, but if you have a love for the world and for the betterment of humanity, it is well worth your effort and your time to take extreme measures to place it in the hands of many.

**WILL YOU HELP US?**

We of the Fraternity have had the transits of the Moon calculated 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 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., July, 1907.					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	h.	m.	
☾	♈	1	4	6 p. m.	sign h. m.
"	♉	3	11	48 p. m.	♈ 1 15
"	♊	6	10	32 a. m.	♉ 1 30
"	♋	8	11	7 p. m.	♊ 1 55
"	♌	11	0	9 p. m.	♋ 2 20
"	♍	14	0	20 a. m.	♌ 2 30
"	♎	16	10	25 a. m.	♍ 2 30
"	♏	18	5	25 p. m.	♎ 2 30
"	♐	20	9	2 p. m.	♏ 2 30
"	♑	22	9	57 p. m.	♐ 1 55
"	♒	24	9	38 p. m.	♑ 1 30
"	♓	26	9	52 p. m.	♒ 1 30
"	♈	29	0	29 a. m.	♓ 1 15
"	♉	31	6	44 a. m.	
☼	♌	23	8	10 p. m.	



## Practical Methods to Insure Success.

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# BIBLE REVIEW

Advanced Esoteric Thought.

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HIRAM E. BUTLER, Editor.

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# BIBLE REVIEW

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AUGUST, 1907

No. 11

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## THE NATURAL MAN AND THE SPIRITUAL MAN

By L. D. N.

"God is Spirit," and as such the immediate Father of all human spirits. Man, by virtue of his divine sonship and spiritual heredity, is of necessity, here and now, in his essential nature and constitution a spiritual being in his embodiment. As such he is indestructible and immortal in his personality and consciousness, holding potentially within himself, from the very beginning of his personality, the possibilities of divine perfection.

The "spiritual birth" referred to by Jesus as a necessity to an experimental knowledge of God and His kingdom, and to the realization of the perfection of being in relation thereto, is not, therefore, the birth of a new nature in man, but the birth or awakening of a new consciousness. It is the awakening to the mental recognition and personal realization of the spiritual nature and capacity already his, and bringing forth to organic activity their latent power of love, inspiration, enthusiasm and service. He has, therefore, but to arouse himself to the full recognition and realization of his spiritual nature and divine sonship, in order to enter into the supremacy of the spiritual life, and to realize its power over flesh and sense, and over all his material relations and conditions.

The man who lives wholly in the sense consciousness, not yet awakened to the recognition and realization of his inner spiritual life, relations and possibilities, is the "natural man" of Scripture, the child of nature, knowing only his relations to the outward world through the senses.

The man awakened to the realization of his higher nature and divine relationship, and alive in the spirit of loyalty and devotion to the transcendent life of spiritual freedom and achievement thus open to him, is the "spiritual man" of Scripture.

This awakening and consecration to the higher life of the Spirit, is the "New Birth" of the Christ teaching, through which man, realizing the divinity and royalty of his nature as a child of God, rises in loyalty to that nature and asserts and achieves his rightful freedom and supremacy.

It is the birth of a supreme desire for God and the higher wisdom and an intense love of truth and righteousness, which enkindle a lofty enthusiasm for humanity, the aspiration for high achievement and a corresponding inspiration to self-sacrificing deeds of heroism in the divine ministry of service. It is the spiritual emancipation, uplifting and transfiguration of humanity, because it brings flesh, sense, and all the activities of mind and body in subordination to, and co-ordination with the spiritual nature in its rightful supremacy, and thus under the law and inspirations of the spiritual life, which are love, good-will and sympathy toward all.

Under this law and the ruling idea of the perfect life of a son of God, the entire being becomes regenerated, and the organism itself reconstructed and transformed after the perfect pattern of the new ideal, and thus made its complete embodiment and organic expression. "The word" is "made flesh," the divine ideal actualized, the divine will and purpose fulfilled in man as a child of God, and the Christ's work completed. "Ye therefore shall be perfect, as your heavenly Father is perfect."

The spiritual man is an inspired and illuminated man. Through his conformity with the law of the Spirit in his life he has opened himself to immediate inspiration from the sphere of the Divine, and his intuition acts under the direct inshining light of the Divine Omniscience. He realizes the fulfillment of the divine promise, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye," the eye of Omniscience.

The deeper secrets of the world and the laws of occult mastery can be grasped by man only through the active supremacy, inspiration, and illuminated intuition of his spiritual nature. The co-ordination of the outward with the inward life, the senses with the spiritual intuition and inspiration, brings all under the law of the Spirit in the life, and the outward and inward become one luminous man. The intellectual and artistic powers, by taking on an intuitive and inspirational action under spiritual illumination, are enabled to interpret correctly the testimony of the senses and use them with an accuracy impossible of attainment without this inward illumination.

More than this, however, in the full attainment of the spiritual supremacy and illumination, the mind's powers are no longer held to the limited sphere of the five physical senses and the external method of experimental research; they are then readily opened on the inner and psychic plane, by which they gain a sweep of inner penetration, analytic perception and psychic vision, which embraces the entire occult side of all things that come within the sphere of personal interest and attention; for, as the Master said, "there is nothing covered that shall not be revealed, neither hid that shall not be known."

Through this opening and activity of the higher psychic powers in a soul attuned to the harmony of being through conscious unity of will and spirit with the Father, they are made the permanent gifts of the Spirit under divine illumination, and confer on their possessor that supreme power of mastery and

achievement attained by Jesus and to a high degree by the Apostles.

Why, indeed, should it not be so? The sustaining power of the mind's faculties, and of the soul itself in its entirety of being and personality, is the indwelling life of God. Within and behind that life, in the infinite depths and inexhaustible resources of His eternal and changeless nature, is the enthroned Being of God. It is through this Deific Essence and Center of man's being that he and his faculties are securely anchored in Supreme Spirit, making the soul a living temple of God. It is this inner and indestructible Reality which constitutes the light of the Divine Presence, the Holy of holies in the human soul. It is this inmost spiritual life of the soul and of every faculty of the soul, which constitutes the potential germ of the Divine nature and attributes, and gives to man his spiritual constitution and indestructible personality, with infinite possibilities of development and divine realization.

Through the awakening and springing forth in the soul's faculties (spiritual birth) of this indwelling spiritual life and germinal divinity, man in the functions of his being, is opened to the limitless depths of the Father's Spirit, and from the heights of Infinite Being there streams into his soul the illumination of the, to him, ever-brightening effulgence of the Divine Omniscience and ever-deepening inspiration of the Infinite Love.

If we attempt to open, cultivate and exercise the psychic powers without the recognition of and dependence upon Divine Inspiration and guidance, we are liable to self-deception. And, again, without turning directly to the inmost and divine center of our being for the immediate light of Divine Inspiration and communion, by which we are held self-centered in the divine law and positiveness of truth and right, we are liable to become open to the intrusive wills and thoughts of other personalities in more or less sympathy with our own desires.

## THE NEW DISPENSATION OF THE SPIRIT

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

If any one thirst, let him come to me and drink: he that believeth into (as) me, . . . . out of his inner man (*kollia*) shall flow rivers of living water. This spake He concerning the Spirit (*per tou pneumatos*) which they that believed on him were to receive; for the Spirit was *not yet*, because Jesus was not yet glorified.—John vii. 37-39.

This passage marks

### A BOUNDARY-LINE

between two dispensations of the Spirit. Whatever blessing is here promised could never have been bestowed before this time, nor could it even now be fulfilled until after Jesus was glorified. No saint of the Old Testament could have received it—no, not even the greatest of all the prophets, John the Baptist, although he was filled with the Spirit from his mother's womb (Luke i. 15).

To what, then, does this prediction refer? It is described in Luke xxiv. 48 as

### THE PRESENCE OF THE FATHER

and identified in Acts i. 4, 5 with the Baptism of the Spirit, which was received by Jesus *after* His exaltation to the Right Hand of the Majesty in the Heavens, to pour forth upon his waiting disciples (Acts ii. 33), thus fulfilling the prediction of John the Baptist concerning Him: "He shall *baptize* you with the Holy Ghost" (Mat. iii. 11). So that we may understand the phrase, "The Spirit was not yet" (lit.), as meaning that the *baptism* of the Spirit was not yet, which agrees with the fact that believers did not begin to be *baptized* in one Spirit into one Body (1. Cor. xii. 13) until Pentecost.

But that which Old Testament saints had received was not "*the promise*" of the Father (Heb. xi. 39) (i. e., the *baptism*

into the Body of Christ, which was the "better thing" reserved for us), but it was the

#### ANOIDING OF SEPARATE INDIVIDUALS

by means of which they were "*filled* with the Spirit of God, in wisdom and understanding and knowledge" (Ex. xxxi. 3-6). Of others it is said that "the Spirit of Jehovah came mightily *upon* them" (Judges xiv. 6, 19), clothed itself with them (Judges iii. 10; vi. 34; xi. 29), spake within them (Pet. i. 11), and one testified, "Truly I am full of power by the Spirit of the Lord" (Micah iii. 8).

The gift bestowed previous to Pentecost was always symbolized by anointing with oil. The subjects of the anointing became judges, prophets, priests or kings, and were called the Lord's Anointed. I. Sam. ii. 10; II. Sam. xxiii. 1; Psalm cv. 15 (Heb. *Messiahs*, *LXX Christoi*).

Our Lord Himself is always spoken of as being anointed (not baptized) with the Holy Spirit (Isa. i. 1; Acts iv. 27; x. 38). It is He who received from the Father "the promise of the Holy Spirit," and who now *baptizes* with the Holy Spirit, but it is the Father who is always said to anoint, as in II. Cor. i. 21: "Now He which stablisheth us with you in Christ, and hath ANOINTED (*Chrisas*) us, is GOD." We learn from this that it is the privilege of New Testament saints not only to be baptized, but also to be so anointed with the Holy Spirit that we may

#### KNOW ALL THINGS

so that we need not that any one should teach us; and if this anointing abideth in us, and we abide in Christ, it is impossible that any one should lead us astray (I. John ii. 20, 27).

The special signification of the anointing here is to have the Holy Spirit abiding in us, as our Teacher, leading us into all truth (John xvi. 13), or that special gift from the Father of Glory of a spirit of wisdom and *revelation* in the perfect knowledge (*epignosis*) of Him (Eph. i. 17) through having

“THE EYES OF THE HEART”

anointed (Rev. iv. 8). Anointing always signifies enduement, or the bestowal of some spiritual gift, specially of the gift of prophecy (1. Sam x. 6, 10; xvi. 13; 1. Kings xix. 16).

Baptism, on the other hand, always signifies a purification, the washing away of sin (Acts xxii. 16). In regard to water baptism, it was typical only; but heart-purity is really effected in those who are baptized with the Spirit (Acts xv. 8, 9). That the anointing did not signify purification is proved by the fact that those who were to be anointed were also typically cleansed by water and by blood (Lev. viii. 6, 23; Exod. xxix. 4, 20).

THE BAPTISM OF THE SPIRIT

under this present dispensation is sometimes accompanied by the bestowal of some gift or gifts of the Spirit, but only because in such cases the anointing is included with it. But the special function of the baptism is to unite us to the Body of Christ (1. Cor. xii. 13), purifying us at the same time from all iniquity, but not necessarily imparting any special gift of the Spirit; any one of which may be imparted by a subsequent anointing of any particular member of the Body of Christ (1. Cor. xii. 27).

There can be but “one baptism,” but the anointings are repeatable. This is remarkably illustrated in the case of the Apostle Paul. Immediately after his baptism with the Spirit, Saul preached Christ in the synagogues of Damascus as a herald (*kerux*) (Acts ix. 20). Later on we find him included among prophets and teachers (Acts xiii. 1) at Antioch, at which place he is appointed by the Holy Spirit to be an apostle (Acts xiv. 14).

For each of these latter offices he would require an anointing, viz., for the gift of a teacher, of a prophet and an apostle. He teaches those who are already members of the Body of Christ; who have therefore been baptized with the Spirit to

desire earnestly "the greater gifts" (1. Cor. xii. 31), but especially

#### THE GIFT OF PROPHECY

(1. Cor. xiv. 1), which we learn from the Old Testament analogy, is to be received not by a fresh baptism (which is impossible), but by an anointing of the Holy Spirit, which is to be earnestly coveted and sought for, that we may excel to the edifying of the church; to the building-up of the Body of Christ.

---

#### THE WORD

By ELLA WHEELER WILCOX

Oh, a word is a gem, or a stone, or a song,  
Or a flame, or a two-edged sword;  
Or a rose in bloom, or a sweet perfume,  
Or a drop of gall, is a word.

You may choose your word like a connoisseur,  
And polish it up with art,  
But the word that sways, and stirs, and stays,  
Is the word that comes from the heart.

You may work on your word a thousand weeks,  
But it will not glow like one  
That all unsought, leaps forth white hot,  
When the fountains of feeling run.

You may hammer away on the anvil of thought,  
And fashion your word with care,  
But unless you are stirred to the depths that word  
Shall die on the empty air.

For the word that comes from the brain alone,  
Alone to the brain will speed;  
But the word from the soul finds a broader goal,  
And that is the word men heed.



## SALVATION FROM SIN

By ABIYAH

What is Salvation from Sin? If the lives of men and women on earth were without sin, wherein would our living differ from what it now is? This brings us face to face with the question, What is sin?

The ambition of church organizations is to convert the world to Christ. Suppose the whole world were converted to Christ, would it then be free from sin? Are they free from sin who are trying thus to convert the world? Here is a devout and earnest Christian—he always tries to do what is right toward his fellow-man; he has intrusted his whole life in this world to God's keeping, and has the consciousness that his soul will be well cared for after he dies. But is this man without sin? If the whole world were like him, would the whole world be without sin? Would not the people still continue to die?

In order clearly to comprehend what sin is, we must have well defined in mind the consequence or effect of sin. Every perfect being is composed of spirit, soul and body. The body is the medium through which the soul comes in touch with and operates the powers of creation. A soul without a physical body may be compared to a man who wants to work, but who has his arms cut off and so cannot use his tools.

Sin is that manner of conduct of the soul which causes it to be severed from its unity with its higher self, or its spirit, and also causes it to lose its physical body. Jesus came "to save his people from their sins"—not to save them from the results of sinning, but to save them from sinning. When men and women cease to sin, their souls will be united to the higher self, or spirit, and their physical bodies will become immortal.

What manner of conduct of the soul is this, then, that is sin? All nature is a manifestation of a creative energy or power. It is through the body that the soul has access to this creative power; and its fountain-head is in the function of sex. If we would eradicate sin from our nature, we must strike at its roots. It has its roots in the sex function. "Sin is the transgression of the law;" it is using the function of sex in a manner different from that in which it is used by the angels and sons of God.

It is the duty of mortal man and woman to use their reproductive powers in such manner as to bring healthy offspring into the physical world. But if we would cease from mortality, if we would return to our Father's house and have restored to us the rights of sonship, if we would be clothed upon with the consciousness, illumination, dignity and power to which we are heirs, we must no longer allow the reproductive powers of the sex function to be used after the manner of mortal men. To bring forth physical offspring is not the office of a son of God; nor can he be immortal and allow his nature to be subject to the creative impulse that causes men to reproduce their kind in the flesh.

All creation, everything that we see, has come into existence through the working of certain laws or principles. There are seven of these principles which are the cause of creation. They are represented in the Bible by the seven golden candlesticks, which are the "seven eyes of the Lord sent to and fro throughout the earth."

The office of these seven principles in bringing into existence may be illustrated thus:—A man sent out seven other men to build a house. Each one of the seven added a certain quality of his own to what was supplied by the others, so that all together they were able to build the house.

Let us say that the seven men went out into the forest to get the timber and begin to build the house. The first one sup-



plied the force or power that enabled them to do it. The second selected the trees to be used for the house. The third put the lumber together so that it took the form of a house. The fourth supplied a power that held the house together after it was formed. The fifth is the one who cut down the trees. The sixth changed the rough trees into attractive and well-finished lumber; and the seventh one made them conscious that they had built their house, and thus they accomplished their work.

Seven such principles as these seven men represent, have been sent out into all nature, and they are diligently working upon every created thing—upon your body and upon my body. One of them the Bible calls the Serpent, the Devil, Satan the Deceiver of the whole world. It is the fifth one—who cut down the trees. This principle is working upon our bodies to cut them down. For what purpose?—In order that out of their material other bodies may be built, so that other souls may have some experience in this ever-building-up and tumbling-down world. This principle has its seat in the sex function, where it tears down our bodies in order that others may be built. Therefore it is called the Deceiver of the whole world, for through the impulses of the sex nature men and women are constantly being deceived into violating the law of the perpetuity of their own bodies.

Before the soul reaches the plane where it can forever enjoy the consciousness of God's presence and be clothed upon with the creative powers of the external world under such conditions as not to lose them and have to return for other sorrowful experiences in the realm of mortal life, before the soul can attain unto that state to which Revelation (iii. 12) refers in the words, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out"—he must conquer the deceptions of this fifth principle. When one has mastered this principle, the root of sin will have been destroyed with death and all the evil results of sin.

This being the case, is there room for the teaching of the Scriptures as to the remission of sins through the vicarious atonement of our Lord? It is written that Jesus came "to destroy the works of the devil." He came to gain dominion over the Serpent principle of destruction, the fifth of the seven creative principles. What it cost in self-sacrifice, in suffering, in soul-anguish to gain dominion over this principle there is no language to convey. The account of the thirty-three years of his life recorded in the New Testament suggests a very small part of the sacrifice he made in withstanding the serpentine principle of destruction and death. Because our Lord gave up the life that he had in conscious oneness with God in order to wrestle with the Destroyer of life, he has made it possible for his followers to gain the ascendancy over this principle that is a barrier to the attainment of immortality.

If you have within you the ability to perceive that the way back to God, to righteousness and to immortality is through the conquering of the sex nature, it is because you have in former incarnations partaken of the consciousness that the Lord has given you through the sacrifice of himself. They who have "gotten the victory over the beast and over his image" will realize that they have been "washed in the blood of the Lamb" in a far more profound and real sense than does the most zealous orthodox church-member. We have now the opportunity given us, not only of being "set in the way" that leads to salvation, but also of becoming co-operators with our Lord in his work of atonement; we are able not only to be saved, but to become saviors as well. May we be found worthy to be among that number of whom it is said, "And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers

harping with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth. These are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whithersoever he goeth. These are purchased from among men, to be the firstfruits unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish."

---

Every soul has an atmosphere, and you feel it as quickly when you enter it as the east wind or the stream of fragrance and warmth of the south side of a hill where there are flowers and vineyards. To give out, although unconsciously, an atmosphere that blesses others is an evidence of regeneration and character. It ought to be one of the most joyful things a Christian can hear to have any person say to him, "It does me good just to be with you." That is a testimony to the subtle yet potent influence of personality; and when mere personality becomes a perceptible blessing, there must be character, fine and trustworthy, behind it.—*"The Friend."*

---

"The true life of man is not in himself, but in others."

"Each one owes himself to all, as all owe themselves to each."

"Determine to be really good, and all that you do will be good."

"To will without fear and without desire is the secret of the Omnipotent will."

"When one knows and when one wills, one ought to have the courage to dare."

"The earth has a soul which obeys the sun, under the decrees of Fate, and obeys man instinctively."—ELIPHAS LEVI.

## "I HAVE GOT PAST THAT"

By H. E. BUTLER

There are a great many people in the world to-day who, if any one talks to them of "knowing," or of the necessity of knowledge, at once say, "I have got past that." It is a sad fact that many of the church-members and even a large number of "New-Thought" people have gotten past the realm of thought.

When we take into consideration the laws and methods by which nature is carrying man from the low animal state up to the fulness of manhood, we are brought face to face with the fact that the dividing line between the animal world and man is in the fact that man, when he reaches the plane where he is worthy the name of man, is a thinker. He is able to think and to reason, and to know from reason many of the laws of nature, the laws governing his own being, and by virtue of this thought, this knowledge, he is able to rise into the divine likeness. For we are told in the Scriptures, and all nature attests its truth, that "by the word of God the worlds were made," which is equivalent to saying that by "mind" God created the world; and when he created man he said, "Let us make man in our image, after our likeness; and let them have dominion." It follows, then, that if by mind God created the world and all things in it, it was God's mind that dominated, controlled and brought into existence all that is; and if man is to be like God, it is by mind that man is to live—not only to live in his own person, but by mind he is to take the dominion and thus become like unto the Father.

Scientists have discovered the great law underlying creation; namely, that man is the product of the evolutionary processes in nature. As the angel declared in a revelation given to the

world, the life that is in the grass will be the man that will walk the earth in the time to come. The spirit of the grass through desire gathers to itself the elements by which it lives, grows and matures. When the animal world comes on the stage of action, by the same law of desire, appetite, it is impelled to gather food and to reproduce its kind, and upon that plane is all the thought that it possesses. Finally, after many incarnations the form of man is brought forth, but scientists are now puzzled to know where the line between man and the animal is to be drawn, and we hear a great deal said about "the missing link."

If the scientific world will take into consideration the fact that by mind the worlds were made and that mind is the power that is leading all life up, step by step, through experience toward the ultimate of likeness to its Creator, then the line between human and animal life will be moved many steps upward from where it is now indefinitely placed. It will be found that the line should be drawn at the point where man is able to produce thought and to obtain knowledge beyond that which is related to the mere gathering of sustenance, gathering what men call "riches;" it should be drawn between the mind that is able to grasp the things of cause, able to analyze and to gather knowledge of the laws that produced man, and the mind that is wholly occupied with the care of the body.

Man is distinguished as such by his love and desire for knowledge, for the line between man and the animal world is distinctly and keenly marked by two phases of life; namely, a love of knowledge on the side of manhood, and a desire for sensation, sense gratification and sensual pleasures on the side of the animal world. If the line be drawn at this point it will at once be seen that our race, of which the civilization is recognized as of the world's highest order, has only reached the border-line between the animal and man, and that the great mass of the human family are only living animals. And while

the animal man is wholly under the governing law of evolution, he, like the animal, fights and struggles with his fellows, is subject to sickness, sorrow and death, and necessarily soon passes away.

When we say that he is under the dominion of the evolutionary laws we readily discover, as we survey the whole sphere of human life, that nearly everything that characterizes the man, belongs also to the animal world. How often we hear applauded the beauty of mother-love! It is beautiful; God made it to cause the mother to care for and rear her offspring to maturity. But is that love confined to the human family? Is there not evidence of just as strong, just as tender, just as self-sacrificing mother-love in the lower order of creation as in the human? Certainly there is, and in some instances greater manifestation.

Again, we hear the domestic life eulogized as one of the grandest principles belonging to human life, but does it not belong to the animal world also? Notice the little birds, how faithfully they work together, and what a beautiful family life they have during their brooding time. A pair of little linnets have built their nest under the roof of the porch, and we watched them while they were building it. They worked together with great love, sympathy and care. The little red-headed male bird is most attentive to the wants of his mate; he helped her build the nest, and when she had laid her eggs and was sitting on them he gathered food for her and fed her, and now that the little ones are hatched he unites with her to gather food for them and to watch over them. As we watched them a morning or two ago he was fluttering about her and she, as if displeased, pecked at him; he then stopped his fluttering and reached up his little bill to hers as lovingly as if kissing her. That was a manifestation of domestic love pure and sweet; we seldom find anything in the world more beautiful and more faithful.

And when we come to study human life in all its forms, we



find in it nothing that we call grand and beautiful—except the power of mind in man—that is not in the animal world. It is, then, the inevitable conclusion—repugnant as it may be to us—that the dividing line between animal and human life is drawn at the point where the consciousness awakens to thought on a higher plane than that allied to the mere necessities of a physical existence; where it begins to grasp some of the causes that gave man birth, some of the laws which, when applied, will elevate, strengthen and bring him into a higher form of existence. We might say that the dividing line between animal and human life is at the point of recognition of God, the Cause, were there not danger of misapprehension arising from the fact that there are many grand and noble men whose minds have followed cause and effect by scientific means and have really made great attainment without recognizing what the Christian world calls God; it will be found, however, that while they have not recognized God in the sense that the Christian recognizes him, yet they have recognized Cause and have been searching diligently to know Cause through the manifestation of nature. But nevertheless the fact remains that the dividing line between animal and human life is at the point where there begins to be an awakening in the soul, and as soon as the soul awakens, the mind becomes illuminated and the intelligence begins to enlarge on the plane of causation.

This, then, is the beginning of the end of creation's work. As long as men and animals are under the dominion of creation, or, as Jesus said, as long as men sin against God, the laws of their own nature, so long are they servants of sin. They are not men, but servants. They are not men made in the image and likeness of God, but they are animals. Jesus said of such, concerning their life, "My time is not yet come; but your time is alway ready." That is to say, before man is raised out of the animal state he is so thoroughly subject to the laws of sin, sickness, sorrow, accident and death, that he may pass out of the body at any

time; but they who have risen into the world of mind, causation, whose souls have awakened to their Creator, are no longer under the dominion of creation, but dominate creative law by first laying hold of and subordinating the law of creation in their own being.

The animal man, like all animals, is lazy. When the cattle in the field have good pasture they soon satisfy their hunger and lie down to sleep; they are happy when they have abundance to eat and to drink. All life is seeking happiness. Happiness on the one side and sorrow and pain on the other, are the chief factors in leading the growth and development of all life onward and upward.

As soon as men are converted, as they say in the church, and are taught that they can trust God for everything, they immediately manifest their animal nature by laziness and disinclination to think and to know. No doubt all who have been connected with the church have heard church-members say, as did we some years ago, that they do not want to know anything "save Jesus Christ and him crucified," and they know less of that than anything else in the world. The real thought behind it—often expressed by Christian men and women and by many of the "New-Thought" people—is that they do not want to think, as they say, "I want only to rest in my faith in God, for he will do it all for me." This is a deception of the devil. What devil?—The adversary in the human heart.

To many who have been led up the mount of attainment to where the soul begins to awaken to the thought of God, the Cause, there comes the tempter who causes them to feel that they can place their hand, as they say, in the hand of God and be still—even stop thinking, stop making any effort. They sing:

"Nothing, either great or small,  
Remains for me to do;  
Jesus died and paid it all,  
Yes, all the debt I owe."

Thus, after God by his law of development has led them up to where there begins to be an awakening and a capacity to know, the adversary turns them "about face" and starts them back down the line toward the animal plane, down again into the senses, the appetites and lower passions; and after he has got them past where the light of God's spirit shines upon their intellect, they settle down as so many have done to-day, even saying, "I am God; God is all. I am past the realm of thinking. I just rest in God, for God is all." They have returned to the animal sphere of existence, and many of them give full rein to the animal appetites, lusts and lower passions. On the downward course they have gotten past the line that distinguishes from the animal world. They have even past the line where the four-footed animals are on their upward trend toward God, mind, knowing.

How easy it is to slide down hill! There is nothing to do, "either great or small," but just to be still, and nature does the rest; gravitation is strong and attractive.

It often causes us a heart-ache to see so many of the human family, who have come up to the point where they are capable of passing the line dividing the animal from manhood and womanhood, deliberately turn around and start back down the declivity; and when you talk to them of knowing the truth, the invariable answer is, "I have got past that." We should not blame, but we should heartily pity all those who in their egotism and ignorance tell us that they have past the realm of thought and knowing; for that is absolute proof not only that they are on the downward course, but that they have gotten well down—even below some of the animals. We find even among horses an effort to think, a desire to know, and when that desire is gone from the mind of man, on close acquaintance he will be found in many respects below the animal. At the same time these people imagine that they are far advanced and tell you they are at rest and so peaceful—so are the stones in the

everlasting hills, but the creative energy within never rests; the divine mandate is onward and upward. The materials of which you are composed must go onward. If you, the mind, the will, the intelligence, refuse to go onward, that same Great Builder will take from you those materials and reconstruct them, that they may obey that wondrous mandate of the Creative Mind—always onward and upward, nothing can rest, nothing be still. Individuality may cease and a conscious stillness obtain while the creative forces are tearing down the old building preparatory to constructing a new and USEFUL one.

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The man of understanding and perspicacity is, then, a Gnostic. And his business is not abstinence from what is evil (for this is a step to the highest perfection) or the doing of good out of fear. . . . Nor any more is he to do so from hope of promised recompense. . . . But only the doing of good out of love, and for the sake of its own excellence, is to be the Gnostic's choice. . . . And if, in doing good, he be met with anything adverse, he will let the recompense pass without resentment as if it were good, he being just and good "to the just and to the unjust." . . . Such a one is no longer continent, but has reached a state of passionlessness. . . . Not even he himself who shows mercy ought to know that he does show mercy; for in this way he will be sometimes merciful, sometimes not. And when he shall do good by habit, he will imitate the nature of good, and his disposition will be his nature and his practice. There is no necessity for removing those who are raised on high, but there is necessity for those who are walking to reach the requisite goal, by passing over the whole of the narrow way.—CLEMENT OF ALEXANDRIA.



## THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

### PART VI.

The Occident professedly stands for Christianity and Christian civilization. In fact it represents neither. It does not follow the teachings of the Christ, neither is its so-called civilization even civil.

#### MATTER CONSIDERED AS THE ALL-IMPORTANT

The West is the antipode of the East; as in the East matter is *nil*, so in the West matter is everything. This is not the position professedly assumed, but it is the position practically lived in the West. Here, not Spirit is God, but Money—or its equivalent. This gives to the West the air of the ultra practical.

As the logical result of this position all material resources are largely developed. All the products of the earth—both upon the surface and beneath it, and of the seas and oceans—that can be utilized by man and converted into money, are diligently sought and placed upon the market. Genius, talent, and enterprise are at a premium and are highly stimulated. Immense mercantile and manufacturing corporations are established, and magnificent buildings and great cities rise as by magic; and all the professions exist and are thrifty. International commerce makes necessary upon the earth a network of distributing agencies adequate to the great demand, and converts the rivers and oceans into vast systems of similar agencies for the same practical purpose. Sleepy races inhabiting vast continents and the islands of the seas are aroused from the slumber of the ages and quickened into activity in keeping

with the great onward movement of the sphere of the practical. Even the dreamy Orient has been invaded and its stupendous system of spiritual cult has been endangered, if not doomed. "Imperialism" for commercial purposes, is the cry of the age by all great Western governments. Co-partnerships, corporations and trusts, are organized for mutual protection, for the sake of economy, and to command uniform prices. As a result, excessive dividends are made possible, and fortunes far outrivalling that of the renowned Cræsus, are husbanded.

All this is well *per se*, since it awakens and stimulates life and unfolds individuality. Too much cannot be achieved in these directions. The results are in keeping with the Divine mandate which has bidden us to subdue the earth and the sea, and to make them yield their increase for man's good. The great mistake of the Occident is seen—not in the stimulating and developing of all material resources, but in worshipping the material. Money is not evil, nor does it necessarily lead to evil. It is the excessive love of money that is a root of all evil (1. Tim. vi. 10).

#### ABUSES OF THE OCCIDENT

All abuses are evil and lead inevitably to evil results. We observed this in the case of the Orient, and we shall see that the Occident is no exception to the rule. The cry of the Occident is, "Anything for money." This has led money makers into the most nefarious and demoralizing kinds of business, of which the saloon and the brothel are noted examples. It has led to the adulteration of food, until the whole civilized portion of our race is being slowly poisoned. Diseased, and even putrid meats have been doctored, or "embalmed," and placed upon the market, thereby jeopardizing life for the sake of the dollar. It has led to the gambling habit, both by the use of the ordinary implements for games of chance, and in a larger and more ruinous way by venturing in futures at the boards of trade. It has given rise by watering stocks, to rapid fortunes

in the hands of the grasping few and the depletion of the resources of the many. This love for money has led to graft in its multifarious ways, and to robbery, hold-ups, and even murder.

The dominance of great fortunes centralized, has led to bribery, rebates, cornering the markets, to the control of legislation from the municipality up to the general government, to the control of the judicial and executive departments of government.

All this is demoralizing in the extreme. It creates an atmosphere that has put honesty, civic righteousness, virtue, and all the nobler qualities, at a discount; and has placed a premium upon all that is vile, hateful, misanthropic and destructive. So dominant has this power of the god-money become that it has tainted the home, God's first institution, intended to lie at the very foundation of all that stands for truth, virtue and the beautiful; and has led to lax ideas of the sacredness of the marital relation, causing alliances for money on the one side and lust on the other. The moral corruption of the home has converted it into a hotbed of orgies, of false instruction to the young, and of divorcements and the disintegration of families that bodes nothing but evil. Nor has the church escaped the general demoralization. Religion has degenerated into a mere acceptance of intellectual dogmas, and an outworking of mere formalism. The church has come to express that prediction of the Apostle Paul in his letter to Timothy, in which he declares that it would hold a form of godliness, but deny the power thereof (II. Tim. iii. 5). The church, losing its hold upon God, has ceased to confide in the Omnipotent, but is trusting for success in money, in organization, in surface enthusiasm that must itself be pumped into being, and that dies when its force has been expended. The church has come to rely upon the world's methods—save its dishonesty—in inaugurating and carrying out all its enterprises and reforms. With the Home

and the Church bereft of Divine, spiritual power, no adequate check exists toward stopping the world in its insane career.

Thus the civilization of the Occident is thoroughly destructive. It too has its cast, that of Plutocracy, a cast even more heartless than the high cast of the Orient. The extravagance and waste occasioned by wealth possessed, on the one hand, and the poverty and squalor occasioned, on the other hand, are destructive forces—destructive of material resources among the rich, and of physical force among the poor. The lack of sympathy on the part of the more favored toward the less favored, and the spirit of retaliation expressed in envy, hatred and malevolence, are destructive forces on the higher moral plane. Warfare is always destructive, and the result of the worship of money is a fruitful source of warfare—the employer against the employed, and *vice versa*. The warfare in the social circle, the warfare among the various portions of each country arising from varied interests, the warfare among the sects, misnamed religious, and the warfare among nations for territory and supremacy—all this is destructive.

This Occidental civilization is destructive also of physical health, of happiness, and of longevity. All excitation depolarizes the physical cells, throwing them out of harmony, and rendering the body an easy prey to poisonous microbes. Excessive strenuosity without a spiritual reserve saps the nerve centers and leads to nervous breakdown. With the physical forces depleted, the avenue is opened for the entrance of any of the many diseases that are accustomed to afflict the body. Severed from the God-consciousness, which alone insures absolute health, the carnal suggests all sorts of fleshly evil, and believing the carnal, these manifest themselves in the physical condition. Early graves and sudden deaths and suicides are other abnormal results of an age of excessive practicability.

This is the opposite extreme to that of the Orient. In distinction from that of the East, we call it the Practical. We



boastingly speak of our age in the West as the Practical Age; but can anything be more impracticable? It is the veriest travesty upon civilization.

THE USE WITHOUT THE ABUSE OF THE UNREAL,  
OR TRUE CHRISTIAN CIVILIZATION

It is the glory of real Christianity that it holds to both the ideal and the real, so-called; that it inspires the soul upward, godward, and that in aiding the soul to realize its ideality, it instructs us to properly use the unreal, or the material. It recognizes matter and body, though they be but realities on the plane of the senses, and fully understands their usefulness in the unfoldment of the soul. Its ultimate aim is not the formless Nirvana, in which all individuality is lost, being swallowed up within the Absolute; but Heaven, the final home of the redeemed, where each preserves his identity as a conscious child of God, and where the highest blissfulness consists in yielding the human will absolutely to the will of the Father, or rather, where the human has merged into the Divine, that God may be all in all. So far from discarding the unreal, the perishable, it uses it, and by so doing spiritualizes it, transmuting it into the Real. The Real is the all-important; not the real of diffused essence and substance, but the Real within a corporate form, so that it may be—not a mere static, but a dynamic force.

It has been said that Jesus the Christ condemned money, and therefore all that gives rise to money; but a greater mistake could not occur. Nowhere does he condemn it, but everywhere he warns against its abuse and the dangers growing out of its abuse. He saw this world with all it contains and with all its possibilities of development, as a gift of God, an agent for the unfoldment of the human soul into the highest expression of divinity, and he himself used it to the same end. In this he opposes the radicalism of the Orient. On the other hand, he warns us against giving supreme concern to the things

of this world, lest by so doing we jeopardize the soul. In this he opposes the Occident. He held, indeed, that the salvation of the soul is the all-important, but he recognized, as well, that the soul could not be individuated without a body, and that a material body could not exist without a material earth. He recognized also that all soul unfoldment, in its earth stage at least, is dependent upon a material body and a surrounding Nature to correspond.

The great force that unfolds the soul is the excitation of the higher emotions and desires, such as "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. v. 22, 23. Amer. Revis.). Now, these are aroused by heart meditation on the divine essence and qualities, and by deeds of charity and benevolence. But it is only in the body that we can thus function. Indeed, it is only in a body that we possess consciousness—in the physical, mortal consciousness; and in the soul, spiritual consciousness.

It is only in the body and in nature that we can be chastened and disciplined. Natural evil—and moral evil, for that matter—is evil only as we think it so; it is discipline, chastisement, intended to repel us from the childish things that we may outgrow them. These are the loving Father's warnings not to repeat the evil, but, leaving it behind, to go on unto perfection. In discipline we are to learn the lessons of long-suffering, faithfulness and self-control.

It is only in nature and in human nature that we can consciously love and receive love. Beginning with self-love, we may extend this emotion until it finally merges into the universal principle of charity or good-will. But the initiatory step in this unfoldment must be in an animal body.

It is by contact with other individuals on the moral plane that we acquire and develop the grace of peace in its lower stages. War, animosity, resentment, are works of the flesh. They are normal to the flesh—nay, even murder itself is the

logical ultimate fruitage of fleshly living; but by rubbing against each other, and discovering each other's good traits, animosity gives way to peace, and provincial peace finally grows into universal peace, when it is really a fruit of the Spirit. Just so all the other altruistic virtues are cultivated.

Joy is the product of a harmonious life, a life of harmony with self—the body, the soul and the spirit—harmony with our fellows, harmony with our environment, harmony with nature and harmony with the God within. In harmony with God, one is in harmony with all else. It is then that we see beauty and loveliness in all things and in all beings, and joy unrestrained mounts up, and the secret of a happy life becomes a realization.

Recognizing, then, the importance of the material, the unreal, Christianity inspires to its widest and highest development. We are to seek first the kingdom of God and his righteousness, assured if we do so—not that we shall utterly escape matter, but that all materiality essential will be added unto us (Matt. vi. 33). Under purely Christian civilization, animated by the indwelling Spirit, the earth will be subdued and made to render up its treasures to such an extent as we hitherto have never conceived. All lines of business will be active; not with the present destructive strenuosity, but with a deep undercurrent of spiritual force that will achieve immeasurably more than is now achieved, and this without exhausting life's reserve forces. It will be an age of industry, employing all the people; an age of enterprise, assuming all risks; an age of commerce, world-wide and universally co-operative, working to the best advantage with least friction and with greatest economy. This will be civilization without abuses, either on the one hand or on the other.

But the greatest beauty and highest glory of a purely Christian civilization, will be seen in that—while there will be the largest possible development of the material in all its forms

and in all its departments, being sanctified by the Spirit—an atmosphere of spirituality will enswathe our globe, breathing and imbibing which, all that is material will be transmuted into the spiritual. Then will be brought to pass the consummation of the labor struggles and pains of Nature during the ages of material existence, when the long looked and hoped-for redemption of the Body shall be ours, when death shall be swallowed up in victory (Rom. viii. 22-24, and I. Cor. xv. 54).

(To be continued.)

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To add to the resources of one's life.—Think how much that means! To add to those things that make us more at home in the world; that help guard us against ennui and stagnation; that invest the country with new interest and enticement; that make every walk in the fields or woods an excursion into a land of unexhausted treasures; that make the returning seasons fill us with expectation and delight; that make every rod of ground like the page of a book, in which new and strange things may be read; in short, those things that help keep us fresh and sane and young, and make us immune to the strife and fever of the world.—JOHN BURROUGHS.

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“Only thyself thyself can harm.

Forget it not! And full of peace

As if the south wind whispered warm,

Wait thou 'till storm and tumult cease.”

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“There are nettles everywhere,

But smooth green grasses are more common still;

The blue of heaven is larger than the cloud.”

## A WORD OF WARNING

By I. L. HARPSTER

Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?—John xiv. 22.

That there is unusual stress and disturbance in the mental realm at the present time, we believe no sane person will deny. This feeling is not confined to those who adhere to the Christian faith, but is felt by the non-believer as well. All, more or less, are looking for some change to come about, but just what that change is to be, they are at a loss to explain. They realize that there is something unusual taking place, but in the majority of cases they seem to be in total blindness as to the real cause of the general unrest.

For some years past there have been peculiar phenomena in the Solar System, unusual volcanic action, destructive, cyclonic conditions, and numerous earthquakes of more or less violence in various parts of the globe; and at the present writing reports from different parts of the earth record seismic and other disturbances, and the end is not yet. We do not wish to enter into detail regarding present conditions further than to suggest that, if the planets in their evolutions affect the earth and earth conditions, which many of our astronomers have come to realize, must not man, being a subject of the earth and its conditions, be similarly affected? When the earth is abnormally affected by seismic disturbances causing it to "reel to and fro," can that great pressure be expended upon it without influencing the human organism—the mental condition as well as the physical?

We read in Hebrews xii. 26: "Yet once more I shake not

the earth only, but also heaven;" again in Isaiah ii. 19: "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when He ariseth to shake terribly the earth." We wish to call attention to just one thought in connection with this last passage of Scripture, which is this: How vividly it represents what is now taking place in sections of the earth visited by cyclones! Do not the people seek refuge in places of safety from these terrible storms? Have they not prepared cellars ("caves of the earth") into which they enter to escape destruction and death?

The Master said, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which [are coming on the earth: for the powers of heaven shall be shaken. . . . And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi. 25, 26, 28).

As a rule the people are thinking little these days of the Divine prophecies embodied in the Scriptures. These words of warning in the Bible have little meaning to the general reader, and less effect upon him. He looks upon the prophecies rather as myths, superstitions, and therefore the average individual is in total blindness as to the real cause of existing conditions. The people are immune to the thought that God's hand is in all this; they look upon the present state of affairs as a matter of course—as arising from natural causes. And so it does, but why should such conditions exist? Again it may be asked, What has this to do with man? and why should God operate in this way when we are taught that he is a God of Love?

It must be remembered that God ever works through the life currents of the race; using a paradox, "thou hast made me to

serve with thy sins, thou hast wearied me with thine iniquities." Whenever God has a purpose which he wishes to carry out on earth, he uses some individual or individuals as an instrument or instruments through which to work out that purpose. We see this thought exemplified by the Lord God in selecting Adam through whom he began his operation of a certain purpose. At the close of the Adamic age—at the time of the deluge—we find Adam's posterity worthy of preservation reduced to Noah and his family of eight souls. Coming on down the ages, we find the Lord God making another selection in Abraham, a seed through which he might advance a people to higher unfoldment, the purpose held in mind from the beginning. Finally, this purpose was culminated in Abraham's posterity, Jesus the Christ, the first ripe fruit of the earth, the author of eternal salvation, in whom is immortality—a gift to the human race by the avowed purpose of the Lord God. It is evident, therefore, that the Father ever works through man, drawing him nearer to Himself, causing him to develop into God-likeness, that he may take the dominion and become a co-worker with his Creator.

On the other hand, while the Spirit ever strives to lift man to higher things, to a higher life, man is still free to act according to his own pleasure, and to serve the carnal nature, or generation—the law operating in "his members," as the Apostle Paul describes it. The mind that operates in the physical world, the first Adamic nature, causes him to serve the desires of the physical senses. Herein selfishness originates, coloring everything in accordance with the desires of the person; and the intense nature of the individual urges him on to excesses whereby the physical organism becomes impaired, when disease takes hold of it, and, instead of perpetuating life, disintegration takes place and death follows. Not only does the man's nature become perverted, wronging his body, "the temple of the living God," but through selfishness he usurps the rights

and privileges of his fellow-man ; not exactly in the same way, yet in a similar sense it is the "Cain-and-Abel" history repeated over and over again.

If "thoughts are things," which we hear repeated so often to-day, and of which in our mind there is no doubt—as each one can prove conclusively if he but will—must not those who are living under the law of generation, the life of the physical world, be affected by its mental currents? Like attracts like—a law in nature ; for no one can be affected by that which is without except there is a corresponding affinity within. And if God is the Life of all life and the individual misuses that power, sending out thoughts that are harmful to himself and to the race, is it at all strange that the thought so projected should in its appointed time return upon the sender? God does not punish man ; man simply reaps that which he has sown. Is this not fair and just? If you sow righteous thoughts and perform good works, would it not be an unjust God who would visit evil returns for the good done? On the other hand, if a person project evil and harmful thoughts, committing evil deeds and wronging his fellow-man, is it reasonable to expect God to bless that person for such conduct? If so, then God would be offering a premium on wrong doing. We read that "every idle word that men shall speak, they shall give account thereof in the day of judgment." Each thought leaves its impress upon the soul, therefore they are written on imperishable substance and they speak for themselves.

Just now, in the midst of the closing scenes of the Gentile age, there is much anxiety and confusion in the minds of many professed Christians. Many are awaiting the reappearing of the Master, looking for him to return in the manner in which he left the earth nineteen centuries ago. Certain passages of Scripture, upon first thought, would indicate this conception to be true, and for this reason this warning is now given that they



may not be deceived and that that day may not come on them "unawares."

Let us quote the Master's warning to the disciples concerning this important thought: "Then if any man shall say to you, Lo, here is Christ, or, lo, he is there; believe him not;" again, "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." Here surely is ample warning that those who have been looking for a physical manifestation of the Master will be disappointed if they hold to such belief. The Master foresaw this danger and forearmed his followers against this delusion and disappointment. The Master, in explaining this matter, said, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." The Master's reappearance is here altogether different from his departure; for when he left the earth there were but few witnesses, while he compares his reappearing to a flash of lightning in a dark night, starting in the east and extending to the west, lighting up the whole heaven. This demonstration could not take place if the Master's coming was similar to his manner of leaving the earth.

That the Master is not going to reappear as he left the earth, and that he is not going to manifest himself to the world, is very evident from Judas' question when he asked, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" That the time here referred to had reference to the end of the age is very evident from verse 20 of this chapter (John xiv.)—quoting the Master's own words—"At that day ye shall know that I am in the Father, and ye in me, and I in you." This, indeed, was a great mystery to Judas, not Iscariot, as it is to a great many who profess to be Christians at this day. The great difficulty in the way of professed Christians grasping this truth is that they have not yet

learned that the kingdom of heaven is within. When this thought is fully grasped, the necessity of an ocular demonstration will disappear. When the Spirit of Truth rules in the individual, then that one has found the kingdom of heaven. This, however, is in individual form; it is the living stone hewn out and made ready for the great temple, which will appear in due time. The "kingdom" is approaching like a "thief in the night," just as the Master foretold, and happy is he who can grasp this mystery and build accordingly.

The Master in replying to Judas' question, said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." This is a wonderful promise, and all that is required is to "keep his words."

In times past we looked upon the coming of the Lord just as many Christian people are doing at the present time. Such passages as "I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (Ezek. xxxvi. 23)—this and many other passages had a different meaning to us in the past. But let us examine the wording a little closer. In Ferrar Fenton's translation of this same passage we find the following: "I intend to sanctify My greatly degraded Name amongst the heathen, which you degraded amongst them—so that the heathen may learn that I am the EVER-LIVING, the Mighty Lord declares, by My making Myself sacred in their eyes, through you." It will be noticed from this rendering that, instead of the Lord sanctifying Himself in singular form in the sight of the heathen, this magnifying and sanctifying is "through you"—through a people called out for "His name's sake."

As the Master's work is carried forward, then, through the

life of the human race—which the Scriptures declare throughout—His coming is to be through a chosen people; and the real body that is to represent Him on earth is the 144,000 Overcomers mentioned in the Revelation (xiv).

The Lord is coming in spiritual form and not in outward, physical manifestation. His great name YAHVEH will be magnified and sanctified through a people that will reflect superior wisdom, knowledge and power; and through them His Glory will extend to the ends of the earth.

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“It is no great matter to associate with the good and gentle; for this is naturally pleasing to all. But to be able to live peaceably with hard and perverse persons, or with the disorderly, or with such as go contrary to us, is a great grace and a most commendable thing.”

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Mr. Hiram E. Butler,  
Applegate, Cal.

Dear Brother:—I have been receiving your magazine for quite a while, so thought I would write and tell you how much I enjoy it; but the chief cause of this letter is to tell you of an aching sensation in my heart when I read a line in your May Editorial, which is this: “We have not so much hope in the so-called ‘New-Thought’ people.” Now, I cannot see why you should say this; either I do not understand the position of the “so-called New-Thought people,” or you do not understand them, or I do not understand you and your position. It is true there is no New-Thought center here, and very few people in this city, that I am able to find, at all interested in advanced

thought, and possibly I do not know—at any rate, I have not the same conception of them that you have.

I take and read all the New-Thought literature that I can find, and of the many magazines that I take on that line (I considered yours one of them too), I must say my BIBLE REVIEW brings with it a sense of exquisite pleasure—something of the sensation a young girl feels when she receives a love-letter. There is always something in it that appeals to my innate sense of truth, that strikes deeper than other writings; therefore I felt hurt at that claim and wish you would explain just what you mean by it. Perhaps I misunderstand your meaning of the word “hope”—but surely you cannot mean the “hope” of proselyting or converting people to any set of laws, yourself the leader and dictator of what they shall be? My idea of New Thought is that it stands for one great principle of love, that each and every one is a center unto himself and ever open to receive truth, no matter where it comes from or how; and it has been my experience that I cannot drive down any stakes, for as truth opens up, it tears down previous opinions. Now, I find the *thinking* people are the “so-called New-Thought people,” and as you say you want to send your magazine to people who think, I should think they would be the very class you are looking for. However, I send you a list of names, both in and out of the churches. With best wishes for yourself and long life to the BIBLE REVIEW I am

Sincerely yours for truth, M. E. D.

*Ans.* As our correspondent may have given expression to the thought of many others, we publish the letter together with our reply.

We mean by the New-Thought people, the people that stand before the world as such—most of them as teachers of Christian Science, Mental Science, etc., etc. By saying that we have “less hope of them” we do not mean that we have any personal hope relative to any movement, other than our innate

love of truth, love of humanity and desire to see it progress toward ultimate attainment. There are great general, universal laws governing the human mind, and underlying them all is the object in the creation of the world; namely, to make man in God's image and likeness. When without preconceived ideas a people seek God, regardless of their capacity to think there is great hope that they will find God and eternal truth; there is great hope that such will go on in the progress of all things until they have attained oneness with the Father. But we see in the path of the New-Thought people a tremendous obstacle—they are virtually a people without a God. Their God is themselves, and this opens the door to self-gratification, which is virtually a "right-about face," a cessation of development and growth, and a strong, positive beginning of a retrograde movement. It is a universal law that all advance is caused by aspiration, by reaching out and desiring that beyond one's self, and as soon as that aspiration ceases, all progress ends.

Again, we find the same condition in the minds of many of the New-Thought people that Jesus recognized when he said, "They that are whole have no need of a physician;" and again, "If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth."

The Christian Church has one vital principle that is all-essential to the progress of the soul, which is a recognition of God, Spirit, higher than self, and an outreaching devotion to that God, an outreaching desire to be like him. Of course we do not mean to say that this creates in them perfection, but that this is the underlying, vital spark that has kept alive the Christian Church from the time of Christ down to the present; and as soon as this vital spark is removed from a people, no matter what their name or calling, so soon they spiritually die. It is because we see this vital spark removed from many of the so-called New-Thought people that we lose hope in them; hope of their attaining in this incarnation the goal for which they were created, ultimating in the Kingdom of God on earth.

## BOOK REVIEWS

**AUTO-ELECTRIFICATION.** By Winslow W. Chase, 66 S St., N. W., Washington, D. C. 6 pp. in attractive, strong manuscript form. Price 25 cents. Address the author as above.

This little work is a simple, brief system of Breath Culture, based on the hypothesis that the circulation of the blood is maintained, not by the muscular expansion and contraction of the heart, as commonly supposed, but by an attraction and repulsion continuously interactive between the blood cells and the air cells; in other words, by constant electrical action (negative and positive) in breathing. A special breathing exercise is also given for supercharging the entire system with vital or electrical force.

A worthy feature of this treatise is its brevity; but the intrinsic merit is wholly a matter of individual demonstration by test. The author has not buried his gem in a mass of words, but leaves it immediately available for use. It promises well in a theoretical sense, and certainly merits careful consideration.

Some booklets received are:

**COLOUR AS A CURATIVE AGENT.** By R. Dimsdale Stocker. 62 pp., paper. Price 50 cents. London: L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus. New York: Fowler & Wells Co., 24 E-22nd St.

**NEW THOUGHT HEALING.** By Julia Seton Sears, M. D. 19 pp., paper. Price 25 cents. Sears Investment Co., Boston, Mass.

**I AM MYSELF.** By Annie Rix Millitz. 15 pp., pocket size, attractively bound in paper and silk cord. Price 5 cents. Many times, the utmost value is contained in just these little pamphlets. Now, here is one with a well-defined purpose, well performed. Its sub-title is, "Freedom from Persecuting and being Persecuted." There are but nine pages of reading matter, about  $3\frac{1}{2}$  x 4 inches in size; but for five cents the reader receives value which may prove priceless. It presents some Christ philosophy in an effective manner.

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## EDITORIAL.

For many years past we have seen that there is a force in nature which lies beyond, back of, more subtle than electricity. We have said but little on the subject because of our inability in any way to demonstrate its existence to the scientific mind. Since the advent of radium, however, science has been proceeding directly toward this force, and has really come in touch with it, but has not, to our knowledge, fully recognized

its existence. We know of telegraphers and others who have become conscious of such a force. We have long been convinced that in water running rapidly, in waterfalls—wherever water is in rapid movement, this force is liberated.

This subtle force, lying next beyond electricity we term *Electro-Archon*, meaning that which is antecedent to and controls electricity. We give it a name in order to give it, in a way, an existence in the public mind.

An article will appear in the next number of this magazine entitled "Electro-Archon," in which we hope to show that science is now at the door of the metaphysical world, that the most recent experiments of scientists prove—although they themselves are not yet prepared to accept the fact—that there is an intermediate realm of force linking that which we call matter to that which transcends or is beyond matter.

We must abandon the conception of our fathers that there are two distinct realms—matter and spirit—and that, consequently, there is in the world of events that which may be denominated "the supernatural;" for if, as we have so often repeated, God by a word created the world and all that is in it, then all law, all force, all substance, in the physical world or in the intermediate world, is a manifestation of God—call it what you may, it belongs to the realm of the natural, and there is no place for the supernatural. But just here is where the mind from its habit of past thought becomes confused—so confused in many instances as to see no God but that which is manifested in the surrounding world of matter and in one's own body and mind. This error is more disastrous than the old conception of a God like an earthly monarch, seated somewhere in the heavens and ruling the affairs of men by edict, caprice.

There is unity in all things, yet there is individualization in ultimation, a development of soul life which has reached a completeness, a perfection of knowledge and power capable, not only of commanding that which we call matter, as did the

Lord Christ, but capable also of producing the world, of creating it and causing it to be peopled, and, consequently, in control of all the phenomena of nature. This embodiment of Deific Power, as we have seen in former articles, is called in the ancient Scriptures "Elohim" or "Yahveh Elohim."

Those who are reaching the higher spiritual by proper methods, that is, through the regeneration—the conservation, the the refinement and the intensification of their life forces—are beginning to feel that there is a force in the super-world, the interior world, that transcends all forces known in the material world; and in the article above mentioned we have tried to show that this force is similar to that of electricity, that it lies next beyond and controls all electrical energy, that, in fact, it is the cause of all activity, even in the realm of mind; for, if we mistake not, it will be found to be the power of intellection, or at least causing intellection. But whether scientists will find instrumentality fine enough to gather and handle this force, is yet a matter of conjecture. If, in the future, they are as diligent in their pursuit of knowledge as they have been in the immediate past, we think it safe to predict that they will soon touch its realm and be able to gather this super-force and harness it, to a certain extent, for the service of man.

The revelations given by the Lord Christ show that this force will be handled mainly by the power of the human mind; not the reasoning mind, not the ordinary intellect, but by a sub-conscious mind—denominated by us vital thought—brought out into the conscious volitional realm. With the accomplishment of this will come the fulfilment of the prophecy of the Lord Christ: "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." "Because I go unto my Father"!—Has he left the world? Did he not say, "Lo, I am with you alway, even unto the end of the



world"? Is he not teaching the people at the present time, and leading them into a higher sphere of mentality where the mind will be able to grasp these greater mysteries of nature?—God's nature, if you please. Yes, he is with us always; not merely to dominate, to control, as some may imagine, but to lead, to guide and to develop the minds of his people into the ability to understand and to lay hold upon the superior forces of nature, and to control them by scientific methods as well as from soul consciousness. Jesus referred to this force as being the power by which to remove mountains.

If, as is now dimly discerned by the scientific world, matter is, after all, only the counterbalancing of the positive and negative forces of electricity, if, as we suggested, this electric energy is only the externality, the embodiment of another energy, higher and more potential, and if this more potential intra-energy holds matter in its place, keeps it in constant evolutionary movement and change and is the power within the super-vital currents of the human soul, then, when that soul is sufficiently developed to understand these subtle forces, will it not command them? Will it not be able to send into the very life-currents of the mountains the God-power that made them, and cause the whole operation of nature therein to change in obedience to that command?

This will be achieved when man is the overcomer spoken of in Revelation: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." But remember, the overcoming is within one's self; it is the subordination of the appetites, passions, desires of the flesh—the mind of the flesh—to the mind of the Spirit, or to this superior mind that is one with and governs the vital forces. When man is able absolutely and perfectly to govern the vital forces within his own body by the word of command, he will be able to command the vital forces that hold the world together; and just this Jesus said he had accomplished, in his exhortation, "Be of good cheer; I have overcome the world." Having perfect

dominion over every function of his own body, he had overcome the world; for in him and in you is this super-vital or super-potential force that rules all matter, that creates matter and that dissipates and transforms matter. "By the word of God the worlds were made," and when you become the temple of God, the God within, who originally made the world of nature, will command all the workings of that world.

Science realizes that it is standing at the door of a wonder world. Sir Oliver Lodge, one of the leading scientists of the day, has brought out some remarkable facts pertaining to the realm immediately beyond that of the five senses; assuredly the scientific mind is to become also the spiritual mind in the very near future. When the two great forces of mind—the spiritual and the physical—are joined in that perpetual covenant, then will the power of God begin to manifest through his children, then will the glory of his presence be revealed on earth and then will be revealed in a material, literal sense, the prophecy: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign forever and ever."

Even now there are those whose life forces have been sufficiently refined and intensified to feel the touch of the Divine essence, the essence of a higher, grander, all-surrounding life. The experience of a person who "goes in bathing" may be used in illustration—he feels the touch of the genial waters alike upon every part of the body; and so there are those whose life currents are awakening to the conscious touch on every side, of this higher, diviner life. To our consciousness there are no leaps in God's great nature, there are no chasms to span, but all is one continuous chain of cause and effect, down to the very organism of one's body; and as we turn the mind into the interior, or, more correctly speaking, upon the finer, more subtle forces of the universe, we are enabled consciously to touch the invisible forces that are linked to the finer and yet finer, on

and on to the very person and presence of the Spirit of the Infinite.

Thus the realization has already begun that we are one with the Infinite; not through mere blind faith or vague belief, but because of an awakening consciousness obtained through definite methods. The way is no longer mysterious and uncertain, but it is clear, well-defined and certain; for the methods that are being taught by the Esoteric work are bringing to light "The Path," straight, though narrow, that leads directly from the dark, external world-consciousness into the light and brightness, and ever increasing brightness, until the soul stands, one with the Father, in the presence of the Eternal Light.

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Jesus said we must work while it is day, for, "the night cometh, when no man can work." Even now the evening shades are drawing closely around us and in order that the people may have the light in their dwellings, we trust that all of our friends that have received the light will bestir themselves to aid us in bringing it to the attention of many others.

As we are now sending out many sample copies of the magazine, we need your help. We want the addresses of good, honest Christian men and women in and out of the churches. We have not so much hope in the so-called "New Thought" people, as we have in those who are in the churches, and those who are making no profession. Of course, there is little hope of reaching those who are submerged in the all-absorbing thought of the day, that is "money getting;" but the quiet people who have time to think and are disposed to search out the truth that they may do the right, are the ones that really want the thought in our magazine. If our friends will make an effort to get us the names and addresses of those that they think most likely to be interested, we will send them copies of the magazine.

We call attention to the fact that there are many living in your vicinity, no matter where you may be, who, from external appearances, would be the least likely to be interested; yet if you counsel the interior guidance of the Spirit you will be led to add their names to your list. It was shown us by the Spirit years ago that the people who are really God's elect, are hidden away and are unknown and unrecognized by the masses, and these are they that can be found only by the Spirit. Therefore we ask you to retire within and to seek guidance of the Spirit. As you place your mind on this one, that one, and the other one, see what impression you get in regard to sending us their names. Thus you place yourself in a position to be led by the Spirit, and, as the inspired apostle said, "As many as are led by the Spirit of God, these are the sons of God."

We urge upon you the necessity of being up and doing for a little while, before the shadows deepen, for we believe that the night wherein no man can work, is very near. When the children of Israel, our great prototype, were going out of Egypt they had light in their dwellings, but the darkness was upon Egypt and it was so dense that it could be felt. Let us help to bring that light to the dwellings of those that will receive it.

When sending the addresses be careful to write the names plainly, so that no errors will be made, and if you, who feel that you can use a number of the magazines to advantage, will let us know how many, we will send them to you gratuitously.

Praying that the Spirit of God may guide you, we leave the work in your hands.

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We wish to say to those into whose hands this magazine falls for the first time, that the central thought and object of the magazine should not be questioned if articles appear in it that seem to contain radical ideas and even fanatical notions, for we publish articles that contain value, even though they also contain thought that we are not in harmony with. We hold

ourselves responsible only for thoughts that appear editorially or under the editor's name.

It has been our custom since the beginning of our work to publish whatever lines of thought are sent us that contain value, even though they also contain error; for those who are of God have the spirit of truth that enables them to receive the truth and to reject the error, and those who have not the spirit of truth cannot receive truth anyway. They may think they receive it, but after all they do not; for the greatest truths they frequently transform into the greatest errors. But you that have sought and have found the Lord Christ as a savior, have found also the spirit of truth that he promised he would send you. And if you trust God and look to him for light and guidance, then he will bring to your notice the truths that are necessary to you, and the errors you will pass over with scarcely a notice; for, after all, the human mind in itself is dark and obscure; but when the sunlight of the Spirit shines into the mind, then you will know the truth, and, thank God, that truth will make you free from the law of sin and death.

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Probably most of our friends know that a special effort is being made to get "PRACTICAL METHODS TO INSURE SUCCESS" more largely distributed among the people. This booklet contains the foundation principles requisite for preparing the mind to receive the higher truths. If the methods suggested in this little book are applied in human life, they will free the individual from the darkening influences that are now crushing the mentality out of the race, and will place in his own keeping and under his own control his powers of mind, and will put the mind and body in order, so that when truth is presented to him, he will recognize it.

This little work is a corner stone of the great temple of knowledge, wisdom, understanding and power; in short, of the kingdom of God on earth, though it is in no sense a religious work, for it deals exclusively with the vital forces and with the

causes governing the mind and will of the person. Its entire importance is probably not fully appreciated by any one person.

If one is diseased or weak physically, he will be cured by practising the methods embodied in this booklet, because a diseased state is a negative state.

**IT IS OF SPECIAL IMPORTANCE TO THE BUSINESS MAN.**

Many who have been in business for many years and have amassed wealth, have done so at the expense of the body. Their minds have been centered in the one routine and they soon find that they are diseased. Their physicians tell them that they need a change. They travel in pursuit of health, but the mind still holds to its old channel, and health is not found. If these business men will take hold of the methods described in this book and put them into practice, it will cause them to send the positive currents into the unused functions of the body and brain; it will build up the weak and depleted parts, for bear in mind that this booklet deals with the vital currents upon which life depends. The mind is able when properly instructed to lay hold on these vital currents and to build up the body in any and all departments. If this were not true, then physical culture as practiced in our colleges and gymnasiums, would not be effectual.

Therefore we with boldness ask our readers to familiarize themselves with this book. We have it printed in good type, on good paper and it contains 127 pages of closely printed and condensed thought—matter that cannot be found in volumes of any other works. It is sold from our office at 25 cents a copy, post paid.

We assure our readers that this little book is not only well worth your attention for your own welfare, but if you have a love for the world and for the betterment of humanity, it is well worth your effort and your time to take extreme measures to place it in the hands of many.

**WILL YOU HELP US?**

We of the Fraternity have had the transits of the Moon calculated 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 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., August, 1907.					Approximate length of time required for each sign to rise, be- tween 37° and 43° N. Lat. See page 574 Sept., 1905.
Body	Enters	On day	h.	m.	
☾	♈	2	4	47 p. m.	sign h. m.
"	♉	5	5	18 a. m.	♈ 1 15
"	♊	7	6	17 p. m.	♉ 1 30
"	♋	10	6	7 a. m.	♊ 1 55
"	♌	12	3	57 p. m.	♋ 2 20
"	♍	14	11	26 p. m.	♌ 2 30
"	♎	17	4	22 a. m.	♍ 2 30
"	♏	19	6	57 a. m.	♎ 2 30
"	♐	21	7	51 a. m.	♏ 2 20
"	♑	23	8	24 a. m.	♐ 1 55
"	♒	25	10	19 a. m.	♑ 1 30
"	♓	27	3	18 p. m.	♒ 1 15
"	♈	30	0	11 a. m.	
☼	♈	24	2	56 a. m.	





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SEPTEMBER, 1907.

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Advanced Esoteric Thought.

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# BIBLE REVIEW.

HIRAM E. BUTLER, Editor.

## Business Announcement.

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

**SUBSCRIPTION** in the United States, Canada and Mexico, \$1.50 a year; six months, 75c.; three months, 40c. Single copy, 15 cts. Foreign countries in the Postal Union, one year, 7s. 2d.; six months, 3s. 8d.; three months, 1s. 11d. Single copy, 9d.

**REMITTANCES** may be made by draft, by postal or express money order, or by registered letter; if by other methods, at sender's risk. All United States Money Orders should be made payable at Applegate, California; but please remember that all International Money Orders, that is, Money Orders issued by any foreign government, should be made payable at Auburn, California, as the Applegate Post Office can cash only United States Money Orders.

All remittances must be made payable to the Esoteric Fraternity.

**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.

**AGENTS**—Active agents are desired in every part of the world. Liberal inducements will be offered.

**COMMUNICATIONS** intended for the Editorial Department should be addressed "Editor, Bible Review, Applegate, Cal." Those intended for the business department should be addressed, Esoteric Fraternity Applegate, California.

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

# BIBLE REVIEW

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Vol. v.

SEPTEMBER, 1907

No. 12

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## ELECTRO-ARCHON

By H. E. BUTLER

### PREFACE

We introduce the following thought, not as an experimental scientist, but, perhaps, as a theorist—a theorist at least from the standpoint of a scientist. There may, however, be scientific men, who, notwithstanding their superior facilities for experimentation and their recognized ability, may yet find valuable suggestion in the opinion of an outsider. The disinterested party looking on at the game sometimes sees what the players do not. For many years past we have seen what we believe to be the activities of electro-archon, and we have seen men trying to bring it into practical manifestation; but we are among those who believe that there is a God in heaven who rules the affairs of men, and that according to divine wisdom, or, if you please, divine law, there is a time for every purpose under the sun, and if electro-archon were now harnessed and handled with the facility with which we handle electricity, and if, as now, men controlled by selfishness and greed ruled the world, the command of such a force would be the means of most terrible oppression. But we believe that the time has come in which selfishness and oppression are to rise up and destroy themselves, and that, therefore, the time has come for men to learn the important lesson that love, harmony, peace and prosperity can only exist among those who in their inmost



nature obey the injunction of the Lord Christ to love one's neighbor as one's self. When this becomes the law of the land, the higher and more wonderful powers of creation will become servants of the body of humanity. And if there is a Divine Intelligence ruling law, or working with law, then this higher intelligence will see to it that this wonderful power to which we now call attention is not brought into the service of man until the required conditions have arrived; but the fact that the whole world of law, mind, spirit—call it what you will—has risen up to bring about the result, has prompted the writing of the following article.

The human mind is like a dark lantern—when turned upon one object every other is to it in darkness. This fact influences to a certain extent all scientific investigation. Another factor still more potent in hindering and biasing the mind in scientific work is the presence of fixed ideas or established beliefs.

At the present time science sees electricity only, as the chief causative power, and does not recognize the fact that there is another power similar to electricity, lying beyond it in the sense of being the dominant energy. But in order to make discoveries due the world at the present time, the scientific mind should not only admit the existence of such a force, but should hold itself in readiness to admit, when evidences are forthcoming, the existence of a chain of varying forces, from electricity up a succession of steps toward higher, finer and more potential energies than any now known to us.

We believe that when the scientist is willing to see the existence of a multitude of forces—all joined, one acting upon another in orderly sequence, one above another, or one beyond another—that thought will at once develop means of establishing the fact that there is an energy just beyond electricity, joined to it by virtue of the law active in all things—the attraction between positive and negative forces.

When the scientist recognizes this fact and begins to experiment with it, we are satisfied that he will find a force so unlike any of which the human mind has yet dreamed that,

in order to handle it, the invention of new instrumentalities will be necessary; but, nevertheless, we believe that this energy may be handled as readily as is electricity. As stated in the Editorial of the last issue of this Magazine, we have termed this force electro-archon; for, having a name, it obtains in the public mind a hypothetical existence.

Electricity has opened up to the investigator many modes of potentiality, but this master and controller of electricity will manifest its power in such a multitude of ways, and of a character so varied and so transcending that of electricity, as to completely revolutionize our civilization, not only in the direction of mechanics, but also in political and social life.

Science has discovered this electro-archon, but cannot yet believe that it is a force distinct from and beyond electricity. That Maxwell saw it in his "demons" cannot be doubted, and its unaccountable behavior caused him to so name it—and we do not wonder, for, if we mistake not, electro-archon handled by proper instrumentality and set in motion in a given direction, will ignore the laws of attraction, of gravitation, and of inertia, and will move with almost irresistible power in the direction given it. But we will not attempt a description of the wonders that present themselves to our mind as locked up in this higher form of energy; we fear that it would seem a fabrication transcending that of the Arabian Nights—the reality, however, may transcend the imagination.

Electro-archon is now, in many ways, in partial use in connection with electricity—more especially in wireless telegraphy; and we believe that even now there are scientists who suspect its existence and are seeking new mechanical means of handling it. Gustave Le Bon says:

"According to the partisans of the exclusively electric structure of matter, the atom is made up of a certain number of electric vortices. Around a small number of positive electrons

there whirl, with dizzy velocity, the negative electrons to the number of a thousand, and often more.

"Taken together they form an atom, which is thus a sort of solar system in miniature. 'The material atom,' says Larmor, is composed of electrons, and of nothing else.' . . .

"It will be seen that the old atom of the chemists, formerly considered so simple, is really remarkably complex. It is a veritable sidereal system, comprising a sun and planets that gravitate about it. From the architecture of this system are derived the properties of the various atoms, but all have the same fundamental elements. . . .

"The indisputable fact that the atom is a reservoir of energy leads immediately, in my opinion, to the hypothesis that matter is composed only of condensed energy of a special mode, whence result its weight, its form, and its fixity. It is to energy thus considered that we give the name of matter.

"Some ancient facts, quite anterior to the discovery of the cathodic rays, already pointed to this idea. Take, for example, the quantity of electricity extracted from bodies by electrolysis. A gram of a substance such as hydrogen contains a charge of 96,000 coulombs. The electricity must be there in a state of very considerable condensation, since by no means at our disposal can we make an insulated body of the size we have mentioned hold more than a very small fraction of this charge. Joubert has observed that the quantity of electricity contained in a cubic centimeter of hydrogen would suffice to charge a sphere as large as the earth with a potential of 6,000 volts.

"In my opinion electricity is only one of the manifestations of special energy contained in the atoms. It is the state of prodigious condensation of this energy that permits the generation of the enormous quantity of electricity that the atom can produce, only a part of which, very probably, appears in ordinary electrolysis. This is not an hypothesis, since, in the radioactivity manifested by simple bodies, the quantity of electricity liberated for a given weight of matter is considerably larger than in electrolysis. . . .



*"The transformation of matter into energy.*—A material system isolated from all external action can not spontaneously generate energy. If we suppose it to be endowed with an internal energy, chemical or otherwise, its quantity of energy will remain invariable as long as the system is subject only to internal action. This is one of the great principles of thermodynamics.

"All past scientific observations seemed to entirely confirm this idea, that no substance can produce energy without having first borrowed it from without. All thermo-chemistry is based on the principle that 'the heat disengaged or absorbed in the decomposition of a body is exactly equal, and contrary in sign to that which it has been necessary to employ for its transformation.'

"To cause the disappearance of this sharp separation we have just noted it is necessary to succeed in transforming matter into energy without furnishing anything from without. Now it is just this spontaneous transformation that is shown us by all the experiments I have cited on the radio-activity of matter. The spontaneous production of energy thus shown, so at variance with current scientific ideas, has much embarrassed physicists, who have tried in vain to discover, outside of the matter affected, the origin of the energy manifested by it. We have seen that the explanation becomes very simple as soon as we consent to admit, in accordance with the clearest evidence, that matter contains a reserve of energy which it can partially lose, either spontaneously or under slight exciting influences. It may doubtless be said that it is not really matter that is transformed into energy, but merely an intra-atomic energy that is given out. Yet, as this energy of intra-atomic origin can not be generated without the final disappearance of matter, we are justified in saying that this is just what would happen if matter were transformed into energy."

This conception of the immensity of the power of the electron, and of the atom as representing a solar system within itself, is not peculiar to Gustave Le Bon; and if the electrons are so intensely and always active, never resting, the fact certainly

suggests something of which we have not heretofore dreamed.

According to the law of the conservation of energy, all force, energy, in whatever form, is the result of the expenditure and transformation of some other form or forms of energy; and the amount of energy expended and its equivalent which reappears, are calculated with mathematical exactness. For example, the energy expended in lifting a body to a certain height practically disappears in the weight of the body; for when the body falls and is suddenly stopped, the equivalent of the energy expended reappears transformed into heat. But what of the energy that sends these electrons through space—diminutive space, it is true, but with greater velocity than that of any moving matter, and which goes right on continually manifesting its power? Certainly electricity or any known force can do nothing like this. The same phenomenon appears on a larger scale in the velocity of the movements of the planets around the sun, or, we may say, in the movement of the whole universe. When we ask, What is this force? there is only speculation for answer.

We believe that when, through experimentation, something is known concerning the nature and laws of electro-archon, it will be found to possess two dominant characteristics; the first, as in electricity, is an equilibrium between the positive and negative principles, which to a certain extent holds in check the second great character of its nature, which is endless motion—motion without fulcrum or any known cause.

In wireless telegraphy the electro-archon is set in motion in a given direction by the vibrations, and it carries those vibrations great distances, but the attraction of electricity, to which it is united, finally becomes an obstruction; otherwise this force set in motion would never cease. For if the present position of leading scientists concerning the nature of matter is correct—that, after all, it is only a mode of electricity—that position suggests the following conclusion as its logical de-

duction: As matter, or electrical energy, is nearest to us, appealing as it does to the five senses, and if there exist higher forces which in their relation to matter and electricity are causative and controlling principles, it then follows that, in so far as we know, matter is the last and lowest—we may say, the end of the line of creative forces; and that there are creative forces invisible and entirely unknown to us, there is reason to believe.

We conclude therefore that, as matter and electricity are identical, in the descent of the finer forces in nature into the form we call matter, electricity must be a means of obstruction, the cause of inertia, and not, as has been supposed, the most positive of all forces; for there could be no stability in matter were there not some power therein to hold and bind in at least comparative inertia. Admitting this, the work of experimentation must necessarily be, not to handle electro-archon with electricity, but in so far as possible to insulate it from the electric energies, so as to free it from its adversary, limiting and binding—from that which causes inertia.

If, when it is so insulated, its two constituent principles, the positive and negative forces, could be separated, the one from the other, as positive and negative electricity are separated, and they, in their turn, insulated, each from its opposite, electro-archon would undoubtedly move with almost irresistible power in a given direction, as the electrons in the atom or worlds or suns in space.

But before this force can be harnessed and made the servant of man, there must be a more careful study of what has been denominated the positive and negative principles manifested in all nature, from the electron to the highest organic form; for we believe that it will be demonstrated that all activity arises in the separation or partial separation of these two principles. If all nature is constituted upon the same general plan and all matter of the same general force that we term

electricity or its associate power, then the forces we have suggested as lying beyond electro-archon, finer and still more subtle, are likewise dominated by the same great law of positive and negative attraction.

While we were thinking along these lines in 1874, we constructed a glass wheel, and insulating the excitor and attractor found we had liberated forces which exploded in the excitor and attractor, ran up to the top of the wheel and apparently neutralized each other; but, to our surprise, we saw that these little balls of fire had, like a diamond, cut furrows in the glass. Now, we question whether electricity alone would cut furrows in plate glass, and we are satisfied that therein resided a manifestation of electro-archon, and also a manifestation of the fact that the electricity generated, or liberated, if you please, was positive and negative, the energy produced being caused by the separation of the two forces; for when we filled two Leyden jars at the same time, the one from the excitor and the other from the attractor, they discharged into each other with double the force of the discharge of a single jar upon itself.

If in the disassociation of the positive and negative principles we are to look for the source of all energy in organized matter, we must necessarily take a broader view of the laws governing the positive and negative forces than has been taken in the past. And should we not expect to find in man a more perfect expression of these forces than in the very beginnings of their manifestation; or, in other words, should we not expect the best opportunity for the study of their laws, methods of work and general relations in an organism under the dominance of mind.

We believe, however, that there is much diversity of opinion among scientists as to where mind in the animate world begins. In investigating the phenomena of this super-physical force, electro-archon, we will turn, therefore, to some of the earlier forms of organized life. A marvelous energy is displayed in the insect world—energy, which, if possessed by man in rela-

tive proportion to his size, would suffice to move a world. To be brief, we will cite the case of a little fly, probably less than one-eighth of an inch in length. Doubtless many of our readers have observed it. It stands perfectly still upon its wings, and from this position of perfect stillness suddenly darts a distance of four or five feet with such rapidity that the eye is unable to follow it. But, in the quiet country air, get as close as you can and listen to the vibration of its wings—judging by the tone produced there must be at least 25,000 vibrations per second. Now, if we were to compute the energy expended by this little insect every moment of the hour—for, in so far as our observation goes, it seldom during the day lights on anything for rest—it would sum up so enormously, relatively to the size of the fly, as to be almost beyond conception.

Let us now consider man in connection with the super-forces. Leading scientists have long held—and we believe correctly—that man is not a special creation, but that he is, in his entirety, the result of the combined forces of the world that produced him. This being so, we must look for forces in nature answering to all that we find in the most highly organized man. But searching in nature for the source of mind, we meet an apparently insurmountable obstacle—an obstacle that has turned back many a brave investigator. Can a stream rise above its source? Can mind rise up and comprehend, compass a wall around and know, its source?

Well, if the mind despairs of accomplishing this task in its fulness, it should not, at least, despair of accomplishing mighty results in this direction. For there are laws and methods by which man may create within himself added powers—powers of which he has not yet conceived; and by the aid of these added powers he may, so to speak, retire into his inner consciousness, and there sit serenely and view the processes of mentality. He may from that serene center discover multitudes of retarding forces and of accelerating forces. In there he may also

discover what, it is lamentable to admit, many of our most widely-known scientists deny, that mind is not merely the result of certain activities of the brain.

Such explanations remind us of the story of a camping party which heard a noise in the woods—evidently produced by some beast—when one timid soul reassured himself by saying, “It is only a noise.” To our mind this was just as reasonable as to say that mind is the result of certain molecular action, or any conclusion based upon a like hypothesis; for if one can create something from nothing, then such a hypothesis may be justifiable.

Sooner or later it will be found that mind *is*, and that in itself it is indestructible. And when we take this view of the matter and turn our attention upon man—yes, upon ourselves, going to work systematically, first searching out methods for increasing the life within, and for increasing mind power, then will be made plain to us, not only the fact of the existence of electro-archon, but the existence of a perfect gradation of forces or powers, from the grosser manifestation of electricity up an endless chain to the unknowable.

It will be found that electricity has but little place in the physical energies of animal life, but that electro-archon is the element which manifests in animate existence as strength. Consider the phenomenon of strength to act; see the faithful horse pulling the mighty load, and inquire deeply into the power that is doing the work; you move your arm, you walk across the floor—it is done by an exertion of the will. There is, then, something yet behind electro-archon, something which the electro-archon obeys, for by mind these energies are put in motion. If the horse refuses to pull the load the driver whips him. Why?—To make him *will* to do the work. But we have reached a realm of endless investigation, and to go further, while legitimately in connection with our subject, would be to extend this paper beyond the space at our disposal.

## THE GARDEN OF EDEN

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

How true it is that the "letter" in which spiritual truth is enshrined has often a deadly effect upon the soul! Those who see nothing but

### THE OUTWARD LETTER

in the story of the Garden of Eden make it often a stumbling-block both to themselves and others. But those, on the other hand, who can discern

### THE INNER OR ESOTERIC MEANING

find it to be full of practical, as well as deep spiritual teaching. For there is a teaching in it which lies at

### THE BASE OF ALL MORALITY

and all religion. We refer to the mystery of the tree of life and of the tree of knowledge. There is no doubt, as we have already been shown in the pages of this Journal, that the garden in which God walks is the human body, for it is written: "I will inhabit them and will walk about in them" (*ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω.*) (II. Cor. vi. 16). This is spoken of those who touch no unclean thing, and cleanse themselves from all

### DEFILEMENT OF THE FLESH

and spirit. They are God's husbandry, or tilled land (lit. field = *γεωργιον*) (I. Cor. iii. 9). Their bodies are his peculiar possession; a sanctuary (*ναὸς*) of the Holy Spirit, and members of the Christ (I. Cor. vi. 14, 19).

If any one corrupt the body, which is the sanctuary of God, God shall corrupt him, or change him to corruption (I. Cor. iii. 17); for the body is not for fornication, but for the Lord. It is clear, therefore, that the sanctified human body

is that in which God now lives and walks, and that we are His field or garden.

#### THE TREE OF KNOWLEDGE

is the instrument of carnal knowledge. Turned toward regeneration by conservation of the sex-elements, its fruit becomes that of

#### A TREE OF LIFE

but poured out or wasted in carnal knowledge, its fruit is death to the organism.

"In the day that thou eatest thereof thou shalt surely die" is not, therefore, an arbitrary judgment, but a revealment to Adam, of a law of his nature. The sentence: "Dust thou art and to dust thou shalt return," clearly indicates that before the Fall, he was immortal as to his body. As to the immortality of the soul, it can be proved even from the writings of Haeckel, who describes what he calls the "cellular soul," which, when ova and spermatozoa succeed in conjugating, is transmitted to an individual of the next generation. Scientific proof exists, therefore, that our bodies contain

#### IMMORTAL ELEMENTS

in these eggs and spermatozoa. As our bodies consist of cells which are immortal by reason of their indefinite power of reproduction by division, and cells which are capable of regeneration, the inference is strong from a scientific standpoint, that they were originally intended to be death-proof, or immortal. So that the conclusion, as stated by Professor Elie Metchnikoff of the Pasteur Institute, is that "natural death in man is probably a possibility *rather than an actual occurrence*. The existence of natural death in the animal world is very rare.

#### IMMORTAL ANIMALS

occur among the lower vertebrates. Worms and many other creatures may be divided into several pieces, each piece being capable of regeneration, so as to form a new worm. These are facts vouched for in Metchnikoff's work on the



“Nature of Man.” He is one of Pasteur’s most distinguished disciples, an expert of experts in the science of life, who has gained a right to a hearing by over forty years of patient devotion and brilliant research.

But how all this confirms the Esoteric teaching of many years past, as to regeneration! How it should encourage those who have already begun to live the regenerate life! This teaching shows why sins against the body have been so sternly prohibited in all religions worthy of the name. And only lately the discovery has been made that the reason why the Canaanites were to be exterminated with every vestige of their worship, was the fact that it consisted principally of phallus-worship (the symbols of which represented the *genitalia*), which led to all kinds of sexual abuses being carried on as an essential part of that worship. This was the cause of the destruction of

#### SODOM AND GOMORRAH

the great plague of the Israelites through the worship of Baal-Peor (the Lord of the opening), and that which rendered Balaam worthy of death, as being the chief means of seducing the Israelites thereto. When we consider the incestuous origin of the Moabites, it is not so much a wonder that they were devotees of this debasing religion.

It would seem that many nations had so far perverted the original truth, that

#### THE TREE OF LIFE

was to them a symbol of reproduction by carnal generation, instead of a symbol of immortality by regeneration, through conservation of the reproductive element. So that what they called the tree of *life* was really the tree of knowledge and *death*. They had changed, through the seduction of the serpent, the truth of God into a lie. The Bible shows everywhere that this was the great and deadly sin of the ancient world, and that which brought the flood upon the antediluvian world. In confirmation of this view, it should be noted that Noah is

said to have been "*perfect in his generations,*" and that he was upward of five hundred years old when his three sons were born, indicating that his sexual power was conserved for half a millennium, and then used *only* for the purpose of producing offspring to repeople the earth.

In speaking of the Garden of Eden as a type of the human body, the river which "went out of Eden to water the garden" would at first appear difficult to explain, but we find a striking proof of the correctness of our view in John vii. 37-39, where Jesus cries: "He that believeth on me, as the Scriptures have said, out of his belly (mark the connection with the trees of life and knowledge) shall flow rivers of living water." This is a symbol of the Holy Spirit proceeding from God, and watering the garden, as it is written: "Thy soul (*nephesh* or *psuche* = personality) shall be as

#### A WATERED GARDEN

whose waters fail not." The Spirit becomes in the garden, "a fountain of living waters" and flows out to others as "rivers of living water," so watering the earth and causing it to bud and bear fruit—seed for the sower and bread for the eater" (Isaiah lv. 10). At the end of the Revelation (chap. xxii. 1) we are shown the same river, with the tree of life growing on either side of it as "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

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Our different ideas are stepping-stones; how we get from one to another we do not know; something carries us. We (our conscious selves) do not take the step. The creative and informing spirit, which is *within* and not *of* us, is recognized everywhere in real life.—OLIVER WENDELL HOLMES.

## THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

### PART VII.

#### GOD

All that has been said in foregoing papers, which has been but introductory to the subject proper, will find a confirmation in the idea of God as manifest in nature and in human nature. "And without controversy great is the mystery of godliness; God was manifest" (1. Tim. iii. 16).

God may be viewed in either of two ways taken in the broadest sense. We may think of him both as unmanifest and manifest.

#### GOD AS UNMANIFEST

Referring to God as unmanifest, we do not speak in the absolute sense. Were we to speak of an absolutely unmanifest state of the Divine Being, we would necessarily mean without centrality; that is, diffused throughout infinite space, without motion, or the possibility of motion. So far as it is possible for us to conceive even by the subjective mind, centrality is necessary to power of motion, or dynamic power. There must be both action and reaction. To illustrate, electricity is diffused throughout space, but in this state it is static, or passive—not dynamic; nor can it become dynamic, or a positive force, until it becomes centralized in some way, as in the meeting of two electric clouds—a positive and a negative. It is then the flash of lightning may be seen and its mighty power realized. Another illustration very familiar to-day is the dynamo. The all-pervading electricity is powerless having no center to act from, but when drawn into a dynamo it becomes a force ade-

quate to achieve great results in the sphere of mechanics. Just so the Divine Being thought of as without centrality—which means without some plane of manifestation—would imply a state of absolute passivity, or an absolutely static state. Were this true of God, He could never be other than static; for any power on any plane is absolutely incapable of setting itself in motion when once it is absolutely at rest.

#### GOD AT REST, OR THE SLEEP OF BRAHM

The Brahmans have a conception of God as having periods of slumber. This they speak of as "The Sleep of Brahm." The Christian's Bible also refers to the same thought when it is said of God that He rested from the work of creation (Gen. ii. 2). But this is not a static state, it is a state of subjective activity. In the state of slumber, the objective mind only is held in abeyance, the subjective is active; otherwise the individual would die. The soul never sleeps, and the organ of the soul—the solar plexus, or the great central ganglion of the sympathetic nerve system—never ceases its activity until the period for death arrives. It is in this sense that God is said to rest, or that Brahm is said to sleep. All that is perishable, or disintegrable, of the creative work, is the product of the mental process, the work of the objective mind of Deity, just as are all transactions of man that are the results of inductive reason. But when man falls asleep, or goes into the "silence," and begins to dream, he has passed out of the objective into the subjective; he has passed out of the phenomenal, or unreal, into the real self. It is in this state that man recuperates the wasted energies occasioned by daily toil, and fits himself for the active labors of a new day. Thus God is represented as asleep, or as resting, after the active labors of creation, after his objective processes in the sphere of Matter, or of the illusive. He then recedes within Himself, holds the objective in abeyance, until the time arrives to begin the active labors of another creative day.

This, then, is not a state of absolute passivity. Such a state as related to God would practically mean a state of soul deadness, which, of course, is unthinkable. In referring, then, to God as unmanifest, we mean as unmanifest in material creation, in the visible cosmical order. God, as the "Oversoul" always is, from everlasting to everlasting. But the "Oversoul" is manifestation on the psychic plane. It is a psychic organism, a centrality, a spiritual body, a spiritual dynamo.

The soul, or psyche, as has been said, is from everlasting to everlasting. It is the Divine Ego, as the soul of man is the human ego. It is the seat and source of all Divine potentiality, and of all its lower manifestation. God as unmanifest, then, is God as viewed in His substantial and essential Being. It is the creative potentiality back of all creation, or material manifestation.

#### GOD IN MANIFESTATION

The Brahmins contend, if properly understood, that God manifests Himself in creation, not continuously, but periodically. We know that all Divine operation is cyclic, from the infinitesimal portion of a moment, as in the case of the gyrations of an atom, to millenniums of ages in the greatest revolutions in the cosmical movements. This creative period may be said to be the greatest of all cyclical movements, extending through an age of inconceivable duration. But great as it is, it has its beginning and its ending, just as the life of a human body has its birth and its death. The cosmical order bears the same relation to God, the Cosmical Soul, that the human body bears to man considered as a human soul. The cosmical order that now is, had its beginning and will have its end. Previous to this there was another cosmical order, or God manifest in nature, and previous to that another, and so, on and on, throughout the illimitable past; just so will it be throughout the illimitable future. To God there is no past or future, but an eternal NOW. God is periodically being born

materially, living out the allotted time in this order, then dying and disintegrating materially; and so entering periodically into His rest. The analogy holds good thus far to man's earthly existence, but no farther. In the case of man all rebirths, or reincarnations, are intended for the unfoldment of the soul from the human to the divine. But not so with God; God's cosmical rebirths are not intended for the perfection of the Divine Psyche. This is absolutely perfect and always has been. The purpose of these cosmical manifestations, as will be discussed later, is to supply a theatre of soul development for the finite into the Infinite.

This mystery of the eternally repeated manifestations of God within a cosmical order, or, to express it otherwise, of the manifestation forever being repeated of the Infinite within the finite, is inconceivable to the human intellect. As Spencer and others have said, it is unknowable. But though unknowable to the finite mind, we know that there is an Infinite, and that there is a finite, and we know that the latter proceeded from the former; and there is that within us that tells us that this process is an endless one.

Again, another analogy exists between the cosmical order considered as the cosmical body of God, and the human body. Though the human body, taken in its entirety, was made to endure for a long series of years, yet it is constantly dying, in that certain cells composing it are constantly exploding by physical exertion, or wearing out and dying. It has been said by scientists that the entire human body dies in this piecemeal way many times during a long lifetime, and yet the body as the expression of a specific soul uniformly preserves its identity. Just so it is in the cosmical order. Individual worlds, corresponding with the individual cells of the human body, are constantly dying, disintegrating, passing back into cosmic stuff as material for the formation of new worlds, while the cosmical body as a whole preserves its identity. This pro-

cess is a "wheel within a wheel" in the cycles of degeneracy and decay, in the macrocosm as in the microcosm.

Again, if God is physically centralized, as has been explained, He must be cosmically centralized also. In this we discover another analogy between God as cosmically expressed and man as humanly manifest. Man, psychically is an organism, and therefore centralized psychically. And just as he is thus centralized, corresponding with this, he is also physically centralized. This material centrality may be called the germ of one's being. In the human organism it is called the solar plexus. This is the seat of the soul. It is where the two are co-centralized, the outer nerve ganglion being the nucleus, and the inner being the nucleolus. In analogy to this is the microcosm in the macrocosm. God, then, may be said to centralize cosmically in the great central sun of the universal order. David thus conceived of God. In Psalm lxxxiv. 11, he says, "For Jehovah God is a sun." And all sun-worshippers and fire-worshippers, have worshiped these as visible symbols of the cosmical God. This great central sun, around which the whole universe is supposed to revolve, is said to be the great sun of highest magnitude, called Alcyone. This is the brightest star of the group Pleiades, a group of seven stars situated in the neck of the constellation Taurus. Madler also regards this group of the Pleiades as the central group of the system of the Milky Way. That this is divinely recognized as true is shown when Jehovah is represented in the book of Job as asking the Patriarch—"Canst thou bind the sweet influences of the Pleiades?" The thought is that if "God is Love," and is centralized in Alcyone within the group Pleiades, then the influences emanating from this group must be sweet, or love influences. It may be said to be the germ of the universal order or body, taken as one. It may be called the heart of God, considered cosmically. Its light and heat, both of a high spiritual order, emanating from substance highly spiritualized,

fill all space with greater or less intensity, varying according to distance, as the sun of our system fills the space occupied by our system with its light and heat. This central sun Alcione may be called the Solar Plexus of the universal organism, the great central ganglion of the universal sympathetic nerve system. It is the seat of Divine love. It is the living organism that never sleeps, and that controls all the vital organs of the universal cosmical Body, giving to them their activity, and keeping them ever alive.

But Alcione cannot be said to be God, however transcendently glorious it may be in the effulgence of its light, and however benign may be its influences, any more than the solar plexus in man may be said to be the man. In both instances they are but mediums of a life inherent—in the case of man, the medium of the Ego or soul, the agency through which it acts dynamically; in the case of God, the same. Back of this great central medium of Deific expression, within it, permeating it through and through, is the Divine essence of Being. This essence of Being, like the soul of man, is not confined to its central organism. In man each cell has its own separate soul called the nucleolus, but the Ego-soul is the unit principle of life that holds all the cells together into one unit organism. Nor does the soul's influence end here—from it proceeds an aura, or magnetism, that is felt, or may be, to earth's remotest bounds. Just so each star, planet and asteroid, has its own cosmical soul, or nucleus; but the great unit Soul, called by Emerson the "Oversoul," that holds all together in one cosmical body, and that as a Divine aura, or sweet influence, extends infinitely beyond this body, filling infinite space, this infinite, illimitable, ineffable essence of Being—this is God. This is God that manifests in Nature—God the source and nature the theatre of all sentient life on the plane of nature.

#### SELF-EXISTENT

Having thus defined the Deity, psychically and organically,



as far as it is possible for man to define Him, by means of even his deepest subjective meditations, we turn now to notice the attributes of this Being, or the characteristics of His nature. Of these, the most fundamental, that without which the others could not be, is His Self-existence, or as it is otherwise expressed, His Absoluteness, or his Unconditionality. By the Absolute is meant that which is complete in itself, that which bears no relation to other beings; that is, being which is independent as to its existence and activity. By the Unconditioned is meant freedom from all restriction. In looking round about us we find individual objects in great variety, and we notice that each is in one way or another bound or restricted by another. It is neither complete in itself, and so is not absolute; nor is it free from conditions, and so is not unconditioned. This is true not only of the objects surrounding us in this world, but also of the stars that constitute the universal order. No one of them is complete in itself, nor independent of the others. But taking the universe as a whole, it is complete in itself; as a unit whole it cannot be added to nor be depleted. Again, taken in its entirety, it is absolutely cosmically independent. There is none other upon which it can depend, for it is the All. Now, as has been seen, this allness and independence of the cosmical order, is but manifestation of an inherent allness of being. This, as we have said, is God. As, then, the universal order of worlds, as a whole, is absolute and independent viewed cosmically, so the inherent substance and life, which is the reality, must also be complete and independent in itself viewed substantially and essentially. In short, God is Absolute and Unconditioned. This being so, He is, of necessity, self-existent. That there was a time when He was not, or when there was no Being, is unthinkable.

#### OMNIPRESENCE OF GOD

By Omnipresence is meant present everywhere throughout illimitable space. God is then both Transcendent and Imma-

nent. By Immanence is meant inswathing and permeating each individual world. For example, God is immanent in this world in that He has to do with the minutest experience of each case of organic life, in what is called "Special Providence." On this point Jesus said, "But the very hairs of your head are all numbered" (Matt. x. 30. Amer. Revis.). By Transcendent is meant throughout all space beyond the individual experiences of organic life upon the planets. That is, God fills all inter-stellar space, and even space beyond the entire universal order, or infinite extension of space. If God is not thus transcendent, he is limited to his universe, and therefore is not Infinite; in other words, He is confounded with matter. This is the view taken by Pantheism, that is, that God and nature are one. If God is not Immanent, there is somewhere within the worlds where He is not. He is not, therefore, Infinite but limited.

#### LOGICAL CONCLUSIONS

If, then, God exists throughout all duration, in the eternal NOW, and if He fills illimitable space, He cannot but be Infinite. Again, if He be Infinite, He cannot be but ONE. This is the basis of both Monism, or Monotheism, and the essential unity of the cosmical order. Again, if God is One, so that there is no other being beside Him, and if the whole cosmical order is a unit, so that there is no other cosmical order—all is embraced within the ample bosom of Deity. There is nothing detached from God, nor is anything detachable. All the organism of all the spheres throughout space, all intellectual beings, as mankind, even all demons, must of necessity be embraced within this one universal Being. Not as God essentially, but as God in expression on the plane of the individual expressed. If God be the "All in all," then all experience must be wrought within this universal Being. Sin, as well as righteousness, can have no other field of operation; but seen, not as the act of God in His essential nature, but on its own plane as the act of an in-

dividual being, below the plane of essential Deity. If all is within Deity, then there can be no such thing as death. What we call death is but transmutation of the transmutable. Matter, so thought; devils, so thought; the human, so thought; sin and all evil, so thought; and death, so thought—are all conceptions of the mortal mind. They possess no absolute reality. All are perishable, as is a shadow, and all are to be abolished; and will be abolished when our race shall have attained a plane of spirituality so exalted that, like God, it shall be too pure-eyed to behold matter, devils, the human, sin or death. After this transition no longer will the carnal manifest itself in any of these ways, because the carnal shall have been transmuted into the spiritual.

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Kind thoughts are rarer than either kind words or kind deeds. They imply a great deal of thinking about others; this in itself is rare. But they imply also a great deal of thinking about others without the thoughts being criticisms. This is rarer still.

Active-minded men are naturally the most given to criticise, and they are also the men whose thoughts are generally the most exuberant. Such men therefore must make kind thoughts a defence against self. By sweetening the fountain of their thoughts they will destroy the bitterness of their judgments.—  
F. W. FABER, D. D.

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Let us no more contend, nor blame  
Each other, blam'd enough elsewhere; but strive  
In offices of love how we may lighten  
Each other's burden in our share of woe.

—MILTON.

## OUR DESTINY

By ABIYAH

In these times, when greater and grander conceptions of Truth are entering into the consciousness of the human race, blessed are they who are alive and responsive to the advance-step which the mind of man is taking, not content to be bound in the egg-shell of past, erroneous ideas of life.

We have the privilege of living in the dawn of the Golden Age; the darkening veil which hangs between the mind of man and the Spirit of God is about to be removed when we shall live and dwell in the light of his presence, and because of his mind and consciousness being in us, sin, sickness, sorrow and death are to be abolished; for in God all is joy, peace, happiness and endless life. This old earth shall yet ring with the happy voices of immortal beings, who have come to a knowledge of their true selfhood, which springs from the incorruptible Spirit of God. The dark spectacle seen to-day, of misery, sin, death and sorrow, shall pass away like a shadow that vanishes before the light.

In order to bring about this desired change there are certain methods to be applied and certain processes to be pursued. We understand that God is Mind, and that his mind is at work throughout all the universe accomplishing his purposes, which are always for the good of his children. As God has a purpose in view in all that he does, he has also a method or way of accomplishing that purpose; and the more clearly we are able to see his purpose and understand his method or manner of working, the better we will be fitted to become co-workers with him.

This purpose of God in all his works is to bring forth sons and daughters in his own image and likeness, who, like himself, shall be perfect, pure and immortal. Now, if we can grasp the method or way by which God goes to work to bring forth sons and daughters in his image and likeness, then we will have solved the mystery of sin, death and sorrow; we will have solved the mystery of "mortal mind" and are ready to tear off the deceptive mask that it wears.

God is conscious of his own being; he can say, "I am." Therefore the question is, How can God bring forth other individuals who are conscious as he is conscious, who are able to realize the truth in themselves that "I am." Let us notice that there must be a difference between the way in which a machine or a house is made and the way in which a being, conscious of himself is brought forth. In order to have a mind and be conscious, we must have experience; for through experience we gain knowledge. We may imagine God as saying: "My sons and daughters will be better able to know my nature if they have experience with something that is not my nature; for if they have experience with something that is not my nature, they will learn the difference between what I am and what I am not. They will learn the difference between Truth and falsehood; and seeing how much better is Truth than falsehood, they will finally choose to abide in Truth, and be happier and more vividly conscious of my own true nature because of their experience with falsehood."

What, then, is falsehood, or mortal mind? Mortal mind is a state of mind that is not like the nature of God's own incorruptible Spirit. Everything in the universe is good so long as it is useful in the accomplishment of God's purposes. So long as mortal mind or falsehood is useful in serving in its God-appointed place in the world, it is good; but when it has served its use, it is no longer good and must be done away with.

As the children of Israel went down into Egypt and there served as bond-servants, and as after much suffering and sorrow in their bondage they came to a better knowledge of the power of God in their deliverance, so God's children have gone down into bondage in the realm of mortal mind, and after they have had sufficient experience there, they will return to God and come to a better knowledge of him. The children of Israel would never have gotten out of Egypt, if while there they had continually denied that they were in bondage.

What is the bondage of mortal mind? If we examine into what is going on around us and within us, we will find that there are two minds with which we have to deal. One is the very mind of God himself. It is real, enduring and all-powerful. The other mind, or the mortal mind, has no power in itself, but has a limited amount of power given it by God; for he has called it into existence to serve a certain purpose. If it had no power at all, it could not exist. But all its power, we may say, is borrowed power, and as soon as God or any one in unity with God withdraws God's power from mortal mind, having no power of its own, it vanishes into nothingness.

God is the only real power in the universe, and he has such ways of doing things as will give his sons and daughters an opportunity of better knowing his own nature through experience with a mind-power that works contrary to his nature. So he lends of his power to this mortal mind and sends his children into the realm of mortal mind to learn their lessons. They ally themselves to it and get into all sorts of trouble. Their bodies call for sensual gratifications, and they indulge in them and get full of aches and pains; sickness and death sweep over them. The sight of so much misery weighs down the soul within, and in desperation God's children cry unto him for something better than the shallow mockery of such a false life. If they then turn to God in the right spirit and in the right frame of mind, they will get glimpses of his real nature

and will come to know their true selves, and the darkness will begin to vanish and continue to do so until it has passed away.

Let us examine the nature of mortal mind and see what its work is in this world. What use does mortal mind serve? How did we come into possession of the physical bodies that we have? Was it not through the service of mortal mind working in the minds of our earthly parents that we possess them? One's body is a good thing and we would not part with it. Then mortal mind has rendered us some good service. The chief mission of mortal mind is to work through the minds of the inhabitants of earth and cause them to generate and bring forth other fleshly forms for disembodied souls to possess and inhabit. That is how our own disembodied souls came into the possession of physical bodies.

It is not God's purpose that everyone should as yet do away with mortal mind. All are not yet through with their experience in the realm of mortal mind. When they lose one physical body, they will come back and take up another with which to continue that experience, until they have reached the point where they can lay hold of God's mind with sufficient strength to be able to destroy the dominion of mortal mind over themselves. The body that one possesses in that life or incarnation in which his soul is able to rise above the power of mortal mind or the mind of the world, will no longer be subject to death, but will become an immortal possession.

When one does completely break away from his bondage to mortal mind, it means the breaking of every earthly tie; it means the steady persistence in following a path that tasks one's will and fidelity to the utmost. Therefore Jesus warned us to consider well the cost before taking such a step, or we might find ourselves like the foolish man who began to build a house, but could not go further than the foundation.

Jesus and the prophets recognized the place that mortal mind holds in the divine order of things. When Judah was carried

away captive into Babylon, it symbolized God's spiritual sons and daughters being carried away captive into mortal mind: "Thus saith Yahveh of hosts, the God of Israel, unto all the captivity whom I have caused to be carried away captive from Jerusalem unto Babylon: Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; and multiply ye there, and be not diminished. And seek the peace of the city whither I have caused you to be carried away captive, and pray unto Yahveh for it; for in the peace thereof shall ye have peace. For thus saith Yahveh of hosts, the God of Israel: Let not your prophets that are in the midst of you, and your diviners, deceive you. \* \* \* For they prophesy falsely unto you in my name: I have not sent them, saith Yahveh. For thus saith Yahveh, After seventy years be accomplished for Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith Yahveh, thoughts of peace, and not of evil, to give you hope in your latter end. And ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith Yahveh, and I will turn again your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith Yahveh; and I will bring you again unto the place whence I caused you to be carried away captive (Jer. xxix. 4-14).

In the previous chapter we read that the prophets Hananiah and Jeremiah were standing in the presence of the priests and people. Jeremiah had on his neck a bar of wood as a picture-lesson for the people, to show that they must serve under the yoke of bondage in their captivity. "Then Hananiah the



prophet took the bar from off the prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, Thus saith Yahveh: Even so will I break the yoke of Nebuchadnezzar king of Babylon within two full years from off the neck of all the nations. And the prophet Jeremiah went his way. Then the word of Yahveh came unto Jeremiah saying, Go and tell Hananiah, saying, Thus saith Yahveh: Thou hast broken the bars of wood; but thou hast made in their stead bars of iron. \* \* \* \* I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also. \* \* \* Hear now, Hananiah; Yahveh hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith Yahveh, Behold, I will send thee away from off the face of the earth: this year thou shalt die, because thou hast spoken rebellion against Yahveh."

There is an important lesson to be learned here. It shows God's relation toward mortal mind, or the mind that he has set in operation in order that the generation and production of offspring in the flesh may go on. It also shows what should be our relation toward that mind. Hananiah taught the people that they were to be released from their captivity before the time appointed; and this teaching was considered by God as rebellion or a thwarting of the Divine purpose. Hananiah suffered the terrible consequences of his folly.

The souls of men have been sent into the realm of mortal mind or fleshly generation in order that they may develop by experience therein. It is God's purpose that every soul shall remain a bond-servant under the dominion of the mind of fleshly generation until it has so developed as to be ready to lay hold of God's own undeceivable mind, and to throw off the yoke of servitude to the powers of fleshly generation. To throw off

that yoke before one is ready, is rebellion against God, which will meet with disastrous results.

The only safe thing to do is this: To search honestly within one's self and to decide if one is ready to let go of everything and of every person on earth and of every desire and tie, in order that he or she may become an instrument in the hands of God for the expression of his will and nature. If the individual is ready to do this and actually takes the step, he (or she) will find that God will accept him, and that God's mind and consciousness will enter into him and instruct him in the way that leads to a knowledge of how to lay hold of the vital forces of the body—generated by the sexual organs—so that they will be carried up and transmuted into a more spiritual state and no longer flow downward and be wasted on the fleshly plane.

As this refining process goes on, the individual becomes more vividly conscious of God's presence within and of his goodness all around; and if he continues faithful in overcoming the many temptations and trials which he meets in this path, the consciousness of God within him will become so strong that corruption and death can no longer have dominion over the physical body. He then becomes a member of the Eternal Order of the Heavens, and is given a definite place and office in that great, grand, organized body of immortal sons and daughters of God,

It is true that he has lost all earthly friends, all earthly relatives, but he has gained friends and relatives a hundredfold, whose love far transcends anything of which the world can conceive; for the love that exists between souls that have attained unto the realm of immortality is the flowing of the currents of God's own life from one to the other. The goal of every soul that serves faithfully on the plane of mortal mind is to attain without passing through physical death, this blessed state of immortality and oneness with God.

## A HINDOO DINNER

(From *The Light of India*.)

\* \* \* \* Here came Baboo Girish Chunder and begged the ascetics with joined palms to sanctify, with the touch of their holy feet, his inner apartments where their bhiska (meal) was awaiting their pleasure and grace.

Back of the Worship Hall were the inner or women's apartments. The way was shown by the host through a corridor, then up a flight of steps into a broad veranda, on the lime-cemented floor of which, near the middle, were spread two beautiful rugs each about a yard square, before which were placed two large silver plates which contained a portion of the meal, while the other portions were contained in ten silver cups placed around the edge of the plates. On the further side of the plate was a pile of boiled rice neatly smoothed, on the left side of it was a pile of folded chapaties (soft, thin, unleavened bread), on the right were some fried and dry curried vegetables; the front and middle part of the plate was left empty. In the bowls around the plate were many other courses of the meal, some liquid, others semi-liquid. Outside the bowls on the right was a small silver tray, on which were slices of different kinds of fruits, on the left was another same sized silver tray containing many kinds of sweetmeats. Between the plate and the rug seat on the right was a large silver tumbler filled with drinking water.

As soon as the ascetics landed on the veranda the ladies of the house, Baboo Girish Chundar's wife, daughter and daughter-in-law, received them by bowing low to their feet. They were all draped in white cotton cloth with about two-inch broad

colored borders, half of the cloth forming the skirt, the other half covering the upper part of the body, so gracefully folded around it that to Jim's eyes they seemed to be the most picturesque feminine dress he had ever seen. When they arose from the ground, Shant Das introduced them to Jim. Then pointing to the matronly lady he said :

"This is Girish Baboo's wife, a veritable Lakshmee, and her name also is Lakshmee—the consort of Vishnoo. Her full name is Lakshmee Devi. *Devi* means Goddess, which suffix every Brahman lady has attached to her name. It means that a Brahman woman is a goddess among other women of the other castes."

Blushing, Lakshmee Devi said to Shant Das, with palms joined :

"You are a divine soul, Mahatma, so you see divinity in every body and everything. But no doubt your gracious look and breath has already filled me with the divinity which you claim for me."

Lakshmee Devi had a portion of her sari covering her head, but the two young ladies had drawn it a little over their forehead just above their eyebrows. Shant Das introduced them also to Jim—one he said, was the daughter and the other was the daughter-in-law of their host. The mother and daughter were brunettes in complexion, while the daughter-in-law was of very light golden complexion, but the hair of all of them was black.

"I do not know the names of these two mothers of mine, but they are also Lakshmees, you may take it." At which they smiled innocently. "Even the sun," Shant Das added, "has not the privilege of peering into the faces of these mothers. But we of the Lord's Road can look at them and they can look at us, because we are their babies."

Jim, looking at their faces, was thrilled into the questioning thought whether he had ever seen in any Western woman's face

such a lustre as shone in the faces of these three ladies. It seemed to him to be a lustre of sacredness, the shine of their soul, and he exclaimed within himself, "They are goddesses indeed!" But the elderly lady interrupted his thoughts by asking them to wash their feet and hands. The washing of the feet of the holy ones was performed by the ladies who touched their wet hands on their heads as a blessing. Then the saints, having washed their hands and rinsed their mouths, were led to their seats for the meal.

As soon as they had taken their seats, cross-legged, on the rugs, Shant Das said to Jim :

"Now, brother, this is the first time that you are about to eat a Hindoo dinner in a Hindoo home, and I must not only help you in showing the way it should be eaten, but must give you a few details of its preparation. The Hindoo cooks his food in the cleanest possible process. You see this is a strictly vegetable dinner, as all high-caste Brahmans, especially if they are Vaishnavas—Krishna-worshippers—eat nothing but a strictly vegetable meal, for every orthodox Hindoo cooks the daily meals for God, by which I mean that he eats nothing without offering it first to God (Krishna), and as Krishna, the supreme God, is the Lord of Love and Compassion nothing can be offered to Him which partakes of cruelty. Therefore, roots, fruits, vegetables, milk, cereals and sweets can alone be offered to Him. To offer Him any food, moreover, it must be prepared with the utmost cleanliness, purified mind and the most sacred of feelings. But not only has it to be cleanly cooked with a clean mind, but the person who does the cooking should also be clean of body. The cook who has prepared this meal had, therefore, to take a bath in the sacred Ganges to clean his body; then he wore a clean and sacred cloth, went through his worship of God before entering the kitchen where all the materials for the cooking, the vegetables and spices, were, after being dressed, washed in clean or sacred water

and placed before him in clean trays and bowls. The kitchen itself and the open oven were cleaned in the most scrupulous way before the cooking materials were placed there. Then the cooking pots and pans, brass and iron, had been scoured and cleaned with ashes and washed with clear water, so that not a trace of the black soot of the previous day's cooking was left on them. When all these courses were cooked, they were taken to the temple of the house where they were offered, through Scriptural formulas, to Krishna, and remained there for a time long enough to allow the Lord to eat at leisure.

“This may strike a foreigner as somewhat superstitious or irrational or foolish, but I assure you these foreigners are all wrong. God is Love—God being all love, He absorbs love and accepts anything offered in the spirit of love. This food, offered with a loving devotion to Krishna, has been graced by His acceptance; it is, therefore, called *prasad*—graced food. You see this tulsi leaf on the top of this pile of rice, it is a leaf of a sacred plant, sacred because of its spiritual attributes; the tulsi leaf is, therefore, used in dedicating anything eatable to God.

“Now as to the process of eating. These courses in the bowls are placed in the order of their eating from the right. First comes this little tray of fruit. You Europeans eat fruits at the end of your meal, we eat them before eating the meal. The reason is scientific; fruits draw out and stimulate the flow of digestive juices in the stomach and thus prepare it beforehand to digest a heavy meal. Then come different courses to be taken one after another, according to the order of their taste, as enjoined by the Scriptures. First comes the bitter-sweet, then comes the hot, then comes the sour, then comes the sweet-sour then comes the all sweet. Now in this first bowl is the bitter-sweet first course called soup, a word and a course you are familiar with in the West, but little do you know that the word *soup* is absolutely Sanscrit and is as old as creation. It has

always formed the first course with the Hindoo, and so much importance is assigned to it that the word for cook in Sanscrit is *soup-kar*—preparer of soup. In modern parlance *soup* has been corrupted into *sukat*.

“Then these bowls contain different kinds of curried combinations of vegetables, dry and gravied, of different varieties of taste. Girish Baboo is a Bengalee, and the Bengalees are known to be the best cooks in India. Now you must follow my process of eating. All these courses, whether on the plate or in the bowls, are to be eaten mixed with this rice or this bread, or according to your will. Some rice is to be taken from this pile, thus, and mixed with this soup in this empty space of the plate to be eaten with your fingers. We have no knives and forks, our fingers serve this purpose effectively. Now begin to eat as I do. Never mind if you make a mistake, these people won’t laugh at you.”

So saying, Shant Das laughed as he began to eat, and Jim followed his process most intelligently. Girish Baboo also helped him in it with affectionate interest. Jim made many a mistake, what between the directions and the example, and Shant Das laughed good humoredly and said :

“Now don’t blush because I laugh, I take out of our hosts all the laughing in order to save them from the rudeness. Besides, it is nothing to be ashamed of. You have never eaten a regular Hindoo meal; therefore, I have brought you to the kindest hosts in whose house you may make your beginner’s efforts. But how do you like the meal? You have not to eat it if you do not like it. That will be a worse hardship than the tortures of the eating process.”

Jim laughed heartily. “The quality of the food,” he said in reply, “drowns all the sense of the humiliation of my ignorance of the ways of eating it. I have not eaten anything like it in all my life; I am afraid all my Sahib’s greed has come back and I will be no good chela of yours after the meal is

over. I am thinking if I may not have the privilege of eating it all day, leaving my soul development alone for a while; I have had too much of it, anyhow. I have half a mind to forsake you and be the chela of Girish Baboo, and I have good cause for deserting you; I am only realizing now what a cruel taskmaster you have been to me and how mean in feeding me after the tasks—just a little milk and rice all round a whole year. Aren't you ashamed of it yourself?"

Jim said this so seriously in such an injured tone that it provoked the merriest roars of laughter. Even the ladies joined in it, and one of them, the daughter, had quite a fit of it.

"I am very glad, very glad, that you have at last succeeded in getting back to your good humor after such a length of time, but I scarcely thought you would be so mean as to wreak your revenge upon me in an assembly of ladies and before the kindest host I have secured for you. Why, sir, your ingratitude is appalling. You are maligning me most shamefully while you are eating the most delicious food, as you admit, provided for you through my grace."

The host and the ladies laughed again.

"That means," retorted Jim, "that I must mind my business in silence, since speech, you say, is ingratitude."

So saying, Jim began to eat with all the ardor of his hands and mouth, with his eyes fixed upon the plate. There was another roar of laughter.

"And now," said Lakshmee, "your chela has got the better of you, Mahatma, and you have to acknowledge his victory."

"But how wonderfully he speaks the Hindustani," said Girish Baboo, "how did you manage to acquire it in so short a time, Sahib?"

"Don't talk of it!" exclaimed Shant Das, "that is the keenest edge of my humiliation. He is the most diabolical fellow I have ever met. He has studied and acquired our language years before he thought of studying the Hindoo's religion, and



all that acquirement, it seems, was deliberately reserved for this moment."

Thus merriment accompanied the process of the delicious dinner, and the ladies, unaccustomed to such saintly pleasantries, enjoyed the jokes most. When the meal was finished, the ascetics washed their hands, rinsed their mouths carefully and once more washed their feet.

Coming back to the Worship Hall, Jim found on his blanket a letter addressed to him as "Captain James Lawrence, wherever he may be found." \* \* \* \*

We publish the foregoing description of a Hindoo dinner from "The Light of India" because it is significant of the devotion that seems to surround every act and thought of the Hindoos, and also because it is expressive of the character, the soul, of their religion, and of many other things that it is well for the people of the Occident to know and realize, as there is at the present time such an out-reaching for the so-called "Wisdom Religion." As this article was written by a Brahman, Baba Bharati, editor of "The Light of India," recently of Los Angeles, but who has returned to his own people "to help them in the time of their need," we may accept it as authentic, and as descriptive of the very best and purest phases of a high-caste Brahman meal.

The first impression the mind receives relative to this meal is of the great devotion of the Hindoo. If the Christian world would allow their devotion to enter as perfectly into every act and thought of their lives as do these Brahmans, what heights of spiritual attainment and knowledge would exist among us to-day; but it is readily seen that the devotion of the Brahmans is largely confined to symbols and ceremonies. The offering of their food to Krishna, the washing of the feet, hands and mouth, and the carefulness in regard to the preparation of the food—all express extreme devotion, but along with it is shown the fact that it is devotion to external ceremonies. Of course, to what extent the love and sympathy go with it is dependent upon the individual, but this much is evident—all ceremony be-

comes to a greater or less extent a mere formula and loses the vitality of the soul's unity with it.

The great difference between the ceremonies of the highest caste Brahmins and the soul's service as taught by the Christ of Nazareth, is readily seen. These ceremonies are more in keeping with the ancient Jewish ceremonies, the ceremonies under the law as given to Israel, but when the Christ came he taught his people the vital purpose underlying these ceremonies; in other words, he taught them the mental state to which these ceremonies pointed. What is your interpretation of his words? or how far is your life conformed to the requirement of the Christ when he said, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven"?

In this description of a Hindoo dinner there is brought to the mind much of the ceremony of the Scribes and Pharisees, and it certainly brings to our mind with great vividness the zeal and devotion necessary to the attainment of eternal life; that we must be constantly centered and every thought and act become a thought and act of devotion in order that our life may exceed in real righteousness the life of the Hindoos here pictured.

There is a halo thrown around this description characteristic of the Brahmin devotee, which is intended, of course, to attract, inspire and draw to his cult the mind of the Occident, but you who have a knowledge of Christ, of his teachings, of his methods, of the inner workings of the Holy Spirit, will readily see in this description the external of that which must dwell in the soul and inner life of the true Christian—a devotion not in childish symbology, but in the soul's deepest consecration to its God and Source; devotion not only in prayer and faithfulness, but devotion to knowledge of the truth, for the Christ said, "Ye shall know the truth, and the truth shall make you free." Thus our devotion must exceed the devotion here expressed, and it must be carried beyond types and shadows into a knowledge and understanding of the truth concerning laws and methods of life that will bring soul, mind and body into perfect harmony with the purpose of the mind of the Creator. [Ed.

## OFF SICILY.\*

Dedicated most respectfully to PHILIP H. NEWMAN, Esq., F.S.A.

The liquid lapis of the deep,  
Foam flecked, stretches to the sweep  
Of the horizon's rim;  
Whilst, in the azure vaulted sky  
As in celestial mimicry,  
Drift fleecy cloudlets dim.  
Far in the Occident, there gleams  
A snow-clad mount, whose silver seems  
Blanched pure beside the blue.  
'Tis Etna, lord of Sicily,  
Piercing in mighty majesty  
It's peak, the cloud zone, through.  
Beneath our prow, the dolphins glide,  
Between the billows, sea birds hide  
A moment, out of sight.  
Ulysses gazing westward, here  
Too, saw Sicilia's summit rear  
That crown of argent white.  
His wearied men, each groaning oar  
With quickened energy, once more  
The sea still stoutly plied,  
Racing the crested waves that broke  
Seething around each broad blade's stroke,  
Along the vessel's side.  
So later, strove they, stern and strong,  
Though lured to land with Siren's song  
Sweet, by Messina's strait,  
Their leader, bound beside the mast  
Until, the soft enchantment past.  
He dallied not with fate,  
But braced his soul to brave the roar  
Charybdis sounds along the shore  
'Neath Scylla's scarped height.  
Here Sidon's ships with swarthy crews,  
Tacking southwest past Syracuse,  
Bore distant Tarshish freight.

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\*This poem was published in this magazine, in the April number of the current year, but owing to errors that crept in and because of the value of the poem was reprinted.

Or beaconed by Stromboli's light;  
Nature's perennial Pharos, bright,  
    Sailed the Tyrrhenian sea,  
Until Liguria's mountains, near,  
The biremes toward the sunset steer  
    Seeking Massilia's quay.

Here, too, a Roman vessel bore  
Prisoner to Puteoli's shore,  
A shipwrecked Jew, one Paul,  
Christ's herald, captive! Yet to be  
Converter of proud Italy,  
    And Europe's nations all.

For here, from out the evening air,  
Has pealed a dirge of dread despair:  
    "Behold! Great Pan is dead."  
The pagan pantheon's day was done,  
Paled by a far more radiant sun,  
    Our "Glorious Risen Head."

The centuries wane; and o'er these waves,  
Forced by lashed, sweating, galley slaves,  
    A mighty fleet heaves past.  
On pennon, sail, and banneret,  
The Moslem crescent, red, is set,  
    The Turk has come at last.

Vainly had Venice shed her blood.  
And Templars, daring death, stern stood  
    At Rhodes' fortress-keep.  
From Asia and from Afric's coasts,  
And many-mouthéd Nile, the hosts  
    Of Islam scoured the deep.

But not for long their guidons flaunt  
With gibbous moon, and fell fears haunt,  
    Fair Adria's sun-lit sea;  
For soon Lepanto's glorious fight,  
Crushed once for all Semitic might;  
    And made it henceforth free.

Long may these tideless waters bear  
The Argosies of commerce fair,  
    Passing from land to land:  
And never more reverberate  
The booming cannon's knell of hate,  
    Thund'ring along the strand.

JOSEPH OFFORD.

## EXTRACTS

“Life is only bright when it proceedeth  
Towards a truer, deeper Life above ;  
Human Love is sweetest when it leadeth  
To a more divine and perfect Love.”

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It is a man's chief blessedness that there lie in his nature infinite possibilities of growth. The growth of animals comes quickly to an end, and when they cease to grow, they cease to be joyful ; but man, whose bodily development even is slow, is capable of rising to wider knowledge and pure love through unending ages. Hence, even when he is old—if he has lived for what is great and exalted—his mind is clear, his heart is tender, and his soul is glad. Only those races are noble, only those individuals are worthy, who yield without reserve to the power of this impulse to ceaseless progress. Behold how the race from which we have sprung—the Aryan—breaks forth into ever new developments of strength and beauty in Greece, in Italy, in France, in England, in Germany, in America ; creating literature, philosophy, science, art ; receiving Christian truth, and through its aid rising to diviner heights of wisdom, power, love, and knowledge. And so there are individuals—and they are born to teach and not to rule—for whom to live is to grow ; who, forgetting what they have been and what they are, think ever only of becoming more and more. Their education is never finished ; their development is never complete ; their work is never done.

From victories won they look forward with confidence to other battle fields ; from every height of knowledge they peer into the widening nescience ; from all achievements and possessions they turn away toward the unapproachable Infinite to whom they are drawn. Walking in the shadow of the too great light of God, they are illumined and they are darkened.

This made Newton think his knowledge ignorance; this made St. Paul think his heroic virtue naught. Oh, blessed men, who make us feel that we are of the race of God; who measure and weigh the heavens; who love with boundless love; who toil and are patient; who teach us that workers can wait. They are in love with life; they yearn for fuller life. Life is good, and the highest life is God; and wherever man grows in knowledge, wisdom, strenght; in faith, hope and love; he walks in the way of heaven.—SPALDING.

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### BOOK REVIEWS

**COMMON-SENSE**, is a monthly magazine of Business Philosophy. 10 cents per copy; \$1.00 a year. Address Common-Sense Pub. Co., 88 Wabash Ave., Chicago.

We believe that the same law governs all progress; its application varies as to planes, and it is said that "as below, so above." "Common-Sense" is probably not so common, after all; for apparently it is the flower of the mind, the harmonious adjustment of all the faculties, out of which evolves rare intuition. The paper in question, we believe from the copy received, considers success as demonstrated in every-day business life, and in the lives of great men. We have seen but one copy, which is very good; and conclude that a sample copy would be well worth ten cents to any one.

**THE KINGDOM OF LOVE.** By Henry Frank. 245 pp. cloth. Price \$1.00. R. F. Fennon & Co., 18 E. 17th Street, New York City.

There are two classes of books that we deem of value: one contains right methods, or ways and means deduced by actual test through experience; the other class never teaches us what we do not know, but reminds us of what we did not know was known to us; the value of such truths is that they awaken that within us which already knows them. Thus it does seem that, at their best, books are corroborations of things known, and reminders of things to be achieved or disposed; and experience proves that rare indeed are the books that can awaken something new, or remind us of that which had better not be forgotten.

This book by Mr. Frank treats of Love as a force, as The Force which, as eternal law and first and all-inclusive Cause, is strengthening and effectual wherever, whenever operative; and which, unlike the selfish emotionalism commonly known as love, is invariably beneficial to all who seek the right.

While *Love* is the title of this book, the author treats of many phases of life which are ordinarily regarded as virtues in themselves, but which, in fact, are but parts of *Love*. He seems to touch upon every attribute known to man; and we believe that every one who gets this book will find that the dollar paid is a small price for its riches. There are two poems that precede the "Contents," one of which, "Vistas of Progress"—one page only in length—is a grand study. Its author is not named, and no credit given; but probably it was supposed that all would know whence it comes. This excellent work is one more worthy advocate of the Coming Kingdom, that new order of life which is taking form silently, effectually—more rapidly than the many crises which are approaching culmination, and which, like the creaking and cracking of ice and frost, are making way for a new and larger life.

A——.

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#### EDITORIAL.

Jesus said we must work while it is day, for, "the night cometh, when no man can work." Even now the evening shades are drawing closely around us and in order that the people may have the light in their dwellings, we trust that all of our friends that have received the light will bestir themselves to aid us in bringing it to the attention of many others.

As we are now sending out many sample copies of the magazine, we need your help. We want the addresses of good, honest Christian men and women in and out of the churches. We have not so much hope in the so-called "New Thought" people, as we have in those who are in the churches, and those who are making no profession. Of course, there is little hope of reaching those who are submerged in the all-absorbing thought of the day, that is "money getting;" but the quiet people who have time to think and are disposed to search out the truth that they may do the right, are the ones that really want the thought in our magazine. If our friends will make an effort to get us the names and addresses of those that they think most likely to be interested, we will send them copies of the magazine.

We call attention to the fact that there are many living in your vicinity, no matter where you may be, who, from external appearances, would be the least likely to be interested; yet if you counsel the interior guidance of the Spirit you will be led to add their names to your list. It was shown us by the Spirit years ago that the people who are really God's elect, are hidden away and are unknown and unrecognized by the masses, and these are they that can be found only by the Spirit. Therefore we ask you to retire within and to seek guidance of the Spirit. As you place your mind on this one, that one, and the other one, see what impression you get in regard to sending us their names. Thus you place yourself in a position to be led by the Spirit, and, as the inspired apostle said, "As many as are led by the Spirit of God, these are the sons of God."

We urge upon you the necessity of being up and doing for a little while, before the shadows deepen, for we believe that the night wherein no man can work, is very near. When the children of Israel, our great prototype, were going out of Egypt they had light in their dwellings, but the darkness was upon Egypt and it was so dense that it could be felt. Let us help to bring that light to the dwellings of those that will receive it.

When sending the addresses be careful to write the names plainly, so that no errors will be made, and if you, who feel that you can use a number of the magazines to advantage, will let us know how many, we will send them to you gratuitously.

Praying that the Spirit of God may guide you, we leave the work in your hands.

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We wish to say to those into whose hands this magazine falls for the first time, that the central thought and object of the magazine should not be questioned if articles appear in it that seem to contain radical ideas and even fanatical notions, for we publish articles that contain value, even though they also contain thought that we are not in harmony with. We hold



ourselves responsible only for thoughts that appear editorially or under the editor's name.

It has been our custom since the beginning of our work to publish whatever lines of thought are sent us that contain value, even though they also contain error; for those who are of God have the spirit of truth that enables them to receive the truth and to reject the error, and those who have not the spirit of truth cannot receive truth anyway. They may think they receive it, but after all they do not; for the greatest truths they frequently transform into the greatest errors. But you that have sought and have found the Lord Christ as a savior, have found also the spirit of truth that he promised he would send you. And if you trust God and look to him for light and guidance, then he will bring to your notice the truths that are necessary to you, and the errors you will pass over with scarcely a notice; for, after all, the human mind in itself is dark and obscure; but when the sunlight of the Spirit shines into the mind, then you will know the truth, and, thank God, that truth will make you free from the law of sin and death.

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Probably most of our friends know that a special effort is being made to get "PRACTICAL METHODS TO INSURE SUCCESS" more largely distributed among the people. This booklet contains the foundation principles requisite for preparing the mind to receive the higher truths. If the methods suggested in this little book are applied in human life, they will free the individual from the darkening influences that are now crushing the mentality out of the race, and will place in his own keeping and under his own control his powers of mind, and will put the mind and body in order, so that when truth is presented to him, he will recognize it.

This little work is a corner stone of the great temple of knowledge, wisdom, understanding and power; in short, of the kingdom of God on earth, though it is in no sense a religious work, for it deals exclusively with the vital forces and with the

causes governing the mind and will of the person. Its entire importance is probably not fully appreciated by any one person.

If one is diseased or weak physically, he will be cured by practising the methods embodied in this booklet, because a diseased state is a negative state.

**IT IS OF SPECIAL IMPORTANCE TO THE BUSINESS MAN.**

Many who have been in business for many years and have amassed wealth, have done so at the expense of the body. Their minds have been centered in the one routine and they soon find that they are diseased. Their physicians tell them that they need a change. They travel in pursuit of health, but the mind still holds to its old channel, and health is not found. If these business men will take hold of the methods described in this book and put them into practice, it will cause them to send the positive currents into the unused functions of the body and brain; it will build up the weak and depleted parts, for bear in mind that this booklet deals with the vital currents upon which life depends. The mind is able when properly instructed to lay hold on these vital currents and to build up the body in any and all departments. If this were not true, then physical culture as practiced in our colleges and gymnasiums, would not be effectual.

Therefore we with boldness ask our readers to familiarize themselves with this book. We have it printed in good type, on good paper and it contains 127 pages of closely printed and condensed thought—matter that cannot be found in volumes of any other works. It is sold from our office at 25 cents a copy, post paid.

We assure our readers that this little book is not only well worth your attention for your own welfare, but if you have a love for the world and for the betterment of humanity, it is well worth your effort and your time to take extreme measures to place it in the hands of many.

**WILL YOU HELP US?**

We of the Fraternity have had the transits of the Moon calculated 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 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, 1907.					
Body	Enters	day	On		
			h.	m.	
☾	☿	1	0	14	p. m.
"	♈	4	1	11	a. m.
"	♊	6	0	46	p. m.
"	♋	8	9	58	p. m.
"	♌	11	4	50	a. m.
"	♍	13	9	58	a. m.
"	♎	15	1	37	p. m.
"	♏	17	4	3	p. m.
"	♐	19	5	53	p. m.
"	♑	21	8	16	p. m.
"	♒	24	0	47	a. m.
"	♓	26	8	41	a. m.
"	♈	28	8	1	p. m.
☼	♈	24	0	1	a. m.

Approximate length of time required for each sign to rise, be- tween 37° and 43° N. Lat. See page 574 Sept., 1905.		
sign	h.	m.
♈	1	15
♉	1	30
♊	1	55
♋	2	20
♌	2	30
♍	2	30
♎	2	30
♏	2	30
♐	2	30
♑	2	20
♒	1	55
♓	1	30
♈	1	15







# Practical Methods to Insure Success.

Is a little book of 127 pages by H. E. Butler.

Price 25 cents.

We claim that if you will read this little book you will agree that it contains more practical bread-and-butter worth, greater human helpfulness, more direct bearing on individual requirements, and a greater fulfillment of your fondest hopes than all else you have read and learned. Those who follow these methods with even moderate faithfulness will never be sick or in want. It is not a theory, nor a mere probability; it is a certainty, and the results are Happiness, Success, Long Life. But let that pass for the present; it is sufficient at the outset to assure you of just, valuable compensation for your money. We want men and women of high aspirations to respond to this—refined, mature natures, of experience, culture, judgment, as well as the poor and illiterate; for it is a Life Message to human nature, and its power for advancement is unprecedented. Therefore we say,—if you have any after reason whatever for preferring your money back, return the book, and we will send you the 25 cents paid, and five cents extra to cover all postage. You run no risk. We have been in the publishing business for 20 years. We offer a little “gold mine” for 25 cents: you are the judge of it, and free to return it, and we will promptly and unconditionally do as agreed.

 German edition 30 cents. 

**Esoteric Publishing Co.,**  
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