

SEP 25 1907

OCTOBER, 1907.

BIBLE REVIEW

Advanced Esoteric Thought.

CONTENTS.

VOLUME TWENTY	1
GENESIS	5
INVISIBLE DEEDS	8
ESOTERIC QUERIES	9
THE MYSTERY OF GODLINESS	15
LINES (<i>POEM</i>)	25
THE NATURE OF GOD	28
THE LAW OF LIFE	30
THE SPHERES	35
EDITORIAL	45

Vol. VI.

Vol. XX. OF THE ESOTERIC SERIES.

No. 1.

\$1.50 A YEAR.

15c. A NUMBER.

THE ESOTERIC FRATERNITY,

APPLEGATE, CALIFORNIA.

OR,

L. N. FOWLER & CO., 7, IMPERIAL ARCADE, LUDGATE CIRCUS, LONDON, ENGLAND.

FOREIGN SUBSCRIPTION 7s. 2d. SINGLE COPY 9d.

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

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.

UNIV. OF
CALIFORNIA

BIBLE REVIEW

VOL. VI.

VOL. XX. OF THE ESOTERIC SERIES
FROM
OCTOBER 1907
TO
SEPTEMBER 1908

THE ESOTERIC FRATERNITY
APPLEGATE, CALIFORNIA

TO VINU
ABOOLIAO

BF1995

B5
v. 6

Contents of Volume VI.

OCTOBER 1907.		JANUARY 1908.	
	Page.		Page.
Volume Twenty	1	God Ever Progressive . . .	145
Genesis	5	Paying The Price	153
Invisible Deeds	8	The Mystery of Godliness .	155
Esoteric Queries	9	Spiritualism Self-Condemed .	164
The Mystery of Godliness .	15	Thoughts Concerning Teaching	167
Lines (<i>Poem</i>)	25	God and His Love	173
The Nature of God	26	Listening (<i>Poem</i>)	180
The Law of Life	30	Correspondence	181
The Spheres	35	A Message (<i>Poem</i>)	186
Editorial	45	Book Reviews	186
		Editorial	189
NOVEMBER 1907.		FEBRUARY 1908.	
The Resurrection from the Dead	49	The Elixir of Life	193
Hidden Faults	56	The Gospel of the Kingdom .	196
The Christ	60	Christian Discipleship . . .	203
The Good Tidings	63	A Point of View	208
Man's Inheritance (<i>Poem</i>) .	68	Princely Asking (<i>Poem</i>) .	216
The Mystery of Godliness .	69	Re-incarnation	217
God is Spirit	78	The Mystery of Godliness .	218
How Can Man be Born Again?	86	A New Year's Prayer (<i>Poem</i>)	226
Book Reviews	90	An Infinite Object	227
Editorial	92	Book Reviews	235
		Editorial	236
DECEMBER 1907		MARCH 1908	
Transmutation	97	The Glory of the Cross . . .	241
Bridge Building	101	An Infinite Object	214
Silence	102	The Gospel of the Kingdom .	254
Israel: Side Lights on the Subject	103	Consciousness Through Knowledge	261
The Mystery of Godliness .	109	Love	265
The Relation of Salvation to		Self-Surrender	269
Natural Law	117	The Mystery of Godliness .	273
Endless Life	124	Heaven (<i>Poem</i>)	279
'Twas Night when the Lord was		Book Reviews	280
born (<i>Poem</i>)	130	Editorial	282
Man's ignorance of the Divine Law	131		
It All Will Come Out Right			
(<i>Poem</i>)	138		
Book Reviews	139		
Editorial	140		
		APRIL 1908	
		Man's Eternal Occupation .	289

CONTENTS OF VOLUME VI. (CONT.)

APRIL. (CONT.)

	Page.
Power of Forgetting . . .	292
Human Origins . . .	293
Genesis I.	296
The Gospel of the Kingdom . . .	299
Christ-Jesus	306
My Own (<i>Poem</i>)	309
The Mystery of Godliness . . .	310
A Universal Remedy	319
Clipping from the "Clapham Observer"	327
Passion (<i>Poem</i>)	328
Book Reviews	329
Editorial	330

MAY 1908

The Universal Christ	337
The Christian Faith and Mysticism . . .	341
The Gospel of the Kingdom	345
Heaven (<i>Poem</i>)	351
Occasional Notes	352
The Mystery of Godliness	354
Psychic Storms (<i>Poem</i>)	363
From Darkness to Light	364
Thought	366
Music and the Ego's Unfoldment . . .	368
"What has God Wrought upon the Earth?"	371
Soul and Body	376
Correspondence	377
Book Reviews	379
Editorial	381

JUNE 1908

Elohim: A Plural of Majesty	885
Attainment (<i>Poem</i>)	891
Revelation	892
NEEDED PREPARATIONS (<i>Poem</i>)	899
God	400
The Gospel of the Kingdom	406
Elohim	414
New Saying of Jesus	417
Separation of the Waters	418
The Mystery of Godliness	421
Book Reviews	427
Editorial	427

JULY 1908

	Page.
The Regeneration of the Body	433
The Voice of the Silence (<i>Poem</i>)	438
The Nature of God	439
Woman and the Kingdom of Heaven	444
Reverie (<i>Poem</i>)	449
The Gospel of the Kingdom	450
God: A Plurality in Unity	455
The Water and the Dry Land	463
Living	466
The Mystery of Godliness	467
Editorial	474

AUGUST 1908

Regeneration in the Pentateuch	481
The Elohim	485
The Gospel of the Kingdom	492
The Voice of the Master (<i>Poem</i>)	497
The Atonement	498
Suggestions	501
The Story of the Phantom Ship (<i>Poem</i>)	507
The Mystery of Godliness	509
It is Written	517
The British Esoteric Society	522
Book Reviews	523
Editorial	525

SEPTEMBER 1908

The Order of Melchizedek	529
Beads From a String of Pearls (<i>Poem</i>)	531
Solar Biology	532
The Dual Office of the Christ	537
Creative Love	541
The Gospel of the Kingdom	542
Growth	550
Courage, Strength and Love (<i>Poem</i>)	553
Thoughts Concerning God	554
The Mystery of Godliness	554
Where Are You Going?	569
Editorial	570

BIBLE REVIEW

Vol. VI.

OCTOBER, 1907

No. 1

VOLUME TWENTY

WITH this number we begin Volume Twenty. Twenty years have passed since we began our public work through *The Esoteric Magazine* and other books that we are still publishing.

It is not our habit to take a retrospective view of things, but one thing seems to stand out more clearly than all else, and that is the great change that has taken place in the habit of thought in the Christian and the metaphysical world. Probably no twenty years of the earth's history has wrought so great changes as the last twenty, and if the Esoteric work claims a share in bringing about this great change that has come over the world-mind, we think it not unfair nor unreasonable.

This Magazine has for years been going to almost every nation upon the face of the earth. Every issue travels at least half way round the world, that it may give light to all men. Some of our friends that have followed us from the beginning, do not hesitate to make the assertion that no essential truths have come to the world that have not first appeared in the columns of *THE ESOTERIC*. That is to say that the multifarious thoughts in the *Advanced Thought Magazines*, that have sprung up since the advent of *The Esoteric*, have been to a great

extent echoes of that which was brought to earth through the Esoteric Magazine. Whether this is true or otherwise, we will let our readers decide; but one fact is undisputable, that THE ESOTERIC was the first of the advanced thought literature, and we believe that it still maintains its position in the advance.

A CALL TO ISRAEL

WE believe that the theory of our Israelitish origin is more than a theory—it is an incontrovertible fact. That the Teutonic and Celtic races are the lost Israel, we have no doubt, and the message that we have for the world is not only for the enlightenment of all men, but it is a special call to Israel, the lost ten and one-half tribes, as well as to Judah, the half tribe of Manasseh and the tribe of Levi, which are known under the name of Judah at the present time.

We have only to take a glance over the history of the past to see that there is a people—whether it is accepted as Israel or not—that have led the world in civilization, in art, in science and in literature; and, we regret to say, in conquest also, although that may have been necessary. That these people have been led by Divine Guidance in pursuance of the Divine Purpose, we have not the slightest doubt, and also that there is a definite ultimate in the mind of the Creator that has kept and has led Israel and Judah to the present. We also believe that that ultimate has been revealed through the Revelation of Jesus Christ which God gave to John to give to his people, which is the revelation of the gathering of the first ripe fruit of the earth, the 144,000—12,000 of each of the twelve families of Israel.

But we must bear in mind that the same revelation that gives us this data, gives us also the fact that after the gathering of the first ripe fruit of Israel, there comes up with them a great

multitude of every tribe and tongue and people. So we see that there is no exclusiveness in the Divine Purpose, but all who are able to receive the truths and to put them into practice in their lives may and will attain to the same great, grand ultimate; namely, unity with God, to become a temple in which the Spirit of God will dwell and through which it will express itself for the good of the people of the world, as it did through the person and mind of the Lord Christ. But we must remember that he prophesied that the least in the kingdom of heaven will be greater than he; that greater things than those things that he did will be done by the mature souls of the earth's inhabitants.

This work has aimed especially at this end, believing that sometime it will be the instrument not only to awaken Israel and the nations, but finally to gather the first ripe fruit of the earth, who shall become the kings and priests unto God and reign as such upon the earth. But it must be borne in mind that this is and has been an esoteric work, not an exoteric work. It is a work that has been done upon the interior life and soul consciousness of the people, and it is because of its interior mission that there appears to be so little accomplished in the external.

There probably has not been a movement before the world that has had so persistent and determined an opposition as the Esoteric Movement, and it is because of this persistent and even desperate effort on the part of the dark forces that it has been kept an esoteric movement, and prevented from being recognized in the Exoteric world. It is probably well that it has been so, for in all great external success there is also great dangers, both from within and from without.

We must admit, however, that the Esoteric work has been a success in every way. The people that are gathered here have been preserved and all their needs have been provided

for, so that the principle adopted in the beginning of this work has never been violated; namely, that so long as this work is able to pay its way, it will continue, and in order that we may be sure that it is able to pay its way, it has been and is a rule in our business life to contract for nothing until we have the means in hand to meet the obligation. This has kept us above condemnation from the external, and a pure life and high and exalted aspirations have kept us in divine favor.

And now, after twenty years of continued effort—and we are almost inclined to say struggle—we begin to see added light and greater knowledge flowing in, and we hope that this, the *twentieth volume*, will open up many new avenues of spiritual consciousness and spheres of attainment to its readers. But is this our work? In other words, should the Esoteric people gathered here say this is my work?—Yes, but you as readers must recognize that it is your work also, for the message is to your soul and in order that you may rise it is necessary that you should aid others, and the effort that we are making to enlighten the world should be your effort. It is a means placed in your hands whereby you may become a co-worker with God and his angels in this the culminating work of the ages.

We ask you to consider well these things, not from the external reasoning mind, but from a soul-consecrated devotion to God. For remember, “As many as are led by the Spirit of God, they are the sons of God.” Thus, if you consecrate your life to God and follow the leadings of the Spirit, the Spirit of the Highest will open up the way before you, will bring you into harmony with his own work upon earth and into unison with the body, and by the unison of the body with the Spirit of God, no power will be able to prevail against it.—[Ed.]

GENESIS

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

SOME time ago I had the privilege of setting forth in the pages of "Biblia" the two distinct accounts of the advent of man contained in the Elohist and Jehovistic narratives, and of pointing out the constant recognition of pre-Adamic man in the subsequent narrative, thus demonstrating that, as Genesis does not assign any date whatever to the original creation of man, but only to the advent of Adam, it does not conflict with any discovery, geological, monumental or otherwise, which has been, or may be made, pointing to an immense antiquity for man.

As my position has been assailed on the ground of evolution, I should like to show how some modern theories of evolution, far from conflicting, help to confirm and elucidate the two narratives in Genesis. I might mention first of all, the theory of M. Naudin as quoted by Quatrefages in "Human Species" (p. 124). According to M. Naudin, "the Mosaic account is at the same time very true and full of instruction." "Adam sprang from a primordial blastema called *clay* in the Bible. At this epoch he was, properly speaking, neither male nor female, the two sexes were not yet differentiated." "It is from this larval form of mankind, that the evolutive force effected the completion of the species.

For the accomplishment of this great phenomenon, Adam had to pass through a phase of immobility and unconsciousness very analogous to the nymphal state of animals undergoing metamorphosis." "This is the sleep (*tardemah*) mentioned in the Bible, during which the work of differentiation was accom-

plished by a process of germination similar to that of medusae and accidians."

Now, as we have already shown, this Adam was not the first man, but simply the progenitor of a new race—the Caucasian.* It may possibly have taken millions of years to evolve the first men and women in pursuance of the Divine Fiat: "Let us make man in Our Image," and the Edenic Adam would be the very top-stone and summit of that Divine process of Evolution; the most godlike man that had ever appeared on earth.

There is no greater living exponent of Evolution than Wallace, and he has the advantage over Darwin of many years of research and experiment, since the lamented death of his illustrious colleague. From all the facts Wallace concludes that the brain, hand and larynx of savages possess latent aptitudes, which, being temporarily useless, cannot be attributed to natural selection. Man, moreover, has not the power of acquiring them, himself. Foreign intervention, therefore, is necessary for the explanation of their existence. Wallace attributes this intervention to a *superior intelligence* which acted on the human species, just as the latter had acted on the rock-pigeon to produce from it the pouter, or the carrier, and which employed analogous processes.

Natural selection is sufficient to produce wild species only; *artificial* or *human selection* can produce improved races of animals or plants, but Divine Selection must have produced the present man, and can alone bring him to the highest pitch of intellectual and moral development.

Now Adam illustrates such a case of Divine Selection as that indicated by Wallace. If we examine the Jehovistic narrative from this standpoint, we shall see how well it accords with this view. Adam and Eve are excluded from the rest of mankind and forbidden to have intercourse with them, for this is what is probably intended by the tree of knowledge. Adam

*"Biblia" July 1903, Art. "Pre-Adamic Man."

had been granted an immense advantage over pre-Adamic man; he must therefore be kept separate from them. Hence, the provision of a special garden or paradise which Yahveh-Elohim planted eastward in the land of Eden. The serpent (*nakhash*) means literally "one who has learned by experience." It is used as a verb in Genesis xxx. 27 and so translated. It was pre-Adamic man who was more subtle than *any* beast of the field. It was he who instigated by Satan, tempted Adam and Eve to take of the fruit of the tree of carnal knowledge.

Hebrew tradition speaks of Sammael as the rival of Adam, and Lilith as the rival of Eve. The word "knew," in chapter iv. 1, indicates the significance of the tree of knowledge—and also that by partaking of its fruit "they knew that they were naked." And there is peculiar significance in the fact that iii. 1, may be translated: The *nakhash* was more *naked* than *any* of the beasts of the earth.

Now as to the theory of M. Naudin, quoted above, that Adam was originally neither male nor female, as also indicated by the Jehovistic narrative, we learn from authorities on the evolution of sex that most animals pass through a hermaphrodite stage.* Some animals are certainly hermaphrodite in their young stages and unisexual in adult life. In the case of tadpoles, "the bisexuality of growth occasionally lingers into adult life." Of this primitive hermaphroditism there is probably more or less of recapitulation in the life-history of all animals. Man is probably no exception to this rule and must therefore have passed through what M. Naudin calls a larval stage, and this would be repeated in the life-history of each human embryo.

It is easy to conceive, therefore, how the life-history of the human species was epitomized in the formation of Adam from the "primordial blastema"—"the clay of the potter." The difference between the formation of Adam and that of the ordinary human embryo may be illustrated by the remarkable difference between the common frog and the *Hylodes Martinicensis*,

*"The Evolution of Sex:" Geddes and Thomson.

a frog first discovered at Martinique, which dispenses (outwardly) with the tadpole stages and does not emerge from the egg until the tail has been resorbed and the limbs well developed.

We conclude with M. Naudin, therefore, that the Mosaic account is at the same time very true and full of instruction, and further, that it contains within it germs of the deepest scientific as well as spiritual truth.

INVISIBLE DEEDS

"In a very real sense, every thought pondered, every feeling indulged, is a deed performed. There may, in truth, be no action visible to the world, but nevertheless something has been done. Character has been modified, for good or ill. The man who thinks and feels, who desires, who resolves, who loves, who hates, has wrought a deed upon a man—himself. Invisible as these deeds of brain and heart may be, it is not long before the slow but sure transformation which they work becomes visible in establishing a character, good or bad. It makes a difference what thoughts and feelings we indulge, no matter whether we seem to act or not. Some time we shall act because of them."

"I know a fairy light and airy,
Who always comes to bless,
All feelings gray she'll chase away;
Her name is *Cheerfulness*.
I know another, 'tis her brother,
His name is *Fearlessness*."

—Wee Wisdom.

ESOTERIC QUERIES

By ABIYAH

WHAT is the Esoteric Movement?

As the name implies, the Esoteric Movement is an inner movement. It derives its life and activity from the interior depths of the soul. Centuries ago the Lord Christ planted in the interior natures of those who received him, a germ-consciousness like that of his own. This seed which he sowed has been growing and developing in the shadows and sunshine through which his followers have passed from one incarnation to another during the Christian dispensation, until now it is coming to maturity and is ready to be gathered in as the first ripe fruit of the earth. As the Lord announced at the beginning of his work, "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day."

What is the mission of "The Esoteric Fraternity"?

The mission of The Esoteric Fraternity is to give to the maturest souls of earth the light and knowledge that will be a second witness to them, assuring them that the new and untried experiences through which they are to pass, in being fitted to become members of the body of men and women who are the first ripe fruit of the earth, are in accord with the Divine Purpose.

What are some points of belief held by Esoteric people in general, which differ from those of orthodox creeds?

1. The Reincarnation of the Soul.
2. The influence of the signs of the Zodiac upon life in general and upon the nature of each individual in particular.
3. The attainment of immortality in the flesh.
1. An Esoteric man (or woman) perceives that godlikeness

consists in being able to understand and to put into operation the laws of nature active within and around him with the same intelligence, wisdom, power and uprightness of purpose as that with which God, his Father puts them into operation. In order to acquire this ability it is necessary to have many, many years of experience with the laws of nature, as a bond-servant under them. When the soul becomes mature it steps above the laws of nature and begins a new career as a Son having dominion over them, as has the Father. The loss of the physical body through its death, is evidence that the soul has not yet attained unto that maturity which will enable it to work even as the Father works, therefore the necessity of its returning to take up another physical form in which to go on in developing toward godlikeness.

2. There is indisputable evidence that the material universe is organized into systems of spheres and systems of systems, each system having a central sun as the source of the light and life of the planets belonging to it. On the physical plane the sun is the source of the physical light and life of Earth; so on the interior plane there radiate from the sun, mind and spirit qualities that are the light and the life of the spiritual nature of humanity. This ocean of spiritual life which constantly proceeds from the sun, is divided into twelve compartments, each having a peculiar quality analogous to one of the twelve departments of the human body. The earth in revolving around the sun, passes through one of these twelve departments each month, and the quality of that one in which the earth is when a child is born, characterizes the nature of the individual more than the qualities of the other departments. Therefore we can determine the basic principles of one's nature by knowing in what sign of the sun's zodiac the earth was, when he was born.

3. As the death of the body is because of sin, when sin is removed the body will not die. The mission of the Christ is

to restore that which was lost. The immortality of the body is that which was lost through sin, and consequently, Christ's mission will not be accomplished until his followers attain immortality of the body on earth.

Aside from the assurance of Scripture, is there any reasonable basis for believing in the possibility of attaining immortality of the body?

We know that the fountain of the life of the body is now held subject on the plane upon which it is made to serve in the reproduction of fleshly offspring. When the fountain-head of our vitality, or the sex function, is liberated from serving on the lower plane it will be free and capable of invigorating and renewing the body perpetually.

What is the object of the book entitled "Practical Methods to Insure success"?

If one follow the suggestions contained in this little book, he will soon be able to discern the difference between the impulses arising from the true higher self and those arising from the animal nature in man. It thus marks the beginning of the course that every soul must pursue, in its conquest over the lower nature, in order to enter into the realm of immortality and oneness with God.

What is "Solar Biology"?

Solar Biology is a science that enlightens as to the manner in which the higher intelligences of the universe are organized. It is the pattern showing the order in which the souls of Earth will be organized when they enter into oneness with the grand universal body of the sons and daughters of God. The scientific reason why John saw 144,000, or twelve times twelve thousand souls composing the first ripe fruit of the earth, is the fact that they are to be organized according to the twelve signs of the zodiac of which Solar Biology treats.

What are the Seven Creative Principles?

The Seven Creative Principles are the Seven modes of action

employed by the Creative Will in bringing life into organized manifestation. These are the principles used in the organization of our bodies and of all organized life. In becoming one with the Father and working even as He works, the soul must understand the relation that these seven creative principles bear to each other, and be able to put them into operation as does the Father.

What is the aim of "Bible Review"?

To present to its readers thought, showing that the writings of Scripture are based upon eternal and unchanging laws of the universe, and that the time is at hand for many prophecies of the Scriptures to be fulfilled.

Why is it that Esoteric literature so frequently arouses a storm of anger and hatred, there being no apparent reason therefore?

Because it contains the light and knowledge of the higher realm, where reigns perfect righteousness, purity and incorruption. The spirit that animates the animal nature of humanity, intuitively antagonizes the spirit that belongs to the higher realm; they are prepared, both of them, for a death-struggle to gain supremacy over the earth. There is no question as to which will ultimately triumph.

Why is it that heartily receiving the Esoteric thought, causes friction and discord between the individual and even his dearest earthly relatives and friends?

The first ripe fruit of the Earth are a distinct people scattered among the nations, mainly among the Anglo-Saxon and Teutonic races. The higher self belonging to each one of this people is of a higher order than that of the rest of the race. The maturest souls of earth are the true Israelites who have been scattered among the nations during the past centuries; they are the chosen people whom God has cast off but whom he has promised to gather again. The tie that binds together men and women in earthly families is temporary and transient,

while the tie that binds these mature souls together is eternal and enduring. When a soul belonging to the first ripe fruit of the Earth begins to awaken to its true self, it means that in the ultimate of that awakening it shall be taken from among the people of Earth, and, when God's appointed time comes, be gathered with its own, those who are its own in spirit and in truth. When this is done, it will be the complete severing of all earthly ties. Very often when one first receives Esoteric literature this separation begins to be intuitively felt by all members of the family—thus the discord and friction. "Think not that I came to send peace to the earth: I came not to send peace, but a sword! For I came to set a man at variance against his father, and the daughter against her mother; and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household" (Math. x. 34-36).

Have we any knowledge as to the manner in which the people will be gathered?

Very little, but this we know—we know the difference in the manner of living that will characterize those who will be gathered in and the people of the world in general. So long as we earnestly try to live the regenerate life, abstaining from excess in carnal pleasures, and ever seeking to know the Higher Will that we may do it, the soul will be ready to receive and to follow the light that will always be given in time of need.

Have we knowledge of the definite time of the gathering?

We have not. We have abundant evidence that we are in the harvest time. It needs only that the harvesting process continue until completed when the sheaves will be garnered in. Jesus' words are more applicable to this generation than to any that have preceded it: "Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times" (Math xvi. 3). It may be that much darkness and occasion for despair will come upon us all before the goal is reached, but

if we are faithful, we shall be saved from that darkest hour that is to come upon the whole world. "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man" (Luke xxi. 34-36). "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth" (Rev. iii. 10).

When the demons of destruction are turned completely loose upon the present order of civilization to accomplish their work of devastation over the face of the earth, God's people will have been safely gathered into a place of peace.

"What is the beginning? Love. What the course? Love still.
What the goal? The goal is Love on the happy hill.
Is there nothing then but Love, search we sky or earth?
There is nothing out of Love hath perpetual worth;
All things flag but only Love, all things fail or flee;
There is nothing left but Love worthy you and me."

CHRISTINA G. ROSSETTI.

"He who sits down in a dungeon which another has made has not such cause to bewail himself, as he who sits down in the dungeon which he has made for himself."—DEWEY.

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART VIII.

"THE IDEA OF GOD" CONTINUED

THE ELOHIM AND YAHVEH ELOHIM

IN the last chapter, we discussed the Absoluteness and the Relativity, the Infiniteness and the Finiteness, the Unmanifestation and the Manifestation of the Theistic conception. We showed that inherent within the Absolute is the relative, inherent within the Infinite is the finite, inherent within the Unmanifest is the manifest, and within the Impersonal is the personal. But here a distinction, or a differentiation, must be drawn—God as Absolute is alone absolute, though embodied within Him is all that is, or all that can possibly be. This God of absoluteness is designated in the Word, in the original Hebrew, as the ELOHIM, or, in the singular, ELOAH. This is the nameless God, He whom we call the Good One.

In his interview with Moses at the burning bush when commissioning him to lead out the children of Israel from Egyptian bondage, He designated himself as "I AM THAT I AM;" that is, He is the eternally abiding One (Exodus iii. 14).^{*} In this absolute sense God is both the unknown and the unknowable. While there is that within us that refuses to limit either space or duration, yet this intuitive conception of the illimitable can never come to a realization. It will be ours ever to approach toward the illimitable, but toward us He will always be the Unapproachable.

God as thus conceived is not the active creative-force. He is

^{*}American Revision used throughout.

rather the Inexhaustible Source of creation and of all manifestation. In His interview with Moses it was not the ELOHIM that addressed him, but the "Angel of Jehovah" (Exodus iii. 20). In the creation of the worlds it was not the ELOHIM in activity but Jehovah, called in the New Testament, the Christ.

It is the Jehovistic God that is the God of relativity, of limitation, of activity, who creates and who manifests. In the original Hebrew this expression of God is called YAHVEH, or YAHVEH ELOHIM. This is the Jehovistic God, answering to the eternally begotten Son. The mystical name of this expression of God is "I WILL BE WHAT I WILL TO BE," that is, he is the ever manifesting God. He is not simply existence, but he is ever Willing Existence. Will is the great manifestor. "All things were made through him; and without him was not anything made that hath been made" (John i. 3).

In what consists the difference between the ELOHIM and the YAHVEH? The one is the All-Inclusive, the other is the included within. In short, YAHVEH had his beginning as an organism, as an individual, as person, just as has every other organic form of life. He began at the bottom and evolved through all the stages up to that of the creative, manifestive force. Jesus, before his incarnation, was a Yahvistic Eloah; he was a son of the ELOHIM. Thus, upon the cross, just before physically expiring, he cried out, "Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" (Mark xv. 34.) But Jesus was a perfected soul, who had come up from the lowest condition of organic life, and had become perfect through the things which he suffered (Heb. ii. 10). He is our elder brother, and has traveled the same road that we have traveled during all the past, and will travel until we attain to his estate. His mission into this world was, and is, to assist us in attaining to the Christhood, to that inheritance that is co-equal with his own, which is incorruptible, undefiled and that fadeth not away (1. Pet. i. 4). For

this reason Jesus was not ashamed to call us brethren (Heb. ii. 11, 12).

It was from this sublime height, where he was abiding in the bosom of the Father, that he condescended to become a reincarnate in order that he might assist his brethren. As a Jehovistic Eloah, Jesus was the Word, the expression of the ELOHIM, and as John teaches us in the prologue to his Gospel, the creative, the manifestive God.

In the foregoing we have anticipated, but it is essential to the further elucidation of the Theistic Idea.

GOD AS KNOWLEDGE

Known unto God from all eternity are all his works (Acts xv. 18), this is true of God both as the Absolute and as the Relative. Inherent in the Absolute is all possible knowledge. Knowledge differs from wisdom in that the former is of the head, that is, truth perceived intellectually, while the latter is of the heart, or truth perceived by the soul. Knowledge is of the objective mind, Wisdom of the subjective. One is the illumination of the moon, the other is the illumination of the sun. One is finite, the other is Infinite. Knowledge is ephemeral, doomed to fade away—"Whether their be knowledge, it shall be done away" (I. Cor. xiii. 8). Wisdom is commensurate with God. Inherent within God are knowledge and Wisdom, as we have seen, both the finite and the Infinite, or they could not be at all. We do not mean to say, however, that the Absolute exercises knowledge in the active sense; this would militate against his Absoluteness.

In the Absolute, knowledge is swallowed up in Wisdom. In the Absolute, knowledge implies Plan, or the so-called Decrees. In the counsel of eternity the Absolute is eternally planned; or rather, inherently embraces the eternal plan of all that ever has been, is, or ever will be. This is true not only of general events, but also of the most minute circumstances. Within the All-embracing is all providence, even down to the most minute.

Within the Absolute, eternal provision is made for the feeding of all organic life, down to the protoplasmic; from the clothing of the flowers of the field—and not even a hair of the head falls without his notice (Matt. x. 29, 30). In the Absolute, the Impersonal, the ELOHIM, all activity, whether of providence or any other activity, as we have seen, is not exercised directly, which would imply finiteness, but is exercised through the finite. All activity that pertains to this world and to our race, proceeds from mankind, from the ELOHIM within man, which coupled with the human, makes of us YAHVISTIC ELOHIM in the embryo, or rudiment. The God resident in man, is the source of all activity on the human plane, whether of the body, mind or soul; whether of the conscious or the involuntary; whether of the expenditure of force, or the acquisition through providence. It is thus that God, the Absolute, becomes personal, and dynamic in man. The Absolute is the primal source of all power; but man is the dynamic force through which it becomes operative.

Thus, for example, the Absolute is the Great Provider, the ample source of all provision, but when he has ability to gather together, the man who does not provide for himself gets nothing. In cases of inability, the God resident within those who are able, provides for the helpless. No providences reach us directly from the ELOHIM. God feeds the sparrows and clothes the lilies, but not directly from without. God resident in the birds, on the bird-plane, inspires them to enterprise and industry, so that early in the morning they are out in quest of their food, and finding here a worm and there a grain of wheat, in time they are fed. He clothes the lily by the same indwelling process.

God abides in the lily, upon the plane of flowers, and acting from within he extracts the elements from the soil, and from the sunlight from above, and the lily grows and is clothed in gorgeousness, outrivalling that of Solomon in all his glory. It is thus that not a hair falls without his notice. Every hair falls

according to established laws, whether it is pulled out by force or drops from disease of the scalp, and in either case or in all other conceivable cases the Deity indwelling is conscious of the transaction.

It is thus, too, that all creation has come into organic being. Inherent in the ELOHIM from all eternity, past and future, are the possibilities of all creation; but the dynamic power that has produced creation is the YAHVISTIC ELOHIM. The YAHVEH who created our system of worlds—once a creature such as you or as I—is the dynamic power of creation. And as all creative-power in activity is of the Infinite within the finite, so all the phenomena within our world and all other worlds, are the result of God's will operating through finite organisms. Historians have been enabled to trace the origin of wars, and scientists can trace the sources of epidemics, cyclones and famines, and are searching for the cause, or causes, of earthquakes, that is, all phenomena, whether so-called judgments, or what not, are under law; but the active force back of the law, is the God-will resident within man, either as we find him on this planet or in the creative YAHVEH.

Epidemics may be traced to a lack of sanitation; but a lack of cleanliness is not a cause in itself—it is an instrument only. Back of it all is an intelligence, a moral and spiritual personality. Should I and the people among whom I reside permit ourselves to become filthy, both in person and in environment, we clash with the personal Divine Power within us, whose motto is "cleanliness is next to Godliness." The clash produces a discordant condition in nature, and discord is poison in whatever sphere it is produced. The microbes intended for health become poisonous, resulting in any one of the many epidemics to which filthiness is heir. What is true here is true of all other phenomena, whether they be for the good or the ill of man; all is the result of the Absolute, remotely, or as source, and of

the cooperation, or the clashing of man and God as he resides in man.

Not only does God as Absolute, possess inherently all knowledge, but the creative God, or YAHVEH ELOHIM, also possesses all knowledge, at least all knowledge of this world, and of as much more territory as it is his province to rule. Being at One with the ELOHIM, as Christ declared himself, his rule is in absolute harmony with that of the Absolute, so that the whole illimitable, cosmical order moves in its infinitely complicated cycles without a jar, though each system has its own creative and ruling YAHVEH ELOHIM. The creative God of our system had the entire plan in mind, the plan that inhered from all eternity in the ELOHIM, or God in absoluteness. The creative intelligence having reached the plane of the YAHVEH ELOHIM, a holy estate where harmony with the ELOHIM was complete, the ELOHIM revealed to the YAHVEH ELOHIM this plan in its entirety. "Known unto Jehoveh from all eternity are all his works."

This knowledge of the creative God is not simply possible knowledge, but it is knowledge in the real. He certainly knows all that pertains to the movements of our world and our system of worlds, and possibly of all the complicated movements of the whole cosmical order. Man, as he is here, knows, or may know, much of this. Astronomers have discovered the various movements of our planet, and can give the time to the least fraction of a second required for it to revolve upon its axis, or to make its circuit around the sun. They can tell us of all the movements of our planet's satellite, the moon, and the time required for its circuits. They can tell us all about the circuits of each of the planets of our system of worlds. They seem also to know the movements of those strange wandering stars that we call comets. They can tell when our planet will be in the region of the asteroids, and so can accurately predict the meteoric showers. They can tell accurately, for all time past and all time to come, about the various eclipses and

transits that are common to our system of worlds. Going beyond our immediate system, they can give us accurate data concerning the movements, and the time required to make them, of the various constellations, or clusters of stars, that together make up the whole universal system, or so much of it as we have knowledge of. They have even acquired knowledge of the universal, or the great cycle, that is, of the movement and the direction of the movement and the length of time required to make it, of the entire universal system that comes within the range of our largest telescopes. If man has acquired such knowledge, surely the Lord God, or YAHVEH ELOHIM, knows far more. No doubt, to him has been revealed a knowledge of all the systems of the whole illimitable system, and of all their movements, and the time required to produce their various gyrations and cycles.

Be this as it may, YAHVEH knows all about this world. He planned for its creation, its movements, its history and its destiny. The theistic historian can trace the hand of Jehoveh in all past history. If he be also an occult astronomer, he can reveal to us the influence upon our earth of the various planets, satellites and constellations. He can show just how certain combinations of planets and certain relations of the constellations produced the various events of the past, even down to the minutiae. He can even project the future by a similar process. All this, then, indicates that God has his plan for this world, the events within which were arranged before the creation of the world, and they appear just at the time and in just the way previously provided for. The movements of the whole cosmical system are wheels of a great clock that produce absolute time, and each event upon our earth, from the beginning to the completion, is accurately timed.

We might go on even further and say that the Lord God knows not only all general events that make our world's history, but also all the minute circumstances connected with each

event, and with each individual connected with these various events. Even more than this, God foreknows our most secret, innermost thoughts.

If to this it be objected that it involves the doctrine of fate and renders impossible freedom of will, we would reply that foreknowledge of events does not necessarily imply foreordination, or if so, does not neutralize moral responsibility of human action. The prophet Daniel, in his marvelous time prophecies, in a few words has described various characters that should have a hand in making history, such as Alexander the Great, the Roman Emperors, the various popes, and even Napoleon Bonaparte. He predicted certain characteristics of each so that he might be known when he should appear upon the stage of activity, and afterwards, down to the completion of the history of this world; and yet this does not necessarily imply that each of these characters was but an automaton. As we read history to-day, in our heart of hearts we either commend or condemn them. The coming of king Cyrus of the Persians, was predicted many years before his birth, and in the prediction even the name that should be given him was mentioned, but this did not divest his parents of the responsibility in giving him his name when he arrived.

Occult astronomers, knowing the exact birth-minute of a person, and the place of the birth, can foretell the general trend and outcome of his life. By projecting so as to foresee the various relations of the planets and the positions of the constellations, knowing the varied influences of these upon the human kind, he can predict with accuracy all the minutiae of such a life. There are sensitives who can also foretell the future of human lives, and sometimes the person himself has premonitions of circumstances and events in his own life. All this is foreknowledge, but does not in the least militate against freedom of will and moral responsibility.

This question of foreknowledge and foreordination is an old

question that has been thoroughly threshed out by the two opposing schools of thought during the past, and to-day it is as far from a satisfactory solution as it was in the beginning. The fact is that both are right when properly understood, and both are wrong when each accepts only half a truth and draws his conclusions from it. Our common sense tells us that we are morally free beings, at least to a large extent, and the whole trend of past history, of prophecy, and of the whole cosmical order, tells us that all has been planned accurately from the beginning to the end; and not only in general but in the smallest minutæ.

The question is that of the existence of the finite with the Infinite, of the relative with the Absolute, and of the personal with the Impersonal. These questions are not debatable. Inductively they can never be settled. They are too deep for the rational mind to handle. They are given to us not to discuss, but to accept, not blindly, but intuitively. They can be read and settled to the satisfaction of each, but to be so interpreted it must be by the heart, the Divine within us. Man is morally responsible, the heart dare not deny this, nor the head either. Or when the head does deny it, as in the case of the fatalists, it leads to conclusions logically so absurd that it is regarded as a species of insanity.

This question, profound as it seems, has to do only with the organic, the ephemeral, the disintegrable. With regard to this God must know even to the least minutæ, for this is the tool by which, and in which, and through which, the soul is to work out its destiny—or begin it at least. God must know all about this as the soul's agency, or mere chance would reign, and chance is anarchy. And yet the soul must be free to act, or it has no destiny to work out. Now soul destiny is a fact, or mankind is endowed with a faculty and an aspiration for which no provision is made. The deepest yearning of the soul is for God and for immortality.

Augustine, followed by John Calvin, was correct when he promulgated the doctrine of Foreordination as an eternal decree of the universal Sovereign, but he made his great mistake in interpreting the decree. Calvin, the great disciple of Augustine, at least taught that the destiny of man is fixed irreversibly and irrespective of character, that is, according to the arbitrary will of the Sovereign. This was his first mistake. His other mistake consisted in misinterpreting destiny itself. The so-called lost ones he literally detached from God in his thought, and relegated them in his thought to a hell of endless, conscious torment, detached also from heaven in his thought. It is quite natural for the sinning soul to feel that he has severed his relation from God, and when under conviction that he is doomed to a sphere of punishment detached from the home of the righteous. This is hell, but not an irredeemable hell. The righteous know that in fact the sinner is not thus detached, and that his salvation consists in disabusing his mind of this illusion. Get him to realize that detachment from God and from heaven is an impossibility only as it exists in thought. Disillusion his mind, and you have redeemed a soul.

Calvin's theology was one of doubt, to say the least disparagingly of it, for as he interpreted the decrees, no one could certainly know that he was of the elect. But to possess misgivings was more than doubt, it was utter despair. It was a theology of pessimism, a theology of hell. These men were correct in promulgating the decrees, but mistaken in their interpretation. God has his eternal decrees, and they are unalterable. He has decreed that the righteous shall be saved and the wicked lost. But he has decreed also that in Christ all shall be made alive, or quickened from the dead—from the thought of detachment from him.

Thus God vindicates himself from the ultimate loss of a single soul. His great plan does not contemplate any such issue

in a single instance. He vindicates himself in making even hell remedial, disciplinary, purgative. In the great *Finale* even Christ will doff his meditorial crown, having redeemed us all into co-heirship with himself, that "God may be all in all" (I. Cor. xv. 28).

(To be continued.)

LINES

By MICHAEL FAIRLESS

Lord, I am small, and yet so great,
The whole world stands to my estate,
And in thine Image I create.
The sea is mine; and the broad sky
Is mine in its immensity:
The river and the river's gold:
The earth's hid treasures manifold;
The love of creatures small and great,
Save where I reap a previous hate;
The noontide sun with hot caress,
The night with quiet loneliness;
The wind that bends the pliant trees,
The whisper of the summer breeze;
The kiss of snow and rain; the star
That shines a greeting from afar;
All, all are mine; and yet so small
Am I, that lo! I needs must call,
Great King, upon the Babe in Thee,
And crave that thou wouldst give to me
The grace of thy humility.
—From "*The Grey Brothers*" (London).

THE NATURE OF GOD

By ADNAH.

"And this is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent."

A HEART (will) desiring Good, to be wholly Good; a clear mind, to perceive the Good; power, to do Good, these are of the Nature of God, and are received by those who seek him and become their substance. The Nature of God, and the Purpose of God, must be the understanding of those who would serve God. It is recognized as a law of life, that we grow into the form and quality of that which we love. This belongs to the function of the heart, which is both will and love in the Lord. But as we grow we must perceive and discriminate, otherwise we would not progress. Likewise the power to do good is divine use; if we do not increase our usefulness we do not progress.

Upon every hand we find the lesson in godlikeness; and one of the characteristics of God is separateness, distinct quality. He is separate, distinct in order that he may be all things unto all life, bestowing upon each according to its own use. He is one substance in many forms, one life of varied quality, yet each form, each quality is distinct. He preserves his integrity even in the utmost minutiae, both the planet and atom are complete. We behold in animals and plants the greatest variety, but each has form and function according to its use. Even in or on the soil, in the same sunlight, with all external facilities the same, variety is ever present. Doubtless this variety in mind and character of man is even far greater. We find completeness of form and function, no two alike, yet each is

perfect in its sphere, the only imperfection being due to an ever increasing sphere of use, so that imperfection is only seeming, for in truth it is an unfoldment of perfectness.

We find this integrity of God is an active principle throughout all nature. We find everything attending strictly to the use which gave it form and function—life.

We in the regeneration are in the realm of mind; we have all one purpose which is to serve God. While the nature of God, is revealed to each one according to one's special use, nevertheless the ideal of each one is a pure ideal, and leads that one to a perfected life in accordance with the uses served by that one. It may be enlarged, it may be changed in an orderly manner, but it never mixes, is never discolored, never disturbed. In creative-life this order is perfect. In human life we have a seeming inharmony, imperfection consequent to change, in which it is of the utmost necessity to maintain this integrity which is of the Nature of God. Ordinarily we term it individuality; our individuality must be strong and distinct in our comprehension of Good, and yet by seeking, by discriminating, and by obeying the Good we gradually enlarge in usefulness, each in accordance with divine law, each contributing to the growth of the other whenever in order, but never disturbing, or otherwise jarring upon the status of the other.

There is a chemistry in nature, but it is divine; forms die, or elements combine, producing higher forms or uses. But this we find in the creative-life, and in so-called material elements.

But the integrity of God is one manifestation of the Nature of God which seems fundamental and of the utmost importance to each one in the regeneration. Integrity must be complete; we must be "altogether the Lord's." The Word went forth, "Let us make man in our image, and like us." This, we believe, refers to the regenerate man who by that Name maintains the integrity of God, by which, unswervingly, steadfastly he holds mind, heart, soul, body, all polarized unto the Soul of

his soul, and thus continuously infolds and unfolds the grandeurs of God's Nature.

Integrity, or honor, distinctness, selfhood—whatever you may please to term that rectitude of God by which he is everywhere, in all things, the All-Good unto all life according to its recognition, need, use, blessing each and all according to its sphere, yet never depleted, never altered as to his essence—this seems the very base of the structure of immortal existence. We may term it also holding-power, the power to be, the power to move, but be unmoved, the power to impart blessings, yet never lessen thereby. And so we find there is a Universal Principle in the Nature of God, which, as the basic essential to be ingrown in the soul, unto them that would be like unto him, may be expressed thus: The Lord says to man, "Be thou faithful"—to what?—Well, there is just the point: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength," this constitutes that fixity, that identity with the Soul of soul by which there inflows the fulness of the Nature of God in all its grandeur and blessedness. When we study, seek him with all the intensity of our being, then the Word of God becomes to us, even in simplest sentences, filled with effectual utterance, so that, with the psalmist we declare, "How dear are thy counsels unto me, O, God." This must be so for them that would receive of the fulness of God in accordance with Divine Order.

What has been said, all relates to the one characteristic of God, which is Integrity, "Hallowed be thy name"—honorable, separate, holy art thou, eternal and true. When we acknowledge these attributes of His Nature, and by it covenant with Him, the rest follows, "thy kingdom come, thy will be done in earth as in heaven." This brings us to the consideration of what constitutes this kingdom. It is the fulness of the nature of God; and we believe the most direct way toward it is the love for and practice of it as given in those wondrous precepts

of the Lord which we know as "The Sermon on the Mount," as well as other utterances all through the four Gospels. In conclusion, we must know God's Nature in order to unfold it; and, as little by little we know it, we must express it in order further to know it.

At this point temptations beset us, one and all, by them we are tried and perfected, and rendered worthy to minister as sons, priests after the order of our Lord and Redeemer, of whom it was written, " . . . a priest forever after the order of Melchisedek, without beginning or end of days." Therefore, maintain your integrity in God; be godlike; remember him in the midst of subtle beguilings; let the fixity of his Nature be your nature. There is supreme value in the following, so we commend them—repeating one, adding another, "Be thou faithful unto death and I will give thee a crown of life." We believe it is good to ask yourself the question: Faithful to what? for it will bring out the answer that belongs to you, by which you realize more completely your covenant, your affinity, which is everlasting unity with the Father, by that very basic attribute of His own Nature by which that quality is indissolubly joined to that Nature which his innermost nature knows is the One, Holy, Eternal, Good. "Blessed is the man that endureth temptation, for when he is tried [after he is fully tried] he shall receive a crown of life."

"As thieves cannot enter the house the inmates of which are wide awake, so, if you are always on your guard, no evil will be able to enter your heart to rob it of its goodness."
—RAMAKRISHNA.

THE LAW OF LIFE

By THEODORE STEPHENS

For we live not after the law of a carnal commandment, but after the power of an endless life.—Hebrews.

WHAT is Life? With man, *life* is consciousness or a living power derived from the "Fountain of Life." In this consciousness and reciprocity, man is a living soul. With the animals *life* is existence merely—the putting into activity the promptings of the five senses which also derive their activities from the same "Fountain," but in their particular order, which is below the order of the life of man; for we must remember that the animals have not the Spirit of the Creator, or Power of the Highest as their permanent guide and instructor in the things pertaining to spiritual life as man has.

With the plants, life is again a reproduction of the great flow of the self-same life that is to be found in Universal Nature, since plants receive life from the light and heat of the sun as well as from the earth; thus they breathe, sleep, awake, have their likes and dislikes, live, die and reappear again as all other parts of the natural creation.

Man lives not after the law of a carnal commandment, but after the power of an endless life, which is the beginningless beginning and never ending *esse* of the one Self-existent God, who is the only source of life that there is in this illimitable universe of countless worlds.

St. Paul says, "He that is joined unto the Lord is one spirit." To be joined unto the Lord is to receive immediate life from him; we find an illustration of this truth in the beautiful metaphor used by the prophet Isaiah, "I have graven thee on the palms of my hands." The metaphor, represents the one life

of which God is the Source, and man the recipient. In olden times when two persons were about entering into a covenant, each would pierce the palm of his hand; these pierced hands placed the one on the other, the blood from the one would be infused into the other, and as the blood symbolizes the life, the act meant that, each of the covenanting persons shared the life of his friend.

In the self-same sense, spiritually we may say that we share the life of God, and God shares our life. Christ beautifully illustrated this truth in the parable of the Vine and the branches. Swedenborg says:

"The one God [life] is called Jehovah, from *esse* [to be], thus from this, because he alone is, was, and will be, and because he is the First and the Last, the Beginning and the End, the Alpha and the Omega. The one God is substance itself and form itself, and angels and men are substances and forms from him; and as far as they are in him and he in them, so far they are images and likenesses of him."

Life then to man, is God in him, for it is the law of God's Spirit to give life, to make manifest his life upon this earth-plane—the Invisible (and visible, since the Invisible took on visibility) Self-existent Life and its relation to the atom, to the insect, to the bird, to the flower, to the beast and to the man. Man, living in the power of this endless life, as to the spirit, cannot but be eternal, since the law after which he lives is God, and:

"God is infinite, since he is and exists in himself, and all things in the universe are and exist from him. God is infinite, for he was before the world, consequently before spaces and times arose. God, since the world was made is in space, without space. And in time without time. Infinity, in relation to space is called immensity; and in relation to time is called eternity; and, although there are these relations, still there is nothing of space in his immensity, and nothing of time in his eternity."

From these words of the great Revelator, Swedenborg, we conclude that Infinite Life in which man lives, moves and has his being, qualifies him to become perfect as his "Father in the heavens is perfect;" it makes him as eternal as the Source of his being. The law of life is in nature as well as in ourselves, and this law is ever striving to bring us to perfection—perfection in love, in righteousness, in wisdom, in patience, in truth, in equity, in usefulness and in all other kindred virtues.

In a word, the law of life, within and without, is ever seeking and striving to make us conscious that we are "sons of God;" and if sons, then heirs, heirs of God and joint-heirs with Christ to all the divine potentialities of the Godhead. The law of life is ever working to convince us that, "we live not after the law of a carnal commandment, but after the power of an endless life."

Take the happenings in the life of the Israelitish nation: Joseph had been sold for quite a long time by his brethren to the Ishmaelitish merchants and had been carried down to Egypt and there passed through various experiences until at last he became the second ruler in the land of the Pharaoh's when, by a wise act of that Providence, his brethren came face to face with him, and thus faced their own sins which, after lapse of years seemed a spectre from the nether-world. But it was the re-action of the "law of life," teaching the consequences of evil, making manifest to them that, "what a man sows that shall he also reap." It was the "law of life" training them to become perfect and exhorting them to do unto others what they would that others should do unto them. It was the workings of the law of life applying the lesson of equity, justice and love.

There is also a great and important lesson in the incidents in the life of Moses, the Israelitish Law-giver. The striking of the rock in Horeb, and his ascent up mount Pisgah in order to behold from afar the Land of Promise. Lay these two epi-

sodes in parallel lines, and compare the one to the other and we obtain as solution to this problem, the stern truth that, "Obedience is better than sacrifice." Here again the law of life was at work, teaching Moses, yea, teaching us also, that our sins will find us out, but only to correct us, only to make us recognize the former mistakes of life and to avoid them as much as possible.

Israel had engaged in battle with the full assurance of victory over the Amalekites. For a time, apparently, success rested on the banners of Joshua's troops, but suddenly, to the astonishment of all, a change occurred and Israel was defeated. Inquire into the cause of this phenomenal reverse; one from their number had opposed the law of success, which is also the law of life, and brought upon himself, upon his family, and upon the whole Israelitish camp, retribution from the law of justice. Here again the law is teaching Achan, it is teaching us also that each commandment of God brings its own attendant good or blessing when obeyed, and each act of disobedience brings its own attendant evil or chastisement.

The Book of the Prophet Jonah teaches us over again the same lesson. We see in that episode of Jonah's life, the sacred truth that, God willeth not the death of a sinner, but that he should repent and live. God would not overthrow the Ninevites, no, not even to please a prophet. Jonah fought strongly against the law of life, but we see that he was roughly handled by that very law, the bars of death compassed him on every side, the belly of hell was made his dwelling for a certain number of days until he recognized his contravention of the Law. The law of life is order, justice and benevolence, thus it labors with man in such ways and by such means that, sooner or later he recognizes that he is the artisan of his own evils, of his own sufferings and of his own hell. God is not the author of confusion.

The law of life is striving to make the comers thereunto

perfect, since it is not the law of a carnal commandment, but the power of an endless life—The Law is God!

THE SANCTITY OF LIFE

The "Law of Life" in its very essence is holy, indeed, life could not but be sacred in order to exist forever, even from everlasting to everlasting, for everything that is holy is self-preservative.

We see the sanctity of life in the law, the Decalogue; we see it in the spiritual and mental training of the Israelitish nation; we trace it in the laws treating on the high-priest's person and office; we review it in the philosophy of the Greek sages; we find it in the philosophy of Hermes—"That which is above equals that which is below."

God alone is the Fountain or Self-existent Source of Life, and it follows that, with his life he vivifies every man, and without that vivification, man, as to his flesh, would be a mere sponge, and as to his bones a mere skeleton, having no more life in him than a clock which is set in motion by a pendulum. This being so, it follows also that God flows into every man with all his Divine Life, that is, with all his Divine Love, Wisdom and Power. But how God flows in with his Divine life may be likened unto the sun of this world with all its essence, heat and light, which flows into every tree and flower.

This Life is centered in God and is sustained in us by him, yea, Life is God in man.

Yet man may act from himself, he may become an angel or a devil; hence, the law of life is ever seeking to disillusion his vain, material illusions and to bring him into harmony with the divine spheres whereby he is enabled to develop his inherent principles of perfect manhood. Verily the power and the kingdom lies within each one—That which Was, Is, and Ever shall Be—Jehovah!

THE SPHERES

By H. E. BUTLER

It is a common expression that every man has his sphere of use. A young man goes to school or to college or to some trade to fit himself for his sphere. We all understand this means that the thought must be centered in a certain direction in order to succeed. We all realize that it is not enough for a person to give a *portion* of his thought to something to succeed; but in order to make an abundant success of anything, it is necessary to give his *whole* thought to it. To succeed is to reach the point of aspiration—the point toward which the desires and the highest in a man's nature aspire. There must be a point of aspiration in order to command the thought and effort of a person. *Aspiration* is the cause of all *inspiration*.

It is well known that when a person has set his mind to accomplish a certain result, in order to have that result superior, or to make it an abundant success, he must be sufficiently centered in the direction of his aspiration that he may obtain knowledge that is not common to his sphere of use. Then again it is well understood that if one is to attain the highest, the mind cannot be divided; it must be centered in one direction. True it is that a man may start out in a certain line of business or profession, and by giving his mind wholly to it, he may not only attain that for which he started, but as he approaches his goal, he may reach out to something higher, and thus he may go on, step by step, beyond the point that he first thought to attain.

The fact that a man must be altogether the expression of what he aspires to, in order to attain it, is brought out in the every-day conversational life of the people. We say of one:

He is a baker ; of another, he is a butcher, or a carpenter, or a machinist, or a lawyer, or a doctor, and so on through all the professions and spheres of use in the world. We speak of a man as if he were his sphere of use, and so he is. For a man is just what he thinks about. So perfect is this law in nature that the student of human nature on looking into a man's face is able many times to make known his sphere of use. This has laid the foundation for what is known as physiognomy. And if these things are so relative to the external and physical spheres of use in human life, how much more are they true in the religious spheres !

When we speak of *spheres*, few minds have really defined what is meant, yet in a general way it is well understood. Many years ago while investigating Spiritualism in all its phases, as well as other metaphysical subjects, we drew a diagram which was simply this: A populated section of the earth with the different spheres touching it and above it. The sphere nearest the ground was very dark ; the one as high as the heads of the people was mottled with dark qualities of every conceivable color and kind ; just above this, there was a sphere that began to be a little lighter, still mixed with a great variety of qualities ; above this, another, still lighter ; and so on, one above another, until, reaching the heights above and beyond the earth, was a sphere of luminous quality, clean and pure as the light from God's own mind.

In order to make the illustration clearer, let us consider man in his various spheres. In the low, groveling, sensual life his head is down, his eyes are in that realm of blackness and darkness nearest the earth. Many degrees above him is the man in a business career, whose whole mind is bent on making money and getting along in the world ; his head is up and through the discrimination active in his mind, he is drawing in from the sphere surrounding his head, certain qualities that will enable him to gain the money that he is seeking. The

discrimination of the mind, arising from his desire being centered upon a certain thought, and the vital-currents of his nature being polarized toward the accomplishing of one specific object, causes him to gather, inspire, thought that enables him to accomplish his purpose.

Another man's mind is wholly absorbed in the educational sphere. His eye is fixed downward it is true, but still upon the results of other men's thought in the past, gathered into book form; yet the life-qualities within him are really desiring that above his fellows. Thus his head is raised, metaphysically speaking, and his discrimination is fixed on gathering the results of other men's thought.

Another man's mind is fixed upon the physical sciences, he is drawing from a sphere next beyond; then comes the man who has an idea of the cause, his mind is fixed still higher; another has an idea of spirit, which is only a little above the idea of cause; and still others have a consciousness of God, the Holy Spirit, which causes the mind's eye to be centered on the highest and brightest sphere.

In all these cases the law of mind governs and makes the man, the man does not make the law of mind; yet the law of Universal Mind serves the desires arising in the vital-currents of his nature.

Let us leave for a moment the picture we have drawn and take a more general view of the subject. The chief factor that makes man is desire, which arises wholly in the qualities of the man, and while in man there are a great variety of qualities, yet he may give predominance to any one of them, according to his will.

In the many spheres above, there are all the qualities that ever acted upon the human consciousness; and we may truthfully say there are also qualities beyond and above those that have taken form in the mind of man, qualities that belong exclusively to the "souls of just men made perfect in the heaven,"

to YAHVEH Elohim, the Creator of the heavens and the earth.

From this mind emanates a controlling influence whose point or object is to make man in his image and like him, to draw man up through the successive stages of experience, through the successive spheres of mind-consciousness to where the mind is touched by the fires of spirit-life. It was because of this purpose that YAHVEH Eloah, one of the Elohim, came to earth and took on the flesh, the seed, of Abraham, lived in the body, thought in it and gave quality to the thought of man so as to enable man to aspire to and become conscious of that wondrous world of mind, the Cause of all things, the mind of YAHVEH Elohim.

This then is the sphere of mind toward which all true Christians should aspire. It is a fountain of mind which is in perfect order, an order that governs everything in the world, an order that has a purpose in it, that leads directly from the darkened semi-conscious state of the human mind at the present time to the all-luminous harmonies of a perfect life; and in that harmony of a perfect life, all things become perfect; health, strength, mind powers, soul powers, all that is desirable and all that man can even imagine to be desirable.

But how about the intermediate spheres? Let us for a moment take a survey of what is called the mystic or the religious world. There is before the world now what has been denominated the craze for the mystic, and a multitude of mystic orders are being formed. From what has been said it is clear that every organized body is governed by the same law that men are governed by, so that the dominant object of the body is the sphere of thought from which they draw their mentality and even their life-currents.

Take for example the spiritualistic body. What do they aspire to?—To meeting their friends that have passed out of the body. It is their desire to continue in touch with "my father or my mother, my brother, my sister, my wife, my husband."

All this is governed by self-desire, something that “/ want,” that “/ love,” regardless of quality or attainment in life. The only thought is, “It is *mine*,” or “/ love him or her.”

Then again there is another incentive that is strong and potent and that is a love of the mystic, the unseen. The idea of getting communications from the unseen side is the height of their aspirations. In getting these communications they come in touch with all that belongs to that sphere. And what is that sphere? It is the sphere just beyond the visible, not *beyond* in the sense of being higher or more godlike, for in the invisible world there are demons, dark and malignant spirits. There are also the souls of earth-bound men and women who have passed out of the body whose dominant desire was of the material world and self-gratification. This is the center of spiritualists’ aspirations, if aspirations they may be called, for it is a reaching out in many instances to that far below the plane in which the person normally lives, and it is because of this that so many spiritualistic mediums become low and depraved and vitiated in their habits, and sometimes insane. It is because their aspiration is on a plane not above themselves that they attain nothing above themselves. Another class of minds is the mystics. We will not say their realm is above, neither will we say it is below. These are seeking power, power for their own gratification, but it is mystic power; it is born from that child-wonder that springs up in the minds of children when you speak to them of God, the Creator, and they desire to handle and to have to do with that wondrous something that lies beyond and is outside of the realm of the five senses. And it will be seen by careful examination that behind all their efforts is a desire for something for themselves—the qualities of the physical mind still dominate.

But there are mystic orders—and mystic orders. At the present time there are many whose aspiration, if aspiration it may be called, is purely in the basest sensual, and there are

others that seek to know the laws of nature, and still others that have an ideal of the Creator but who never have inspired the light and knowledge of the Christ. They form their own ideals of God and of Spirit and aspire toward those ideals.

It will be well here to explain what we mean by aspiration, for the fundamental law governing the human mind is desire, producing aspiration, a reaching out, a centralizing of the mind upon the thing desired. Without the consciousness of the reasoning mind as to what sphere it belongs to, the vitality will always discriminate and reach out and touch the sphere that the qualities of the mind, the qualities of the person, really desire. And as it reaches to that sphere it begins to draw in through the body just what the body desires, even though that desire may not be known to the intellect.

We have seen what are called inspirational speakers standing on the rostrum talking to the people, talking very wisely and philosophically; and as we looked carefully at the speaker we saw around his head a light like a light vapor, and as we traced that vapor upward we found that it came to a point, forming above his head what looked like a little thread reaching up into the sphere where that lighter, greater knowledge resides. Thus he seemed to form a center of attraction which drew down from that higher sphere thought that appeared luminous compared with the surroundings, and he clothed the thought in words and gave it to the people.

Again, we have discovered that the belief of a person—no matter what his desires may be—is the cause of discrimination. He will draw in that which he believes to be true and that which he thinks he needs. For instance a person may believe something that is entirely erroneous and false and as he inspires from the spheres, that belief will cause him to reject every evidence of the error of his belief and to draw in that which will give him evidence of that which he believes, even though it be ridiculously and unreasonably untrue.

You will see from this the law that governs human life. The Christ would never have come to the world had it not been necessary to bring from the cause realm a sphere of thought which was necessary in order that we may attain immortality, a continued conscious existence, and which man was unable to touch, a sphere of thought that man absolutely needed in order to save him from the results of sin which are sickness, sorrow, pain, and death.

It will be seen from what we have said that those who really believe in Christ, but believe his mission to be something contrary to what it is and thus have formed an ideal man that does not exist, will inspire from a sphere in which their ideal man lives, but will not be partakers of the truths that the Christ brought to earth, and must necessarily fail to attain the benefits that were intended in the mission of the Christ.

It was because of this that the Christ said, "And ye shall know the truth, and the truth shall make you free," and without a true knowledge of the Christ, the object of his mission, the object in the creation of the world and of ourselves, it is impossible to attain eternal life, the object for which we were created. It is because of this that there has been sent to the world through the instrumentality of the Esoteric work this great, final truth, the truth that alone can save the world from sin, sorrow, sickness, and death.

In the beginning of our work when we were among the so-called thinkers, we were frequently told that our aspirations were too high and that our ideals could never be realized because they were too high. Of course there were but a few that were capable of discerning that they were high, but the Christ when he came said, "I have yet many things to say unto you, but ye cannot bear [or receive] them now." They were too high for the world when he was on earth and all that the world could receive that was of vital truth was the example that he left on record, or the records of his life made by the apostles.

The church has been looking to Christ, trying to love him and striving to live an upright life. Thus the spirit of love, of devotion to the Christ, of faith in his power to save, have been the vital center that has preserved Christianity alive up to the present. But now that the time has come for the redemption of the world, for the gathering of the first ripe fruit of the earth, it becomes necessary that this first ripe fruit of the earth, the mature souls, should have a knowledge of the purpose of God concerning them in their creation, should have a correct understanding of God and of his angels, and should fix their minds upon God with a true understanding of his nature and character, in order that they may inspire from that sphere and that their minds may be illuminated from that higher sphere, enabling them to live in harmony with the laws of that world. By this means only can anybody ever attain immortality.

We do not mean to say by this that all souls that have not attained to this are dead, yet in a sense they are; but our heavenly Father, our Creator, is just. Incarnation after incarnation in a fleshly body is given to the soul, wherein it may learn by experience and grow until it has reached a point where man is able to receive Divine Truth, absolute truth, capable of receiving a correct understanding of God, of his object and of his method concerning the sons of men.

It will be seen from the foregoing thought that no matter how pure, how confident, how religious the devotee may be, he attains exactly that which he aspires to, and his aspiration is by virtue of knowledge; not always knowledge of the reasoning mind; it may be the knowledge of the soul, called intuitive knowledge, but he gains that which he believes, nothing more, nothing less. You may say: Christians believe they are going to heaven to live with God and the angels. Yes, and they do, for there are many heavens. Swedenborg claims to have visited a great number of them. He claims to

have gone where men had created for themselves a God, a Holy Ghost and a Son of God, Jesus Christ, and in some cases these individuals were hideous characters, but still the souls that believed and imaged forth this state were living there firmly believing they were in heaven. Whatever we may believe concerning Swedenborg the fact remains that what he claims to have seen is no doubt true.

But did these souls live in this state forever?—Certainly not. As soon as the vitality that they brought from the body was sufficiently diminished they fell asleep to awaken (?) in a physical body—the body of a new-born child. Not to awaken in the sense of a consciousness of what they had been or where they had been, but still in the soul that consciousness remained, and it gave them, through added knowledge of the new life they had attained, a repulsion to the errors that caused them to create the false heaven, and a desire for something higher and better.

So the race moves on unfolding and developing. So the life of man grows from experience slowly. He may live a life in the physical body, believing and inspiring from a false conception, and he may even create a false heaven and he may go to that heaven after he has done with the body, he may enjoy it or suffer therein, until he has satisfied the false desire and returns again to rise into a higher sphere, because of the knowledge of the falsity of his former belief.

We have now reached the intent of the special thought of this article. Every organization has a specific object. All its members are governed by that object. Therefore by becoming a member of an organization you become part of a body and are either limited by its limited knowledge and aspiration or exalted by its higher knowledge and aspiration, as the case may be. So the fact that we wish to stand out clearly is that in becoming a part of a body you are a partaker of all that body is or is capable of being through its highest aspiration.

This is also true of your own existence. If you keep yourself separate from organized bodies, then your belief and your aspiration form your limit. You may limit yourself, or through the suggestion of these higher truths that we are trying to bring to the world, you may break down all limiting barriers and though you cannot grasp the wonders of God, the object for which you were created, yet if you put your mind upon them, think about them, desire earnestly to know, the knowledge will flow into you and you will be elevated, and unfolded into a consciousness of realms of truth transcendently beyond what is now possible for you to imagine.

On the other hand, all these organizations, whether they are of the mystic or religious world, that have set beliefs, creeds, or formulated objects, have set limits by those creeds or formulated objects beyond which they cannot go. True, as we have said concerning the individual life, man may formulate an ideal and make that ideal his object and aspire toward it, and if he maintains the pure childlike spirit, realizing that he knows only in part and earnestly desires to know more fully, as he aspires toward the highest he knows, toward a set object, there will open before the mind greater knowledge, greater heights, so that he may go on step by step as long as he avoids making the standard he has set before him the end, beyond which he thinks he cannot go.

If you set your standard, it becomes your limitation, becomes the bounds of your possibility. But if you positively refuse to set any bounds to your consciousness and attainment, and constantly aspire and reach toward being like your highest ideal of God, Divinity, or Cause, then you are in a position to grow perpetually. And as the world has reached the point where a knowledge of God and of his purpose and of that divine order that is to be established on earth is essential, if you go on earnestly desiring to know the truth, the highest truth, and make that the business of your life, positively refusing to set

standards in unknown realms, then you will be led on and on until the angels of God will reveal to your consciousness the highest truths, until your standard, the center of your aspiration, is intelligently set in God and his object in the creation of man. Then will God's kingdom have come in you; the rudimentary kingdom, it is true, but still the foundation will have been laid and no mortal hand can tear it down. By following the highest and best that you know, you will continue to build, because the angels of God will draw near to you and will instruct you until you have come into unity of the body of the Christ that is to be formed of living souls, mature bodies and minds that we believe now live upon the earth.

EDITORIAL.

For some time we have kept before our readers the thought that funds are being placed in our hands by a friend for the wider circulation of "PRACTICAL METHODS TO INSURE SUCCESS," of "BIBLE REVIEW," and for the furtherance of our work in general. Some of our friends are getting a number of "Practical Methods" and of the magazine and are carefully distributing them. We wish to return our sincere thanks to those friends; but, in reality, we should return thanks to God who has inspired the heart with love for the work and has caused them to do as we are doing—purely from our love of the work and of God's people.

There are many of our readers who love the people and are as desirous of aiding them as those who are doing the work, but they have an idea that because they have failed so many times to interest those they know, there is no use in trying further, as they can do nothing or very little in this direction. They often write that there are so few in their vicinity that have any interest in the thought. We are satisfied, however,

that a great many mistakes are made in this direction, and in order that we may prove our statement we will send one or two copies of "Practical Methods" to everybody who will accept the following proposition :

Pick out among your acquaintances one or two whom you think it would be almost impossible to interest ; those that seem to you wicked, careless, overriding everything, and give them a copy of "Practical Methods" with the request that they read it. Then watch the result and if possible inquire afterward as to their interest in the thought, and let us know what the results are.

In the study of human life and character we have come to the conclusion that some of those that are apparently the most wicked, careless, infidel characters are the most susceptible to the truth when it is presented to them, and, as many of us know from experience, "Practical Methods" contain truth of great importance to the people. Therefore when this little book is placed in the hands of men who are attracted to the truth, it is sure to get their interest.

We hope that every one of our subscribers will accept this proposition and make the effort, and after you have made the effort and found what the result is, we think it will change your opinion as to who it is that will be most likely to be interested in "Practical Methods," and will open to you a door of effectual work, such as never has been open to you before. It will even show you the world in a different light.

We desire, however, that you continue to send us names of such persons as you think may be interested in "Practical Methods," for we have not received from our readers as many names as we should like to have, as we have had to purchase names from publishers of similar lines of thought. So we earnestly solicit that our friends be more diligent. In sending

us addresses be very careful to write them plainly, every letter correctly made and always the full address. Do not leave us to guess a portion of the address. Sometimes people think we should be able to supply portions of addresses that are supposed to be well known, but it requires time to hunt up parts of the address.

We are also desirous of sending out sample copies of the magazine to those that would probably become subscribers, and we would suggest that whenever you meet a devout Christian, whether in or out of the church, send us the name and address and we will send a sample copy of the magazine.

Let us urge you to be diligent in this matter for the time now is that we can work, and it may be that the time is short. But let that be as it may, let us awake to diligence that we may do our duty; and a consciousness that we please God will accompany every effort in the right direction.

We of the Fraternity have had the transits of the Moon and of the planets 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 transits of the planets and of the Moon each month.

The first column of the table simply gives the figure of Moon, planets, and 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.

Time of Cusp Transits. Washington, D. C., October, 1907.					
Body	Enters	On			
		day	h.	m.	
♂	♈	1	8	56	a. m.
♂	♏	3	8	40	p. m.
♂	♐	6	5	30	a. m.
♂	♑	8	11	29	a. m.
♀	♈	8	10	51	p. m.
♂	♏	10	8	38	p. m.
♀	♐	10	10	5	a. m.
♂	♑	12	6	58	p. m.
♂	♒	14	6	12	p. m.
♂	♓	14	10	4	p. m.
♂	♈	17	1	12	a. m.
♂	♏	19	4	48	a. m.
♀	♈	20	1	19	p. m.
♂	♏	21	9	52	a. m.
♂	♐	23	5	80	p. m.
♂	♑	24	8	44	a. m.
♂	♒	26	4	16	a. m.
♀	♐	27	5	4	p. m.
♂	♈	28	5	5	p. m.
♀	♏	29	2	8	a. m.
♂	♏	31	5	19	a. m.
On Oct. 1 ♂, ♀ and ♄ are situated as follows:					
♂	♏	7°	25'	44"	
♀	♏	24	28	45	
♄	♐	11	44	47	

BIBLE REVIEW

Vol. VI.

NOVEMBER, 1907

No. 2

THE RESURRECTION FROM THE DEAD

By ABIYAH

How are the dead raised? and with what manner of body do they come?—
1. Cor. xv. 35.

“AND Jesus said unto them, The sons of this age marry, and are given in marriage: but they that are accounted worthy to attain to that age and the resurrection from the dead, neither marry nor are given in marriage: for neither can they die any more; for they are equal unto the angels; and are sons of God, being sons of the resurrection.” (Luke xx. 34–36.) Why is this distinction made between the sons of this age and those that are accounted worthy to attain unto the resurrection from the dead? Surely for a Christian man to marry a pure minded, devotional woman does not weaken his morals, nor his regard for his fellowman, nor his reverence for God. But Jesus clearly makes the statement that they that are accounted worthy to enter into eternal life, neither marry nor are given in marriage. Again we ask the question: Why?

As we look back over the Christian dispensation and review the doctrines generally taught in the Christian church, we see how wonderfully true they are, and how they are being fulfilled in our day in a manner altogether different from the conception

held by our forefathers and different from what even the apostles themselves were able to comprehend in their time.

An outline of Christian doctrine briefly stated is this:

In the beginning God called into existence the present order of things of which we are a part. He endowed man with a mind capable of discerning between right and wrong. God also set before man different courses that he could pursue. One led to dissolution and death. Man followed the one that led to dissolution and death and fell under the bondage of sin. In order to save man from his downward course, God sent his Son into the world, who took upon him the conditions of the sinful race. He overcame the power of sin and death and ascended into his glorified state, offering to mankind these conditions: Whoever would try to follow his instructions and would receive and obey the spirit that would be sent from above, that one would be saved from destruction and be received into a realm of endless life, free from sin and sorrow. These conditions would be set before mankind until the end of the age, when there would be a judgment and a separation between those who were found worthy to enter into the bliss of eternal life and those whose conduct in life would cause them to be cast into outer darkness.

This in brief is the vital truth that has been held before the minds of the intelligent races of mankind for the last nineteen centuries.

Of late we have been delving into the workings of nature's laws and find that God works in an altogether different manner than that which our forefathers conceived; the tendency is continually growing stronger to regard the primitive Christian story of Salvation as founded more upon ignorance than upon knowledge. We know too much and have become too wise to accept the simple Gospel story that was preached so earnestly and so honestly only a short time ago. Can it be possible that a majority of the grandest souls of the race have based

all their conduct, all that they were and their aspirations of all that they hoped to be upon conditions that are untrue and that have no foundation? If we cannot find the principles or laws upon which the Gospel story is based, then we must believe that the Christian world has been deluded. But we have a knowledge of the interior forces operating in the processes of life and death; and in the light of this knowledge we are able to see how much nearer to the truth in reality is the vital truth that has been presented to the world through the Christian church in the past, than our devout Christian forefathers were able to perceive with the external mind.

To our minds which are becoming accustomed to regard all phenomena as a manifestation of law and principles, the conditions upon which our Christian ancestors based their future happiness or woe seem crude and childish. Because the religion of our forefathers is to us crude and childish, we should make a great mistake to cast it aside as untrue; for, if instead of beholding only their ignorance, we find that which is vital in their religion, we shall be able to perceive the purpose of their religious experience; and perceiving the purpose, we can grasp the ultimate toward which the purpose trends.

Jesus was a soul that had so perfected himself that he had attained unto membership in the order of Melchisedec; or, in other words, his spiritual nature was unfolded to so great a degree that he was able to breathe the spiritual atmosphere of the interior planes of the Solar System where dwell the perfected ones of the ages. Having access to the interior plane of the Solar System, he had access to the powers of that plane which stand as the cause-realm in relation to the visible creation. Therefore Jesus had power over sin and death. Jesus' mission was so to school his followers and so to develop their natures that they would be able to partake of the same interior spiritual atmosphere of the heavens.

Before one can be admitted into the cause-realm where dwell the perfected ones of the ages in whose hands is placed the destiny of the human race, he must have thoroughly imbued in his entire nature the determination always to act in accord with the Divine Purpose. Seventy years is far too short a time to fit one to be able to occupy the exalted position that the Christian is called to. It requires incarnation after incarnation of temptation, trial and growth. The first and most important requisition is the cultivation of a will in accord with the Divine Will and a mind that is receptive to divine instruction. When these qualities are developed, then the time is ripe for a knowledge of the laws upon which immortal life is based and for their application. For this reason the choice between the way that leads to life and the way that leads to death, has been placed before the generations of the past with very little explanation as to the laws governing them. This explanation was not then necessary nor in order, for the time had not yet come for an application of these laws. The vital point in the past was to train the soul in choosing to act in accord with the Divine Purpose; and so far as the soul then chose the way of life and accepted the divine guidance, it was conscious that it would be a partaker in the resurrection from the dead and be a joint heir with the Lord Jesus.

Every incarnation that the soul has consecrated itself to God and received of that refreshing, vivifying spirit, that the Lord sent from above, has better fitted it to be able to make the final transition, at the close of this age, from the mortal realm to the immortal.

The purpose of the Christian experience is exactly what has been preached to the people during the centuries of the past; namely, that it may fit one successfully to pass the trials of the great judgment day and to be a sharer with those who are raised up to partake of a life of honor and incorruption rather than to be raised up unto dishonor and destruction.

Our forefathers formulated ideas concerning the resurrection from an external standpoint, little comprehending that the nature of the grandest archangel, who is filled and thrilled with divine life and fire, is based upon law, the violation of which would bring suffering and discord. Therefore, they expected at the resurrection suddenly to find themselves in possession of an immortal and sinless nature, not perceiving that every quality of the nature of an individual must have a cause from within.

Our minds have been opened to knowledge which shows us that the state of immortality is something to be acquired, and the realm of the perfected souls is something to be attained unto. Jesus' words are, "They who are accounted worthy TO ATTAIN to the resurrection from the dead" etc. When a knowledge of the laws governing the state of immortal life is given to the world, it is evident that the time has come to enter in. We are living evidently in the time of the first resurrection, and to us, who have been awakened to the great truths set forth in the Esoteric publications, the great Judgment Day has come. We shall judge *ourselves* in proving whether we are *able* to grasp and apply the law of an immortal existence. They who succeed in so doing, at this time, will be partakers of the first resurrection. They who have part in the first resurrection, the Scriptures state, will be peculiarly blessed in a greater measure than those that follow. They that try at present and fail will receive another opportunity. They that perceive the situation, but despise the opportunity presented to them, will sin against the Holy Spirit.

This brings us to the consideration of what the resurrection from the dead consists. Paul stated, "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord . . . that I may know him and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain

unto the resurrection from the dead. Not that I have already obtained or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus."

To attain unto the resurrection from the dead means to reach that state in which sin and death can have no more dominion over the body. We cannot work along this line without dealing with the fountain of the vitality of the body which is the sex function. In this function of man's nature resides his power to create life. No man can rise above the power of death so long as he squanders his life through the sex function. To conserve all the seed generated by the sexual organs, will greatly increase one's vitality and consciousness; but this alone will not produce immortality. In order to attain unto immortality one must conserve all the seed under right conditions. The nature of the individual is determined by the quality of mind that is instilled in the seed which vitalizes him. The whole race is under the dominion of the god of generation or a mind quality that causes the work of fleshly generation to be carried on.

One can be open to this mind and conserve the seed quite successfully, but in so doing he builds qualities into his nature no higher than the mortal earth-plane, and his body will eventually die and pass away. The more successful one is, in conserving the seed without breaking his union with the mind that dominates the race, the less likely one will be to see his way out of the old order into the eternal order.

In order to attain immortality he must come into touch with a mind above the earth-mind, inspire and incorporate qualities that belong to the immortal realm, rather than those of the mortal plane. To be able to do this, we must know something of the name or the nature of God, whose name in the Hebrew is YAHVEH, from the verb meaning *to be*, denoting one who is the *cause* of things.

The Christian world knows very little of the nature of God. It interprets his nature through a mind that is colored by the sympathies and affections that belong to temporary ties and surroundings. If we would come in touch with the mind that is the Cause of all things, we must reach out beyond all human affection, beyond all human likes and dislikes. When we can reach out in our consciousness and be conscious with God, the Cause of all things, we shall cease to love our dearest earthly relatives because they are *our* relatives; but a deeper consideration for their true welfare will spring up within us, because we then behold the Divine Purpose in their lives. When we attain this God-consciousness we can then see that if we allow our minds to be influenced by the affections that arise from flesh and blood relationship, this relationship, we shall find, will be a binding influence, holding us back from coming into touch with the mind of God, the Cause of all things. Jesus said of him that overcometh, "I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem which cometh down out of heaven from my God and my own new name."

As we reach out and incorporate within us the nature of God, and as the qualities of his nature are instilled into the transmuted seed, they become a part of us, we begin to become conscious as God is conscious. Our mind then is no more discolored by human passions for we are at one with the Cause of all passion—a king and a priest forever after the order of Melchisedec, without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God.

"Repeated resistance to the slighter physical expressions of emotion must end in making self-control easy."—W. MITCHELL.

HIDDEN FAULTS

BY LEO-LIBRA

Clear thou me from hidden faults.—Ps. ix. 12.

EVERY soul that is given to introspection knows that the mind has a wonderful power for concealing its own thoughts; and any amount of self-examination often fails to reveal its hidden thoughts. Jeremiah seemed to understand this for he said: "The heart is deceitful above all things and desperately sick." One may examine himself for a certain fault, and say honestly, "I have not that fault," or, "I did have it, but now it is eradicated forever." When, lo, some unlooked for circumstance will occur that will call it out with more force than ever.

Now if this is true that thoughts lie hidden away in the sub-conscious mind, waiting for some circumstance to call them forth, the question arises: How is man to eradicate his faults? Is he to cover them up and say that he does not have them? Those who are leading the regenerate life cannot do this, because they are building character with greater strength and rapidity than those in generation. They build those very things into their character which they hold in their sub-conscious minds; and if the undesirable qualities are not eradicated they will finally make demons of themselves. One can take the same force and create an angel or a devil. "I YAHVEH create evil and I create good."

We can see this law working more faintly in generation. Who has not observed that persons with great natural powers, physical, mental, and spiritual, are more powerful for good or for evil than those of less endowment. We often say of a boy: He will make a *very good* man or a *very bad* man. Why?

Because we recognize he has great strength of character and purpose, and that he will be a power in whatever he undertakes, whether good or bad. Now this law works with more force in the regenerate life than in generation; for a person leading the regenerate life is building a much more powerful and a finer factor into his life than he can possibly build in generation. If this is true then to eradicate the evil in one's nature must be one of the first steps in the regenerate life; if it is not eradicated and the work of regeneration goes on, the evil grows stronger and stronger until he becomes a power for evil. Everybody understands the law in the material world. Fire and water are most powerful factors either for good or evil. They are good servants, but bad masters.

If one leads the regenerate life for years, building some hidden fault into his nature, when he finally attempts to eradicate it, it may cost him all he has gained and he may have to finish his work in another incarnation. Hence, the necessity of eradicating evil as much as possible at the start.

But if man's mind is so hidden, how will he know when he has eradicated all evil from it? None but God knows what is in the mind of man. And the petition should be made to him daily, "Clear thou me from hidden faults," then God will bring about the circumstances that will best reveal to us what is hidden in our hearts. David seems to have realized very vividly this hiding of sin in the heart for he has given utterance to so many prayers to have his inmost thoughts revealed. He also knew God's methods of finding out what is in the heart, for he prayed to be "tried" and "proved"—that is, to have circumstances brought about to show what was hidden in the heart. "Try me, and know my thoughts: and see if there be any wickedness in me and lead me in the way everlasting." "Examine me, O YAHVEH, and prove me, try my reins and my heart."

Under some stressing circumstances, we have all done things

that we were surprised at, that we could not believe ourselves capable of doing. We have also known good, law-abiding citizens to commit murder, and the whole community has been thrown into a state of excitement and wonderment. But there must have been hidden in the heart murder, or it could not have been committed. He that hateth his brother is a murderer, and he that keeps hate hidden in his heart will one day have it called out.

In trying to eradicate one's faults certain difficulties will present themselves. One of the hardest to master is that when we are trying to rid ourselves of a certain fault, we are apt to lop off the branches and leave the root to sprout again; and the only way to be clear of it forever is to take it out root and branch. This is what Christ meant when he said: "When the Prince of this world cometh he findeth nothing in me." When Satan cometh to this body of ours he will find no correspondence. We can be affected only through our own mind. We all realize this to some extent: for what is a great temptation to some, does not appeal to others at all. Why?—Because either in this incarnation or in some other that evil was taken out root and branch and now there is no correspondence.

Another great drawback to eradicating evil is fear—fear to look into our hearts. It is not a pleasant task. It hurts to probe into the secret chambers of the heart. It is much easier to cover things over and say with the Christian Scientist, "all is good, there is no evil." No soul who is not fully consecrated to God, who is not really desirous to know and to do God's will, will have the courage to pierce the secret chambers of the heart.

This is the reason it is so much more difficult for woman than for man to lead the regenerate life. Her interior mind is much more hidden than man's, and she is less given to introspection. She will not look at that which hurts if she can help herself. Her nature is naturally more secretive. Her mind works intu-

itively. She is not given to holding her inmost thoughts before her objective mind and analyzing them. So in the regenerate life she will have harder trials to pass through than her brother; because her very nature compels God to lead her through them to show her what is hidden in her soul. She dare not shrink from trials, but must even *pray* for them, she must even pray the same prayer as *man*—"Try me and know my thoughts." In this life at least there is neither male nor female. She must pass through the Door as does the man. She cannot shield herself, man cannot shield her—no, even God cannot shield her!

After we have completely effaced a certain fault from our nature, we may think that we are now entirely free from further trouble from that source, but Satan, the arch-deceiver, who goes up and down through the earth seeking whom he may devour, will throw the suggestion of our former fault back upon us and make us believe that we still have it; or make us lament and bemoan our past folly, in other words, bring self-condemnation upon us. Self-condemnation is *one* of the most weakening if not *the* most weakening evil that can be thrown upon us. Satan knows that he often has us more firmly in his grasp when under self-condemnation than when he had us under the dominion of our former sin. Then when we find these things coming upon us, we can only say as did the Christ, "Get thee behind me Satan."

"To a spiritual being there can hardly be any loss, for there exists for him just as much one day as another. Loss is the illusion caused by the change of your relation to the never-decreasing wealth of life. You should keep mentally stepping to remain upright on the treadmill of ever-changing conditions."
—*The Individualist*.

THE CHRIST

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

THE great weakness of Modern Theosophy is that it does not provide a Savior. There is no room in its teachings for Christ as

THE SAVIOR OF THE WORLD.

Its teachings on some points, such as Universal Love, and the Solidarity of the Human Race, cannot be surpassed. But in regard to its scheme of salvation, there is nothing in it higher than the teaching of Gautama that he was the

TATHAGATA OR SELF-SAVIOR,

and an example to all men as to how *Nirvana* could be attained. But the ordinary man is not shown a way whereby he may escape the myriads of future incarnations and by means of which he may attain to a present salvation. But Christ says "I am the Door," and "I am the Way," and prays that we who believe into him may "all be *one*," even as he is *one* with the Father. For this cause he is made like unto his Brethren, in all things except sin. For he that sanctifies and they that are sanctified

ARE ALL OF ONE.

They eat his flesh and drink his blood, and form his Body. Any kind of teaching which takes away from the Christian this *blessed hope* of joint-heirship is a delusion and a snare. For until Christ appeared bringing

THE CROWNING REVELATION,

bringing life and immortality to light, those who had been sent from God were servants, not the Son, for "last of all," in the "last days," he sent his Son, who finished the work which

the Father had given him to do. The acme of his salvation appears to be that we should be immersed into his Body, "until we all advance into the oneness of the faith and of the full-knowledge of the Son of God, into a man of full-growth, into a measure of stature of the fulness (*pleroma*) of the Christ," so that Christ is "not one member but many." Or, to put it in other words:

THE MACROCOSMIC CHRIST

is constituted of the microcosmic Christs, those who are "anointed"* together with him, "as his Brethren," his Fellows, who are jointly to reign with him; to sit with him on his Throne, as co-heirs. Surely for these, there can be no question of future incarnations, although apart from such salvation, reincarnation appears to be the destiny of the race.

It has been given to mankind during this Twentieth Century to see more than ever, from a scientific standpoint, what

A MARVELOUS POWER

faith is. We know better than our forefathers how true is the saying: "According to your faith be it unto you." We discern to-day in the sayings of Jesus the laws of the universe. We ought, therefore, to be careful not to give up one jot or one tittle of our faith, for if we do it is clear that our loss will not be temporary only, but it may even be eternal. For that the subjective mind is the seat of a faith which turns every suggestion made to it into a reality, is proved by hypnotic experiment. This subjective mind is a separate entity which survives the body, and can certainly carry out its functions quite apart from the body. So that those who depart believing in reincarnation will, according to the law of faith, return, but those who are members of the Body of Christ, and fall asleep in

*II. Cor. i. 21.

THE FULL ASSURANCE

of faith that they are really one with Christ, and heirs of God, will realize that *blessed hope*. Of course there are conditions of discipleship. *If we suffer in conjunction with him, we shall jointly reign with him unto the age of the ages.*

If we be

JOINTLY-CRUCIFIED,

we shall be jointly-glorified, for Christ himself becomes our life, and enables us to cease entirely from the life of self, to abandon equally what we see and what we possess, our power, our knowledge and our affections, for all that is not given to God by an act of voluntary immolation bears within it the germ of death. We learn to:

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

The full-born, natural self must be pulled out of the heart, and totally denied, or there can be no disciple of Christ. But then shall we find

THE GREATEST HAPPINESS

in all outward and inward troubles; taking pleasure in infirmities, distresses, disappointments, darkness and desolation, seeing in them a true opportunity and blessed occasion of dying to self and entering into fuller fellowship with the sufferings of Christ. Then every kind of trial and distress will become our

BLESSED DAY OF PROSPERITY.

But “let no man take thy crown;” “Let no man rob you of your prize,” but hold fast the Head, from whom all the body through the joints and uniting bands, is growing the growth of God. For then shall we know him and the *power of his* resurrection, becoming conformed to his death, and thus attaining the *exanastasis*, that from among the rest of the dead.

THE GOOD TIDINGS

BY I. L. HARPSTER

THE message of the Christ—was it a message of death, or was it a message of life? Do we find anywhere in his message to the human race that he advocated death? Would his message to the world have been anything better than the other philosophies, if Life and Love had not been his every-day theme? What good or encouragement can come from a doctrine promulgating separation and death? Was it not foretold of him "He bringeth good tidings"? Bringing it home to one's self, is it joyful news to hear of the death of a dear friend? We naturally dislike to part with those we dearly love, it is something implanted within the human heart, and we desire, at times at least, to be associated with those we love and with those we are in sympathy and in harmony. The Psalmist says, "It is good for brethren to dwell together in unity." Frequently to associate with others is helpful, for in exchanging thoughts we not only learn from others, but it enables us to gain strength by imparting helpful thoughts to others.

That the Christ had no respect for death and that he wished to impress his followers with a similar feeling, is evident from his remarks to one of his disciples. One of His disciples having said to Him, "Lord, suffer me first to go and bury my father." Jesus' reply was, "Follow me; and let the dead bury their dead." This to the average mind, no doubt, will seem a heartless reply and, under present customs in vogue, will be criticised by the worldly minded for the reason that the physical body is considered the all-important thing, when in fact it is lifeless when the spirit departs and of no further use to the individual. Not only is the body lifeless, but corruption imme-

diately sets in as soon as the life or spirit has departed—a thing to be gotten rid of as soon as possible. So, from the Master's remarks, it is evident he had no regard for the body after death once had the mastery.

How could a message be a message of "good tidings" if that message is just the opposite of what one loves and longs for? The Master said, "Or what man is there of you, whom if his son ask bread, will he give him a stone?" Here is a happy and congenial family; they are fond of each other; the father and mother are ever alert to do all within their power to make home attractive, comfortable and agreeable for their children. The children in return reciprocate this love and kindness on the part of their parents by being obedient to their wishes and commands and by being kind and considerate, and all is harmony and happiness. But now a message comes that one of the loved ones has met with death. Can you imagine this was a message of joy?—Unreasonable. For now one of the circle is missing, the family ties are broken and incomplete and a sadness has arisen where joy and happiness existed before.

But we hear some one saying, "Yes, this is the way all must go, 'In life we are in death.'" This is the world-thought, and it being the world-thought death reigns and rules throughout the human race, and will so long as this belief is fixed in the mind, and as long as the order of generation governs mankind. This is the law, the undeviating law, and those who are under this law and controlled by it, both in and out of the church, can see no other order of life here upon this earth. Mortal, carnal mind—that which is affixed and allied to the material—is blind to the higher order of life. The "life more abundant" is understood and enjoyed by some, now and here upon this earth, in this year of our Lord, Nineteen Hundred and Seven.

The church in the past has endeavored and at the present

time, is endeavoring to teach the doctrines of the Christ, making converts to Christianity; but in their endeavor to instill into the minds of the people the teachings of the lowly Nazarene, what are they teaching? Are they teaching the philosophy the Christ taught? or are they teaching just the opposite? Is it not a fact that they have been and are instilling into the minds of the converts so to live that at death they may go to heaven? teaching the people how to live in order that they may know how to die? This is just the opposite to what Jesus the Christ taught, for he said, "I am come that they might have life, and that they might have it more abundantly."

We now and then hear people who are well advanced in years and soon to pass out of the body, say, "O, I wish I had my life to live over again!" They have a desire to live on regardless of the world-thought that they must die, for they are just beginning to get some good out of life and in a position where they may be of benefit to others. They sigh for the elixir of life, that they may continue on in the body; but the world-thought, mortal mind, says they must die. And, "as a man soweth, so must he reap" or "As a man thinketh, so is he," so the world-thought reaps its own, and the individual passes out, as it is often expressed, to the "unknown."

Again we hear others say, "Well, I am going to get all out of this life I can," and they resort to excesses thinking they will get the most out of life in this way, saying, "For soon I will be a long time dead;" but instead of living their natural length of days they hasten the time of their departure. It never occurs to them that there is another law present whereby they change their destiny, and live on and on in their present bodies as long as they wish and desire.

Christian men and women have a desire for eternal life, for immortal life; but this is expected to come after death, they never think that this comes while in a body of flesh. But the question arises, how can this mortal put on immortality? The

mortal, we all know, pertains to the body and, this being true, how can the mortal be immortalized unless the mortal (the body) is there to be immortalized? Has this great mystery ever occurred to you in this light before? What is there to immortalize anyhow? Is it soul? Is it Spirit? The Christians, that is the orthodox Christians, cannot believe it is the soul, for they believe that the soul exists after the body is dead; not only the soul of the righteous, but of the sinful also. They know, or are taught to believe that the Spirit is from God; so it is not Spirit that is to be immortalized. Then as it is neither the soul nor the Spirit that is to be immortalized, then there is but one thing left and that is the body.

In the 15th chapter of I. Cor., the apostle Paul mentions, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed." "For this corruptible must put on incorruption, and this mortal must put on immortality." The prophecy concerning the Christ was, "Neither wilt thou suffer thy holy one to see corruption." We learn further on in the New Testament that the Christ did not see corruption, this refers to his body, for his body, the only part of him that could possibly see corruption, was raised from the grave. When the Bible speaks of corruption it refers to the body, as it can have no other reference.

In Revelation we find, "He that overcometh," *et cetera*. Overcometh what?—Overcometh the corruption of the body—overcometh death in the body. The result of sin is death; so when man ceases sinning he stops death in his body. It is said, "The wages of sin is death." We learn also the last enemy to be destroyed is death. This means a literal death, such as exists in the world to-day, and this is to be finally abolished.

There are two laws operating in the world to-day. One is creation, carnal generation, the law governing physical creation and reproduction of physical forms, through the dissipating of the life-energy. The other is regeneration, the conserving of

the life-fluid, thereby renewing and perpetuating life. Jesus speaking to Nicodemus regarding the laws of regeneration, said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." This is the law, when rightly understood and applied, that will enable one to come into immortality, permit one to enter the kingdom of God and pass into the Millennium Kingdom or Age where one may live through it, or as Revelation informs us, "shall live a thousand years."

Some may inquire, What is the Millennial Age for?—There can be but one answer to this question, and that is: It is for the purpose of higher unfoldment—higher development of the mental and spiritual faculties, a time when conditions will be most suitable for high advancement. The prophet Micah speaking of this time says, "But they shall sit every man under his vine and under his fig tree, and none shall make them afraid: for the mouth of YAHVEH of hosts hath spoken it."

The world cannot grasp the thought nor even imagine the conditions that will prevail both as to longevity and peace during the Millennial Age. This period will be a veritable heaven upon earth, for "the kingdoms of this earth will have become the kingdom of our Lord and his Christ." And as Christ's message was a message of Love, the kingdoms of this earth must and will be governed by the Spirit of Love. Then the world can truly sing the anthem the angels sang more than nineteen centuries ago, "Peace on earth, good will to men."

Can you imagine what a thousand years would mean to the individual of a studious and inquiring mind? Imagine if you can the advancement one could make in a thousand years. The human race cannot advance faster than conditions are suitable for it; therefore, the age of plenty and of peace will be most conducive to develop and to bring the higher spiritual

faculties to their highest state of perfection upon the planet earth.

"Ye shall know the truth, and the truth shall make you free." The time having come when the mysteries concerning Christ's teachings are being understood and applied by some, it follows that the world is on the eve of a great change, and even now we are in the transition period which must be apparent even to the blindest of the blind.

Peace and harmony will prevail in the "Kingdom of God" which is near at hand. The righteous ones will live in harmony with each other and with God's laws; because they will live in an age of immortality when the last enemy "death" is destroyed and where there is no more parting from friends and loved ones, and where we can enter the deep mysteries of God and become co-workers with him. This is the Gospel we teach. Is it not "The Good Tidings" foretold by the prophets of old?

MAN'S INHERITANCE

BY E. O. RICHBURG

There's a joy in the heart that outlives every care;
'Tis a joy in the sun-light, the crisp biting air,
In the torrent, the lightning, the rain-drop, the snow,
In breathing, in living, in striving to know.

Why then linger o'er griefs that may live but a day?
Why recount yet the thorns we have found on the way?
Why still marvel and dream o'er the wounds long since
healed?

While, awaiting, lies many a broad, fruitful field?

Here's a heritage rich, from the Source of All Might;
We are heirs—all unchallenged—to Glory and Light,
To unlimited Wisdom, to Righteousness, Peace;
'Tis a chain-wrecking power, every Slave to release.



THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART IX.

"THE IDEA OF GOD" CONTINUED

GOD AS WISDOM

IN the last paper we showed that Wisdom differs from Knowledge in that knowledge is of the head, while wisdom is of the head and the heart. Wisdom then is broader, deeper, more profound. Indeed, Wisdom may be said to be All-embracing. We have defined God in the essence of his being as LOVE, and in the substance of his being as Spirit. We may now define him as to his character in the generic sense as Wisdom. Knowledge is the human soul of God as it is the human soul of man. Wisdom is the divine soul of God, as it is the divine soul of man.

We do not mean that wisdom is the soul in its essence, nor in its substance, but in its general character. Knowledge is not an active principle, but is simply cognition. Wisdom, on the other hand, is an active principle, that is, it is so in the Absolute One, and in the express manifestation of the Absolute. In the Absolute, then, it is essential to wise activity. If God did not know all things, from the beginning to the end, he could not act wisely; but all his acting would be but experimenting.

With the finite, that is with man, the human, there may be knowledge of good and evil, this is expressive of the fall. With the human, then, there may be a knowledge that does not accord with wisdom. This knowledge man acquires when he eats of the forbidden fruit. Not so with God in the absolute sense; though the tempter told primeval man, as a motive to

disobedience, that in eating of the forbidden fruit he would become as the Gods, knowing good and evil.

A great prophet has said that God is of too pure an eye to behold iniquity. The Absolute actually knows nothing of evil, for from the absolute point of view there is no evil, the so-called evil is good only on a lower plane.

The Absolute, then, knows nothing but Wisdom. YAHVEH ELOHIM, or the highest expression of the Absolute that we know anything of, knows nothing but the good. Satan falsified when he told man that the Gods know good and evil. True, when they were men, or on the human plane, still in the carnal state, they did know the good and the evil, and were purged of the evil by the things they suffered. But having become Christs, YAHVEHS, they reached the plane of oneness with the Father, and on this plane see as does the Father.

The Gods, then, know only wisdom. As the active Creators they can know only that which is wise, that which is good, or, in the creative process they would create evil as well as good; that is, evil would be elevated to the plane of the positive, the real, the abiding.

God, then, is the wise ONE, or "GOD IS WISDOM." In the absolute sense he possesses inherently, as a potentiality, all-wisdom. He is the common Father from whom all Wisdom flows. In the sense of the active, creative force, the YAHVEH, the Christ, acts only in wisdom, so that the poet Pope is correct when he says:

"All Nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good;
And spite of pride, in erring reason's spite,
One truth is clear, Whatever is, is right."

In Wisdom, then, God has created all that is. He planned it all from all eternity in harmony with his character which is

wisdom. In other words, the creative-plan which lay imbedded in the Absolute from all eternity to all eternity is based in Wisdom. And when the creative Gods began the process of creation, they began in wisdom, and in wisdom they are carrying it on to completion. Nothing, therefore, that ever has been, is, or ever will be, as proceeding from the Father, or executed by the Son, could be different from what it is. "Only man is vile," and he only in thought. There is no place, therefore, in all space, and no time during endless duration for the spirit of pessimism. No improvement could be made anywhere.

And yet if creation be finite as usually it is thought to be, and as indeed it must be on its material plane—as the product of God in finiteness—it is a thing of growth, just as the human body is a thing of growth, at least taken in its entirety as racial. As an evidence of this, worlds are constantly dying and new worlds are being constantly created to take their places, just as human bodies are constantly dropping out of the body politic and new ones raised up to fill the depleted ranks. It is thought, therefore, by some that all creation taken in its entirety, as a unit-body, is a progressive thing. In this sense therefore, improvement is possible. Creation, as the human soul, is ever approximating the inapproachable Absolute.

In this same sense the Oversoul itself is a progressive organism. Both the Oversoul and the cosmical order are forever adjusting themselves according to the stage of progress of the lower organisms. As life-forms advance from the protoplasmic to man on this earth, the earth itself advances, though in every stage of advancement it is perfect for the time being. What is true of the earth in this regard, is true of every other habitable world that ever has been, is now, or ever will be, and is true therefore of the whole cosmical order during its every stage of unfoldment.

GOD AS LOVE

We have said that Love is the essence of God's being. It

is this on the moral plane. It is not the expressive quality of the Divine Being as is wisdom, but it is the very essence of Divinity. While God may be said to be Wisdom, this, as we have shown, is the generic expression of the Divine character. But Love is the Divine character itself. Yet Love in God is in perfect harmony with wisdom. Divine Love, whether the Divinity be the Absolute or the relative, is pure, unmixed Love. It knows nothing of selfishness. It is that characteristic of the Divine Being that is forever emptying Himself of his entire self for the highest good of all. As the Absolute, God is the eternal, inexhaustible source of this ineffable outflow. As the God in relativity, the expressive and the expressing God, Love is the actual outflow of the Divine essence, just as the light and the heat of the sun is the actual outflow of the sun. As the great spiritual, invisible, central orb of the "Unseen Universe," God radiates Love. And every other of the invisible, spiritual, central orbs, centers of systems, nerve centers, so to speak, of the great cosmical, sympathetic nerve-system, that are the creative Gods, radiate Love also.

Love, then, is the innermost atmosphere of all space. It inswathes all, it permeates all. The cosmical order as a whole swims in love. Every cosmical system swims in an atmosphere of Love as fishes swim in the water of the ocean. Every world of every system swims in this benign atmosphere. Every being residing on any planet, swims in an atmosphere of Love. "God is Love," and in God "We live and move and have our being."

But Love, like the soul, may be involved in so-called evil; that is, it may become mixed with self, the human self, and thus be rendered impure. In this regard love may be found upon any plane, from the lowest self-love, up to the love that is almost divested of self. It may be found upon the plane of the purely animal, as that of sexual passion, on up to the plane of love

almost essentially spiritual. All this is human. It is not Divine, for it is only the pure in heart that see God, or the good. There is, then, an atmosphere surrounding every world where imperfect beings reside, or beings upon the human-plane who like man are imperfect, that is, fallen. This plane is a denser atmosphere than that of God-Love, and an atmosphere that at once retards man's growth in spirituality and is the great agency of his progress toward God. It retards it because of its density and admixture with fleshliness; it aids man in his upward growth, because if his atmosphere were that of unmixed love it would utterly consume all of him but the spiritually psychic.

We deplore the foul, moral atmosphere of great cities, especially of the slums of such cities, and to the relatively purer classes it is deplorable, because so long as they are only relatively pure they are forever looking at the evil from the evil that is within themselves. But viewed aright this atmosphere just fits the classes inswathed in it. Each plane of impure atmosphere just fits the class of beings that are engulfed within it. The classes, then, so engulfed are more to be pitied than to be blamed. And when in elections this class out-vote their more moral opponents, the more righteous class should not become indignant nor should they despair. The condition of the race but shows the plane of progress, or lack of progress attained.

The world's hope is ever in the righteous minority. The righteous ten could have saved Sodom and the other cities of the plain. Righteousness is of God and is a positive force, and is therefore mightier than unrighteousness, and in the end will always triumph. "The voice of the people is the voice of God" to that people, and will continue to be God's voice, however low the ethical state, until by enlightenment the people see a higher plane. But the voice of the righteous minority is the more potential voice of God, because relatively more God-

like, and it is mighty to the pulling down of the strongholds of evil, by supplanting the evil with the good. As little by little the world advances Godward, in course of time this dense atmosphere in which our world swims, and its inhabitants with it, will become spiritualized, until at last it will become literally true that in God we live and move and have our being. This will be the age of the Christhood so long promised to our race.

What is true of moral evil is also true of natural evil. The "Problem of evil" has been briefly discussed in its relation to God as filling all space, or as space itself. We showed that what is called Evil is involved in the All. But here we wish to discuss this problem of evil in its moral relation, or in its relation to Love in the abstract. One of the great mysteries of Deity consists in the existence of evil with the good, of sin and suffering with love. If the evil is the good in low relativity, if sin is perverted righteousness, then the solution of this problem in its moral aspect is answered in this conception. But if sin is a positive, moral evil, the problem is unsolvable. Sin as positive, moral evil cannot exist in space occupied only with Love. The two principles as positives are unreconcilable.

As to natural evil, that is, of suffering, of dis-ease, it is but the so-called logical expression of moral evil. In this definition the question of natural evil is answered. It is not evil in fact, but good. It is the legitimate result of sin, but it is the discipline of God for the moral correction of man.

Evil, both moral and natural, is evil only to him who evil thinks. To the righteous, sin is a mistake to be corrected, which implies repentance and reformation; and natural evil is but a reminder of the mistake that must be corrected in order to get rid of the suffering that is involved. All things then work for good—toward the development of the good—not to those who see the evil as evil, but to those who love the good. In loving the good, they see the evil as a type of good that is educatory and disciplinary in its results.

LOVE AS THE ALL

Love is Life, and life is the all. We have referred to Love as the essence, and Spirit as the substance of Being. But Spirit is only the expressive medium of Love. Spirit is the substance by means of which life manifests itself. It is not an entity *per se* but only an expression of an entity—the entity Love. It is conceivable that life could exist, or rather, be without Spirit, but it could be only statically, and could never come into manifestation. Inherent within Love is Spirit, or Love's manifesting substance. Love, then, is Life. It is the only life. All life is love on one plane or another. The planes of life differ from each other only in the rate of vibration. Vibrations differ from each other only in the degree of heat. *Being*, vibrating slowly, gives life on the lower planes. *Being*, vibrating with intensity, gives life on the higher planes. Life on the lower planes is relatively cold. Life on the higher planes is relatively hot. God, who is Life in the absolute, is a consuming fire. So intense is the heat on the divine plane that it utterly consumes all matter, or rather, transmutes it into spirit. It so intensifies its rate of vibration that that which was matter is lifted to the plane of spirit.

LOVE AS THE FORCES OF NATURE

Again, Love is Power. Love is the all-embracing Force. Force, like life, exists on many planes, from natural force, up through the mechanical, intellectual, moral, to the Spiritual. Pure love is force on the Spirit-plane, but all force on all planes is an expression of love adjusted to that plane. To-day, and in all the past history of this world, most of the forces in nature are and have been destructive. But this does not prove that they did not spring from love. It does not prove that these forces as yet are elementary. It proves that the plane of their existence is the plane of the destructive. By and by as the race of men becomes more spiritual, these forces will become more and more constructive and edifying. The

destructive forces, like all other natural evil, are the results of human sinfulness, or what is so-called. But as the race advances toward the spirit of the Christ, the spirit of love, these forces will gradually spiritualize.

Another expression of Power, or Force, is that of Mechanical force. This, like nature's force, is an expression of Love, but love on the mechanical plane. Here too Force is yet elementary, but not so elementary as it once was. Originally mechanical force was of the crudest type and had to do only with the lowest natural forces. Mechanical force is but nature's force harnessed for action. Originally the mechanism of man was extremely simple. But at present human mechanism has become highly complex and has to do with the higher forces of nature, as electricity, the Roentgen Ray, Radium, and interstellar ether. Man is now mastering even the higher forces of nature; but these like nature's forces, are to become spiritualized. To illustrate :

The time was, during the lifetime of the oldest men now living, that the stage coach was the most rapid means of transition known. Now the railroad trains carry passengers at the rate of sixty miles an hour. This, the older people who were accustomed to the slower method in other days, regard as remarkable. But new methods of travel will be invented so that speed and safety will be largely augmented. Later on, as the race spiritualizes, and the body of man spiritualizes as a result, mankind will travel by the power of thought, that is, the body will reach the plane of levitation, as Philip's did when caught up by the Spirit and transferred to Azotus where he was instrumental in the conversion of the eunuch, or as was the body of Jesus after the resurrection that brooked no impediments in its flight. Not many years ago the telegraph was not known, and the speediest way of conveying intelligence was by the post. Telegraphy was invented in the harnessing of electricity, when intelligence could be transferred with the rapidity of a flash of

lightning. More recently the wireless telegraphy has come as an agency for conveying thought. The etheric substance has been brought into requisition as the medium of communication. This but antedates the period when mind will be the sole agency for transmitting communications.

LOVE AS SOUND

Another expression of Force is that of Sound. Sound is Love on the plane of sound. It is love in activity on this plane. To-day sound is realizable only upon the plane of the senses, with the rare exceptions of those who have attained to the sensitiveness of clairaudience. But sound as yet is in its infancy, it is rudimentary, and so is often discordant. The science of music is largely correcting this, for it sensitizes the musical ear and the technical ability of the musician. By and by only harmony will be produced in the realm of sound, and the race will have become so spiritualized that the inner, spiritual ear will catch the faintest sound, and will be able to catch the music of the spheres. At present Sound which uses the atmosphere as its medium of communication, will in the future use the etheric medium, that which sight now uses and is now expressed in colors. Color is but rarefied, or spiritualized sound. Color has sound but it is too faint for the natural ear to catch. By and by we will be sensitive enough to hear the sounds of colors. Harmony will then be lifted to the plane of high spiritual relativity.

(To be continued.)

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

GOD IS SPIRIT

By H. E. BUTLER

THE old theory that exists in the church that it does not matter what a man believes so he lives right, is one of the greatest fallacies, the greatest mistakes, in human life, because whatever a man believes, that he inspires, that he becomes. So potent is this doctrine of belief that according to psychological law, it is found that a man cannot act contrary to his belief. Of course, when that belief is only a thing of the brain or external mind it is different, but when it has entered into the vital-currents of a man's nature, or the sub-conscious mind, then it becomes the man and he must act out that belief.

If we accept the statement that all is mind—if we believe the Scriptures, or even our own eyes as we look out into nature, or the results of the latest scientific research, we cannot but accept it—then it follows that whatever we believe becomes a creative-factor.

The declaration made by the Apostle that, "the worlds were framed by the word of God," is in perfect keeping with the scientific thought that "all is mind." A word is only the centralization of mind expressed in form. An idea is a thought-form, for man can think nothing that has not form. The formless is unthinkable. So when we try to think of the Infinite, the child-mind makes an image of God, but according to the commandment we must not make an image of God, "or likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Therefore it is for our time mentally to rise high enough so that we can think of, if not comprehend, eternity, infinite space, and a God who is Spirit that fills all space, and consequently is the Formless that forms all things. "Take ye therefore good heed unto your-

selves; for ye saw no manner of form on the day that YAHVEH spake unto you in Horeb out of the midst of the fire."

God is Spirit, not a Spirit, as our old translators have translated it, for if God is a Spirit it would imply that God is one among *other* spirits; but the great truth is that God is *the* Spirit from which all spirit-forms have been derived. We should bear in mind that every existing thing is a thought-form, and a thought concerning some specific sphere of useful action. In this article you read words; every word has a meaning, and having a meaning it is the expression of some form. So in the world of matter and also in the world of mind, spirit, every organized form is the expression of a specific thought concerning a definite object, and when the Spirit acts upon that organized form it causes it to express its real nature.

Let us illustrate: Three men put the same kind of an engine into their factories, but in one case the engine runs a cotton factory, in the second, a door and sash factory, and in the third, a machine shop. In all three cases it is the same power that runs the machinery, but in each case the power runs different machinery and produces entirely different results.

Thus it is in the world of animate existence. God is Spirit and everything lives from Spirit, but because of their various organisms, forms, they express themselves differently under the influence of the same Spirit. (See I. Cor. xii. 4.) God is one, not many, but is manifested through untold millions of diversified organisms, and when we can conceive of the multifarious organisms animated and run by the one Spirit, we at once perceive the great fact which underlies the thought of the most advanced thinkers of all the ages, namely, that God is *one* and that all that is in form is the phenomenon, belongs to the phenomenon of Spirit, but the Cause is as formless as the infinitude of space, and as long as one deals with organized form, one is dealing simply with the phenomenon and not with the Cause.

In order that we may get a better conception of this thought

let us turn to the experience of David. After David had sinned against Uriah, the prophet told David of his sin face to face, and sometime afterward David was driven from his throne by his son as a consequence of his sin. While fleeing from Jerusalem one of Saul's men ran along beside David and his men and cursed David, and when one of David's followers said, "Why should this dead dog curse my lord the king?"—implying that he would be as a dead dog if David's followers were allowed to kill him—David, realizing that he was reaping the result of his sin against God, the Spirit, and that it was not his son that was causing the trouble, said to his follower, "Let him alone, and let him curse; for YAHVEH hath bidden him."

Herein resides an important lesson for everybody that seeks unity with God, or even seeks to rise above the mere external animal existence. David, though he lived away back in the history of the past, recognized the one great truth that God is Spirit, that God is the Cause of all that is, and that a man is the mere phenomenon—the expression of the governing Will of that Infinite Mind. For while we think of God as Spirit, we cannot even in thought divorce the Cause of mind from the mind itself; we cannot reasonably divorce the Cause of all consciousness, sensation, desire, and every form of thought from the Fountain from which all thought, sensation and desire are derived.

Therefore if we keep in mind the same thought that David had, that God is one and is everywhere manifest in all that is, and that what we have to deal with is God and not with the phenomenon, then we shall at once ally our consciousness to the Source, to the one God, and we shall see in God the cause of everything that occurs in our life.

What would be the effect upon your life, if you could realize vividly that that one Mind, that one Spirit, God, is the Cause of all things, and that all manifestations in your fellowmen and in the forces of nature, are only the phenomena, acted

upon according to the peculiar formation of each structure, and that they act simply because they are acted upon and express their nature in that way.

If we recognize that God is Spirit, the Fulness that filleth all things, then all space is filled with Divinity, and in creative law every form is a part of a whole, therefore every form reacts upon all form through the life-currents that gave them existence and preserves them. Therefore if we send out a deceptive thought we may expect that that deceptive thought will act upon those who are open to receive that thought, and as it came from us it will be attracted to us again. It is thus with an angry thought, with every evil thought of our life, it goes out into the ocean of Infinite Mind, but it goes where it is sent. We never have an evil thought unless it is directed to some person, and as it is the design of the Creator to make man in his image and like him, he has endowed man with the power to send out thoughts that have their influence, the same as the thought of the Creator, but by virtue of divine law, divine justice, "With what measure you mete, it shall be measured to you again, and with what judgment you judge, you shall be judged." Thus we learn what is good and what is evil.

You readily see then why David said, "let him alone, and let him curse, for YAHVEH hath bidden him." In all your relations with men you see then that it is wrong to blame or to censure your fellowmen; and every evil that comes upon you through the action of your associates you at once realize that it is the result of forces that you have set in motion. You will now understand why one of the ancient sages prayed, "O YAHVEH why dost thou afflict me! stay thy hand and have mercy." Again, the prophet said, "Shall there be evil in a city and YAHVEH hath not done it?" Amos iii. 6. (See also Psalm cxix. 75; Lamen. i. 12; Micah iv. 6; Nahum i. 12.)

You may infer from this that we hold that YAHVEH commits crime in the criminal and does evil in the evil-doer as well as

righteousness in the righteous; but your failure to recognize what sin is causes you thus to conclude. You say it is a great evil when a wild beast kills a man, and the whole vicinity turns out and hunts the beast and kills it, but when your cat catches a mouse you say it is good. It is the same impulse that causes the cat to catch a mouse that causes the wild beast to kill a man. The one is evil and the other is good according to your judgment from your standpoint; but from the standpoint of the All-Mind, which is good? which is evil?

Without elaborating on this thought, we ask you to remember this and think about it and it will change your thought concerning good and evil, namely, good is that which does good to me, that which I want, that which is necessary to my life, health and happiness; and evil is that which destroys my health, my life, my happiness, and thwarts me in my designs—nothing more, nothing less. Then good is that which preserves, builds, strengthens and makes vital, and evil is that which tears down, disintegrates and scatters. If then evil were done away with, there would be no death; there would be no more change; everything would be at a perfect standstill; Adam would be living still; all that had lived upon the earth would be living still; there would have been no change from the beginning of time to the present. Can you imagine such a thing? Would such a state of things not become an evil? If it would, then evil is good—good in view of the use that it serves.

Bear in mind that you cannot sin against God. That is, God is so far above you that you cannot injure, hinder, influence or do anything in any way to affect him. Therefore sin is only that which affects you, or affects your fellows and thus yourself reactively, according to the law that—Action is equal to reaction, and in the contrary direction.

Let us return to our thought that God is Spirit and the Cause of all that is. This being so, let us love God and seek to live

in harmony with his laws; let us not accuse any one of his creatures of doing evil, but let us take everything to God. Let us cease to see the manifestation only, but let us see that which manifests. Let us keep our mind upon the Cause; let us go to that Cause for whatever we need; let us unite our consciousness with that Cause and we shall find by doing so that all things work together for our good; all discord will cease, all struggle and combat will be at an end, and remember there is no sorrow, no pain except in the combat and struggle of life. If you can be still and look quietly to the Cause, pain cannot affect you, sickness cannot harm you, death cannot overtake you. The reason that death has existed in the world, is that none have lived (unless perchance those that were translated) who were able to merge their consciousness into the Cause and to live in that realm.

There is no doubt in our mind that that great body of people that have come into existence during the last thirty years, known as Christian Scientists, who are more prosperous than any other religious class in the world, are so from one cause only, namely this, they have continually denied the existence, the *reality* of all the phenomena of the world and they have accepted the fact that God is Spirit and that he is all there is, and that the manifestations, the phenomena, the forms of men and women and animals are only the phenomenal part of that Spirit. Do they understand and recognize this?—No, not fully, but the fact that they hold constantly the thought that all is Mind, all is Spirit, and look to the Spirit for everything, places them next to the cause-world. But you say they are avaricious, they are money-getters, they indulge in self-gratification, they believe in self-indulgence. Yes, there are many evils connected with that body, in view of the kingdom of God and his righteousness, but truth is vital; and because they have a *partial* hold upon this one truth that partial hold is enough to make them the most prosperous body in the world.

If we are permitted to grasp greater truths concerning God and to see broader fields in righteousness, let us utilize these truths in the wisest possible way by uniting ourselves to the Cause, living in the cause-world, refusing to deal with the phenomenal world. "Live in God and keep his commandments," was the ancient watchword. Love the Cause and live in harmony with it is the form we would express it in, which is the same thing. Keep your mind always upon the one fact that God is Spirit, God is all, and these forms that we have to deal with are only thought-forms of Deity; each form is like one letter in these words that you are reading, but you are not studying the meaning of these *letters*, your mind is trying to grasp the great general thought that we are here trying to present. Do the same in all your thought of God. God is the great speaker, speaking into existence every form you see and know and have to deal with. Then in all your dealings remember you are not dealing with individualized manifestations, for in doing so you ally yourself to the struggling, restless, changing phenomena and not to that which produced the phenomena.

Many of us have had the experience of tossing something to a certain place, a place that we wanted it to be in, but our pet dog, watching the movement of our hand and not knowing our thought, runs to get it and brings it back, or carries it off to play with. So do we as the pet dog, when the Master throws into existence organisms of a certain form and tendency, not knowing the mind of the Master that projected them into existence, we want either to take them to ourselves to hold and to control them because they suit our idea, or we hate them and wish to destroy them.

Let us keep our mind on the Master and seek to know his thought, and if afflictions come let us not turn our mind upon the manifestation of the affliction, but turn our minds upon the Cause, and abide in our consciousness in that Cause.

The feeling of anger or reproach sent out against one of God's creatures, goes out into the fountain of spirit and strikes the mind that it is directed to, and the spirit of life from God causes that anger or condemnation or whatever it may be to react upon the one who sent it. This is why Jesus said, "With what measure you mete, it shall be measured to you again, and with what judgment you judge you shall be judged."

We have been striving to present a thought that cannot be conveyed to your mind by words; at most we have given but a suggestion. Think about it, pray over it, go down deep into the fountains of your own nature, look out into the vastness of the universe and grasp, if possible, the importance of this thought, and when you have it, you have found the pearl of the greatest price—you have found GOD.

I am a part of all that is. The cause of my limitation is wholly in my belief. Jesus said, "Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." (Mark xi. 23.) We are here in the body, limited and bound to a certain sphere of action because the thought of the Creative Mind believed without a doubt that we should appear and act in a certain sphere; but when the mind within us grows to be like the Mind that projected us, and we believe without a doubt that these limitations of our belief of former times are not *absolute*, and we break the limitations by believing in the All, then we become capable of grasping the All. So far as we are able to break the limitations and to believe without a doubt that we are not limited, but are able to know, to do, to accomplish, and to receive, to that extent we do receive and we do accomplish.— [Ed.

“HOW CAN MAN BE BORN AGAIN?”

(From *Fellowship*. July 1907.)

(Extract from an address delivered by Benjamin Fay Mills, in Los Angeles, Sunday Morning, June 9th.)

“‘Ye must be born from above’ is not alone a religious doctrine.

“It is a principle of nature. It is the law of transformation from force to form and from form to form. It is the vital dynamic that causes the mineral to be born again as a plant and the plant to be regenerated in the animal world, and

‘Striving to be man, the worm
Mounts through all the spires of form,’

while of man himself he can only say: “It doth not yet appear what I shall be.”

“Regeneration is thus a primal law of physical science, but it is also a fundamental principle of psychology. Prof. William James, in his classic work, ‘Varieties of Religious Experience,’ says that the greatest psychological discovery of modern times is that of the existence of a great realm of potential knowledge and experience appertaining to every man, a wider field of consciousness than his ordinary realization, called ‘the subliminal consciousness,’ or by Dr. Hudson, ‘the subconscious mind.’ Professor James says that irruptions from this larger consciousness into the experience of the ordinary man may occur with varying force and results, but with such possible power that a man’s whole existence may be so transformed that The New Birth would not be too strong a phrase for its description.

“This is many times exemplified in secular experience. The call of battle is by no means the noblest of terrestrial voices and yet the poet can represent Grim-visaged War as saying:

'But my voice calls forth the godlike from the sluggish souls
at ease,
And the hands that toyed with ledgers scatter thunders 'round
the seas,
And the lolling idler, wakening, measures up to God's own
plan,
And the puling trifier greatens to the stature of a man.'

"Some great emergency, like the San Francisco earthquake temporarily creates heroes out of cowards and men of affairs out of ordinary automatons, while 'Some Great Cause, God's new Messiah,' many a time lifts the ordinary humanity so that man above himself is able to raise himself. But while this principle is scientific and practical, it is essentially religious—it is the fundamental and potential doctrine of all great religions.

'Which has not taught weak wills how much they can?
Which has not fallen on sad hearts like rain?
Which has not cried to sunk, self-weary man,
Ye must be born again?'

"As Prof. James puts it :

'To be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote the process, gradual or sudden, by which a self, hitherto divided and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy, in consequence of its firmer hold on religious realities.'

"I could illustrate this from the examples and teachings of any religion of prominence, as for example, the transformations of Mohammed or Buddha, but more easily from the familiar records of Judaism and Christianity.

"When the Jewish theologian, Nicodemus, expressed his incredulity at Jesus' teaching of the necessity of the new birth, Jesus in turn manifested surprise, as he said: 'Art thou a teacher in Israel and knowest not these things?' That is—

this is one of the cardinal tenets of Judaism. He might have referred to the exhortation of the ancient Hebrew, 'Make you a new heart and a new spirit, O House of Israel!' to the prayer of the sinning king, adopted as the petition of the aspiring souls of the ages since, 'Create in me a clean heart, O God, and renew a right spirit within me!' and the answering word personifying the great I AM, 'A new heart also will I give you and a new spirit also will I put within you, and I will take away the stony heart out of your flesh and I will give you a heart of flesh.'

"He might have referred to the tradition of Abraham, who was suddenly translated from an uneventful pastoral life to the experience of a prophet, obeying so completely the Inner Voice, as to be counted a model for the ages since, and to be designated as 'The Friend of God'; or have recalled the experience of 'Moses, the man of God,' who was transformed from a rash, ambitious youth, to be the incarnation of wisdom and patience and righteous influence. . . .

"I have no question that this is and it should be, the fundamental doctrine of experimental Christianity. It has been a clear-eyed intuition that has led the church to emphasize the teaching of the third chapter of John's gospel, and it is my judgment that the power and the paralysis of the Christian church in history have depended on its practical loyalty to this teaching and its genuine experience, through individuals, of that powerful re-creation, through which a man may truly say of his own experience, 'Old things are passed away and all things are become new.'

"The great Catholic revivals, such as those inspired through Francis of Assisi, the Protestant Reformation, the spiritual Quaker movement and the Wesleyan awakening were all caused by the genuine experience of the Spiritual consciousness, by some one man, communicating itself through him without limit, to thousands and to the ages.

"The present relative powerlessness of the church is not so much due to the destruction of some of her cherished traditions as to her failure to emphasize and realize the absolute necessity of the spiritual consciousness, the attainment of which alone is worthy to be designated as the New Birth; and so she wanders to-day between her dead world of dogmatism, ecclesiasticism and worldliness and 'the other, powerless to be born.'

"But the condition of the church is not necessarily determinative of the experience of individuals. Rather the opposite would be true. And I believe that no man who is willing to pay the price will fail to obtain this peerless pearl of the realization of God in human experience.

"A large portion of humanity believes that we chose to be born and selected our own environment when we came into the world of our present experience.

"But no matter what may be the truth concerning this, it is assuredly true that the soul who realizes the Divine Consciousness will be a soul who seeks it and fulfils certain conditions open to all on the same terms. What, then, are these conditions by which we may answer the question of the Jewish rabbi, 'How can a man be born, when he is old?' I will express them, as best I may, in a seven-fold division.

"I. The wish to be born again.

"An old divine, when some one protested against the ancient doctrine of election, said: 'I never heard of any one being elected who was not a candidate.' The first vital question is 'Are you willing?' Do you really believe that 'God alone sufficeth'?

"Are you willing to be made willing? As an Oriental said recently, the hunger for God is God. He said that if a man was now hungry for God, it was an indication that he had earned this endowment by previous lives of spiritual devotion and development. Even an infant's cry is a sign of life and of desire for light. If you do not wish for the spiritual light, no

one can help you until you do, except by telling you by word and deed that there is light and that you may have it when you are ready for it.

“II. Give your mind to it.

“You can convince your intellect that the new birth is the rational experience of man.

“It is in harmony with philosophy. The only possible explanation or justification of the world must come through a new attitude of mind toward it, and this new attitude is precisely what is meant by the new birth. There is no other remedy for the apparent ills of the world but this, and this is sufficient in the realm of minds and efficient in the practical domain.

“It is in accord with physical and psychical science, as I have already pointed out.

“It answers to the moral needs of human nature.

“George Eliot writes:

‘Perhaps in us all there are heights of will
And shadowy deeps of thought—
A land in the heart of each one’s life
With self-surprises fraught.’

“There is no ‘perhaps’ about it. This is the natural, the rational experience of man and there is no truer reason than that which says: Whatsoever things are true, honorable, just, pure, lovely and of good report, if there be any virtue and if there be any praise, THINK on these things!”

BOOK REVIEWS

THE PRINCESS OF GAN-SAR (Mary Magdalen) by Andrew Klarmann. Printed on the finest of paper, and bound in artistically ornamented, cloth cover with gold stamping; gilt top; 424pp. Price \$1.50, postage 14 cents extra. New York: F. R. Pustet & Co.

The following statement by the publishers will give a fair idea of this historical story:

"The object of this book is to tell the story of the celebrated 'Sinner of Magdala,' which has held the admiration of the thoughtful these many hundred years. The reproach that she was a 'sinner in the city,' together with the subsequent promise of the Christ, that her exquisite devotion towards Him should be published in connection with His own history, wherever the Gospel should be preached, have conspired to make her life and character the topic of the most diversified discussions. Mary Magdalen appears in literature in as many different garbs as have been the objects of her admirers. Of this the author of the 'Princess of Gan-Sar' has been duly mindful in the long years of his comparing and sifting the material for this story, and especially of the reproof administered to her maligners by the Lord Himself: 'Why do you trouble this woman?' And the result of his devoted labor is a story full of instruction and entertainment, and an historical and natural Mary Magdalen, who is an eye witness to, and a participant in, the most important and interesting events recorded of the public ministry of the Anointed of the Lord."

We will add, the book is printed in beautiful, clear type; it is difficult to understand how such a handsome and expensive book can be sold for so small a price. Furthermore, the author gives every evidence of the most painstaking research in order to render his work in accordance with authoritative records; explanatory foot-notes are frequent.

PAGAN VS. CHRISTIAN CIVILIZATIONS, by S. H. Comings, Spring Lake, Michigan. 130 pp.; paper. Price 25 cents.

This book treats of the establishing of Industrial Training Schools for the young, and for all ages in fact throughout the world. Everybody who has opportunity to observe knows that the present system of education is grossly at fault—that it does not conduce to spontaneity and originality of thought, and genius; that it makes machines, and that it takes all the spirit to perfect the machine, and leaves none to give it life and power; so it is a recognized fact that great men almost invariably have educated themselves; few have ever come out of the schools. We believe all who are interested in higher education for the young will find much of interest and profit in this book.

THE OPTIMIST is the name of an excellent little magazine, 36 pp. Pocket size, published by the Metaphysical School of Healing, Huntington Chambers, Boston, Mass. Price \$1.00 a year. We have received No. 1 of Vol. III. We wish it success, and trust that all who feel interested will send 10 cents for a specimen copy.

WEE-WISDOM is a 30-Page Monthly, price 50 cents a year, published by Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

We commend this little magazine to both old and young—although it is published for the express purpose of enlightening the young of all ages un-

der maturity, and it gives them in rich stories and precepts all that makes for sterling character: and we say "rich" stories, because, although simply told, they contain wisdom. The price per copy is only five cents; and we feel that a few cents invested in some sample copies would enable many of our friends to bestow possibly unlimited blessings in the lives of boys and girls who give evidence of being in need, and such early impressions may be the means of guiding to great ultimates.

THE GOOD HEALTH CLINIC, a 30-page monthly published at Syracuse, N. Y., 468 S. Salina St. E. Elmer Keeler, M. D., Editor. 50 cents a year. It is decidedly the best paper on subjects of health, hygiene, and psychology that has come to our notice—and we receive many of the best that are published. The September number of the paper is worth far more than the cost of two years subscription. When sending for sample copies be sure to send not less than 5 cents per copy, although ten cents would, in justice, be none too much.

A——.

EDITORIAL.

To those who for the first time see this magazine we wish to say that we are making a special effort to get into the hands of the people the little book PRACTICAL METHODS TO INSURE SUCCESS, for this little work lays the foundation for a higher and a nobler life, and not only does it do this, but to follow its teachings means health to those that are diseased; even to those who have virtually worn themselves out in hard, laborious business pursuits, it means restoration to health and vigor if the suggestions therein are followed carefully. We therefore realize, as many of our readers do, that the greatest benefit we can bestow upon the people is to get a copy of PRACTICAL METHODS into their hands.

As we have said, in our study of human nature we have found that those who seem least likely to be interested in anything of this kind, those who are hard, cold and even infidel to everything that is sacred and divine, are frequently the very ones who take hold of PRACTICAL METHODS and make it most useful when it is presented to them. Therefore in our Editorial

in the last issue of this magazine we asked our readers to pick out among their acquaintances one or two that they considered most unlikely to be interested and give them a copy of PRACTICAL METHODS which we would furnish them gratuitously. This was purely an experiment for the benefit of our readers and many have taken advantage of the opportunity and we hope to hear of the results. We now withdraw the proposition.

To make a practice of giving away PRACTICAL METHODS we have learned from experience is to throw them away in most cases, for when a thing costs nothing it is of no value to many people. Therefore it is necessary that we set a value upon the book and hold it firmly, and when you give away a copy, the thought of its real value should be made prominent.

For many years a great many of the friends of truth and humanity have been buying large quantities of the little book, and have been disposing of them in their own way; and we do wish to extend the sphere of usefulness of this work as much as possible, therefore we still urge our friends and those who for the first time get this magazine, to do all in their power in this direction. For if there was ever a time in the history of the world when the people needed something to lift them up to a higher plane, it certainly is the present; for we agree with many of the leading physiologists that our race has reached the climax of its unfoldment under the present order of things, and unless something is done to start it upon a higher plane, retrogression, if not an entire falling back for thousands of years, must inevitably be the result.

Those of you that see the light and the importance of the occasion, should work with zeal to do what you can in the direction of lifting the race upon a higher plane of thought and action. PRACTICAL METHODS will give them a long stride in that direction; it will not ultimate that purpose, but we hope to have a book in the market in the near future that will complete the work that PRACTICAL METHODS has begun, and all who are

really in earnest in this work, in doing all they can, will find that there is an inspiration from God that will help and guide them in a most remarkable way.

We desire, however, that you continue to send us names of such persons as you think may be interested in "Practical Methods," for we have not received from our readers as many names as we should like to have, as we have had to purchase names from publishers of similar lines of thought. So we earnestly solicit that our friends be more diligent. In sending us addresses be very careful to write them plainly, every letter correctly made and always the full address. Do not leave us to guess a portion of the address. Sometimes people think we should be able to supply portions of addresses that are supposed to be well known, but it requires time to hunt up parts of the address.

We are also desirous of sending out sample copies of the magazine to those that would probably become subscribers, and we would suggest that whenever you meet a devout Christian, whether in or out of the church, send us the name and address and we will send a sample copy of the magazine.

Let us urge you to be diligent in this matter for the time now is that we can work, and it may be that the time is short. But let that be as it may, let us awake to diligence that we may do our duty; and a consciousness that we please God will accompany every effort in the right direction.

We of the Fraternity have had the transits of the Moon and of the planets 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 transits of the planets and of the Moon each month.

The first column of the table simply gives the figure of Moon,

planets, and 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.

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, 1907.				
Body	Enters	On		
		day	h.	m.
☾	♈	2	2	83 p. m.
☾	♏	4	8	13 p. m.
♄	♈	5	0	11 a. m.
♅	♈	6	1	81 a. m.
☾	♏	6	11	16 p. m.
☾	♏	9	1	15 a. m.
♄	♏	10	5	38 p. m.
☾	♏	11	3	30 a. m.
☾	♏	13	6	43 a. m.
☾	♏	15	11	16 a. m.
♄	♏	15	2	40 p. m.
♄	♏	15	6	13 p. m.
☾	♏	17	5	24 p. m.
☾	♏	20	1	35 a. m.
♄	♏	20	0	38 p. m.
☾	♏	22	0	16 p. m.
♄	♏	23	5	44 a. m.
☾	♏	25	0	55 a. m.
♄	♏	25	11	16 a. m.
☾	♏	27	1	40 p. m.
☾	♏	29	11	59 p. m.
On Nov. 1 ♄, ♅ and ♄ are situated as follows:				
♄	♏	1°	80'	8"
♅	♏	25	30	87
♄	♏	12	5	19

BIBLE REVIEW

Vol. VI.

DECEMBER, 1907

No. 3

TRANSMUTATION

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

NOTHING that Jesus said ever gave more offense to his disciples than his assertion of the necessity of

EATING HIS FLESH

and drinking his blood in order to possess eternal life. This wondrous saying had a similar result to that of Cromwell's "Self-Denying Ordinance," by separating the lukewarm from him; for we read that: "From that time many of his disciples went back, and walked no more with him." But the things which the ignorant and unstable wrest, to their own condemnation, are to the spiritual man

"THE PEARLS OF GREATEST PRICE."

It is remarkable, too, how these words as materialized by the Roman Church, have caused stumbling to earnest souls in every age. For the question of the

REAL PRESENCE IN THE MASS

was the touchstone of the Inquisition—which if a poor soul denied, fiends in human form were ready to inflict all kinds of torment, to burn him alive and as far as they were able to consign him to eternal woe.

How true it is, that "the letter killeth," and helps to make men true children of him who was "a murderer from the be-

ginning." But even under this most horrible travesty, the most important truth which it is possible for the human soul to conceive, lies concealed. It is the secret of the Christs, the mystery of transmutation, whereby the body may be indrawn as was that of Enoch and Elijah. To eat his flesh and to drink his blood is to form

A SPIRITUAL BODY WITHIN,

it is nothing less than the rejoining of that angelic body and spirit which was lost in Adam; which the Bible calls our inward or new man, created again in Christ Jesus. This is why we are said to be

BORN OF WATER

and of the Spirit. For the Heavenly Substance, out of which the spiritual body is formed is called *water*. Substance is that which sub-stands or underlies Matter; it is intermediate between Spirit and Matter.

"No man has seen God at any time" for "God is Spirit." That is, no man has ever seen pure spirit, but what he has seen is the heavenly substance as fire and water—"the chariots of fire and horses of fire" of Elijah and Elisha, the "sea of glass mingled with fire;" "the pure river of the water of life," of John. The "fire infolding itself" and "the living creatures" whose appearance was "like burning coals of fire." "The seven lamps of fire burning before the throne, which are the seven spirits of God sent forth into all the earth" are the manifestation of the Unmanifest who

DWELLETH IN LIGHT UNAPPROACHABLE

whom no man hath seen or can see.

The glory of the God of Israel was like devouring fire in the top of the mountain. He spake to Moses from the cloud and from "thick darkness." The Angel of his Presence went before them as a pillar of cloud by day and a fire by night. All these were manifestations of the Divine Substance. Israel "Saw His Great Fire," and were "baptized into Moses in the

Cloud and in the Sea," but only Christ can baptize *with fire*.^{*} But from the time of his manifestation the saint is not only to be "born of water," but also to be baptized *in fire*.

To be born of water signifies the formation within of the spiritual body of the New Man; to be baptized or "immersed" in the fire signifies glorification, for whom he justified, them he also glorified† and when Christ who is our life shall be manifested, then shall we be manifested jointly with him in glory, for "if we jointly suffer we shall be jointly glorified."‡ These are the Twain of the Divine Substance, the water and the fire—"the sea of glass mingled with fire."§

Fire is the great dissolvent, it hath power even over the water. The feet of those manifested in glory burn as a furnace; his eyes are "as a flame of fire" and his face shines "as the sun."

For we know that if our earthly *tabernacle* (bodily frame) be dissolved, we have a building from God (*ἐκ θεοῦ*), an *eternal house in the heavens* with which being clothed upon, we shall not be "found naked" but that which is mortal shall be "swallowed up of life" (*hupo tes zoes*). This then is signified by the chariot and horses of fire of Elijah at the

CONSUMMATION OF HIS METAMORPHOSIS.

It is indicated that the "great work" had been going on gradually within him, until the set time came that Jehovah would take Elijah "by a whirlwind into heaven." The time of his apotheosis had been made known to

THE SCHOOLS OF THE PROPHETS

at Bethel and Jericho. At Jericho|| these *beney-han-neviim* numbered upwards of fifty. These were

THE ESOTERIC FRATERNITIES

which Elijah had formed, and who now acknowledged the

^{*}Luke iii. 16. [†]Rom viii. 30.

[‡]Coll. iii. 4.

[§]Apoc. xv. 2.

||II. Kings i. 18.

supremacy of Elisha, because the "spirit of Elijah did rest upon Elisha."

We get here an object lesson showing very clearly the meaning of the Apostle Paul's words in I. Cor. xv. 52: "We shall not all sleep, but we shall all be changed, in an atom" (*ἐν ἀτομῇ*) or invisible portion of time "this corruptible shall be clothed with incorruption" (*ἀφθαρσία*) and "this mortal shall be clothed with immortality" and thus being clothed "we shall not all be found naked" as were Adam and Eve at the Fall, when Adam lost that angelic body and spirit which is to be restored to the "sons of the resurrection" (II. Cor. v. 1-8) when all that is mortal will be swallowed up by life.

And the angel said unto her, Fear not Mary: for thou hast found grace with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the MOST HIGH: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob unto the ages; and of his kingdom there shall be no end.—Luke i. 30-33.

"Love, which is sunlight of peace,
Age by age to increase,
Till anger and hatred are dead
And Sorrow and Death shall cease:
'Peace on Earth, and Good will!'
Souls that are gentle and still
Hear the first music of this
Far-off, infinite bliss!"—SIR EDWIN ARNOLD.

BRIDGE BUILDING

BY IVY CHEW

THE amount of comfort we are enjoying to-day is the result of our preparations of yesterday—yea and of many yesterdays. We live well when to-day's pleasure is preparing for to-morrow's comfort.

Living in the *Eternal Now* is like camping on an island. All around is the rapid-running river of Time which we must cross and recross each day in order to bring over our supplies from the mainland, where all is free for the asking. The river is narrow but the current is strong; so it is safer to cross by bridge than by boat. Although many have attempted to live *in boats upon* the river, where are they now?—playthings for the wind and tide!

Some on this island have built them bridges of magnificent proportions over which they may cross at leisure and even have little trolley-cars running thereon to bring them back abundant supplies. While others can only bend over a few saplings; and to hold their footing on these while crossing, takes the bulk of their strength and energy, so the amount of supplies they can bring back is scarcely enough to last them until the next trip. And between these extremes may be found bridges of every type and grade.

Some when they arrive on this island find bridges already built for them, others are not so fortunate. Still it matters not what our bridge is, whether the best or the poorest it needs the same careful attention, for the river of time is treacherous; it whirls and eddies and often changes its course suddenly. So

each day our bridge must be strengthened. The more work we put upon it to-day the more supplies we can bring over it to-morrow. But beware of that day when we believe *our* bridge is secure; strong enough to last awhile and we may spend our time now playing on it instead of working at it. For soon, very soon after that day, the river of time may make a sudden whirling eddy; washing the sands from under the solid mason-work of its foundation and ere we can realize the change, our bridge has been swept away!

This island where we are camping is the Seeming Real where all things are unreal; the mainland is the Seeming Unreal where all things are real. It is not best for us to live on the mainland yet, we must continue camping on the island and be contented with bringing over supplies, until we have learned many more lessons.

SILENCE

BY AIMEE BARBARIN MARSH

MANY people realize that it is often wiser not to speak, but only a few are willing to cultivate the ability to remain silent when it is the better policy.

There is no more satisfactory and powerful method of self-defense, kindness, and safety in the home and the community than silence at the proper time.

Silence is a rest to the nerves, the sensibilities, the brain, and the emotions, both of the individual in question and of others. Few people regret the times when they were silent, but many regret and often suffer because of imprudent speech.

It is much easier to speak, argue, and often, perhaps, make a point, than to observe the wiser and kinder course of silence, but the reward is so great that only those who cultivate the ability to remain silent can ever realize it.—From *Boston Ideas*.

ISRAEL: SIDE LIGHTS ON THE SUBJECT

BY I. L. HARPSTER

“Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father’s bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph’s.)”
(1. Chr. v. 1, 2.)

“And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. Reuben thou art my firstborn, my might and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou shalt not excel; because thou wentest up to thy father’s bed; then defiledst thou it: he went up to my couch.”
(Genesis xlix. 1-4.)

“And it came to pass after these things, that one told Joseph, Behold, thy father is sick; and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan and blessed me, and said unto me, Behold I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt

before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine." (Genesis xlviii. 1-5.)

"Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honor be not thou united, for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger for it was fierce; and in their wrath for it was cruel: I will divide them in Jacob, and scatter them in Israel." (Genesis xlix. 5-7.)

It will be noticed that Jacob, speaking to Joseph concerning Joseph's two sons, Ephraim and Manasseh that were born to him in Egypt, said, "ARE MINE, as Reuben and Simeon, they shall be mine." The two sons of Joseph, Ephraim and Manasseh, were substituted by Israel for Reuben and Simeon, a fact which usually has been overlooked by students of the Israelitish question.

Reuben having defiled his father's bed, for this reason, Israel informed him that he should not excel. But Israel speaking to Reuben said, "Reuben, thou art my firstborn, my might, and the beginning of my strength; the excellency of dignity, and the excellency of power should be thine." (Isaac Leeser's Translation.) As the inherent qualities attributed to Reuben were, might, strength, dignity and power, and as Reuben through dissipation became weakened so that he could not excel, that function of the Grand Man had to be replaced by a seed possessing great reproductive potency, which resulted in the choice and substitution of Ephraim.

"And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy

face: and, lo, God hath showed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named upon them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh." (Genesis xlviii. 8-20.)

The Spirit of the Lord through the prophet Jeremiah concerning the restoration of Israel, said: "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my FIRSTBORN."

The great mystic prophet, Ezekiel, while in the Spirit was

shown the final amalgamation of the two houses of Israel. "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 become one in thine hand." (Ezekiel xxxvii. 15-17.)

From the previous Scriptural references it is evident that Reuben was supplanted by Ephraim the second son of Joseph, for Israel so declared him, and the Spirit of the Lord through the prophet Jeremiah, proclaimed, "Ephraim is my firstborn."

As Simeon and Levi were instruments of cruelty, the Spirit of the Lord, said, "O my soul, come not thou into their secret; unto their assembly, mine honor be not thou united. . . . Cursed be their anger, for it was fierce; and their wrath for it was cruel: I will divide them in Jacob and scatter them in Israel," therefore Simeon is displaced by Manasseh in the function of the Grand Man.*

As Israel appointed Ephraim and Manasseh at the head of Reuben and Simeon, calling them his own, he said to Joseph, "But your children whom you have begot after them (Ephraim and Manasseh) they shall be yours. They shall not be called by the name of their brothers in their inheritance." (Genesis xlviii. 6. Farrar Fenton's Translation.) Now while it will be seen that Ephraim and Manasseh were Joseph's sons, yet Israel set them at the head of Reuben and Simeon; therefore, the tribe of Joseph is made up from his children that were born after Ephraim and Manasseh.

In SOLAR BIOLOGY we find in the Grand Man of the heavens

*We wish to call attention to the fact that the account does not say that Reuben and Simeon are not saved with Israel; it reads: "I will divide them in Jacob and scatter them in Israel." That is, they are not destroyed, they lose only their headship. [Ed.]

that Libra is ascribed to Reuben, and Scorpio to Simeon, representing the head and interior qualities of the Reproductive Trinity (fruitfulness). Scorpio is represented by the "Flying Eagle" in Rev. iv. 7. Reuben having defiled his father's bed, Israel said to him "Unstable as water thou shalt not excel." Notwithstanding all this, Israel was cognizant of the fact that the qualities of this department of the Grand Man were capable of excelling, and, therefore, the selection of Ephraim to represent his firstborn. Israel, speaking to Joseph concerning Manasseh, said, "He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." "And they are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Deut. xxxiii. 17.)

All through the Old Testament are accounts of Ephraim and Manasseh having played important parts with the other tribes of Israel; which are denied to the sons of other tribes. And why was this?—The only solution we have to this is found in Genesis xlviii. 5, where Israel says, "And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine."

Referring to Manasseh, it will be remembered as the children of Israel entered the promised land (Canaan), Reuben, Gad, and the half tribe of Manasseh, took possession on the east of Jordan, and the other half tribe of Manasseh had their possession with the other tribes of Israel in the land of Canaan. This again is a singular coincidence, yet necessary, that the purpose in the Divine Mind should be ultimately accomplished.

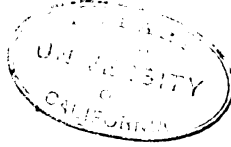
"And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover, I have given to thee one portion above thy brethren,

which I took out of the hand of the Amorite with my sword and with my bow." (Genesis xlviii. 21, 22.)

Coming on down in the Scriptures to Revelation 7th chapter, the last time Israel is considered as a whole, we find the history of the tribe of Joseph and the tribe of Manasseh, agreeing and harmonizing with the preceding Scriptural reference, namely, the two portions allotted to Joseph. And as Joseph was allotted two portions, Manasseh being the older one of his sons, the inheritance rightly belongs to Manasseh, but it must be remembered that Manasseh was divided into two parts.

It will be noticed that Ephraim (who is considered throughout the Scriptures as being the firstborn) is not mentioned in Revelation 7th chapter, but we find the tribe of Reuben is mentioned. Not only the tribe of Reuben but also the tribe of Simeon is mentioned. These are represented by Ephraim and Manasseh (the other half tribe), for Israel said, Ephraim and Manasseh "are mine; as REUBEN and SIMON, they shall be mine."

In considering this Israelitish question there is one dominant thought running through all, and that is, the ultimate purpose in view. For Israel in summoning his sons to him, said, "Gather yourselves together, that I may tell you that which shall befall you in the last days." It is not so much the conditions encountered in evolution, as it is the final attainment of the Divine Purpose. And we would add, the ultimate thought and purpose in the Divine Mind was not so much of an exoteric, as it was of an esoteric or Spiritual nature. It was the final completion of the Spiritual Temple, composed of "living stones" representing the twelve qualities or natures of the "heavens," that was to find expression through the twelve tribes of Israel, the "Grand Spiritual Man," that is to lead the world to higher unfoldment.



THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART X.

"THE IDEA OF GOD" CONTINUED

LOVE AS COLOR

COLOR is also a force because the result of vibration. It is love on the plane of color. Absolute purity is pure whiteness. But to-day the colors dominate, colors that appeal to the natural sight. We are in the age as yet of the analytic, of the prism, of the spectroscope. But there are the colors of the rainbow below those visible to the eye, and those above the range of the eye. Auras are of the latter class, especially human auras. Clairvoyants can see these to-day. The time will come when the race will be not only clairvoyant as we now know it, but will be sensitive enough to see the colors merge into pure whiteness. People will then be white-robed because they will have attained to the Christ purity. The transfiguration glory will be theirs.

Thus will it be with all expressions of material force, little by little they will become transmuted from the coarser material into the higher spiritual. And thus, little by little, all expressions of material life, or force, will be transmuted into Love. That is, they will have evolved back to the God from whom they proceeded by involution.

One of the beauties of the religion of the Christ is that it does not taboo, much less discard, matter. True, it regards mind as the all, that is, Love. But it recognizes Spirit, and every expression of Spirit, down to the lowest possible plane, as shadowy, indeed, but at least as a shadow, or expression of

Spirit. Christianity teaches the necessity of keeping the body under, but not of destroying it. It is the temple of the Holy Spirit, a temple beautiful, built by the Divine Hand, built of spiritual substance, without the aid of mechanical appliances. It is the hope of the Christian that this body is to be redeemed, resurrected, transmuted, spiritualized. St. Paul teaches that the whole creation, or more correctly rendered, every creature, has groaned and travailed in pain during all the past to bring forth unto the birth; and that birth which is to come is to be the redemption, the glorification of the body, of organism, of all materiality. The fragments are all to be gathered up that nothing be wasted. The human race, and all races on becoming human or its equivalent, with the whole cosmical order, are to be recovered from the fall and to be restored to spirit.

Again, Love is expressed as power upon the plane of the intellect. "Knowledge is power." Thought is a living force. But thought in the abstract is cold. It is centrifugal, unmanifestive, impersonal, bloodless. This is why all religions that deny the Divine Personality are cold and cheerless. Brahmanism is a familiar type of such religion. Some so-called forms of Christianity are of the same type. These are not only cheerless, but powerless as well. It is devotion to a personality, says Dr. Watson, that is the dynamic of religion. Pure intellectuality is impersonal. To divest of personality is to extract from organism its heart, the living germ. When soul has left the body, disintegration is inevitable. This is why so-called religions that deny personality to Deity have so ephemeral a growth, and manifest no life while they appear to grow. Such is Love on the plane of the intellect. But a better day is dawning. In course of time intellect will arise to the plane of love, when there will be reaction as well as action, and by the cooperation of the two essential forces living, divine organism will be the result. Intellect will then have passed out of the

slow, clumsy, inductive process, into the spontaneous intuitive.

LOVE AS MORALITY

Once more, Love expresses itself upon the high moral plane. This is the plane of moral principle. This is the highest expression of love as power. But hitherto God has not been able to trust man to be governed by principle, but it has been necessary to use enactments of law. We are accustomed to think that the period anterior to the advent of the Christ of history was the period of extraneous law, and that the period since has been that of grace or principle. But so far from this, law is yet a necessity. Statutory enactments and enforcement are yet necessary to the preservation of order. This represents Love on the low moral plane. But the promise of all high evolution is that a time is to come when the Law will be lifted from the plane of mere enactment and be written upon the spiritual tablets of the heart, when our race will be governed by the highest ethical principles from within, rather than from without.

Thus are all aesthetical, intellectual and moral forces, as well as all natural and mechanical forces, to be elevated to the plane of Love. All this will occur when we shall have become like unto God, because we shall see Him as he is. It is this transmutation of man into the Divine likeness that lifts all forces, sentient and unsentient, into the realm of Love, or of essential Divine Life. Then knowledge with all temporal forces will have vanished away, for now we know in part only, but then we shall know as we are known. For now we see through a glass darkly; but then we shall see face to face. Then will abide only the three graces, Faith, Hope and Love, but the greatest of these is Love, for Love is God, as God is Love.

GOD AS WILL

Will, in the Absolute, is the dynamic principle of Being. Here it is unmanifest, illimitable, permeating infinite space, and enduring throughout all duration. In the Absolute it is one with the essence and the substance of Being. It is not dynamic, but the inexhaustible source of all dynamic force. It is the infinite potentiality of all force. It is therefore Omnipotence statically considered. Will does not stand alone, even in the Absolute. While the Absolute defies analysis, yet, because it is the source of all that is, the finite mind must conceive of it as associated with the sources of all else.

Will, on the plane of the relative, to be wisely executed, must be associated with Reason. An unreasoning will is a destructive force. There must be the combination, and the cooperation of the rational and the spiritual to realize the best results. Because this is true in the relative it must be true in the Absolute, the source of the relative. If this were not true, then something would proceed from nothing, which is unthinkable. Because will is dynamic principle of Being, it is the source of creative power, and is therefore the matrix in which everything is eternally contained before it is objectified by the awakening of the relative will.

As essence of Being it is one with Love. As substance of Being it is one with Spirit. It is the life of all, it is the substance of which all is made. As only the good, the positive, can be absolute, will, in the Absolute must be absolute goodness, absolute harmony. It embraces no evil, because evil is an illusion, having no existence in fact. Evil is the result of a lack of harmony between reason and will on the relative plane.

Man stands for reason and woman for will. Acting in harmony with each other these twain are one; but acting against each other, illusion or evil, comes into existence. Universal dynamic Will in the beginning, radiating from the center, was

an harmonious whole; but by a reversal in the action of its surface rays, causing a separation of interests between reason and will, and an opposition of their individual wills—an opposition of the rational will and the spiritual will—to the will of the whole, the sphere of illusion was brought into existence, represented by the material universe, and all that is called evil.

GOD AS DYNAMIC WILL

While will is the only force there is, it manifests itself on every plane, from the highest spiritual to the lowest artificial. The highest expressed will, where the analysis of being begins, is that of YAHVEH, or God in personality. Here Will is the highest dynamic power. But because it is the highest it is purely spiritual will. Creation is the product of the Divine Spirit. In its incipient stage it is an image formed in the Universal Mind by the power of the Divine Will. It is the power of Life acting within the life centers of the universal form—a great central, Spiritual SUN. Radiating from this center, located in the infinite depths of space, acting as a higher spiritual force, all forms have had their existence, except the Universal Primal Form from which all other forms have incessantly proceeded. This is coeternal with the Absolute, the eternal thought of Deity. It is will upon this plane that upholds all forms in Being, as well as creates all forms. It is the source of all provident care and provision.

All depends upon this mystic power, will. Without it thought, idea, desire, aspiration, energy can send forth no executive force into the abysmal depths. Thought would scatter, become dissipated and be lost. For His creative work, therefore, God as person, needs and must have an Infinite Will. He must be Omnipotent. Spirit-Will, therefore, is the Life, the Ego. Extract the will from any organism and the body, on whatever plane, would dissipate. It is that which persists through all mutations, and is itself unchangeable. Will here is unrelative

since there can be no relation with the All, being all-comprehensive there is nothing to relate it to.

Love controls will ; Love is therefore the original principle, or the essence of being, rather, from which all principle flows. Love is a higher law than will. It regulates events. It acts first as desire, which is will seeking expression. And yet Being is that which love wills. If God is love it is because he wills to be.

FREEDOM OF THE DIVINE, DYNAMIC WILL

If God's will is omnipotent, it must be absolutely free. It must be one with, or rather, identical with universal law. It is free from the bondage of self, not influenced by any selfish desire. Nor can it be controlled by others. God neither tempts, nor is he tempted, nor can God be governed by environments, for he is his own environment. He is free to act on behalf of others, and being governed by love, he never deprives any creature, however low in the scale of evolution, of any of its rights, nor is he partial in any of his bestowments. In this regard, the just and the unjust are alike to him. This does not refer to the highest spiritual state. Spirit is not a bestowment, but it is the Universal Life pervading all space. Here the righteous consciously appropriate this blessedness, while the unjust are dead unto it. Will, if free in God, is moral responsibility ; but since God is supreme, he is responsible only to himself. He is responsible only to the law of righteousness within himself. This law he must keep or cease to be God. And yet, free as is the will of God, it is necessity. It cannot be other than it is. To be other than it is would be to drop God out of the Absolute into the relative, and this is unthinkable.

There are those that imagine that God is partial, but this is because they are looking at him from the wrong point of view. They are the people who have encountered the misfortunes, so-called, of life. Because some others are not troubled as they are, it is their belief that God has his favorites. We have just said that God's will is such that it never deprives any creature,

however low in the scale of evolution, of any of its rights. But some say that if God is love and is impartial, they would not be afflicted as they are. This view of God is the basis of much materialism, even of much of the atheism in all times, and among professing theists, of much mysticism. This objection to Deity we have just answered on the spiritual plane, but it needs to be answered on the plane of matter.

In his bestowments, at times, God does seem to be partial. King David so thought at one time. He saw that some were afflicted while others were not, and it mystified him. But when he entered into the sanctuary of his own interior being, he was made cognizant of the real situation. Evil does not come directly from God, but is the result of opposition to the freedom of the Divine Will in operation.

This opposition may be executed either by those who profess to be God's children, or those who make no such profession. It is the result of natural causes. Inadvertently the believer is following a course of opposition to God's will. He may be under the control of fear or doubt or envy or hatred or any other of the hateful brood of devilish emotions, and in consequence is afflicted. At such times the professing religionist is in reality practically an atheist. And the suffering he experiences is God's discipline for his correction, if he so receives it. Otherwise it is God's punishment, the hell man is making for himself.

On the part of the unbeliever, much suffering, or natural evil, is the result of moral evil, of the violation of God's law, which is God's will. In his case it may be the result of ignorance, when it is not moral evil. Or it may be the result of thoughtlessness, when it is only measurably excusable. But if it is the result of wilfulness, a defiance of law, it is sin. But whether it be the result of ignorance, of thoughtlessness, or of sin, the evil results inevitably follow; where it is penalty for recognized transgression, God cannot be consistently charged with partiality.

In other cases, while God may seem to be partial, by entering into the sanctuary of God within, one will be illuminated so as to see that the visitations are not of God, but of our own ignorance or thoughtlessness. In all cases of discipline or of punishment, it is administered in love, and intended to be corrective, remedial. God is not partial, cannot be indeed, if he be love on the unselfish plane; but he is responsive to man's thoughts, desires and experiences. Man creates his own environment, his own condition, his own destiny. This he does in harmony with freedom of will, on the part both of God and of man.

Such is the law of Karma, or of cause and effect. Now if the soul is immortal, from everlasting, as well as to everlasting; if no soul can be fully unfolded in its entire complex being in a single lifetime, or in a hundred for that matter; if no soul starting in simply protoplasmic organism, can reach the sublime height of a CHRIST, or of a YAHVEH, without having passed through many incarnations, then it is evident that death is but an incident in one's being, a resting place by the way, and that this law of Karma runs all through, from the time that the soul first became incarnated, until it will have attained to the perfection of the Christhood.

Whatever be one's lot, then, it is the result of his past obedience or disobedience to the Universal Will. When our race as individual members comes to realize this great truth, then we shall accept the situation as our just due, and instead of complaining of our lot, or finding fault with Providence, or flying to atheism, we shall intelligently proceed to mend our ways, consciously to get back into oneness with God, and by aspiring toward the ideal, and living up to our best, push onward with great rapidity toward the goal of Divinity in the Christ.

(To be continued.)

THE RELATION OF SALVATION TO NATURAL LAW

By ABIYAH

FROM their very beginning the Hebrews as a nation were animated and inspired by a central, predominant consciousness. This consciousness was that they as a people had lost a former position of intimate nearness to God and that the time would come when they would be restored to their lost estate. There is no thought in the Hebrew prophecies more prominent than that of Israel's redemption. "To redeem" means to recover that which is lost. We have lost a state of conscious unity with God in which abides perfect order, harmony, joy and endless life. In order to understand our condition, let us consider what constitutes a perfect being. A perfect being is one in whom spirit, soul and body are united—three in one. The spirit is the higher self, an emanation from the pure, incorruptible and all-pervading Spirit of the universe. It cannot be corrupted and is always sinless.

The soul is the mentality born of mother-earth. It can err, make mistakes and learn through experimenting.

The body is the living mechanism through which the soul comes in contact with nature's laws.

So long as these three departments of one's being are united all is well. For the spirit never errs, and so long as the soul looks to the spirit, its higher self to be directed in the course it should pursue, it will always be directed to follow in paths where there is perfect harmony, peace and safety, and will be warned from going into by-paths where there is a liability to transgress the law and to bring pain and dissolution to the body.

Many passages of the Scriptures seem to indicate that there

was an organized system of perfect beings placed upon earth.

They were perfect, because their spirit, soul and body were united in one and therefore they were immortal. But in order that their mentality be developed and become more strongly individualized, the spirit or higher self was detached from the soul and the soul was left alone to experiment with nature's laws and to learn thereby. No longer having the unerring guidance from above, the soul fell under the evolutionary processes of earth and became subject to physical death and re-birth. "Thy first father sinned and thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary, and I have made Jacob a curse and Israel a reviling." (Isa. xxxiii. 22-28.)

With an inward longing to be re-united to our true higher self and to be restored to our Father's household, we have wandered through incarnation after incarnation. "Thus saith YAHVEH the king of Israel, and his Redeemer, YAHVEH of hosts; I am the first, and I am the last; and besides me there is no God. And who as I shall call and declare it, and set it in order for me, since I established the ancient people? and the things that are coming and that shall come to pass, let them declare. Fear ye not, neither be afraid; have not I declared unto thee of old, and showed it? and ye are my witnesses." (Isa. xxxiv. 6-8.) "Awake, awake, put on strength O arm of the Lord, awake as in the ancient days, in the generations of old." (Isa. li. 9.) "For my people have forgotten me, they have burned incense to false gods; and they have been made to stumble in their ways, in the ancient paths, to walk in by-ways, in a way not cast up." (Jer. xviii. 15.)

An indefinite portion of Scripture could be quoted to show that there is on earth a certain body of people, whose souls are more mature and of a higher order than the rest of the race. It seems that individuals on the higher planes are organized into systems after the same pattern as the material

universe, as planets have their central sun, so systems of higher intelligences have their head and lord who is their sun, the fountain of their life and the source of their inspiration.

Throughout the Bible is found this underlying fact—that a certain body of individuals, whom God calls peculiarly his own, have been placed on earth; their organization has been broken up; they have been scattered and have fallen subjects to the realm of death and decay. All through the centuries the great burden of the thought, desires and aspirations of this people has been, the return of their head who would restore to them life and divine order. These people were the life and pith of the Hebrew nation and we have historic evidence that the Teutonic and Anglo-Saxon races are descendants of the Ten Lost Tribes of Israel. The same hope and aspirations have animated the devout Christian as those that animated the ancient Hebrew—namely, the return of their Messiah who would restore to them their lost estate.

From the words of prophecy and of the Lord Christ it is evident that the mission of the Messiah is to restore to a certain body of people a standing upon earth, and not somewhere in the skies. Over that body of people, death shall have no power and there shall be no curse nor pain nor sorrow among them. In the 49th chapter of Isaiah it is said of the Messiah that he shall “raise up the tribes of Jacob and restore the desolations of Israel.” Our Lord said that many would come from the east, the west, the north and the south (implying a place on earth) and sit down in the kingdom of God with Abraham, Isaac and Jacob.

“They therefore when they had come together asked him saying: Lord dost thou at this time restore the kingdom of Israel? And he said unto them, It is not for you to know the times or seasons which the Father hath set within his own authority.” The Lord in his answer implies that, to restore the kingdom of Israel is his mission, the only uncertain part

of it is the time in which it will be accomplished. "And Jesus said unto them, Verily, verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Mat. xix. 28.)

What bearing toward the restoration had the Lord's work on earth nineteen centuries ago? and what relation do we bear to-day to the ultimate of the restoration?

Early in the Bible History when the souls of the individuals that belonged to that system which the Lord called his fold, were severed from their higher selves, the Lord of that system allowed his soul also to be severed from its higher self and he went down, with the sheep of his fold into the realm of sin, sorrow, and death. Isaiah says of the Lord, "In all their affliction he was afflicted, and the angel of his presence saved them; in his love and his pity he redeemed them; and he bare them and carried them all the days of old." (Isa. lxiii.) Thus he became, indeed, a lamb slain from the foundation of the world. "Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him." (II. Cor. v. 21.)

Doubtless Joseph, Moses, David and Jesus were different incarnations of the same soul. We believe that this is what Jesus had in mind when he asked the Jews, "What think ye of the Christ, whose son is he? They say unto him, the son of David. He saith unto them. How then doth David in the Spirit call him Lord?" If Jesus had answered his own question, he probably would have said: When the soul of David was in touch with his higher self, he heard the Lord Jehovah say unto his lord or higher self: Sit thou at my right hand till I put thy enemies underneath thy feet: and David's higher self is the Christ who is speaking to you. In the lxxxix. Psalm it is written of David, "I will make him my firstborn, higher than the kings of the earth." And the messenger who was sent to St. John on the Isle of

Patmos, said of our Lord Jesus that he "is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth." (Rev. i. 5.)

We are told through the prophets that David shall be king over Israel forever. "And my servant David shall be king over them; and they all shall have one shepherd: . . . and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt. . . . and David my servant shall be their prince forever." (Ezek. xxxvii. 24, 25.) "And I will set up one shepherd over them, and he shall feed them and he shall be their shepherd, and I YAHVEH, will be their God and my servant David a prince among them. I YAHVEH have spoken it." (Ezek. xxxiv. 23, 24.) If this be true, who other could the Lord have been than David reincarnated? as he said that he was the Good Shepherd who giveth his life for his sheep. The purpose of the manifestation of the Christ nineteen centuries ago was to revive his sheep and to inaugurate a preparatory work that would prepare his followers to become fitted again to be organized in one harmonious body or system.

From the time that the souls of the Lord's fold lost their consciousness on the higher spiritual plane, the soul of the Lord who went down into the darkness where his sheep were, was the first to be reunited to his higher self. When the soul of the man Jesus was reunited to his higher self he became Jesus the Christ, the firstborn from the dead, who brought life and immortality to light. He was thus able to reveal the way back to God to the sheep of his fold, who only, he said, would recognize and obey his voice.

Every soul that possesses a body instils into its flesh and blood, mind qualities, that are like the subjects that the soul is in the habit of thinking about. The elements of the Lord's body were permeated with the substance of his thought. When he ascended on high, through the fires of transmutation, his body was sublimated into a spiritual state, which was returned

to those who opened their hearts to receive him. They were thus impregnated in germ-form with the mind and consciousness that he possessed, and that germ-consciousness has been growing and developing through the centuries until now, they who first received him have within them an interior knowledge of the way back to God and to the immortality of the body, such as their Lord possessed nineteen centuries ago.

If at times we go quietly within ourselves and search for the course that we should pursue in order to be admitted into the realm of immortal sons and daughters of God, we shall not have to search long before we shall perceive that we must diverge from the path which the world in general pursues. One point of divergence is this: If we would be redeemed, we must make ourselves ready to be reunited to our higher self. In order to accomplish this the soul must withdraw itself from all sympathies that pertain to the works of fleshly generation.

When the soul has had sufficient experience on the evolutionary plane of fleshly generation and reincarnation to be able to grasp the different manner in which the sexual powers are used on the immortal plane from the way that they are used in the present order of humanity, then it is mature enough to leave the old and become united to its higher self. It matters not how many times the Christian dies and goes to heaven, and is conscious of his soul being received into the loving care of angelic spirits above, he has not yet fulfilled the mission for which he was placed on earth until he has perceived the laws and principles at work on the material plane and in his physical body, and until he has been able to lay hold of the powers of God in such a way as to be master of them and superior to the powers of physical death.

We believe that there are many on earth to-day who belong to the first ripe fruit of the Lord's planting and have gone for their last round into the old order of sin, generation, sickness and death. The time is near when the words will be

appropriate: "Comfort ye, comfort ye my people saith your God. Speak ye comfortably unto Jerusalem and cry unto her that her warfare is accomplished, that her iniquity is pardoned, that she hath received of YAHVEH'S hand double for all her sins." (Isa. xl. 1, 2.)

Then shall we know even as we are known, and as we awaken into the consciousness of our higher self, we shall be like one awakening out of a horrible dream glad to find himself safe and secure at home. "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." (Ps. cxxvi.)

When our souls have been re-united to our higher selves, it will be our lot to walk this earth in bodies of flesh free from sin, corruption and death, with a mind possessing conscious membership in the heavens with the souls that have been growing and developing from all the remote ages of the past and from worlds and systems of worlds without number.

"The divine law trains men specially to self-restraint, laying this as the foundation of the virtues. . . .

If, then, we are to exercise control over the belly, and what is below the belly, it is clear that. . . . we are to check lust by the law.

And this will be completely effected if we unfeignedly condemn what is the fuel of lust; I mean pleasure. . . .

And I agree with Antisthenes when he says, 'Could I catch Aphrodite, I would shoot her; for she has destroyed many of our beautiful and good women.' And he says that 'Love is a vice of nature, and the wretches who fall under its power call the disease a deity.' For in these words it is shown that stupid people are overcome from ignorance of pleasure, to which we ought to give no admittance even though it be given by God for the necessity of procreation."—Extracts from CLEMENT OF ALEXANDRIA.

ENDLESS LIFE

By ENOCH PENN

"So I saw in my dream that the man began to run. Now he had not run far from his own door when his wife and children, perceiving it, began to cry after him to return; but the man put his fingers in his ears and ran on, crying, 'Life! life! eternal life!'"—Bunyan's *Pilgrim's Progress*.

THE possibility of immortality in the flesh is so clearly set forth in the Bible, and especially in the teachings of Jesus, that it is surprising how few there are that believe it.

The statement in the Bible that God "changes not" is believed in a way. Also that God is "no respecter of persons." It is also believed that, "Enoch walked with God . . . and was not, for God took him." If God is unchangeable he acts always the same under the same circumstances. In other words, God always acts in strict accordance with law. Not only so, but he acts in accordance with law regardless of persons, that is, the law is carried into effect no matter how it affects persons. This being so then "Enoch was translated that he should not see death" because he lived a life in harmony with the laws of perpetuity. And it was because of this keeping of the law that he was translated, and not because of any personal favor. This means that any other person who keeps the law of life as perfectly as did Enoch, will also be translated so that he will not see death. We repeat: If God is unchangeable, and is no respecter of persons, it was not because of any respect for Enoch's person that he was translated; and if one were to be translated to-day it would not be because of any personal favor but because the law of life had been kept.

Jesus declared: "he that believeth on me, the works that

I do shall he do also." Among the works which he did he conquered death in himself. Again, he said "he that believeth on me hath everlasting life." And again, "whosoever liveth [namely, has in him the life which Jesus came to bring to man] and believeth in me shall never die." (John xi. 26.) Not, he will go to heaven when he dies; but, he "shall never die."

In the church catechism (Methodist) the question is asked: "How did the Lord Jesus Christ become our Redeemer?" And the answer is: "By taking on him the nature of man and offering himself a sacrifice for our sins." But the last part of this statement is a mistake. In vain we search throughout the teachings of our Lord to find that he proclaimed himself a vicarious sacrifice. He came not to pay our debts but to show us the way of life. "I am come that they might have life." He came to show us what constitutes sin, how we might live a sinless life, and—because God continually forgives the past sins of those who change their course from wrong to right—how to escape the penalty of sin, death.

Jesus suffered because of our sins, that is, he suffered in his efforts to save us, in his efforts to teach us those truths the knowledge and practice of which will bring us to a consciousness of God, of his angels, of the heavenly world, and will give the power to overcome death, to attain immortal life. We are not saved because Jesus suffered. If the truths he brought to earth could have been impressed upon the mind and consciousness of the race without any suffering on the part of the Christ, those truths, and the practice of them, would still be efficacious to save. For it is the knowledge of the truth and the practice of the truth that will save from death, and not the sufferings of the exemplifier of those truths in his efforts to teach them.

The claim that divine wrath, occasioned by man's sins, must be satisfied, or that an offended God must be passified by the sufferings of some one, is a mistake. God made no mistake,

no miscalculation, when he created man . He knew just what man would do and has never been offended with what man has done. Man is just what God has made him. Sometimes a man foolishly becomes angry with his work when his efforts and calculations miscarry ; but God is wiser than man and makes no mistakes.

Those statements in the Bible declaring that God "hates" or is "angry" because of this or that action on the part of man is but a form of appeal necessary to impress the child-mind of the race of past centuries. As the race was not yet sufficiently mature to understand what laws surrounded and touched it on every side, that the result of the violation of those laws is sure, that the violation of them would react as if some higher Power were offended.

Very often we find in the Bible an effort to impress the mind with the fact that suffering will surely result from wrong-doing without explaining that that suffering is always the result of action and reaction of law. Apparently it was a perception of this fact that caused the prophet to voice the sentiment of the Spirit in the words, "Fury is not in me : who would set the briers and thorns against me in battle? I would go through them, I would burn them together." (Isa. xxvii. 4.) As much as to say, I never become angry. If I became angry at any thing that anger would destroy it as a fire burns briers and thorns. No, God does not become angry, but broken law brings about results that make it seem as if he were angry.

Concerning the Christ it is written, "Though he were a son yet learned he obedience by the things which he suffered" (Heb. v. 8), by the mistakes which he made. So indeed must all men learn. And man by painful efforts is slowly but surely becoming that which his Creator intended he should become.

Concerning the ground of our hope of salvation from guilt and from the consequences of sin, the church catechism quotes : "God so loved the world that he gave his only begotten Son

that whosoever believeth in him should not perish, but have everlasting life." In all soberness we would ask: Does not the fact that Christians die prove that they do not practice the truths Jesus taught them? do not believe his teachings? do not live by him? When Jesus said, "he that liveth by me, and believeth in me shall never die," could we reasonably understand him to mean, "If you believe in me you shall go to heaven when you die"? The old worthies of the Bible "all died in the faith, not having received the promise," that is, they all died in the belief that death can be conquered, that immortal life is attainable.

The Christian cries, "O death, where is thy sting? O grave, where is thy victory? . . . but thanks be unto God which giveth us the victory (namely, over death and the grave) through our Lord Jesus Christ." But do Christians gain the victory? Do they not die and enter the grave as do all other men? They die, vanquished—victims not victors. And in spite of the teachings of Jesus to the contrary, they tell their children, "It is only a matter of time until you must die," forgetting, indeed never having understood, that it is to save them from death that Jesus came and not to take them to heaven after they die.

The Master's teachings were of life and not of death—of life, eternal life. And he pleads, "Ye will not come to me that ye might have life." But the Spirit cries by the prophet, "My people [God's people, mark you,] are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee." (Hosea iv. 6.) When Jesus said, "Ye shall know the truth and the truth shall make you free," he added his testimony to that of the prophets, that salvation is not to be attained by faith only, by believing only, but by knowledge and action in accordance therewith. Jesus offers this essential knowledge, namely, how to escape death, how to avoid being destroyed, how to live forever.

It remains then for us, if we would live forever, to learn the laws of life operating upon us, and having learned them to keep them. These laws of life are embodied in the teachings of Jesus, and it was to teach these laws and to prove their working in his own body that he came among men.

Some may say that if we learn the laws of life and keep them we shall not be saved from death, because the Bible says, "by the deeds [keeping] of the law shall no flesh be justified." But this clearly refers to the Jewish ceremonial law, the forms and ceremonies which were but types and shadows of the real law and, hence, could not save from death.

It was not by making a vicarious atonement that Jesus became our savior, but it was by teaching us those methods of life whereby immortality may be attained. He did not teach that he came to save men from hell after death, but he taught that he came to save men from death. Jesus brought to us the knowledge of how to put forth our efforts according to such methods as to attain sinless, endless life. We say, put forth our efforts, because the promises are that every man shall receive "according as his work shall be," and, "To him that overcometh [the carnal nature] will I give to eat of the tree of life." For this reason we say: We are to be saved from death by our own efforts, put forth in accordance with the methods that Jesus taught.

Jesus gave his life for us it is true, but it was not in dying upon the cross that he gave his life for us, his crucifixion was a demonstration of the truth of his teachings that it is possible for man to conquer death in his own body, and that HE had conquered death. He gave his life for us by communicating his life TO us and with that life the ability to grasp the vital truths which he brought to earth. That Jesus gives himself to us is symbolized by the "Lord's Supper" where, as the bread is given we hear the words, "This is my body: eat it," and with the wine, "this is my blood: drink it all." And we call

it the "Communion Table" because it is symbolical of his life being communicated to us, and with it of its power to overcome sin and death.

"Except ye eat of my flesh and drink my blood ye have no life in you:" if this is true, then it is those only who have received of the life which the Christ gives who live in the sense expressed by the words, "he that liveth;" and the statement, "he that liveth and believeth in me shall never die," means that they who receive his life—"live by me"—and practice the truths which he taught, shall never die.

There is set before us life and death that we may choose life and live. But if we would have eternal life we must have a knowledge of the WAY of life, of the LAWS concerning life, and of the METHODS whereby those laws are applied, for without this knowledge, no matter what our "faith" may be, we shall fail and be destroyed.

So long as we love, we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.—ROBERT LOUIS STEVENSON.

HE is not truly patient who is willing to suffer only so much as he thinks good, and from whence he pleases.—THOMAS A KEMPIS.

"THE gateway of the liberty of the spirit is the mind harmonized. Mental discord is spiritual imprisonment. The doing of all things well—physical, mental, spiritual—is harmony of being. Ill thoughts, ill manners, ill temper, all belong to the unspiritual. Spirituality means refinement of the being."

'T WAS NIGHT WHEN THE LORD WAS BORN

BY REV. ALFRED HOUGH

"It was not in the glow of noontide high,
Or the tender grace of morn,
But shadows were over the earth and sky—
'Twas night when the Lord was born.

This is ever the way God molds his deeds,
In silence and out of sight;
They hide in the dark like the precious seeds,
Then suddenly rise in light.

So whenever a night with shadowy wing
Folds darkly over our way,
We must listen to hear God's angels sing,
And watch for the dawning day.

Let us say, when we sit in darkness long,
With an aching heart, forlorn,
'It was night when the angels sang their song,
'Twas night when the Lord was born.'

For all the glad days that had rolled in light
Since the first glad day had birth,
Were not half so bright as the one dark night,
When the Savior came to earth.

And at last we shall own in the heavenly clime,
With a finished life in view,
That *our darkest nights* in the path of time
Were the brightest days we knew."

MAN'S IGNORANCE OF THE DIVINE LAW

By L. D. N.

THROUGH ignorance of the divine energy, lodged in his own organism, ready to be invoked and called into active cooperation by faith, man, when injured or diseased, resorts at once to external agencies supposed to be remedial; whereas if properly enlightened he would realize and understand that the only *healing power* is in the life and vitality of his own being. He would also understand that this *healing power* of life is subject more to the direct influence of his own mind than to all other agencies combined, either to quicken and exalt, or to repress and retard its operations. He would also understand that next to the influence of the sufferer's own mind over his bodily states is the direct influence of sympathizing friends, for good or ill, according to their faith or fear. The processes of life in individuals being subject in a greater or less degree to the influence of other minds in personal contact or sympathy, the understanding and intelligent application of this law enable all to become healers in a greater or less degree.

Whether understood or not, the direct and powerful influence on invalids and sensitive people from their immediate associates, is vastly beyond what is generally realized or understood. Even the state of the public mind, the convictions and impressions that dominate a community—as before stated—affect and mold, more or less, the life, character and health of the individuals composing it. Only those who have a strongly pronounced personality can wholly resist this influence. Hence when fear and dread of disease and the mental recognition of its power over the life and vitality of man prevail in a community who

are taken ill, unless enlightened by personal understanding of the supremacy of life and mind over any possible disease, they are certain to come into full bondage to its power—power given to it by the mind itself through ignorance and fear.

And when, on the other hand, a community becomes enlightened on this subject; when a full understanding of this law of the influence of the mind upon and over the vital processes becomes universal, the fear and dread of disease, and with these the power of disease, will be destroyed.

Each responsible person, then, will become his own physician and will have the power of self-healing. Children, imbeciles, and even the strong, when from severe injuries or from any other cause are rendered unconscious, delirious, or in any way helpless, will be held and will be restored by the interposition of sympathizing friends. Nor is the case materially altered whether we regard the functions of life as ordained of God, or as the spontaneous organic deposit of that supreme energy of Nature which upholds the stars in their courses, maintains the balance of harmony in the movements of suns and planets, and operates in all the mechanical and vital processes of the world, and therefore in the specific processes of the organic life of man; the fact and the law remain the same. The constructive, re-constructive and healing functions of life exist and are spontaneously operative wherever life is manifest in plant, animal or man.

This healing function being the organic expression of that supreme energy, the force is of necessity charged with the very efficacy of the power that moves and controls the world, whether that power be itself governed by a blind necessity or omniscient wisdom and beneficence.

This law of the interaction of mind upon the body; its necessary influence for good or ill upon the vital processes; and the almost absolute power of faith to quicken, exalt and establish the healing power in supreme activity in any affected portion,

remain the same whether we take the one view or the other of the supreme energy of Nature and life.

Even the materialist, who cannot realize and therefore does not recognize the existence of a personal Deity active in creation, can accept and enter into this general philosophy and exercise this faith for healing, so long as he recognizes Nature as an organic system animated and governed by a universal principle of life, or a supreme energy that results in life and intelligence, provided he recognizes and understands also this law of the interaction of the mind upon the body.

Yet how much more uplifting and inspiring to recognize, in this wonderful bestowment of life and its marvelous functions, the hand of a divine and loving Father; and thus realize ourselves the children of his love and care, heirs to the Divine Supremacy and Beatitudes of Being which characterize his existence. How much better to come into the understanding of ourselves as the spiritual beings that we are in our real nature, endowed with the attributes of our Heavenly Father, and through this understanding, assert our inherent spiritual supremacy.

It is thus we truly achieve our emancipation from the limitations of flesh and sense and rise above them; for the flesh is but a temporary garment of materiality woven into the life, and held by that life around the indestructible form of the spiritual organism for temporary service, while the real man is acquiring an earthly education and discipline in the school of the senses. While the regenerate life secures the health and perfection of the body as well as of the soul, since the body is taken up and held in the perfection of that life, the question of physical health and healing is not a question of morals or spirituality of itself; for men and women have been exempt from disease and physical disability, who were moral and social outlaws; while some of the purest souls who have adorned our earth have endured untold physical suffering. Health is the law and the

rule of the animal world, and disease the exception. The same is largely true of the animal man. Hence physical healing in the common life of man is only a question of the recognition and assertion of mental supremacy over bodily conditions—which any person of ordinary intelligence can learn to exercise, by an understanding of the law herein elucidated—and with the bestowment of reasonable care on the body.

The question of spiritual illumination and the attainment of the God-consciousness, however, embrace all that is essential in morals and in religion. In seeking this attainment, the body must be regarded as the instrument and servant of the soul—not its master. This achievement of our emancipation from the purely physical sense of life, and the establishing of the spiritual and the real sense of indestructible being, effected through the understanding and through the developing of our inherent spiritual nature and supremacy, do not destroy or injure our physical relationship to and with the external world. On the contrary, it perfects such relationship by subordinating the body and its senses fully to the high spiritual nature, so that the body itself is held by that conscious supremacy of the soul, while the body remains the soul's organic instrument, absolutely above the power of disease from any cause. "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them." With proper care and physical training, organic health, healing and physical perfection are attainable through mental supremacy; but mental illumination, self-mastery and moral perfection are reached only through spiritual supremacy with proper mental discipline; while the understanding and practical application of the great law of faith and focalized attention are absolutely essential to both.

The recognition and the understanding of the fact that the body is but a mere clothing of the indestructible spiritual organism, and as such is designed to be held in complete subordination to and controlled by the power of the conscious *ego*

or the *I Am*, will awaken sufficient faith or conscious power to assert his inherent spiritual supremacy, and to enable its possessor to achieve personal emancipation from sensuous limitations. With this emancipation, he will rise into that realization of spiritual and indestructible being which holds the body and its sensations in full subordination to the soul in its conscious transcendency, and renders physical disease impossible forevermore.

The indwelling Spirit of God is the inner and divine light in which the faculties of the soul by introversion and inward concentration, may become awake and active and thus take on divine illumination and power.

The recognition of this great, central truth will awaken the faith needed to give the soul in full and holy consecration to the work of this divine attainment, which when reached, will be found to embrace all the perfection of body as well as of soul. Faith is the key which unlocks the storehouse of God in the soul of man, and gives him free access to its inexhaustible treasures of love, wisdom and power. Faith awakens the power *to do* and *to become*, and Will appropriates the power thus evoked and expands it in the activities of the personal life. All healthful activity or exercise of the soul-powers in accord with the spirit and purpose for which they were given, tends to their development and perfection. It is "he that willet to do His will," that "shall know of the teaching," and shall be enabled to exercise his functions wisely and thus attain perfection in them, even as the "Father in heaven is perfect."

When the gifts of life are used for selfish ends this object is defeated, as the spirit of selfishness is self-limited and self-destructive. The spirit of righteousness, on the other hand, is self-constructive and limitless as the spirit and purpose of God. Hence, will, exercised in this spirit, will, which seeks to appropriate and apply power to the ends for which it was bestowed, will bring the personal life and its functions to the

complete realization of its own loftiest ideals. Hence also, the first great injunction of the Master is, "seek first the kingdom of God and his righteousness," his righteous ends and purposes, and all needed good "shall be added unto you." "Be not deceived," said the great apostle, "God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the spirit shall of the spirit reap eternal life."

Faith, exercised in the spirit of love, and consecration to God, secure this divine beatitude; while the spirit of selfishness forever defeats its own unholy ambitions and purposes. This spirit of selfishness shuts out of the personal life the choicest blessings which a divine and loving Providence holds in its keeping for all the objects of its care; just as fear, anxiety and distrust shuts out the healing power of life in diseased and suffering organs and bodies. This is a universal and inevitable law of life, and embraces the social and national as well as the personal spheres of man.

No man can rise to the perfection of his character and gifts, but through the spirit and purpose that found utterance in the words and deeds of Christ. "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Just so far as the healer enters into the spirit which characterized that perfect man and Son of God, and makes that spirit the ruling motive and inspiration of his life and work, will he rise into a corresponding grandeur and nobility of character, and will he come into possession of the Christly life. This lesson, however, is not for the healer only, but for the patient as well. When the Great Teacher uttered that mighty affirmation concerning the power of faith, namely, "Therefore I say unto you, what things soever ye desire, when ye pray believe that ye receive them, and ye shall have them," he followed it with these impressive words:

"And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." It is selfish and useless to ask of God or of man that which we are unwilling to grant to another, even to a stranger or an enemy; since this spirit reacts upon itself and defeats its own ends. "Whatsoever a man soweth, that shall he also reap."

The spirit of selfishness which seeks the greatest good for the smallest possible return, or even without any compensation if it can be had, is found to be one of the greatest barriers to both the bestowment and the reception of the blessings. When the love of God exists in his children and becomes actually manifest in their lives toward each other, it melts and wins the stoniest heart; while the healing power of God which ever flows forth with his love, heals the most obstinate and loathsome diseases.

"As many as are led by the spirit of God, they are the sons of God." It was the name and power of this spirit of divine love and ministration, that became incarnate in Jesus and made him the Christ; by it men were to be able to "cast out devils," "speak with new tongues," and if they took up serpents and drank "any deadly thing" it should "not hurt them;" and by it they were to "lay hands on the sick and they" would "recover." It was in and through the same spirit that men were to become endued with power from on high, and to receive those marvelous gifts mentioned by Paul—the gift of wisdom, of knowledge, of faith, of healing, of working of miracles, of prophecy, of divers kinds of tongues, and of the interpretation of tongues. Let us then, have "faith in God," and exercise that fidelity to his holy and perfect laws of life that a genuine faith implies, the law of charity—or love and ministration.

Then shall we rise to the highest degree of wisdom, knowledge and perfection of being in the kingdom of life, and realize

in the fullest and most literal sense, that grand and blessed promise of the Christ, our great Leader and Spiritual Head, that, "nothing shall be impossible unto" us.

IT ALL WILL COME OUT RIGHT

BY ELLA WHEELER WILCOX

"WHATEVER is a cruel wrong,
Whatever is unjust,
The honest years that speed along
Will trample in the dust.
In restless youth I railed at fate
With all my puny might,
But now I know if I but wait
It all will come out right.
Though vice may don the judge's gown
And play the censor's part,
And Fact be cowed by Falsehood's frown,
And nature ruled by art;
Though Labor toils through blinding tears
And idle Wealth is might,
I know the honest, earnest years
Will bring it all out right.
Though poor and loveless creeds may pass
For pure religion's gold;
Though ignorance may rule the mass
While Truth meets glances cold,
I know a law complete, sublime,
Controls us with its might,
And in God's own appointed time
It all will come out right."

BOOK REVIEWS

THE NEW IMPROVED PERPETUAL PLANETARY HOUR BOOK by Llewellyn George. 60 pages. Paper. Price 50 cents. Address, Portland School of Astrology, 226 Clay St., Portland, Oregon.

This little book is full of data of a kind that is clear and immediately available for practice. But, whether it is based upon absolute law, or in how far it is speculative as to the principles set forth, each alone should decide. We have not tested its claims, and cannot therefore make a definite assertion for or against.

The work is based upon this hypothesis, which we believe is agreed upon by most Astrologers, viz., that each day of the week is ruled by one of the planets; and that certain hours of that day are especially influenced by the planet ruling that day. The effect which each planet is supposed to have at its ruling periods is also given. A valuable rule is given, with simple illustrations, for making corrections between Local and Standard time for any place in the U. S. or Canada.

OCCULT EXPERIENCES, by Willy Reichel. 76 pages, boards. Price probably 25 cents. Address Office of "Light," 110 St. Martin's Lane, London. W. C. This book recounts the experiences of the author in "Spiritualism." All fair-minded investigators agree that pure spiritualism of a high order is often helpful and ennobling nevertheless it is attended with dangers which could be entirely obviated if "mediums" were dispensed with, and every individual would covenant and seek to know and do the mind of God as revealed in the soul, with no thought of "visitations" and the numerous phenomena which have debased that which otherwise would be true spiritual communion. That which gives strength of mind, illumination of understanding, consciousness of God and of the Lord Christ, in the soul, perfect freedom from all bonds of obligation to some other one, either here or elsewhere, recognizing no authority but this, and realizing that the temple of God is destined to be the perfected natures of the sons of men through sincere desire to express the nature of God—when this and not "mediumship" and phenomena, is the quest of Spiritualists they will attain the exalted purpose desired, viz., participation in the Kingdom of God.

THE LAW OF FINANCIAL SUCCESS, by Edw. W. Beals. 103 pages, paper. Price 10 cents. Address The Fiduciary Press, Ninth Floor, Takoma Block, Chicago, Ill.

The law of financial success is the law of any and all success on the material plane. The Esoteric work, however, does not advocate the pursuit of material things, and yet the little book here mentioned has a place in the regenerate life, because, while it lays no special stress on the true Gold of life which is the growth of the soul and the development of God's nature in the individual, it in no case will work against the welfare of the soul, provided the individual is master of its principles, and is not mastered by them; and, especially would it be a helpful booklet in the hands of those who have "Practical Methods to Insure Success," have adopted therein the basic principles of the regenerate life, and have covenanted with God forever to know and do the right, to understand the purpose and nature of God and to bless all people as a representative of the eternal Father, whose nature is wisdom, love, life and omnipotence in accordance therewith. Furthermore, as it has to do especially with the cultivation of an irresistible mind and will, which is God-power, it would be abused, perverted power if it is not harmonized and controlled by wisdom and love and directed thereby to the welfare of the greatest numbers, and never to the detriment and coercion of any one. For the reasons stated we commend this booklet to those whose lives are dedicated to God: who will read and adopt the truths contained in "Practical Methods to Insure Success" which may be had also from the address given on receipt of 25 cents: and we commend it, not for the purpose for which it is written, but because those very powers of mind and will are necessary to the sons of God, to constitute them "overcomers" of the world.

A——.

EDITORIAL.

NO MORE CHECKS AT PRESENT

We ask our friends when making remittances to us please to send U. S. Money or Express Orders in place of checks. While the present uncertainty of banking interests exists it opens the door to a great deal of difficulty, which can be avoided by the use of Money Orders in place of checks. If the business interests of the world were willing to receive checks now, there would be less difficulty, but as some of the firms with whom we are dealing are asking for Money Orders and are actually refusing to receipt bills when we send checks in payment, we feel that it is necessary to protect ourselves the same as they are doing.

To those who for the first time see this magazine we wish to say that we are making a special effort to get into the hands of the people the little book **PRACTICAL METHODS TO INSURE SUCCESS**, for this little work lays the foundation for a higher and a nobler life, and not only does it do this, but to follow its teachings means health to those that are diseased; even to those who have virtually worn themselves out in hard, laborious business pursuits, it means restoration to health and vigor if the suggestions therein are followed carefully. We therefore realize, as many of our readers do, that the greatest benefit we can bestow upon the people is to get a copy of **PRACTICAL METHODS** into their hands.

For many years a great many of the friends of truth and humanity have been buying large quantities of the little book, and have been disposing of them in their own way; and we do wish to extend the sphere of usefulness of this work as much as possible, therefore we still urge our friends and those who for the first time get this magazine, to do all in their power in this direction. For if there was ever a time in the history of the world when the people needed something to lift them up to a higher plane, it certainly is the present; for we agree with many of the leading physiologists that our race has reached the climax of its unfoldment under the present order of things, and unless something is done to start it upon a higher plane, retrogression, if not an entire falling back for thousands of years, must inevitably be the result.

Those of you that see the light and the importance of the occasion, should work with zeal to do what you can in the direction of lifting the race upon a higher plane of thought and action. **PRACTICAL METHODS** will give them a long stride in that direction; it will not ultimate that purpose, but we hope to have a book in the market in the near future that will complete the work that **PRACTICAL METHODS** has begun, and all who are

really in earnest in this work, in doing all they can, will find that there is an inspiration from God that will help and guide them in a most remarkable way.

We desire, however, that you continue to send us names of such persons as you think may be interested in "Practical Methods," for we have not received from our readers as many names as we should like to have, as we have had to purchase names from publishers of similar lines of thought. So we earnestly solicit that our friends be more diligent. In sending us addresses be very careful to write them plainly, every letter correctly made and always the full address. Do not leave us to guess a portion of the address. Sometimes people think we should be able to supply portions of addresses that are supposed to be well known, but it requires time to hunt up parts of the address.

We are also desirous of sending out sample copies of the magazine to those that would probably become subscribers, and we would suggest that whenever you meet a devout Christian, whether in or out of the church, send us the name and address and we will send a sample copy of the magazine.

Let us urge you to be diligent in this matter for the time now is that we can work, and it may be that the time is short. But let that be as it may, let us awake to diligence that we may do our duty; and a consciousness that we please God will accompany every effort in the right direction.

We of the Fraternity have had the transits of the Moon and of the planets 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 transits of the planets and of the Moon each month.

The first column of the table simply gives the figure of Moon,

planets, and 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.

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., December, 1907.					
Body	Enters	On			
		day	h.	m.	
♈	♋	1	1	41	a. m.
♏	♍	2	6	26	a. m.
♏	♌	4	9	19	a. m.
♀	♍	4	1	56	p. m.
♏	♎	6	10	9	a. m.
♈	♏	7	9	0	p. m.
♏	♎	8	10	45	a. m.
♏	♋	10	0	36	p. m.
♏	♏	12	4	40	p. m.
♏	♌	14	11	16	p. m.
♈	♌	16	8	46	a. m.
♏	♏	17	8	16	a. m.
♏	♎	19	7	22	p. m.
♏	♍	22	8	1	a. m.
♏	♎	22		44	p. m.
♀	♏	23	1	0	p. m.
♏	♏	24	8	57	p. m.
♌	♍	25	10	20	a. m.
♈	♏	26	0	32	p. m.
♏	♌	27	8	18	a. m.
♏	♍	29	4	16	p. m.
♏	♌	31	8	19	p. m.
On Dec. 1 ♄, ♅ and ♆ are situated as follows:					
♄	♎	3°	50'	28"	
♅	♏	26	30	34	
♆	♎	12	25	41	

BIBLE REVIEW

Vol. vi.

JANUARY, 1908

No. 4

GOD EVER PROGRESSIVE

By ABIYAH

GOD is all-pervading, formless Spirit, ever incorporating the qualities of his nature into individual forms and personalities. As God's nature is infinite, each individual possesses qualities peculiar to himself, and these qualities make his own nature distinct from the nature of the infinite number of individuals that have been brought forth during all the ages of the past and that will be brought forth throughout the ages to come.

To our limited range of vision life seems to be brought forth in a haphazard manner. As yet, we cannot see much order and system in what is going on around us. The reason that we cannot see order is that God's works, of which we are a part, are built upon so large a scale and our mental calibre is so small that we find it hard to comprehend what is really taking place and the part we have in it.

The mind of man has reached the conclusion that it is through the operation of law that everything throughout the whole universe is accomplished. This means to us that there is an orderly mind working through all things.

There are two methods by which we may gain a clearer comprehension of what this orderly mind is doing in the universe in

general and in our world in particular. One method is by observing through the physical senses, aided by such instruments as the telescope and microscope, the phenomena of nature, and with the reasoning brain drawing conclusions therefrom; the other method is through the desire of our soul, reaching out in a loving attitude of mind, that we may come in touch with that mind that is the source of all knowledge and of all that there is, in order that we may see and know, as that mind sees and knows, and be able to perform our function in the great plan of which we are a part. Through this method we can acquire knowledge that never can be gained through the reason based upon the physical senses. It is through the harmonious action of these two great faculties of man's nature, reason and intuition, that the most accurate and complete knowledge is to be obtained.

Through the physical senses we perceive that our earth belongs to a system of worlds having a common central sun. Some astronomers tell us that our sun with its system is revolving around a central sun, as our earth revolves around its sun. This fact gives us evidence of the manner in which the material universe is organized and built up. As the life and mind of our planet is continually growing and developing, it is reasonable to suppose that the earth, too, will some day become the central sun of a system of worlds which in turn will also become central suns of their family and so on throughout the ages.

As each system of worlds has been produced and built up from a common center, then it follows that all the systems of the whole universe have sprung from a common center, the center of all, which is ever extending and enlarging its circumference through the accumulation and growth of worlds more external to it. Therefore these worlds that are planets, not yet having become suns, are the most external worlds in the universe; and the process that is taking place upon these plan-

ets is peculiar to themselves, because they occupy a peculiar relation to the rest of the universe, being as it were, upon the outskirts of the universe, standing between that which has been brought into manifestation and that which is yet to be.

As the earth is only a planet, not yet having become a sun, it stands at the end of its branch of the long succession of worlds which have become suns and suns of suns. It stands between the life that has been brought into manifestation during the past ages and the great beyond of the future where now there is no life manifested. The earth has not yet entered into its rest from carnal generation, sorrow and death as its parent the sun has. Doubtless, planets as a whole must pass through many cycles of carnal generation before they attain unto sunship and enter into eternal rest; as the individual must pass through many incarnations before he is able to cease from the works of generation and attain unto an unbroken, immortal, self-conscious individuality.

As we live on one of the external worlds* that has not yet become a sun, it is of great importance that we become aware of the great opportunity set before us and possess a knowledge of the relation we bear toward the trend of God's great ever-on-moving nature. If we could stand at the center of the universe and perceive the medium through which Spirit, Mind and Life travel, as we with the physical eye can see water travel, doubtless we should behold a great on-going wave proceeding outward in all directions. Throughout all the regions through which this wave travels is a sea of light, life, exhilaration and joy. In this sea there float systems of worlds and systems of

*In speaking of our world as being one of the most external worlds, we do not mean external in relation to space so much as being external in quality, because of its being less developed and less refined than older spheres. We may be in close contact—even within a world so far as space is concerned—with a world so much more developed and refined than ours, that we cannot sense its presence; and yet we are external to it with regard to our development of mind and state of consciousness.

systems, all teeming with perfect, immortal beings whose lives are united in the bonds of a reciprocal, perfect and enduring love. But on the crest of this great wave we should see that a different state of affairs exists, from that which exists in the regions where this great vibrating wave of God's nature has passed over. Upon the crest of this wave the eternal Now comes in contact with the unborn future changing that which is not into that which is. Upon the crest of this wave new worlds and systems are taking form. There is where the light is protruding itself into the shadow and a struggle goes on between the two. Each world that is formed, as it grows and matures, becomes subject to this struggle in which its inhabitants must decide whether they chose to abide in the advancing light and become one with it, or whether they prefer the darkness.

Can we comprehend the full significance of this struggle between the light and the darkness? Can we discern what is at stake? what it means to win in the contest? and what it means to fail? Just think of it! the great, boundless nature of God, the Cause of all there is, has been rolling out and rolling out from the innermost plane of the universe throughout all the ages of eternity. Wherever this great nature has touched, magnificent worlds have taken form, peopled with immortal sons made in His own image and likeness. Ages ago our earth did not exist; ages still further back our sun did not exist; ages still further back our sun's sun did not exist; but, because God has been moving down through the ages, we are here to-day and are what we are. Because God will continue to move forward and onward throughout the ages to come, our planet will mature into a brilliant sun upon which no life can exist that is subject to corruption, but its inhabitants themselves will be burning lights inhaling divine life and fire. Then, in looking out into the beyond, instead of beholding one lifeless little moon, we shall behold a family of worlds swinging around us; ages in

the future they will be a family of worlds that have become suns with their families revolving around us; and, yes, by and by, it will be a great universe that will be revolving around us.

What does this continual growth mean to the inhabitants of our globe? It means that in proportion as the universe grows and extends beyond us, our capacity must increase to be the fountain through which that, that is beyond, draws its life. How little can we comprehend what the state of consciousness of a people must be who have become the channel through which flows the life that sustains myriads of systems of worlds. Our earth, with its inhabitants, has the opportunity to attain unto so grand a state.

Our mind and consciousness will be continually growing to reach out and to sustain that which is beyond. We shall also continue to penetrate into the interior of that which has been created before us. We shall ever be growing more refined, increasing our capacity to enter into the fellowship of an ever increasing number of worlds interior to us. How boundless, how infinite is our life when incorporated into the nature of God. As we continue to grow interiorly, becoming united with realms more and more interior to us, veil after veil will be lifted from our eyes, revealing the great mystery of the "First Cause," each time opening up to our comprehension greater and grander views of all that has been and of all that will be.

Thus it will ever be—infinity behind us and infinity before us; infinity interior to us, from which we will inspire an ever increasing volume of life, ever increasing the intensity of conscious living that will continually be passed on to the infinity beyond and external to us.

This subject is interesting to think about; but, we may say, being so far beyond our comprehension and so distant in the future, it is not practical to give it serious consideration. To the majority of the race a consideration of this subject

would effect no change in the course of their daily life. But there are a number of souls on earth who are ready to consider this subject seriously and in so doing will feel that the time has come for a change in their life. All the experience of human life is for the purpose of developing a capacity in men and women to enable them to enter into the Eternal Order and to become incorporated into the God of the universe, to become a partaker of his nature and a cooperator in his works.

It is only at certain periods that the door is swung open for entrance into the Eternal Order. The planets stand in a relation toward the sun something as a farmer to his farm. It is only at certain seasons of the year that the farmer gathers in his harvest. There is a seed-time; there is a growing and a maturing time; there is a harvest-time. So is it with the souls of men.

The inhabitants of the sun have attained to a high degree of spirituality compared with the inhabitants of earth. They plant the seed of a spiritual and immortal nature in the hearts of men and reap the harvest at regular cycles. They have their yearly seed-time and harvest-time. Astronomers tell us that it takes 25000 years for our sun to complete its cycle around its central sun. Therefore the sun's year is about 25000 of our years and its month about 2000 of our years. This has some correspondence to the fact that with us 2000 years is an age. 2000 B. C. Abraham was called out to become the progenitor of the Hebrew race. About 2000 years later was the advent of the Christ who inaugurated the Christian dispensation, and now we are living in the dawn of another age.

Jesus said that he was a seed dropped into the earth, which, in order to bear much fruit must die. Through his death and glorification he underwent a process which enables him to instil the qualities of his nature into the lives of those who heartily receive him. Jesus, a member in the higher spiritual realm,

was chosen as the seed to be sent into the dark soil of humanity. He thus became, to the men of this cycle, the Door of entrance into the Eternal Order.

As on the physical plane there are some fruits that mature earlier in the season than others that follow in the general and more abundant harvest, so in the grand cycle in which the souls of men mature, there will be some who will become the "first fruits unto God and unto the Lamb;" who will enter into the Eternal Order prior to the general harvest or the "great multitude."

There are numbers of people upon the earth to-day who have reached a degree of soul development whereby they are able to see the necessity of the control of the life-forces of the body in order to attain to immortality and oneness with God. With this people the great, final struggle is on, between the powers of darkness and the light of eternal day. They who conquer now will have the honor of standing at the head with the Lord Jesus to direct the work of the coming age that is at hand in which a great multitude of immortal beings will be brought up into the Eternal Order.

When the great general harvest of this grand cycle is completed the souls of all the ages of this grand cycle who have matured and attained unto immortality will form one grand organized body, having one supreme Head and King with twelve chief counsellors, who will be the Lord Jesus and his twelve apostles. The whole earth will then enjoy a great jubilee spiritually, mentally and physically and there will be no sorrow, pain or discord.

When the ages will have rolled around for the beginning of another grand cycle, the souls who have come up in this cycle will withdraw from the physical plane and become as the perfected ones who have matured in previous cycles to ours. Carnal generation and death will again have full sway on the earth until another harvest period ad-

vances with its Savior and redeemed ones. As harvest after harvest is reaped from the earth, the quality of the vitality of the planet will continually grow more and more refined and by the time the number of earth's harvests is completed no life of any kind that is subject to corruption will ever be able to exist here for a moment.

Then all the perfected ones who have matured on this earth from the beginning during myriads of ages, will be united into one grand body able to sustain a family of worlds that will develop and grow into a multitude of worlds without limit.

To-day we may choose to follow the course whereby we shall become a member in the enduring structure of the universe or we may choose to pursue a course that will shut us out from becoming a part of that which is enduring and eternal; for,

“There is a tide in the affairs of men,
Which taken at the flood leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our ventures.”

THE spirit of God is all enduring, blessed are they that dwell in Him; they will lack for nothing, and will not faint. Faintheartedness, weariness, stupidity, disease, death, all of these begin where self creeps in and fears.

Study the Nature of God in all his wondrous attributes; be married to them, and faith, devotion, and the power to accomplish the ultimates will never fail you. This is necessary to growth, and to a place in Divine Order. Blessed is the one who is married utterly and forever to the Lord.—ADNAH.

PAYING THE PRICE

BY PHEBE HART

The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it—Matt. xiii. 44-46.

EVERYTHING has its price. To secure possession the price must be paid. Do you want anything? Then find out its price and prepare to pay it, or else put away your desire. Do not permit idle desires to consume your life, finally they will turn to dust and ashes and leave your life empty and desolate and, in time, you will realize that your life has been spent in vain. Neither desire that which is another's, by such desire you may disturb one in the peaceable possession of that which is lawfully one's own. It is the desire to possess coupled with an unwillingness to pay that makes a thief; then put away the desire if you are not willing to pay the price.

It matters not what you want, if you would have it you must pay the price. At one time you may desire a thing ardently, which when presented to you at another time, you refuse utterly. Why?—Because the desire springs from an idle mind, it is but a vague idealization, you are either unable or unwilling to pay the price and have no use for that thing.

Do you feel a desire for something? Can you prepare yourself to receive it? If you had that thing could you use it? The right attitude to receive a thing and the proper use of it is the price you must pay for it. If by some chance a thing is brought to you and placed in your hands which you find you cannot properly use you must lose it, it must be taken from

you. It is not rightly yours. Is it knowledge?—You will forget it. Is it faculties?—They will atrophy. Is it any capacity?—It will decrease.

Have you something which you value most highly, and fear lest it may be taken from you? Be warned in time, learn its highest use and begin at once to put it to its use, or you will lose it, and perhaps irretrievably.

Do you pine for the love of friends? Love, like a burning lamp, must be fed. It must be fed by the receiving of its own kind in exchange; this is the price you must pay. The unloving are unloved. If you cannot give the kind of love you desire to receive you must go without that love.

All the good in the world is spread before you, it is yours for the taking. Then search dilligently within your own heart to find out what those things are which you really want, find whether the desire you feel is your own desire, and if it is then consider well the price you must pay. Are you willing and able to receive and to use your desire? If you pay this price the thing desired is yours, it matters not what it may be. Is it knowledge you desire? Is it wisdom? Is it courage? Is it a healthy body? Is it a peaceful mind? Is it a contented heart? Is it love of whatever kind? Is it a consciousness of the presence of the angels? Is it a consciousness of God's presence and love? It is yours, all are yours for the taking.

All things are yours, for your use, not for your idle enjoyment, you have but to put forth your hand and take what you desire, then having once taken it, the proper use of it is the price you must pay for its continued possession.

“To let the new life in, we know
Desire must ope the portal;
Perhaps the longing to be so,
Helps make the soul immortal.”

—LOWEL.

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XI.

"THE IDEA OF GOD" CONTINUED

GOD AS WILL IN MAN

IN man there are as many planes of will as there are planes of being. But for practical purposes it will suffice to speak of Will in a dual state, or on a dual plane. St. Paul refers to a carnal and a spiritual will, the one as objective, the other as subjective.

The spiritual, or subjective will, alone is God, or Good-Will. This is One with the Universal Will. It is not a spark of power on the divine plane smitten off from the Universal Will, as once thought. The subjective will is neither severed from God-Will, nor is it separable only in thought, which practically is separation. It is rather a vortex of God-Will-Power, within the illimitable ocean of Will. This, the YAHVEH-Will-Power, is in the macrocosm. It is the same in man, the microcosm.

This subjective or spiritual will is an infinitesimal vortex with the base extended into space indrawing will-power from the Universal Will, and the apex centered within the center of man's being. Thus it is will on the divine plane organized, formulated, expressed in human personality. It is God, literally, not poetically merely, in man, willing and doing of his good pleasure, in aiding him to work out his salvation. It is YAHVEH operating at the center of man's being, and radiating from this center, as in the macrocosm he radiates from the great central sun. It is the Christ dwelling in one by faith, the real, spiritual Christ, that, being rooted and grounded in love,

one may with all saints be able to comprehend what is the length and breadth and depth and height, and know the love of Christ that passeth knowledge, and that one may be filled with all the fulness of God. This is not human, but Divine Will, the power operating in man, not his own—his human own—that works for righteousness. With this will dominant in man, he is crucified with Christ, crucified in the flesh, and lives no more his carnal self, but Christ lives in him, and the life that he now lives he lives by faith in this indwelling Christ. Such a one is a partaker of the Divine Nature, and is One with God, a part of the Whole, inseparable from it, swallowed up in this illimitable ocean of Good-Will.

This Divine Will in man, as in God, is not really personal, but impersonal. It is one with the Universal Principle of Being. It is not relative, though it may seem to be, and does not possess a consciousness of relativity. It possesses the consciousness of illimitability. To such a consciousness there is neither limited duration, nor circumscribed space. With this consciousness one dwells in the heavenlies. He is not simply a candidate for heaven, he is in heaven, he has reached rest, the Nirvana of the Brahmans.

To be detached from God in thought is life's great illusion, and is the source of all illusion, and of all evil, both natural and moral.

St. Paul tells us that while there are many members in the one body, there is but one spirit that permeates it throughout. Again, that while there is diversity of gifts among men, there is but one Spirit inspiring them all. He might have gone further and said that while there are a great multitude of individuals composing the human race, there is but one Universal Spirit transfusing itself throughout. He might have even universalized the thought and said: While there are myriads of worlds in space, and perhaps all of them occupied with beings more or less susceptible of divine awakening, there is

but one Universal, Divine Spirit animating all. This is the one substance that unifies our race, and the created intelligences of all races into one divine family. Will thus viewed is not form, it is function. It but works in form dynamically.

This alone, the Divine Will, is creative will. Relative will creates nothing. Only the abstract will is creative. All that has ever been created is by the Divine Will. This is true whether it be in Deity, or in man, the child of God. The macrocosm is the work of God's hand. The microcosm are the work of God's hand operating within the human organism.

All creative results of man, the power called genius, are the God-Will in man—all art, all invention, all great discoveries, all progeny on the spiritual plane, which alone is real progeny. Even Jesus had no will of his own, his carnal self, but was subject to the will of his Father who dwelt within him. The marvelous works he performed he did not do of his own fleshly will, but the father that was within him, he did the works. Essentially this will cannot be increased or diminished; it cannot be added to, nor can it be detracted from. But within man it may be increased in volume and in power, in proportion as man opens the flood-gates of spirit within himself, by his desire for more and more of God, and by his faith that his desire will be realized.

A deficiency of Divine Will in man may be increased so as to become an all-potential will. Man may cultivate this Divine Will-Power by auto-suggestion, by self assertiveness, claiming this Will as his. With the mind concentrated upon this thought that my will is God's-will, and held day by day, man will come to realize this will as his, he will come into the clear, definite consciousness that God's will rules within him. By the developing of the nerve-centers, especially of the central ganglion of the sympathetic nerve system, vitalizing and stimulating it, one may prepare his organism for the reception of the greater inflow of this mysterious Divine Power.

Again, Divine-Will-Power is developed by action. Let one do God's Will from day to day, and in each act of obedience, one will find his will fortified—strength added to strength. In process of time such a man will become as the gods, and can say of himself, and become conscious of the fact, "I will be what I will to be;" or he will come into the consciousness of the fact that all power is his power, as did Jesus after the resurrection when he said "All power is given unto me in heaven and in earth." In this possession every thought will be brought into subjection to God and to the Good. Such a will is the magic fire let loose, not the power of the natural sun within man, but the fire of the Great Central, Spiritual Sun, liberated within. It is a potentiality of illimitable dynamic force. Will of this character is all this for good, for white not for black magic. It attracts all minds that correspond with its vibrations, that is, upon the same plane; and it inspires and elevates all minds that, hungering to reach this plane, submit to its hallowed influence.

And with all this sublime possibility, because will is as free in man as it is in God, man can will to involve into matter this Divine Will within him. Not that he may contaminate it essentially, but that he may let it down under obedience to the carnal will. The God in him may be mastered. This creative power within him may be used for selfish and evil purposes.

He may become a worker of black-magic. In this event the God-Will essentially has taken its flight from him. It has withdrawn within itself. But it leaves a reflection of its essential self, which is not God essentially. But in time, even this dies out, and the black magician becomes as powerless as other men, or if he retains any of his former power, he transmutes it into demoniac power. This is the awful possibility of Divine Will in man. He may become what he *wills* to be, either a god, or a demon.

By auto suggestion man may even divide this will within himself. In this case he has become a double-minded man, and is unstable in all his ways. His life will be vacillating, scattering, disintegrating, reaching no conclusions, accomplishing no results. As the mind is the creative power, creating its own body, a double-minded man is the creator of a double body. This is true in every case of indecision, and if a double-minded person is clairvoyant, he sees his double; or any clairvoyant seeing him will see the two bodies. At first the body created as the double will be but a subjective, or thought body; but in time, if the mind continues undecided, it may become even objective so that it may be seen objectively. But even this is not the Divine Will essentially. The Divine Will is unchangeable, never vacillates, but has an eternal purpose and aims undividedly at this purpose, and eternally persists.

RELATIVE WILL

Relative will is that which bears relation, and is therefore temporal, finite, vacillating, changeable, personal. It is relative because it is involved will, coming in touch with matter, and so possesses the relative consciousness. Will on this plane is not will in fact, but only a manifestation of will. It is on the plane of the manifest. God-Will is not, and cannot be relative. While all power is One, and that Power the Divine Will, all power is not God-Power essentially. All that is less than God as Absolute, is but God in manifestation.

There is a sense in which the will of God is relative, but it is not upon the plane of the Absolute. God as Creator, the Yahvistic God, the God in Christhood, is God in personality. This is the relative within the Absolute, the finite within the Infinite, the limitable within the Illimitable. YAHVEH Elohim, as we have seen in a former chapter, is not the Great Central—purely spiritual—Force of the Illimitable Cosmical order, but he is the God, among gods, who has evolved from lowest conditions of organic life, he is the God of our system of worlds, with our sun

as a center, and of other systems in comparative proximity to our system, whose center is next to absolute spirituality, or as nearly so as organism can become.

It is not Absolute will because it is involved will, will involved within the cosmical order, within matter. It is relative here because it bears relation to other Gods of other systems of worlds, being relative, will here is local, having its seat within the Yahvistic form as it has within the human form.

In man the seat of the objective will is the spinal cord, the base of the brain, the medula oblongata. In the Yahvistic God, the objective will has its location in the cosmical organ which corresponds. In man the subjective will—the spiritual eddy within the great ocean of spiritual will—is located in the solar plexus. In the Yahvistic God, or the Grand Man, the subjective, or spiritual will, is located in the central sun, the solar plexus of its system.

The objective will in the Yahvistic God is finite, because as manifest in matter, it is ever disintegrating and being replenished. And being finite, and mortal, it is subject to all that the human, objective will is, even to that of falling away from its high estate and becoming a demon, even as Lucifer, the God of light, fell as lightning from heaven and became the god of darkness. Jesus the Christ was tempted in all points as we are, and to be really tempted implies the possibility of falling. Both YAHVEH and man use their objective wills for functioning on the objective plane. Both use their subjective wills for functioning on the subjective plane. As the real heart, the subjective heart, in both YAHVEH and in man, is the seat of destiny, as well as the source of all organic vitality, we are commanded to keep the heart with all diligence. (Prov. iv. 23.)

As in the Yahvistic God, so in man, his child, there is a relative will, or *the Will* in manifestation. This is the sphere of analysis, of personality. Will on this plane has to do with the

objective only, the plane of the perishable. It is not a creative power, as we have seen, but an inductive power. It is the schoolmaster to lead us to Christ.

Will, then, as manifest even on the objective plane, is capable of being transmuted into divine will-power. As the Divine may become involved in matter; so the human may evolve into the Divine. Such an evolution is a part of that transmutation of power referred to by St. Paul as the redemption of the body. The carnal, or relative will, is the will that belongs to the perishing body. But as the body is to be redeemed and spiritualized and made the fit temple for the indwelling of the Spirit of God, so the physical will is to advance with the body, and all are to be saved.

WILL AS NATURAL FORCE

The forces of nature are all expressions of Divine Will, from the outshining of the sun, the source of light and heat and life and all the good we receive on the material plane, to the cyclone, the earthquake and all other destructive forces. The materialist declares that in nature he discovers nothing but matter and force, but he discovers nothing more because he is not looking for anything more, for we always see that, and only that, which we are looking for.

If it be true that all forces in nature are correlated, and that matter is transmutable into spiritual substance, then force but manifests the higher and the highest force, the Will of the Absolute; and matter manifests that attenuated substance called Luminous Ether, or better still, Universal Spiritual Substance. All vegetation is nothing but an expression of the sun's force. The coal fields are but stored up energy of our sun.

All animal and human life on the material plane, is but the transmutation of the sun's forces radiated from that center. We consume the coal and, in one case, transmute it into steam, and steam into mechanical force, which, operating upon the

textures of commerce, is converted into the various fabrics for human usefulness. Or, on the other hand, in heating the human body, this stored up energy of the sun, coal, is transmuted into animal heat and life. We consume the vegetation that the sun has caused to grow and it is changed into human blood, which, coursing through the veins and arteries, is transmuted into flesh, muscles, bones, nerves and all the other substances that enter into the structure of the human body. The body as a medium of the higher mind and heart forces, expresses the highest of the physical forces.

Thus do we find in Nature the constant verification of the law of transmutation of the forces. If this law could be followed up, we should discover that all natural forces are transmutable into Divine Will, the great primal force. Similarly it may be demonstrated that matter, the substance of which organisms are made, in which reside the higher forces, is transmutable into the primal spiritual substance, or the divinest of organic life, the oversoul, as the mightiest of dynamic force-agencies.

Will, then, is force upon the natural plane, but natural force is not will, only an expression of Will.

WILL AS MECHANICAL FORCE

Mechanical force is artificial. It is but nature's forces, latent or active, converted by the genius and will of man from their normal condition, into mechanical forces. All that has been said, therefore, of natural forces may be said of mechanical forces. They differ from nature's forces only in that they are one step further removed from the primal force.

How different this conception of Will to the current belief! Ever since the Dark Ages began the Western World has been under the dominion of the analytic. While this has been useful in the developing of the individual, carried to excess, it has been misleading. It has cultivated the consciousness of isolation, or the detachment from the "Perfect Whole."

Will has been thought of as a power by itself, a pure abstraction. The Divine Will has been regarded as a power apart from the human will; and the human will a power apart from will in the lower creatures. Just so, matter, as has been seen, has been viewed as a substance essentially different from that of mind, or of spirit. And the various elements constituting matter have been thought of as separate and distinct, each from the other. True it has been usually thought that a mystical cohesive power held all elements together in one universal whole, but the idea of the oneness of all there is was a conception too remote to be thought of as rational.

Our Bible carries through it as a golden thread, from start to finish, this monistic idealism. In the study of comparative religions we find that all Orientalism is in strict keeping with this conception. And modern science, by its multiform experimentation and demonstration, confirms this monistic conception.

How sublime the thought that all is One, that that one is Deity in the Absolute; that everything is the offspring of God, a manifestation of Deity! that man, the highest expression of the Father in his organic nature, is in spirit actually one with the Father, his spiritual child; and that, having become spiritualized, having awakened the spiritual within himself, he becomes God-conscious! How sublime the thought that, sweeping through space, is one mighty stream, carrying upon its infinite bosom multiform currents, but each and all as one undivided and indivisible whole, ever sweeping onward toward one definite aim, a glorious divine destiny, a reabsorption within the ample bosom of the Infinite All, that is, "That God may be all in all!"

(To be continued.)

SPIRITUALISM SELF-CONDEMNED

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

THE Holy Spirit expressly warns us, through the apostle Paul, that toward the end of the Christian dispensation, there should be a great apostasy, characterized by "the teaching of demons," and the giving heed to seducing spirits, by men who have had their own conscience cauterised, so that they are "past feeling," and although they may be filled, sometimes, with doubt and apprehension they cannot deliver themselves from this "snare of the devil." That it is such, there cannot be a particle of doubt. One has only to read the literature of Spiritualism to be absolutely convinced of this fact. Let us take, for instance, what the spirits themselves are said to teach. Mr. Stainton Moses, is said to have as a "spiritual guide," a spirit called "Imperator."

Imperator warns the circle to which Moses belongs, in these words:

"He had always wished," he said, "from the first, that the circle and members should be kept isolated and free from the influence of other circles. It was more important now, than it had ever been, as the adversaries were on the alert, waiting and watching to bring discredit on our mission."

The same kind of warning is given in the Journal of Mrs. Stanhope Speer, in the words of a spirit called "Doctor":

"Doctor, salutes you good friends. It is long since we have been able to communicate with you. We have been absent from you, for a while, engaged in work which is pressing. But we endeavor to provide that our absence should not be injurious. We have helpers many, who do not suffer you to be

without protection and guidance. It is now more than ever necessary that both you and we be wary, for the adversaries beset us around on every side, and imperil our mission and mar the good work. You have been warned of this hour that the undeveloped will be able to retard our mission and mar the good work." (*Modern Mystics* p. 102.)

According to the teaching of these spirits therefore, the state of the Spiritualist *must* ever be one of doubt and danger. For if we admit the reported assertions of these spirits, there is a large proportion of Spiritualists who are being deceived by lying spirits. But what guarantee have we that any of them are speaking the truth?—Absolutely none. They would fain support it from the Bible if they could, but knowing that the Bible denounces them, they do not regard the Scriptures with any degree of favor, but, on the other hand, they contradict some of the cardinal doctrines of Christianity.

But they do what wicked men have often done, viz., they confirm the Scriptures by fulfilling to the letter its predictions concerning themselves. The Scriptures describe them as "seducing spirits," who teach "doctrines of demons;" and we have the concurrent testimony of the spirits themselves, that "the majority of those who manifest at circles, simulate characters that do not belong to them," and that of Spiritualists, who freely admit that they often come into contact with lying spirits.

Even the great controlling spirits such as "John King," who is said to have a whole army of spirits at his command, are not such as any honest person would naturally seek for guidance when we learn that during his earthly lifetime he followed the profession of a pirate, and that some of the spirits which he permitted to manifest were those of misers, murderers and suicides, and still use the foul language to which they were accustomed during their earthly lifetime. Florence Marryat tells us of the spirit "John King" that his real name was Sir

Henry de Morgan, who lived during the reign of Charles I. and Cromwell, and that he "was executed for treason on the high seas."

Dr. Hatch, M. D., for a long time, a prominent Spiritualist, adds his testimony to the demoniacal character of Spiritualism, in these words:

"Having for many years been a public advocate of universal salvation, I was prepared to accept the claims of Spiritualism as being angelic, and it is well known that for several years I did much to establish it on this basis. For a while its real character was hid amid extravagant pretensions of the blessings to result from these heavenly messengers visiting earth's inhabitants, and in its early development we saw little, comparatively, of the mischievous effects that are now so conspicuous everywhere.

"Suffice it to say that the horde of damned spirits, which still linger amidst the scenes of their former wickedness, Proteus-like, assuming any and every form to accomplish their purpose, soon demonstrated, not only the falsity of my previous faith, but also the terrible danger of carrying on a forbidden intercourse with the unseen world, and now the drama of the basest iniquity is freely, and in many instances openly, enacted before the public gaze. There is now a class of necromancers or earthly devils, whose secret crimes excel in real wickedness those of Messalina and the Borgias."

We conclude therefore that if only half of what Spiritualism testifies against itself be true, it is clear that not only every Christian, but also every decent and honest person, should shun it as he would the plague.

"If you don't want dull thoughts to come, you must keep 'em away as I keep the weeds out o' my bit o' garden. I fill the beds so full o' flowers that there isn't any room for weeds."—DANIEL QUORM.

THOUGHTS CONCERNING TEACHING

By ENOCH PENN

TO-DAY there are an unusually large number of persons posing as teachers of the people, especially is this true concerning teachers of abstract truths or of the occult nature. While there is no doubt that very many are teaching for the money there is in it, yet we believe that there are many who in their heart of hearts seek not money, not recognition for themselves, but only the good of the people, and consequently they strive earnestly to teach the people those things which are of real value, enabling them to live better, truer and happier lives.

Concerning those who are teaching for money or for recognition of self, we have nothing to say, save that as they have chosen their path, let them walk in it. To those whose heart's desire is the betterment of the condition of the people and who seek knowledge with the hope of improving their condition, we offer these thoughts :

There are certain minds which seem slow to grasp the fact that while all knowledge is good, yet knowledge for which one has no use may be a hindrance instead of a benefit. To perceive the true value of certain knowledge, we must know to what extent that knowledge is useful to us; to what extent our lives are made happier by it; to what extent our condition is improved, and our lives more worth living. It certainly requires no argument to convince one that to teach a man knowledge which will not in any way make his life more desirable, is but to burden the mind of the recipient and waste the time and efforts of the teacher.

To attempt to teach a man who is starving that reincarnation is undoubtedly a truth in nature, is out of place. What the man needs is food, not ideas that will in no way enable him to get the wherewithal to sustain the body. To attempt to teach a sick and suffering person that clairvoyants have discovered that the inhabitants of Jupiter are stoop-shouldered, or that the inhabitants of Mars are further advanced in civilization than are the inhabitants of the earth, is hardly appropriate. What the man needs is to have his sufferings assuaged and to regain his lost health. If a child is discovered wandering lost and bewildered in the woods, what it wants is not a lesson in botany but to know how to find its way home.

Consider the condition of the people to-day: How few there are who seem to be happy; how hard they toil for means of support; the marital unrest and domestic infelicity; the mad scramble for this or for that which will in a measure fill the void in the heart which makes life a weariness, and how many there are who, feeling that life is not worth living, cut short the thread of life. As we ponder these things we can but conclude that something is radically wrong.

Mother-earth is like a woman with a big family of children, most of whom are either sick or hungry or quarreling, or miserable generally.

It would seem that the one thought that would arise first and remain most prominent in the minds of those whose hearts are touched by the sufferings of their fellows and who seek to teach them knowledge, would take form in the question:

What do I know that I can teach the people that will enable them to better their condition? that will make their lives more tolerable, more worth living?

In "The Light of Asia" Lord Buddha, observing the sufferings of the people, and how death finally overcame all, looks up to heaven and asks:

“ . . . How can it be that Brahm
Would make a world and keep it miserable,
Since, if all-powerful, he leaves it so,
He is not good, and if not powerful,
He is not God?”

Throughout the ages the question has been repeatedly asked concerning the sufferings of men, Why? Why? Why? And if at any time or in any manner the answer has been given, few seem to have heard it, or if they have heard, have failed to understand it. And yet it is evident that there is an answer to the question: Why is all this dissatisfaction and suffering?

We are not of those who believe that the intelligences that created man and placed him on the earth, are like a poor incapable man and his wife who, urged on by an impulse beyond their control, bring into existence a houseful of unhappy children whose wants they cannot supply. Neither do we believe that God first created man and then, man acting contrary to God's design, God became angry and repented that he had made man. But this we perceive: As we look backward over the ages and read the history of the past, as we find it written in Nature's book, we find that all living things began in a state of crudity and throughout the ages slow development through painful effort has been their lot; this is true of the evolution of all, from the crude, gigantic reptiles of the early geological ages, to the intelligent, complex and sensitive man of to-day.

It is pain, and the effort to avoid pain; it is pleasure, and the effort to realize pleasure, that prompts the exertion to think and to do, that develops the capacity of the body to sense, and the capacity of the mind to reason and to know. Driven to thought and exertion by fear of pain, and enticed by hope of pleasure, all animal life has developed throughout the ages.

Again, we go into a home and we see a baby on the floor. We watch it. It gets upon its feet and tries to walk, after a

few tottering steps it tumbles into a heap, and perhaps, pulls a chair over upon itself. Then there is a great outcry. Again, it puts its little hand against the hot stove, and a bitter lesson is learned or partly learned. Again, it sees something it wants which others having use for refuse to give it, and the hot tears flow. Again, it is frightened almost into spasms by the appearance of something very terrible to it, but which is perfectly harmless. And so throughout its little life—full of lessons, it is learning to think, to know, and to understand the use of the things which surround it. Some day it will know; it will understand, and will laugh at those incidents, so terrible then but quite ludicrous now, whereby it learned to know the use of things.

Is not the history of a child's life an epitome of the history of the race? We read in Genesis that God said, "Let us make man . . . and let them have dominion . . . over all the earth." And so we see the race, throughout the ages, urged on by sensations both painful and pleasant, gain the capacity to sense, to know, and to understand. The race has developed intellect and by repeated attempts has gained the capacity to do.

But this is not all. As the little child learns not to pull too hard on a chair, not to touch a hot stove, learns to balance itself on the stairs, and the hundred and one other things of its baby life, so man is learning the secrets of this world, his home, is learning to take the dominion in this, his realm, for which he was created and which was created for him.

Here then is the point to consider, for the would-be teacher whose heart is touched by the sufferings of humanity. Teach men not to pull the chairs over on themselves, not to touch the hot stove, not to tumble down the stairs. Teach men the laws controlling in this—their home.

"But," exclaims the Preacher, "you forget about sin, the broken moral law, about an offended God, about a Savior,

about heaven and hell!" No we do not forget any of these things, but we fear that the terms "moral law," "the Commandments" and so forth, have closed the eyes of the devout souls in the churches to the fact that there is no such thing as a moral law or a divine law distinct or separate from natural law, and that there is no sin save violated natural law. For, since God created all nature, his will relative to action and interaction in nature is the law of nature, is God's law, and there is no law of any kind that in any way concerns or in any way touches man, save natural law. Man-made, statutory enactments, we recognize as being wholly the arbitrary decisions of men. And although binding upon the law-abiding citizen as such, their violation is not necessarily an immorality save where they are a repetition or expression of natural law.

When the term "moral law" is used, it is usually understood to mean an arbitrary code of laws which is outside of and supplementary to natural law. But we repeat, there are no such supplementary laws. There is no law which man need regard save natural law, the laws which God has made and ordained to govern this world which was made for man's eternal home. The "Ten Commandments," the messages of the prophets, and the teachings of the Christ, were all of them expressions of laws in nature, laws, however, which man usually fails to recognize as such. It is the violation of these laws of nature which touch us on every side and are concerned in every action, which is sin. And it is the violation of Nature's laws and not of any arbitrary law of God that causes sickness, suffering and death. It is this sickness, the confusion and darkness of mind, the suffering, struggle and dying, because of broken natural law that is the hell in which man is tormented.

Jesus the Christ came to teach us of those laws of which men were ignorant and to a very great extent are ignorant now. He came to help men to know and to keep those laws, all those laws which God has made, the keeping of which will enable him

to rise step by step into Godlikeness, that he may by a knowledge of the laws, through the capabilities developing within himself, dominate the earth. This dark, old earth now so desolate, so full of suffering because of broken law will then become a heaven, the glorified home of those who, having learned the teachings of the Christ, begin to know and to keep the law. Thus they are saved from their sins, saved from all violation of natural law. Concerning Jesus, the angel declared, "He shall save his people from their sins." So many of those who are striving to follow the Master hope to be forgiven of their sins when they die and to be taken to heaven, but this thought arises from a mistaken idea of the mission of the Christ. That mission was "to save his people *from* their sins," to teach them the law that they will be kept from sinning, will sin no more. Because of this obedience man will be saved from sickness, suffering, struggle, darkness and death, the consequences of violated law.

Of those who have learned to know and to keep all the laws of this their home, it is written, "neither can they die any more" and "They that be wise shall shine as the sun, and as the stars forever and ever." Because the light from the bodies of these sun-bright men and women will illuminate the earth, it is written that among them "there shall be no night there."

"Sinning arises from being unable to determine what ought to be done, or being unable to do it; as doubtless one falls into a ditch either through not knowing, or through inability to leap over through feebleness of body. But application to the training of ourselves, and subjection to the commandments, is in our own power; with which if we will have nothing to do, by abandoning ourselves wholly to lust, we shall sin, nay, rather, wrong our own soul."—*Clement of Alexandria*.

GOD AND HIS LOVE

By H. E. BUTLER

A GREAT deal has been said in the church about loving God, but we hold that so long as the old idea of God controls the mind, reason rebels against love toward God. As long as man regards God as a great monarch who hates evil, is angry with the sinner, is so arbitrary and relentless that the only way his wrath could be appeased was to send his only son to earth and cause him to pay the penalty by death, there can be no thought of such a God other than a tyrannical monarch. Add to this the thought of a God who can punish his children to all eternity because they do not do his will—such an idea of God stimulates fear, but with fear there is no love. Love and fear are the antithesis of each other. Where fear exists, love cannot exist, and where love exists, fear cannot exist, as we read, "Perfect love casteth out fear."

In the revelations of God that are being made to us and given to the world through the pages of this magazine, all that thought of a tyrannical being passes away and God is brought so near to us and appeals so strongly to the very vitals of our being, that as soon as the mind grasps the true relation of the soul to its Maker, it is like awakening out of a sleep and beholding a loving father near, to whom the soul involuntarily reaches out and exclaims, My Father! and a loving unity becomes the consciousness of the whole being.

At first thought the idea of God as the Infinite Life, filling all space, as well as all worlds and all life upon all those worlds, seems so abstract and far-off and unreal that the mind scarcely grasps it; but when we think of God, the Elohim, as individuals

organized into a body, who have had all the experiences of an earth-life, then God becomes very real to us. We shall some time be brought to realize the fact that there have been existing from all eternity men and women who have been growing and developing, as our race has been growing and developing, until they have reached a height of attainment even far transcending that expressed in the words of the Christ, "All authority hath been given unto me in heaven and on earth;" until they have reached a point where their souls are so highly developed that if our souls were capable of meeting such beings and recognizing their attainment and power, they would so far transcend our highest imagination of God that we should even think of them as the transcendent Deity.

These souls are united in a body constituted of many members, but are one body (See I. Cor. xii.), and this body is formed of the substance of the Infinite God of all worlds and systems of worlds, and being formed of his substance, having reached the sphere of attainment where all power in the heavens and its relation to earth is in their hands, they become the God of the earth.

As the apostle expressed it to the early church, "For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of trumpet, and the voice of words; which voice they that heard intreated that no word more should be spoken unto them: for they could not endure that which was enjoined, If even a beast touched the mountain, it shall be stoned; and so fearful was the appearance, that Moses said, I exceedingly fear and quake: but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and unto innumerable hosts of angels, to the general assembly and church of the firstborn 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."

Here the apostle was caused to realize a truth that is so important to every Christian life; namely, that God is not a monarch that cannot be touched with the feeling of our infirmities, who has no sympathy with the creatures that he has made, but that he is a God of love who has formed us to be the expression of the mind of the Infinite and that his angels are the souls of just men made perfect who have embodied that spirit of love and attained wisdom, knowledge, understanding and power transcending anything known upon the earth-plane. These become ministering spirits to minister to all those that have developed sufficient spiritual consciousness or have had sufficient soul growth to become heirs of salvation. (Heb. i. 14.) These are spoken of as the "heavenly host," for all souls from the most ancient down to the young souls now living on earth, form an endless chain running from the earth-state up through all the stages of unfoldment and spiritual development to the Infinite Unknowable.

These are all our friends, and when we use the word "friend" we use it in a sense so transcendently beyond that which we know as friendship on the earth-plane that the mind may muse upon it, expand to its utmost capacity and not go beyond the limit of the meaning of the term "friend"—friends in whom we can have absolute confidence, and towards whom, once our consciousness recognizes them, our love will be boundless because our confidence in them will be complete.

You may ask: If there are such friends, such conscious individuals in the heavens, why is it we are left to grovel in the dark, to suffer, to fail and to have so many "ups and downs" in life? The answer would require a volume, but let it suffice to say in order that the declared purpose to make man in the image and likeness of God may be accomplished, all suffering is necessary, for it will be readily seen that in order for a child to become like its father who, we will assume, is a clear-

headed business man and financier, the child must have experience. This is recognized in the world to-day, for it is a customary thing for business men to take their sons into their business and require them to begin at the very beginning and work up through all the lower branches of the business, step by step, to meet all the reverses and difficulties and to overcome them, until, the sons gain the experience that enables them to become partners with their fathers and later, successors and then heirs.

It is because of the fact that we are to become "heirs of God and joint-heirs with Jesus," our elder brother (for were Christ not our elder brother, we should not be joint-heirs with him), that we have to experience the difficulties we meet in life, and overcome them apparently with our own strength.

Again, the objection arises: How can we know these things unless we have the powers and facilities at our command by which we may obtain the knowledge? This has all been provided for in the wonderful economy of nature. We ask you to think for a moment of this fact; namely, that God created from himself, and that God is Spirit, the All-pervading Substance of life from which all life of every name and nature, from which all substance of every quality, derives its existence.

If this is true, then we can never be separated from God, as God pervades all space and is the life of all lives. In God is everything that ever has been or that ever will be. His substance and potency is in the very air we breathe—the wind that fans our cheek. This life of God is the substance of mind. By mind, by a word, God created the world—is it possible to imagine that he who formed the mind does not know? he who is the Mind, does not understand?

Then in the very substance of the invisible ether, filling all space—obliterating all space, if you please, and becoming the fulness thereof, forming the spaceless—are all things that you can desire.

With this thought in mind work out the problem that all things that you can possibly desire are all around you, and in you; for God is everything that you can desire, God is life, is mind, out of which comes all that can be. God is your mind; the reason that you are not conscious of this fact is that your mind, your attention, your thought, has been focalized on your immediate surroundings and the necessities of the physical body. Therefore you can know nothing beyond the physical so long as your attention is fixed upon it.

Have you not friends who, when they are engaged in reading or deep thought, become so absorbed that when you speak to them over and over again they do not hear you? They are not deaf, why do they not hear you? You speak to one of them again and finally he says: "O, did you speak to me?"—Yes, you are not deaf, are you?—"No, my mind was occupied at the time and I did not hear you."

Are you accustomed to sitting in a room in which a clock is ticking continually? Do you hear the clock?—No. Listen for a moment, at first you do not hear it perhaps, but after you concentrate your mind upon it, you hear it tick very plainly.

This is what we mean by your mind being turned away from God, the Cause, and toward your own immediate surroundings and interests, and so centered there that you cannot know God, the Spirit. How can you know God?—By the same means identically that you hear your clock tick—by giving attention to Him. By abstracting your mind from the world and from your immediate surroundings, and fixing it upon Spirit.

This fixing of the mind upon Spirit, gave rise to the Lord's prayer being so constructed that the first utterance is not only a salutation but also an exclamation, an exclamation that is often used when one is surprised. For instance, we may be

sitting in our room and a friend, or perhaps a child, a son or a daughter, that has been away for a long time comes home unexpectedly and we look up and exclaim: Our Mary! or, Our Jane! and we greet her with loving sympathy.

So in the Lord's prayer the first utterance is the exclamation—Our Father! When the attention is wholly turned away from the world, and the eye of the mind is fixed upon God attentively and with that spirit of love, the soul suddenly awakens to a consciousness of Spirit, of God, the Father, and it exclaims involuntarily, by the very impulse of its surprise and of its love, Our Father!

You may say: I have often turned my attention from the world and have thought about God for hours and hours, and yet I have had no such experience. Why is this?—The answer is: If your brother or sister or mother or father had been away for a long time, and had come in suddenly, as we have just said, and you were not thinking about them, and had not been thinking of them for a long time; and if your mind had become so absorbed in other things that you had thoroughly forgotten them, and all the mental conditions that once allied you to them in loving sympathy were, for the time being, entirely obliterated, at first you would not even recognize your father or your mother. Go into nature and the experiences of life and see if this is not true.

Again, think what would be the effect of a recognition of this kind, would it not be to bring back to your consciousness the conditions that existed when they departed from you? Can you think about a friend of years gone by without recalling the conditions and occurrences of that period? You remember your friend from the occurrences of life, and in thus remembering him, analyze your feelings and see whether it does not bring to you the feelings, the emotions, the consciousness of that time gone by.

Thus you will readily see that in order consciously to rec-

ognize God, your Father, you must hold the condition requisite for that recognition. Because of this fact the statement, "God is love," has been left on record and has been oft repeated. The office or function of love in the mind is to recall, to call in the qualities of the loved one to one's self. Therefore in order to have this recognition of the Father, it is necessary that you study yourself, search out the highest and holiest aspirations and the purest qualities that you know in nature or in yourself, the purest and noblest that you have ever known in mankind, and then remember that these are only vague shadows of the substance derived from the omnipresent God, from that Supreme Mind and Life in which you live.

If you muse much on these high, holy and grand attributes, and realize that these attributes belong to your Father, to the Mind, from which all mind is derived, to the Love, from which all love emanates, then you will get your mind or attention fixed on God so that you will feel the warming influence of that divine love. And that divine love, given freedom of action, to the restraint of every other feeling, passion, thought and desire, will enable the mind to recognize God; and just as soon as that spirit of love and admiration is thus formed in you, the soul in you will suddenly awaken, as if the eyes had been closed and suddenly opened, and you behold your Father, your God, all around you.

You feel the touch of that divine life on every part of your organism. You feel the inbreathing that divine love permeating your entire being. God then will be the only real. Then you will begin to realize that all that was real to you in the past is only a shadow, and now, for the first time in your life, you are able to touch the real; and the reflection, the shadows, appear as shadows, no longer obscuring from your consciousness the real spirit of a loving, devoted Father-Mother—the Source of being. Then you will have the

realization that the poet expressed in the following words:

"I feel the pulses of the Eternal Soul
In all my veins. My thoughts within me roll
Like new-born planets, flushed with happy life.
My nature is at rest. There is no strife,
No battle of contending forms above
Earth and its spheres."

LISTENING

BY CLARA GREGORY ORTON

O stiller, yet stiller, restless frame!
The sense must slumber ere the soul awakes,
Now call upon the hallowed Name,
That in the silence answer makes.

O stiller, yet stiller, busy mind!
Cease making plans, and dreaming dreams,
Cease thinking, and the soul shall find
A wisdom deeper than it deems.

O stiller, yet stiller, throbbing heart!
Cease every longing, hope and fear,
Cease anxious throb and guilty start,
God speaketh, hush thy beat, to hear.

O still, be still, brain, heart, and all!
The still, small voice is low, but clear,
And if upon it, thou dost call,
Hush thy very life, to hear.

"Neither covetous men nor the grave can inherit anything;
they can but consume—only contentment can possess.—RUSKIN.

CORRESPONDENCE

Falk, Calif. July 14, 1907.

The Esoteric Fraternity.

Dear Friends and Brethren:—Your good and interesting letter reached me several days ago. You have indeed touched upon a theme that has baffled the inquiring and reasoning mind, and the soul cries out at times, "Father, why are sin and evil in the world, when Thou art All-Good, All-Love and art All and in all?" We may approach a solution, but is it soul-satisfying? I fear not in most instances.

Well, Brethren, let us extend the thought concerning this wonderful mystery if the following Scriptural references have any bearing upon it; for, it may be, some light may be shed upon this great mystery.

To begin with, we refer to Jude 6: "And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day." Viewing this literally, and using the term "angel" in the sense generally accepted by the Church, there is here mentioned an order of beings higher than man. In II. Peter ii. 4: "For if God spared not angels when they sinned, but cast them down to hell, (Gr. *Tartarus* = dungeon worlds) and committed them to pits of darkness, to be reserved unto judgment." Now in regard to *Tartarus* or "dungeon worlds" some claim that this earth of ours is one of the dungeon worlds, and that the others are the rest of the planets of our Solar System. It was the Christ who said, "I beheld Satan as lightning fall from heaven."

It is claimed by some that Satan was cast out of his dominion

and that his angels were cast out with him, and as the Christ said that He "beheld Satan as lightning fall from heaven," the logical conclusion is, that Satan and his host were cast down to this earth and throughout our planetary system—agreeing with the idea that the planets are the dark dungeon worlds. Not only this, but some assert that the inhabitants of this earth are none other than the "fallen angels" themselves, and that the plan of salvation is for the redemption of Diabolus and his host of angels. These reasoners hold that if the people of this earth are a new creation there is nothing to redeem; but, on the other hand, the idea of redemption must apply to something that is lost, and this being true, it can apply only to a people that need redemption. Let us look at a few of the definitions of the word "redeem"—"To buy or purchase back; to repurchase; to deliver; to recover; to rescue from a state of captivity, penalty, punishment, by paying a price; to ransom; to free; to save."

In the story of the creation in Genesis, we find in the Garden of Eden, the Lord God (YAHVEH Elohim), Adam and Eve, and the serpent or Satan. We need not repeat further here, for you realize what the story all means; but let us refer to the First Epistle of John (iii. 12): "Not as Cain, who was of that *wicked one*, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Again in II. Cor. xi. 2, 3: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a *chaste virgin* to Christ. But I fear, lest by any means, as the *serpent beguiled Eve* through his *subtlety*, so your minds should be corrupted from the simplicity that is in Christ." The advocates of the earth's inhabitants being the "fallen angels" look upon this method, the seduction of Eve by the serpent, as the means—as the foregoing reference would indicate—by which those spirits gained admission into the flesh. The Christ said, speaking to some of the Jews, "ye are of your

father the devil, and the lusts of your father ye will do." From this it will be understood that Diabolus and his angels gained admission into the flesh through Cain, the son of "the evil one."

We find Diabolus, or Satan, has many other appellations. In Isaiah (xiv. 12, 13), we find one called the "day star:" "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God. . . . I will be like the Most High." Here this one called "son of the morning" and in the marginal reference called, "day star," must have been the leading angel or planet, and evidently daring and ambitious, but the power is taken away from him, which goes to show that God is All-Powerful, and still reigns throughout the universe.

While Lucifer stands for brightness, daring and ambition, is there any clew in the Scripture to mark the beginning of his fall? We will now consider another appellation of Diabolus. We refer to the prince of Tyrus in the 28th chapter of Ezekiel: "Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man and not God; though thou set thine heart as the heart of God: behold thou art wiser than Daniel; there is no secret that they can hide from thee." Again, "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anoint-

ed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." "Thou wast *perfect* in thy ways from the day thou wast created, till iniquity was found in thee. . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness."

Here we find much food for reflection, and here is disclosed the secret of this bright one's fall. "Thou hast been in Eden the garden of God, and every precious stone was thy covering," etc., could not have meant the then prince Tyrus: that is to say, not in that incarnation could the Lord God have had reference to him. It must have been some former time, for the Lord God said, "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God." We have no record that the prince of Tyrus had any recollection of any of these things. Furthermore the Lord God said, "Thou wast perfect in thy ways from the day thou wast created, till [mark the word] iniquity was found in thee." This seems a singular statement, that the prince Tyrus was perfect in his ways, "till iniquity was found" in him. It is evident from this that this bright one had been perfect at one time, for the Lord God said of him, "Thou sealest up the sum, full of wisdom, and perfect in beauty." While this one sealed up "the sum, full of wisdom, and perfect in beauty," what was this iniquity that was found in him? "Thine *heart* was lifted up because of thy *beauty*, thou hast *corrupted* thy *wisdom* by reason of thy *brightness*." We learn that Solomon said, "Pride goeth before destruction, and a haughty spirit before a fall." It is PRIDE that was the downfall of "Lucifer, son of the morning." Is it pride, then, that was the first sin, and selfishness its twin brother, the next—Pride and selfishness, the origin of all the world's misery and unhappiness? If this be true, then we can the more appreciate the Master's words, when he says, "Blessed

are the meek [the opposite of the proud] : for they shall inherit the earth."

Whether or not this philosophy of the origin of sin is true, need not necessarily disturb us, for we know perversion exists in the world operating through mortal mind. But to those who recognize the Divine within, living the life of purity, and governed by the potency and power of love of the loving Father, the power that makes free, in His own appointed time, He will divulge this secret that we long to know and understand.

While we believe all evils will be forgiven, yet we cannot think all will be forgotten; for knowledge is gained through experience, and knowledge so gained is capable of analysis, and therefore, recalled at will. However, as you say, "Maybe we shall have forgotten it all, for we must learn to forgive all evils; but even so, we may have to know in order to execute in higher spheres the uses to which we are called."

The "fallen angel" theory may or may not be new to you, but your questions appealed to me so forcibly, that what I had studied along those lines years ago came vividly to mind, and, of course, I give them for what they are worth. Please accept them in the spirit given.

We do know, however, all this is shrouded in mystery, and we yearn for greater light upon the thought. May the Father of Love guide us into all light and truth.

May the Spirit of Truth ever guide you into His marvelous light, is the prayer of your fellow-worker; and believe me, I am,
Sincerely yours, I. L. H.

A MESSAGE

By A. L. N.

"God, who at sundry times spake to the race
By prophet, seer and bard in divers place ;
Now speaketh by his Son," yea, face to face.
Who says—yet who will understand?—"Retrace
Your evil ways, begin again to pace
That 'Narrow Way' which leadeth man apace
To joys supreme." This message of the race
That each must run before he can stand face
To face with Him who rules by love and grace—
This message comes to thee. Wilt thou not place
Thy hand in His, be led by love and grace,
By Him who guides this universe through space?
Then know this message is for thee.

BOOK REVIEWS

THE LITERARY DIGEST, published by Funk & Wagnalls Co., at 44-60 E. 23d St., New York City, is nearest to an all-inclusive Weekly on subjects of science, literature and news in governmental and Religious matters, and in all that relates to leading men and events, that has ever come to our notice. Ten cents, we believe, either at news counters, or sent to this address, will purchase a sample copy.

CALIFORNIA: Resources and Possibilities: being the Seventeenth Annual Report, of the California State Board of Trade, Union Ferry Building, San Francisco. It contains 69 pages of seemingly accurate data of the products of the State, with no evidence of attempts to boom. A large and excellent map of the State is included. We understand that this book is furnished free upon application.

GROUND ON WHICH JEWS WILL ACCEPT CHRISTIANITY, By Elijah Moses. 65 pp. Paper. Price 25 cents. New Thought Pub. Co., Gilchrist, Michigan.

We feel that, without exception, this little book is the ablest, clearest work ever written by a Jew of modern times. It is a credit to his people, and is the first real evidence we have had that the Jews, as promised, are nearing that time when they shall say, "Blessed is He that cometh in the name of the Lord."

On pages 48 and 49, Chap. vii., Elijah Moses, after many beautiful arguments for and against both Jew and Gentile, which throw added light on, and win such toleration for the position of the Jews as viewed by the Gentiles, and *vice versa*, makes this grand utterance (and we wish it could speedily reach all of his people): "For this reason Jesus said, 'He that believeth and is baptized shall be saved, but he that believeth not shall be damned.' Relieved of Gentile interpretation, this meant that the Jew who would trust the blood of Jesus for his absolution from allegiance to the Mosaic law, and was willing to be baptized into or accept another and better faith, namely, Christianity, would be regenerated of the Spirit and thus saved, but if he refused to believe in the once-for-all sacrifice and persisted in serving God in the old way, he would be condemned to eternal death, for the time was at hand when God would no longer deal with the natural man according to the law of Moses, but had to demand his re-creation of the Spirit, and govern him after the law of Christ."

This declaration was made in answer to the direct question: "Is faith in the blood of Jesus necessary to the salvation of the Jew?"

We sincerely trust that every one who gets this book will seek to place at least one copy in the hands of some Jewish friend, for this little book promises to do much for both Jew and Gentile, for if it is read by the Jews they will be in a position to be helped by their own people whom they have known as Gentiles.

HOW TO CONTROL AND STRENGTHEN THE MIND, by Alfred T. Story. 148 pp. Complete index. Cloth. Price \$1.00. Address Fowler & Wells Co., 24 E. 22nd St. N. Y.

This book was originally issued in three (3) separate books—Memory: How to Make and Keep it Good; How to Acquire an Effective Will; How to be Healthy, Wealthy and Wise. These subjects will serve to indicate the special value of this book.

SELF-RELIANCE: Practical Studies in Personal Magnetism, Will-Power and Success through Self-Help or Auto-Suggestion, by James Coates, Ph. D., F. A. S. 300 pp. With portrait of author. Cloth. Price \$2.00. Address Fowler & Wells Co., 24 East 22nd St., New York City, or L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, England.

PROSPERITY THROUGH THOUGHT FORCE, by Bruce MacLelland. 158 pp. Cloth. Price \$1.00. Published by Elizabeth Towne, Holyoke, Mass.

Beautifully printed in clear type on fine paper, and artistically arranged; portrait of author.

The K. W. M. "Health-Wealth" Method. This is a set of 27 lessons; and only ten (10) cents for the whole set. Written and for sale by Fred G. Kaessmann, Lawrence, Mass.

We particularly recommend these lessons, any one of which is worth more than ten cents. They are beautifully and clearly printed on large sheets, 8½ by 11 inches. The subjects are, "Cheer Up;" "Be Brave;" "Brace Up;" "Play Fair;" "Make a Real Effort;" "Stick;" "Walk;" "Have Grit;" "Eat to Live; Don't Live to Eat;" "Man, Know Yourself;" "Eat Less but Eat it more;" etc. Space does not permit the further enumeration of the good, practical and beautiful things contained in these lessons: Let it suffice to say, they are far superior to many expensive books on the subjects treated; and a valuable feature is, each lesson is on one sheet which may be taken for a day's practice; quickly read, but sufficient even for many days of profitable practice. The set is well worth one dollar. We urge our readers to send for this set, because it is a splendid investment for 10 cents, and may not last: good things are not always obtainable; there is a time for them all.

SOURCES OF IMPURITY AND PURITY GENERALLY OVERLOOKED, by Rev. Albert B. King. 28 pp. Paper. Price 25 cents. Address Fowler & Wells Co., 24 East 22nd St, New York City.

This booklet is of exceptional interest. It treats of the value of Scriptural code of living as applicable in present-day life, and deals mainly with circumcision, and abstinence from Flesh-eating as means to greater health.

SPRIGS OF POETRY, by Norris C. Sprigg. 128 pp. Cloth. Price \$1.00, or leatherette, 50 cents. Address The Ballance Pub. Co., Denver. Colo.

This book consists of a great number of short poems, all on the true philosophy of life: some of these are beautiful from the highly aesthetic and ideal; others are in the form of precepts. So that it is a book that would be of great value to all who seek encouragement, and insight into nature and the laws of life and attainment. There is a value, often supreme, in such productions, for they are consolidated thought; often one brief verse contains in gist what is often labored for in a lengthy volume, and perhaps not found. The book also contains a fine frontispiece portrait of the author, and other photographs and illustrations of interest.

EDITORIAL.

NO MORE CHECKS AT PRESENT

WE ask our friends when making remittances to us please to send U. S. Money or Express Orders in place of checks. While the present uncertainty of banking interests exists it opens the door to a great deal of difficulty, which can be avoided by the use of Money Orders in place of checks. If the business interests of the world were willing to receive checks now, there would be less difficulty, but as some of the firms with whom we are dealing are asking for Money Orders and are actually refusing to receipt bills when we send checks in payment, we feel that it is necessary to protect ourselves the same as they are doing.

We wish to call the attention of all those who for the first time see this magazine to the fact that we are making a special effort to get before the world as many as possible of the little book "Practical Methods to Insure Success." As advertising is so common, we deem it the better plan to ask our readers to send us the names and addresses of all their acquaintances who are in any way inclined to aspire to a higher life.

This little book carries a message of the highest importance to all classes. It lays the foundation for a noble character and a successful life for the young. By following its methods the minds of all persons become so perfectly in harmony with universal law, the law of their own being, that health will be brought to the diseased; the worn-out tissues of the aged will be restored; the minds of those who are inclined toward spiritual things will be put in condition to receive spiritual

knowledge, and the door will be opened wide to a higher and a nobler civilization.

We repeat only that which is generally expressed by many who are reading and practicing the methods in this little book when we say, "There is not a work before the world that is of so vast and far-reaching importance as the teachings contained in this little book." Get it and read it yourselves. Get the addresses of as many as you think would be interested and send them to us and we shall send them our circulars. Better still, buy copies of the book and give them to your friends with the request that they read them and think about the truth therein, for we believe the verdict of thousands, namely, that there is nothing we can do for our friends that will be of so great a value to them as to interest them in this work.

We are also desirous of sending out sample copies of the magazine to those that would probably become subscribers, and we would suggest that whenever you meet a devout Christian, whether in or out of the church, send us the name and address and we will send a sample copy of the magazine.

Let us urge you to be diligent in this matter for the time now is that we can work, and it may be that the time is short. But let that be as it may, let us awake to diligence that we may do our duty; and a consciousness that we please God will accompany every effort in the right direction.

We of the Fraternity have had the transits of the Moon and of the planets 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 transits of the planets and of the Moon each month.

The first column of the table simply gives the figure of Moon,

planets, and 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.

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, 1908.

Body	Enters	On			
		day	h.	m.	
☾	♊	2	9	15	p. m.
☾	♋	4	8	50	p. m.
♂	♌	6	9	19	a. m.
☾	♍	6	8	55	p. m.
☾	♎	8	11	15	p. m.
☾	♏	11	4	56	a. m.
♀	♐	11	10	35	a. m.
☾	♑	13	2	1	p. m.
☾	♒	16	1	36	a. m.
♂	♓	17	5	5	a. m.
☾	♈	18	2	25	p. m.
☾	♉	21	3	15	a. m.
⊕	♊	23	2	54	p. m.
☾	♋	25	1	21	a. m.
♂	♌	26	0	8	a. m.
☾	♍	28	5	58	a. m.
☾	♎	30	6	7	a. m.
♀	♏	30	8	23	a. m.
☾	♐	31	11	24	p. m.
♂	♑	21	5	20	a. m.

On Jan. 1 ♂, ♀, ♄ and ♀ are situated as follows:					
♄	♎	4°	0'	39"	
♀	♋	6	19	54	
♄	♏	27	82	88	
♀	♌	12	47	80	

Time of Cusp Transits.
Washington, D. C., January, 1908.

Body	Enters	On		
		day	h.	m.
♂	♊	2	9	15 p. m.
♂	♋	4	8	50 p. m.
♀	♌	6	9	19 a. m.
♂	♍	6	8	55 p. m.
♂	♎	8	11	15 p. m.
♂	♏	11	4	56 a. m.
♀	♐	11	10	35 a. m.
♂	♑	13	2	1 p. m.
♂	♒	16	1	36 a. m.
♀	♓	17	5	5 a. m.
♂	♈	18	2	25 p. m.
♂	♉	21	3	15 a. m.
♂	♊	21	5	20 a. m.
♂	♋	23	2	54 p. m.
♀	♌	25	1	21 a. m.
♂	♍	26	0	8 a. m.
♂	♎	28	5	58 a. m.
♀	♏	30	6	7 a. m.
♂	♐	30	8	23 a. m.
♀	♑	31	11	24 p. m.

On Jan. 1 ♂, ♀, ♋ and ♏ are situated as follows:

♈	♌	4°	0'	39"
♉	♋	6	19	54
♊	♌	27	32	38
♋	♍	12	47	30

Because of errors in the other table we reprint, and insert this corrected table.

BIBLE REVIEW

Vol. VI.

FEBRUARY, 1908

No. 5

THE ELIXIR OF LIFE

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

THAT which the alchemist of old sought after and spent his life vainly endeavoring to find, is now set plainly before our eyes. The great mistake was made in looking for that *without*, which could be found only *within*. For the human microcosm, being a universe in itself, contains within itself the Logos, the Eternal Word, which vivifies and sustains all things.

In every man there are the elements of immortality, and even his outward tabernacle or tent-dwelling, which is of itself mortal and corruptible, is capable of transmutation into an eternal habitation. This body of our humiliation is capable of the highest exaltation. That which was *sown* in weakness may be *raised* in power. And the power is not in heaven that we should say: "Who shall ascend into heaven to bring it down from above?"—or in the Abyss that we should say: "Who will descend into the depths to bring it up from beneath?"—but "the kingdom of God is *within* thee."

As the nations of antiquity dimly discerned, the most important part of man is that which procreates his species, the immortal, genitive element. This therefore they worshipped under the symbol of a tree, the tree of life. This it was that was symbolized by the fourth living creature, or Cherub—the

Flying Eagle. In the most ancient zodiacs it was represented by a white eagle. And it is this that can so regenerate the whole man that he shall mount up on wings as an eagle, and renew his youth like the eagle. But in the present zodiac we see no Eagle but Scorpio, representing the same vital element in its *fallen* state, and the eagle is changed into a serpent. And truly it has become the "serpent which deceiveth the whole world," and the source of the most destructive and deadly sin.

And not only do we see the serpent entering Eden, but actually worshipped together with the symbols of the *lingam* and the *yonis*. The nations of antiquity were so blinded as to worship the root-cause of the Fall, and so their very worship instead of having an upward and life-giving tendency, helped to brutalize and degrade mankind. In their mad longing for sensation they poured out in corrupt ways and by unnatural methods the essence of vitality; the pure water of the fountain of life. The eagle which might have borne them up on its pinions into the regions of bliss and purity, they changed into the deadly serpent which brought them down swiftly to Sheol. And so the "Seed of the Woman bruised the head of the Serpent" when He struck at the root of the world's greatest sin, in his saying, "He that looketh on a woman to lust after her, hath committed adultery already with her in his heart."

All the Fathers of the Christian Church continued to regard sexual sin as *the* sin of all sins. Paul emphasizes this fact again and again, that no impure person had any inheritance in the kingdom of God. Fornication or uncleanness, or impurity of any kind was not even to be named among the saints,* the church has ever regarded sin against the body—the temple of the Holy Spirit—the sanctuary of the living God, as "the sin unto death."

But that which has been used as the instrument of death by the unlawful eating of the tree of knowledge, may become in

*Ephesians v. 4, 5.

us the fountain of life. The death-bearing serpent may become the life-giving eagle. That which poured outwards and downwards genders corruption, poured inwards and upwards regenerates the life of the organism. For the downward tendency is toward the animal, but the upward tendency is toward the spiritual.

The very same life which, poured out, propagates the physical or animal body, when retained in the body may be transmuted into spirit and substance; into pure spirit clothed with a spiritual body. This then is the physical basis of the New Birth. The vital fluid is transmuted into the water of life. Through faith in the Logos, as a life-giving spirit, it becomes the incorruptible seed which liveth and abideth forever.

“He that is begotten of God sinneth not and cannot sin because his seed abideth in him.” He that fully overcomes this downward, deathward tendency has his youth renewed like the Eagle, and mounting up on “the wings of the great eagle,” he passes back again into Paradise; for no longer can the Cherubim exclude him from the tree of life since he has overcome the “flaming sword” of generation “which turned every way” to keep him back from the tree of life. Month by month he partakes of its newly formed fruits, and as a Son of God he takes its leaves for the healing of the nations.*

*Rev. xxii. 2.

“Despair not! Give Me service! Seek
To reach Me, worshipping with steadfast will;
And, if thou canst not worship steadfastly,
Work for Me, toil in works pleasing to Me!
For he that laboreth right for love of Me
Shall finally attain.”

—BHAGAVAD-GITA.

THE GOSPEL OF THE KINGDOM

By I. L. HARPSTER

PART I.

"And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."—Luke xviii. 29, 30.

It must be evident to any one reading this Scripture that there are two periods of time mentioned. The first period has reference to the time when the apostles were living, and the order instituted and in vogue at that time was to continue on down the centuries "until the times of the Gentiles be fulfilled," or, the end of the world, or age. The second period has reference to the time which will follow the "Gentile Age" to be known as "the kingdom of God"—the period that Jesus the Christ promised his followers "life everlasting." From this it is apparent that there are two orders or conditions of life: the one changing and transitory, the other permanent and enduring; and it is our purpose, if possible, in these articles, to give a clear exposition of the two.

Another important thought we wish to call your attention to in the outset, is: The Master speaking to his apostles said, "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables." There is a mystery, then, surrounding "the kingdom of God" which the Master did not reveal to the people, the reason for which we hope to unravel as we proceed.

Just before Jesus left the earth he commanded his disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost: Teach-

ing them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world," or age—referring to the end of the Gentile rule. This, as Christ commanded his apostles, was the teaching instituted by them, and it has continued down to the present time throughout the Christian Church.

We find in The Acts that the apostles began the work the Master assigned them after they were imbued with the Holy Spirit. After the visitation of the Holy Spirit many wonderful miracles were performed by the apostles, demonstrating the power of God, and many men and women were converted to Christianity, baptized, and were added to the early Christian Church. This doctrine was to be preached and published over the whole world; and this we find has been carried out by the followers of Jesus the Christ, and at the present time this doctrine is still increasing over the entire earth. And just as the teachings of Jesus the Christ displaced and succeeded those of the Mosaic Law, and customs of the Jewish nation, so is the present gospel, instituted by the apostles, to continue until the time comes for the publishing and preaching of the New Gospel—"The Gospel Of The Kingdom."

The Baptism Jesus the Christ referred to when he commanded his apostles, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost," had reference to water baptism; the same as that instituted by John the Baptist. This act is the convert's witness and seal admitting him to the church of Christ, and has been so considered and understood by the church in the past and at the present time; and we only call attention to "water baptism" for the reason that the church has misunderstood and misapplied another vital Scriptural reference purporting to have reference to "water baptism," but which has a much deeper, more important and more vital meaning to the Christian devotee than the church has heretofore considered,

and to which we will endeavor to give due consideration in its proper place.

The apostle Paul says in his epistle to the Corinthians, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." The apostle Paul, as well as the other apostles and disciples of the early Christian church, taught Christianity in its simplicity and with power. It was taught in its simplicity for two reasons: (1) Because it was radically different from any other religious teaching of that day and age; (2) the development of the masses of that time was such that only the rudimentary principles of the Master's message could be understood. The teaching was accompanied with demonstrations of power, that its adherents might fully believe their Master was the very Son of God, the Savior of mankind, thereby engendering a faith within the hearts of the people that enabled them to place implicit confidence in the Master and his teachings, without which the Christian influence would have been retarded in its progress.

These things go to show the infantile condition of the masses at the inception of Christianity; and because of this condition the people were subject to priestly rule, and submitted themselves to the priests through fear and superstition. As their mental faculties were undeveloped, they were incapable of grasping the deeper mysteries of God, and the "mystic sayings" of the Master; they were, therefore, taught the first and simplest principles of Christianity. We, therefore, can understand Jesus' meaning where he said to his apostles, "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables."

While the masses of the people were taught in parables, yet there were a few who were far enough advanced to understand the mysteries of God as taught by the Master, and one of these

as the apostle Paul, for he said, "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

WHO CONSTITUTE THE SEED OF CHRIST?

If there was one thing of more importance than another in Jesus the Christ's teaching, and that was most difficult of understanding by his followers, and even his apostles, it was the mystery surrounding this question: Who constitute the seed of Christ? The only reason we can assign for this is, the minds of the people were gross, and with the materialistic tendencies of the age, they were incapable of discerning that Spirit is the basic principle underlying all objective manifestation. They looked upon the physical body as representing so much flesh and bone and, therefore, they were astonished and confounded at the Master's remarks when he said to them: "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. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." (John vi. 53, 54.)

This indeed was a "hard saying" for his disciples and they murmured at it, so the Master replied, "Doth this offend you? What and if ye shall see the Son of man ascend where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words I speak unto you, they are spirit, and they are life." This mystery, no doubt has been confusing to many, for the Master said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," and again he said, "the flesh profiteth nothing: the words I speak unto you, they are spirit and they are life." This apparently is a blank contradiction, and seemingly unreconcilable with reason, but let us consider some of the evidence surrounding this mystery, which will lead to a clearer understanding of the mystery:

We are informed through the Scriptures that "God is Spirit;" that all life is of Spirit and, without Spirit there can be no life; that God includes all, both the manifest and the unmanifest and, therefore, there cannot be anything in the universe but what is of God. The apostle Paul recognizing this great truth said, "For in him we live, and move, and have our being;" and if this is true, then each individual, being is an epitome of God, is necessarily a part of God.

If the underlying principle of the physical body—that which gives it animation, that which permeates every atom, giving vitality and life to it—is Spirit, then the body of necessity must be spirit-manifestation, and all physical and all objective manifestation is Spirit held in suspension; and so long as Spirit is held in suspension within a person, or other manifestation, it cannot be liberated to pervade other objective manifestations; and so long as Jesus the Christ remained in his physical body, just so long would the spirit that vitalized his physical body be held in suspension, and could be of no benefit or life to his disciples. He told his disciples the same thing in substance:

"Nevertheless I tell you a truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—Again, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the world."

Referring to the flesh, the Master said, "the flesh profiteth nothing: the words I speak unto you, they are spirit, and they are life." It must be evident, then, that it was his body when transformed into spirit which would be the life of his disciples and of the world—that vital, everlasting principle, the germ of immortality, which would enable his people at the last day to be raised into life everlasting.

When the Master told his disciples that he would give his "flesh and blood" for their lives, and for the life of the world, many of them became offended, and would no longer follow him: but he said, "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?" thus signifying that he would ascend to heaven, to his glorified state. We learn also that flesh and blood cannot enter this state. When Jesus appeared to Mary the Magdalene after his resurrection, he said to her, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." At this point it is necessary to consider what this act on the part of the Master implied; that is, his entering the presence of God, his Father and our Father:

In Exodus chapter 33 it is recorded that the Lord talked with Moses face to face, but from the cloudy pillar; for the Lord accompanied the children of Israel in the wilderness in a cloudy pillar by day, and a pillar of fire by night. Moses was very anxious to see the face of the Lord, for in verse eighteen he says, "I beseech thee, show me thy glory;" and in verse 20 the Lord replying to Moses, says, "Thou canst not see my face: for there shall no man see me and live." Again in Hebrews chapter 12 the apostle Paul speaking of the mightiness of God, concluded by saying, "for our God is a consuming fire." Having, then, some knowledge of the nature of God, we can the better appreciate the Divine Purpose about to be consummated, and in evidence of the sacrificial purpose in mind the following is pertinent:

First: The psalmist David speaking of the body of the Christ, said, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

Second: The apostle Paul speaking of the body of Christ, says, "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more."

Third: The Christ said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh [body], which I will give for the life of the world."

Fourth: Before the Master ascended, he commanded his apostles not to "depart from Jerusalem, but wait for the promise of the Father, which said he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."—"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." (Acts i. 4, 5, 9.)

Now it has been shown by the Psalmist that the body of Christ should not see corruption nor remain in the grave; and the apostle Paul has plainly indicated that the world should not again see the Christ in the flesh; and Christ himself said he would give his life (body) for the life of the world; and he told his apostles to remain in Jerusalem until they received the Holy Spirit. It will be remembered also that Christ was in his physical body when he was taken up, and that he was going direct to his Father, and to his God.

As we have learned that "God is a consuming fire," and as flesh cannot approach unto God and live, the only logical conclusion is, the body of Christ was transmuted into spirit, and this spirit of Christ was sent to his apostles which they received at Pentecost and which enabled them to speak in various tongues, and bring all things to remembrance which the Master had taught them. This Holy Spirit was passed upon all of the early Christians by the laying on of hands by the apostles and disciples as the record of the Acts of the Apostles plainly shows. This then, was the "life" that Jesus gave for the "life" of the world, the leaven that was to leaven the whole Christian lump, or Body of Christ.

(To be continued.)

CHRISTIAN DISCIPLESHIP

BY ABIYAH

WHAT does Christ mean to us? There have been all sorts of theories as to who Christ is and as to his relation to God and to humanity. No sooner had the Gospel been spread abroad than there began to spring up a divergence of opinion in regard to the Christ. St. Paul says in an epistle to one of the churches, "I tell you weeping that there are those among you, who are enemies to the cross of Christ." Some at present say that the Christ is a state of consciousness to be attained by each one through his own efforts, and that we have no more to do with the life of Jesus than that of any other man. While there are others to whom Christ is practically a dead Christ, who did something years ago that will entitle them to a life of ease sometime in the future, the present being a gap to be spanned by a life according to one's own pleasure, providing assent is given to what other Christians believe.

But what does Christ actually mean to us?—Each person must answer for himself. Let us take a glance at the actual condition of human life on this planet. We are told, and we believe, that man was placed on this earth in a state of innocence. He was conscious of the presence of the Spirit of God and enjoyed a life of harmony and happiness. But in his desire to inquire deeper into the laws of his nature, he violated a sacred law of his being, the violation of which darkened his consciousness of the presence of God, cut him off from partaking of the fruit of the tree of life and enslaved him to a carnal mind, the result of which is death.

Man has thus been involved in a life of the changing experi-

ences of pleasure and pain, of joy and sorrow, of peace and discontent. By such a life his mind has been gradually unfolding, generation after generation, to the extent that it can to some degree perceive the laws of life that cause his changing experiences. Man is getting where he can see with a more comprehensive view how God works; and there arises deep within his bosom an ideal that he is a son of God, a son of the Creator of those powers that he sees at work around about him and within him. But as he reaches forth to realize that ideal of sonship, he finds that he can not realize it. He finds that he is in the grip of a mighty power that binds him hand and foot. One needs only earnestly to reach out after God to learn that he is a slave in the bondage of darkness. What hope is there, then?

St. Paul tells us that one who for ages had existed in the realm of light, in the presence of God, took on himself the fleshly form of man and became subject to the laws of our nature in order that he might meet face to face and overcome that power that binds us, the power of the Destroyer, as it is called. We have a record of the works and life of this man who went about releasing men from their bondage, and who at the close of his earthly career entered into the very heart, as it were, of the human race and there destroyed the power of our enemy, breaking the way through his ranks for us to follow. Jesus by his example and works has made it possible for us to come into harmony with that order of perpetual life that exists throughout the heavens. He invites every one who wills to share with him his victory.

Let us bear in mind that although Jesus is the author of our salvation, it will require the exercise of all our powers to the fullest extent for the working out of our own salvation. We greatly deceive ourselves, if we think we shall wake up on the other side of the grave free from sin, simply because here we have thought about and sung about the Savior of the world.

Wherever there is life, no matter on what plane, whether vegetable, animal or spiritual, there are certain laws that govern the conditions of life on each plane. We can no more know what spiritual life is without a knowledge and practice of the laws of spiritual life, than a plant can know what animal life is. Jesus came into this world to give us instructions and knowledge as to the laws of spiritual and perpetual life. He did more than that. He opened a way for us and has gained a place in the heavens where he is able to help us in our attempt to change our life from an animal condition to that of a spiritual condition. A spiritual life is not something vague, indefinite and ghostly; neither is it exciting nor sensational; but it is filled with the greatest amount of common sense and reality.

It seems too bad that so many Christians should stop so far short of the goal of Christian discipleship, in thinking that they are saved when really they have just begun to be saved. When a man makes up his mind to rise from the animal plane of life into the spiritual, the Holy Spirit is given him as a pledge that he will be able to conquer his animal nature, if he is faithful in the fight. Every one who is determined to make this change of life will encounter a great warfare which Paul called the "good fight." He said, "We wrestle not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." It is only in knowing by experience what this fight is, that we can know the depth of the riches and mercy of Christ. If we are ever fully to recover from the evil effects of the curse it can be only by amending in ourselves the transgression of Adam which is the cause of the curse. There is no other way to regain the happiness of Eden. We must, in Christ, apply the remedy to where the curse lies. If we would have our consciousness open to the heavenly order of life, we must not allow our life-forces to go to waste through bodily sensations or gratification and

pleasure of the senses. When we overcome them, we are beginning to gain where Adam lost, and to know Jesus Christ and the power of his resurrection.

The work of Jesus in this world is too grand and too glorious for us not to have a part in it. Just to think that it is his purpose to clean up this Earth and to make it a beautiful abiding place to dwell in; and this he will do through us in so far as we yield into his hands the molding of our lives.

To-day at the close of the Christian dispensation, to yield one's life to the molding influence of Jesus the Christ, does not mean the same to all who thus yield their lives. The reason for this is that Christian discipleship extends from one incarnation to another, and there are many souls on earth to-day further advanced in the progress toward perfect Christ-likeness than others. These maturer souls have lessons to learn and a knowledge of certain laws to acquire that their younger Christian brothers are not yet ready for.

The ultimate of Christian discipleship is that the disciple shall become as his Master, both as to the quality of his character and his ability to operate the laws of nature. Jesus often made the statement that the secret of all that he was and all that he did, was the fact that he always kept his mind in a harmonious union with the mind of his Father.

When Jesus departed, his disciples were not yet able to comprehend the nature of the Father whom the Lord talked so much about; but he told them that the time would come when he would show them plainly of the Father. The only thing that he was waiting for was for his disciples to grow so that they could comprehend the nature of God. The Lord's disciples have been growing from one incarnation to another until some of them now have developed sufficiently to enable them to comprehend the nature of Jesus' Father. The laying hold of the qualities of his nature, causes the life-forces of their bodies to serve a different and a higher use than that for which

they have been used on the plane of fleshly generation. With this higher use of the life-forces, comes the development of greater soul and occult powers than man has ever known. Then there arises the danger of losing sight of the means whereby the soul has arrived at its present state of development. As St. Peter wrote "there shall be false teachers who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of."

We must realize that it is no longer proper for us to rest helplessly in the arms of Jesus as it was proper for the early Christians. At the same time there is danger of going to the other extreme of becoming self-willed in a manner that would cut us off vitally from him who is the Door, and the only Door, whereby we can gain an entrance into the eternal order of the immortal Sons of God. We must learn how to hold fast to him who is the Head, and at the same time put forth the effort that will cause us to conquer as he conquered. Then in all our upward climb this rebuke will not be brought against us:

"But I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place except thou repent."

"They call thee rich, I call thee poor,
Since, if thou darest not use thy store,
But savest it only for thine heirs,
The treasure is not thine but theirs."

—COWPER

A POINT OF VIEW

By ENOCH PENN

THERE has been a great deal of speculation concerning the "fall" of man, the temptation of our first parents in the garden of Eden, and the evil results of their yielding to that temptation. There are, however, several things worthy of consideration in connection with the story of the "fall" as given in Genesis.

Concerning the creation of Adam we read in Genesis ii. 7, 8:

"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. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." Then follows a description of the garden of Eden beginning with these words, "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Again in verse 15 the thought expressed in verse 8 is repeated in the words, "And the Lord God took the man, and put him in the garden of Eden to dress it and to keep it."

It is not to the point here to speculate regarding this account as to whether Adam was one man, the beginning of a special creation, or if Adam were a people, separated and set apart from the rest of humanity who had, by the slow processes of evolution, risen from a lower type of animal life, or if Adam was a seed man or seed men, reserved from a past harvest of ripened humanity, sent back to replenish the earth. The

question of importance to us is: Is there in the account of the "fall" any thought of value for us, any light that may be shed upon our path, any information that we may profit by?

When we consider the peculiar wording of the description of the trees of the garden, we necessarily conclude that some of the story at least must be accepted as symbolical, for we have no knowledge of a tree that brings forth "life" as its fruitage, or of any tree that brings forth "good or evil" knowledge.

But we pass to verses 16 and 17: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." It would seem from this that to eat of the tree of the knowledge of good and evil must be, not to eat something, but by experimentation to gain a knowledge of something, a knowledge whereby one may distinguish good from evil.

From these things we might reason that for man to obtain knowledge of good and evil is to bring death (for we must reason that whatever results would accrue to Adam for any action, under the same circumstances, in a general way, would accrue to his posterity); but we would hardly be justified in this conclusion since the same "Lord God" who said to Adam: If you gain a knowledge of good and evil you shall surely die, also declared to Israel by the mouth of his prophet Hosea, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." Also, by the prophet Isaiah the Spirit laments: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." So we see that the Lord God will reject those who have not a certain requisite knowledge which would make them acceptable unto him. The most satisfactory explanation of the warning to Adam that he would surely die if he gained a knowledge of good and evil is, that a knowledge of evil is gained only by doing evil. Adam

already had a certain knowledge of good, but if he gained experimental knowledge of a certain evil, in other words, if he did a certain evil, as a result he would die.

We would observe just here that the warning to Adam was concerning a certain tree. Concerning the other trees he was told that he might do as he pleased. The implication is that if he gained a knowledge of evil by misusing the fruit of the other trees, he would not necessarily die as a result; but that there is one sin that is surely fatal, but other sins are not surely fatal. We are reminded by St. John that "there is a sin not unto death."

But what is evil?—Nothing is evil in and of itself. Evil to any one is that which hinders a desired end. The rain that waters one man's garden may spoil his neighbor's hay. But this is simply a matter of conflicting interests. Since, then, evil is that which hinders a desired end, what was the evil Adam committed, or what was Adam's sin? To answer this question we must consider the object which was hindered by Adam's action. The fact that it was declared to Adam that he should die if he did so and so, implies that it was not intended or necessary that he should ever die; that is, proper conditions being maintained he would never die. He was warned not to do those things which would result in death, for while it was not intended that he should ever die, yet there remained a possibility. It is evident then that Adam was warned not to do that which would be a violation of his well-being, in other words, if he would perpetuate his own body he must not violate the laws of nature relative to his body. Even by so small a sin as the eating of too much wholesome food one becomes sick, and if repeated often he becomes a more easy prey to the "last enemy."

But there is a law of mercy, of forgiveness. It is manifested in nature in the processes of recuperation and restoration. If by chance a man is wounded or becomes diseased, this law of restoration brings about his recovery, his forgiveness.

Man sins against his body when, by losing his balance, he falls and hurts himself, or when by any means he contracts any diseased condition, and if he persists in such sin he may die. Again, by avoiding these violations of law, by keeping the law, he is forgiven. By these things we see that in a general way a man may sin and not die : by so changing his actions as to harmonize with the law he may recover from the effect of his sin and be wholly restored. However, it has not yet been proved that in the present condition of our race an amputated member may be restored, yet even that is possible, for when Peter cut off a man's ear Jesus healed (restored?) it at once. We would say just here that Jesus came to fulfil the law, that is, to keep the law perfectly, and by his miracles to show and to prove to man some of the powers that would be his to use when he also fulfilled the law.

Man does not sin against God, he sins against himself and against his children (through heredity) and against his neighbor. Man's sin against himself is more easily forgiven than his sin against his neighbor, for God "will by no means clear the guilty." Because of these things it was written concerning the character of God : "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty [of wrong to another?] ; visiting the iniquity of the fathers upon the children."

Concerning the fall of Adam, however, it is generally understood that it was caused not by a continual law breaking until restoration became impossible, but that it was some one definite act, accomplished in a moment ; and that from that moment restoration was impossible. Be this as it may, the symbolic character of the description of the garden of Eden is evident and the words that the man was put into the garden "to dress it and to keep it," and if he did not obey the warning given he

should die, imply that the garden and his body were one. Assuming this to be true then we understand that the words, "Of every tree of the garden thou mayest freely eat," imply that nothing was denied the man save evil, but that permission was given for the enjoyment of every sense and faculty to the full, and even if to excess, the death penalty was not pronounced. In fact to the man was granted perfect freedom in all directions save one, but license in no direction—by license we mean privilege to break the law without being punished for it. The warning not to eat of one certain tree, indicates that he must abstain wholly from one certain thing, and the death penalty was pronounced against the indulgence in that one thing, even to any extent, for the warning was "neither shall ye touch it lest ye die."

In verse 18 we read: "And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him." In Gen. iii. 1-5 we read the conversation between Eve and the serpent. "And he [the serpent] said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? [Indulge every desire of the body?] And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Then was stated the result of the serpent's argument upon the woman. "And when the woman saw that the tree was good for food [at least the serpent said so], and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." While there are many who believe that the tree in the midst of the garden was symbolic of the sex, and that the fall of our



first parents was in their beginning the work of generation, in obeying the impulse of the creative forces to "be fruitful and multiply," yet the fact that this is not plainly stated causes us at the present to consider not so much what the specific act was, but the principle involved. But we can easily surmise that it was generation by the result, because we observe that all the results mentioned as accruing to our first parents because of their disobedience are the same which we perceive following generation, namely, shame, sorrow, fruitless toil and death.

Let us consider the result of their transgression; the fate which God pronounced against them. In verse 16 we read, "And unto the woman he said, I will greatly multiply thy sorrow and thy conception." What do we find concerning woman to-day as we look out over the world? Does not woman look with longing desire upon the domestic life? Some time ago while talking to a young woman about the regenerate life, she exclaimed, "But I don't want this. I want a home of my own; I want a husband; I want children." Her words rang out with an emphasis which left no doubt of her sincerity. These words express the fundamental desire of the feminine nature, whether it be manifested in woman or in man. And it is *this* desire which maintains the present order of things in the world at large, that is, the order of generation and the domestic life and all that pertains to it. And it is the very intensity of the woman's desire which impels the desire of the man toward generation. But to the woman the result is sorrow and conception and—death.

In I. Timothy ii. 14 we read: "Adam was not deceived, but the woman being deceived was in the transgression." The woman was deceived. And she is deceived to-day, even as was her mother. There are women who because of marital excesses are unhappy, exhausted, and even disgusted with that life and because of this condition when they learn of the regenerate life

they say: "O, yes, that is what I want, I want to live the regenerate life. I am tired of generation." And so they put away generation, and, as a result, they soon begin to recuperate, they become filled with life, with magnetism, they attract men, and men become attractive to them, and the serpent again whispers, as with a Siren's song, and again deceives. It was not regeneration that was wanted, but being simply exhausted and surfeited, when recuperated, the domestic desire arises as strong as before and ever compels their return to generation, compels their return to sorrow.

But the writer of Timothy claims that the man was not deceived. If this be true, what then—was his sin different from that of the woman?—In a way, yes—different in that while she was deceived, he did that which he knew to be wrong. He was not deceived; he yielded to the desire for that which he knew to be wrong. Has not man been doing the same thing all down through the ages? doing that which he feels the desire to do, following every desire springing up from within, even though he knows that to do so is wrong, knows that it will result in disaster. Is not man to-day, as he ever has been, the slave of his desires? easily persuaded by any enticement which promises a momentary, pleasing sensation—something pleasing to feel, something pleasing to see, something pleasing to taste? He goes to the house of prostitution and afterwards is ashamed. He drinks to excess, and when the drunkenness is gone, will weep or will curse himself for his weakness. First in this direction, then in that, he is enticed to violate the right, to overstep due bounds, to violate his own integrity by the prospect of a momentary pleasure, again and again he yields to that which will bring upon him sorrow and fruitless toil and finally destroy the body in which he was placed "to dress it and to keep it."

The punishment pronounced against the man differed from that of the woman in that while sorrow was to be their common

not and death their common end, he was doomed to a life of fruitless toil. "And to Adam he said, Because thou hast hearkened unto the voice of thy wife [yielded to the creative impulse arising chiefly in her], and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake [you have brought a curse of barrenness upon the ground], in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

It is because of the ignorance of the woman and the weakness of the man that the earth is filled with sorrow and death; it is because of it that the earth brings forth briers and thorns, it is because of it that the woman suffers and the man toils fruitlessly. But the days will come, and to some they have come, when the woman will no longer be deceived by the serpent's lie, when the man will no longer unite with the serpent to deceive her that he may enjoy, when she will no longer add her desire to those already arising within him to lead him "as a fool to the stocks." When the man is no longer so weak as to be led by desire contrary to his knowledge of right, when, standing in the dignity and strength of his manhood, he does that which is right because it is right, and refuses to do that which is wrong because it is wrong, and when the woman has learned that the way of generation is the way of sorrow, then they may gain strength to pass the "flaming sword" that guards the way to the tree of life; then they may enter again into the garden of Eden, to eat of the tree of life and go out no more forever.

"Man hath no fate except past deeds;
No hell but what he makes."

PRINCELY ASKING

BY CLARA GREGORY ORTON

To the foolishhest prayer man utters,
God bends from heaven to hear :
In the blindest gropings of desire
His spirit hovers near.

Men ask for food and raiment,
They beg release from pain,
They pray for earthly triumph,
And sunshine after rain.

To all these poor petitions
That men tell o'er and o'er
God says in pitying sorrow,
"My children, ask for more."

Why beg for husks and fragments
When the Father's feast is spread?
Why seek the things that perish
For the gifts that never fade?

Ask a princely gift of the Father,
Not a pauper's humble prayer
For a pittance grudgingly given
To save him from despair.

Seek for the living water,
It gushes as ye pray ;
Ask for the life eternal,
And the gift is yours to-day.

Ask for the earth and get it,
Ask for the heavens above,
Ask for a mind of wisdom,
Ask for a heart of love.

RE-INCARNATION

AN OUTLINE

A BOY went to school. He was very little. All that he knew he had drawn in with his mother's milk. His teacher (who was God) placed him in the lowest class, and gave him these lessons to learn: Thou shalt not kill; Thou shalt do no hurt to any living thing; Thou shalt not steal. So the man did not kill; but he was cruel and he stole. At the end of the day (when his beard was grey—when the night was come), his teacher (who was God) said: Thou hast learned not to kill. But the other lessons thou hast not learned. Come back to-morrow.

On the morrow he came back, a little boy. And his teacher (who was God) put him in a class a little higher, and gave him these lessons to learn: Thou shalt do no hurt to any living thing. Thou shalt not steal. Thou shalt not cheat. So the man did no hurt to any living thing; but he stole, and he cheated. And at the end of the day (when his beard was grey—when the night was come), his teacher (who was God) said: thou hast learned to be merciful. But the other lessons thou hast not learned. Come back to-morrow.

Again, on the morrow, he came back, a little boy. And his teacher (who was God) put him in a class yet a little higher, and gave him these lessons to learn: Thou shalt not steal. Thou shalt not cheat. Thou shalt not covet. So the man did not steal; but he cheated and he coveted. And at the end of the day (when his beard was grey—when the night was come), his teacher (who was God) said: Thou hast learned not to steal. But the other lessons thou hast not learned. Come back, my child, to-morrow.

This is what I have read in the faces of men and women, in the book of the world, and in the scroll of the heavens, which is writ with stars.—*Berry Benson, in "The Century Magazine."*

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XII.

THE TRINITY

FOUND IN ALL GREAT RELIGIONS

THE doctrine of the Trinity expresses the source, the force and the actuality of the cosmical order and of all creation. All religions, therefore, that have a cosmogony—and all great religions have—have a doctrine of Trinity. As this doctrine also runs through all nature and human nature, all religions founded upon nature and human nature—and all religions are—must of necessity possess this doctrine of Trinity as one of their fundamental tenets. Our conceptions of God and Nature are the products of our own minds. They are objective to ourselves because within ourselves. Because, therefore, the Trinity—of Fatherhood, Motherhood and Sonship—exists within us, all peoples have projected the doctrine and attributed it to God and to Nature esoterically.

In their zeal to exalt Christianity, Christian apologists have usually been unjust in their estimate of the great Ethnic Religions.

So prejudiced have they been that instead of being all-inclusive as to religions, as evidently it is the purpose of Deity that they should be, they have excluded all other religions from the possibility of a Divine Origin, and as remedial and saving agencies. They have thought that all other religions are of human origin, if not from a source indeed much lower. Many have thought the Ethnic Religions the work of the arch fiend as a means of peopling his dominions. They have taught that all

other worship is base superstition that tends only and continuously downward toward sensuality, cruelty and general degeneracy. Because, therefore, other religions have held to the doctrine of the Trinity, they have been accused of being polytheistic. Especially is this true since most of the great Ethnic Religions have complicated their Trinity by teaching the duality of each of the persons, or constituencies composing the trinity of being. It is this false conception of Ethnic Religions of the Christian Church that is one of the chief inspirations of the great Christian missionary movements.

No religion, however low, ever proceeded from the Devil. Every religion has been the ideal of the people who adopted it. Man is a worshipping being, and however low his conception of the Deity, to him it is far above his own plane of existence, and continues to be until he outgrows it. Jesus instituted the first Christian mission in sending out his followers to disciple all nations. He did not think of other religions as absolutely bad, as worse than no religion, but he thought of his own simply as relatively better than others. His idea was not to lift other people from the bottom upward, but from a lower standard to his own. Thus he said, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear one voice, and they shall become one flock, one shepherd." (John x. 16.)* This also was the understanding of his apostles. Paul said, referring to the Gentiles, "Because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, even his everlasting power and divinity; that they may be without excuse." (Rom. i. 19, 20.) Every religion is a revelation from the God resident within a people, and each religion is accorded with the light possessed by that people. Peter said, having been sent by the Spirit to the house of Cornelius the Roman centurion to proclaim to him and to his

*American Revision used throughout.

household the Gospel message, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable to Him." (Acts x. 35.)

All religions, therefore, have been fundamentally true. Their foundation principles have been truer. Their doctrine of Trinity has been of a piece with the same doctrine as accepted later by the Christians. And if more complex than that of Christianity, it is not that they were more polytheistic in their tendency, but because they were more analytic. To them the Fatherhood was both Father and Mother; the Sonship, both Son and Daughter; and the Spirit was both masculine and feminine. In this analysis, indeed, the Orient has given us a more lucid and correct view of this mystical doctrine than our Bible has.

THE ZOROASTRIAN TRINITY

The Zoroastrian religionists, called in modern times Parsees, were fire-worshippers. They believed that Deity in its Absolute, unconditioned state, is the great central sun—purely spiritual in its substance. The natural sun, then, was their highest symbol of their God. Sacred fire was the household symbol of Deity to them. The most intelligent part of the people did not really worship either the fire or the sun, but used these as reminders of their God, and as helps to worship, the inner senses being aided by the appeal to the animal senses. The great central, spiritual, Absolute, unconditioned Deity, the Source of all that is, answers to the Christian's Fatherhood. They believed also in a good and an evil deity, the offspring of this Absolute One. The good deity they called Ormuzd, the evil deity they called Ahriman. The one was the god of light, the other, of darkness. These deities were forever at war with each other. All this is symbolical. The good deity represents the positive, or masculine force in operation. It is the out-shining, or radiating force of the Absolute. The evil deity

represents the negative, the feminine, the reactive force of the Absolute in operation. The one is centrifugal, the other, centripetal. The evil deity is God in operation in the process of involution, where only so-called evil can exist. These two principles are, and ever have been, and ever will be, at war with each other. From the action and reaction of these two forces proceed the Son, or the third person of the Zoroastrian principle. Zoroaster himself, the great avatar of that age, was the highest incarnation of their deity.

This class of religionists thought that evil will not eternally exist. It is finite, limited, illusive, not a thing in itself, but the absence of that thing, and this only in the conception. It was thought to have been the result of the infidelity of Ahriman to the supreme deity. This is only a way of expressing involution. Evil will, therefore, not eternally exist. Being but limited, relative, it must of necessity cease to exist as soon as its mission is fulfilled.

Zoroaster being the son of Ormuzd, was the magic worker, the son, the fire in active creative operation. Ahriman was believed to be Lord of the world, the First Fashioner. This people worshiped the heavenly bodies, the sun, moon and stars; also the elements, fire, water and wind but only as symbols of the heavenly bodies.

THE BRAHMAN TRINITY

The most ancient conception of the Hindoo Trinity was that of the Creator, the Destroyer and the Restorer. Brahm is the unconditioned, the Absolute in eternal creative-energy. From him radiates all creative-power, the positive creative force, answering to the Christian's Fatherhood. Siva is the name of the destroyer. But the destruction caused by this god is not wanton, that is, destroying for the sake of destruction; but for the sake of higher reconstruction. It is the negative creative-principle. She is the mother god, the god of involution. She involves that ultimately the process of evolution may follow.

This is the second person in the Brahman Trinity. Vishnu is the restorer, or the Creative Agent. Formerly he was a minor deity, but was afterward promoted to the first rank in the Hindoo Pantheon. He is a friend and protector, possessing mild attributes, and worshiped as the life of Nature. He is also called the "Sun God," answering to the Christian's SON. His three steps are sun-rise, noon and sunset. He is called, therefore, the "Wide-Stepper," and the "Measurer of the World." He is the Deliverer, the Restorer of life, the one who sets in motion the revolutions of time, and the preserver of the highest heavens.

THE EGYPTIAN TRINITY

If among the Hindoos, religion was a pure Pantheism, among the ancient Egyptians it was the reverse. Theirs was a religion in which the theistic, or God as person, dominated. If the Brahmans knew nothing of limited duration and space, with the Egyptians these two factors were prominent. If in Asia supreme Deity was impersonal substance, among the Egyptians he was a concrete body. They worshiped form, hence their elaborate system of embalming the body, and their worship of animals. All animal life was sacred to the ancient Egyptians, especially the black bull, which symbolized various principles of their religion.

Among this ancient people there were three orders of gods, one for the priesthood and the initiates, one for the middle class and another for the common, or more ignorant class. It was a caste system without the dogmatism and rigidity of that of the Brahmans. The same might be said of all religions and among all people. The caste is a natural division of the peoples of any country or race, and is ineradicable. Even our Christianity has its castes. And this is as true of Protestantism as of Romanism.

The ministry, or special initiates of theology, constitute the highest caste so far as religion is concerned. The middle class

constitute another caste that involves the social as well as the religious, then the lower caste made up of Salvationists and kindred sects. We differ from the ancient Egyptians in that the titles given to Deity by the Christian castes are more or less uniform among all the peoples, while with the Egyptians each caste had its Trinity of Godhead, and the titles to the persons constituting their trinities, were different; and within each conception of deity, or trinity, there were both sexes, a masculine and a feminine principle were expressed. The first, or highest order of Egyptian deities was more spiritual, or metaphysical than those of the lower classes. The supreme deity of this order was Ammon, the deity of Absoluteness and of concealment. He was called "King of the gods," "The Ruler," "The Lord of Heaven." Thebes was his resident city. He was regarded as the head of the great cosmogenic unfoldment. His wife was Mut, and was regarded as the mother goddess.

The second person in the high-caste Trinity of the ancient Egyptians was Kneph. His name indicates spirit, or breath, and at Esneh he was called "The Breath of Those in the Firmament." As spirit or brooder, he was represented as moving upon the face of the waters, or the formless chaos, in the first process of creation. As creator he was represented by the figure of the potter forming on his wheel the figure of the masculine god Osiris. He made the sun and moon to revolve. He wore the ram's head with double horns, and his worship was universal in Ethiopia.

The third person of this Trinity was the god Ra. Between these were several gods and goddesses, but they were all associated with the members of this Trinity. They were the expressions of the analysis of this Trinity. For example, there was the God Ptah, or the god of creation. Ra means the sun, and was the sun-god. He was sometimes called Phra, from which the name Pharaoh was derived. The Pharaohs were

regarded as incarnations of deity. Ra was the true termination of the cycle of creation.

The second order of gods was the go-between of the highest and the lowest orders, and was neither so spiritual as the first, nor so material as the third. The third order, that of the lowest class, was originally the worship of the forces of nature, and was the religion of the aborigines, or original African races before the Asiatic invasion. Though a much cruder form of worship than either of the others, it was much more popular. Of the Trinity of this lowest form of Egyptian worship Seb and Nutpe were the parent-god and goddess of all the other deities. Seb represented Time and Nutpe represented Motion, or Space. Of these were born Osiris and his wife Isis.

Osiris and Isis taken together symbolize the positive and the negative forces issuing from the great center, continuing through all duration, and filling all space. This answers to the Christian's Fatherhood, or first person of the Trinity. Osiris and his consort Isis combined, represent the Christian's Sonship, or second person of the Godhead.

Osiris represents the male principle in the godhood as personal and limited, while Isis represents the female principle. As the Logos he is said to abide in the mouth, that is, he is the Word, the creative fiat by which the universe came into existence. From him the celestial abyss (firmament) draws its waters; from him come the wind and air to be breathed and to enter the nostrils. He causes the soul (Isis) to bring forth delicious products. In this he is represented as the sun-god, and his consort as the earth. His light and heat cause the earth to produce. In the higher sense he is the great central sun, and Isis, space, in whose matrix the cosmical order is born.

On the lowest plane, Osiris represents water, especially the water of the Nile, while Isis represents the land, especially the soil of Egypt made to produce by the overflowing of this river. Osiris is Lord of Eternity, King of gods. And yet he does

not correspond to the Jewish Elohim, but to the Jehovah, or to the Christian's Christ. He is man fully regenerated, a full manifestation of the qualities of the Spirit, a god incarnate. Heaven and the stars obey him. He opens the great portals—the rising and the setting of the sun. He is the master of invocations in the southern heavens, and of adoration in the northern heavens.

Isis was the chief goddess worshiped by the ancient Egyptians. In the highest sense she stands for the feminine in man, or soul, as Osiris stands for Spirit. She was regarded as the mother of all the living, the Eve of our race—of those elevated to the plane of gods and goddesses as well as of mortals. It is Isis, dwelling in human hearts, that awakens divinity on earth, and brings forth sons and daughters unto God. Isis represents the immaculate Virgin Mother, who ever brings forth her immaculate son Horus, and ever cares for him. She is the virgin clothed in white standing on the moon and ruling the waters. In Nature she represents the Moon, and has only a reflected light which she borrows from her husband Osiris who represents the Sun. Isis was adored as the great benefactress of her country, since she it was who instructed the ancestors of the people in the art of cultivating the cereals. In the higher sense she was the goddess of Nature, but was not nature itself, but the mother. She was not matter, but the potential essence of matter. She was not space, but the within of space, the matrix, its fourth and original dimension, the heart from which all proceeds, the containing element of Deity, and of which Space is the manifestation.

The third person of this Trinity is not expressed, but is implied in the outgoing influence and power on the spiritual plane, from Seb and Nutpe, their supreme deity, answering to the radiating Spirit, the eternal emanation of the Father.

While this third order of Egyptian religion was originally crude and materialistic, it was afterward elevated by the

priesthood to represent the highest order of spiritual processes, such as relate to the soul, and thus in time it became the universal religion among this ancient people.

(To be continued.)

A NEW YEAR'S PRAYER

BY ELLA WHEELER WILCOX

"LET this year that silent walks beside me,
Be as a means of grace
To lead me up, no matter what betide me,
Nearer to the Master's face.
If it need be that ere I reach the fountain
Where Living Waters play
My feet should bleed from sharp stones on the
mountain,

Then cast them in my way.
If my vain soul needs blows and bitter losses
To shape it to Thy crown,
Then bruise it, burn it, burden it with crosses,
With sorrows bear it down.
Do what Thou wilt to mold me to Thy pleasure
And if I should complain,
Heap full of anguish yet another measure,
Until I smile at pain.
Send dangers, death! but tell me how to dare them—
Enfold me in Thy care,
Send trials, tears! but give me strength to bear them,
This is a New Year's prayer."

"THE awakened soul never grieves over seeming disappointments. By failing to secure what he sought, he knows something better is in store; and he is glad to feel that the better is coming.—From *Eternal Progress*.

AN INFINITE OBJECT

By H. E. BUTLER

PART I.

As we consider the wonders of the universe, the infinitude of space, the inconceivableness of its activity, the unity of activity in all combinations, can we conclude that all this action is merely for the sake of acting? or is there a definite object? If all is mind and mind is forever working with such energy, such vivacity, with such order, to what end is it working? Does not reason revolt at the thought of working eternally for no purpose? How much more will a mind of Infinite Intelligence revolt at the thought of working without accomplishing? Can anything be accomplished without a purpose, a definite, well-defined purpose?—We think not. Then, what is the purpose toward which the universe is moving? For what purpose are all these worlds and systems of worlds and suns that are floating in space? and all those wondrous motions of atoms creating forms of life, vegetable and animal, are ultimating in what? Are they all working toward some object? If so, what is that object?—Revelation says to “Make man in our image, after our likeness”—our image; whose image?—The image of the Creator.

The mind of the child race formed to itself the idea of a man seated somewhere upon a throne, ruling all things; but in the light of science, in the revelations that are being made to us by careful investigation into the realms of the universe—the microscopic as well as the telescopic—it has been discovered that all is mind and that that mind is working continuously, forming thoughts, and that every thought is an image and that every image is a thing, a thing that embodies intelligence

according to its degree of unfoldment and sphere of use. Then let us turn our attention to our own personal existence and there inquire: For what purpose are we created? to what end is this Infinite Mind leading us?—Revelation says, toward being like God, and when we inquire as to what that likeness is, we are lost in the immensity of spirit. God is Spirit and therefore we can at least conclude that his purpose is to make man a spiritual being, a creator, having dominion over material things, being no longer a servant, a slave to the evolutionary forces of nature, but an actor, a co-worker, a mind-organ for the Infinite Spirit Intelligence to fill, and through which to find expression.

GROWTH BY AGGREGATION

We have suggested that there are gradations of spirit-qualities or life, running through all forms of existence, mineral, vegetable, and animal, to man; and from man as we know him to that man who has perfected a soul-consciousness, so that he has no further need of experience in the physical world and has passed into the realm of existence next beyond us. And in that realm of existence next beyond us, we have reason to believe that progress continues until man has become like unto the Elohim, the Gods of creation, the Gods, who, by a word, formed the worlds. But while this work of development, growth, and unfoldment will never cease throughout the infinite ages to come, yet beyond the Elohim, our conception cannot reach.

How is this creation of man in the image and likeness of God carried on?—The answer has been given by the scientific investigator, namely, by evolution. Evolution means experience by which knowledge is gained, and as knowledge is gained, increased development is the result. If the purpose in the creation of the world, was to make man like God, and as the Apostle said by the Spirit, "the whole creation groaneth and travaileth in pain together until now, and not only so, but

ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for our adoption, to wit, the redemption of our body," then all is progression toward the consummation of our redemption. Yes, we see the evidence of the truth of this statement that the whole creation is travailing together toward one ultimate, namely, a spiritual, conscious being.

A glance into nature shows us that even the grass on which we walk contains a life-substance, which, in the evolutionary process of nature, will one day be the embodied man that will walk our earth. A glimpse into the workings of the lower elements of nature, shows us that the law is that the stronger feeds upon the weaker, all the way from the lowest form of existence to man; and as the form of everything expresses its quality, a thought, an idea, therefore by the aggregation of these qualities, intelligent beings are brought into existence. The soul of the grass when the grass dies, forms to itself an insect existence, and, so to speak, is therein reincarnated; and as one insect feeds upon another, aggregation of qualities takes place, and, as we travel up the line of development, with the aggregation of qualities there comes aggregation of organs and functions for service in the higher sphere.

This aggregation of form is not by the merging of one species into another by generation, but it is by the merging of one species into another by feeding—food supply; and as all soul-quality is from spirit and becomes soul only through experience, and as all form expresses function, therefore, the more diminutive the form the less potential the function, and the greater the form—the degree of refinement being equal—the greater the aggregation of qualities and consequent soul-power. And, as man stands at the head of the ladder in the material world, we ask you to answer the question: Does increase by aggregation cease with man?—Perhaps it does, and perhaps it does not, for we read that the Nazarene said: "Except ye eat the

flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life," for, as he said again, "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me," and when his disciples murmured and said, "This is an hard saying; who can hear it?" he said unto them, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Thus he taught that when man has unfolded to where he is capable of receiving a higher influx, a higher life-quality than can be obtained from the material world, he then begins to feed from spirit-qualities; and Christ came as the mediator between God and man, standing immediately between the two worlds. He said, "I came forth from the Father," which embodies an occult thought that the ordinary man cannot see, and in his notable prayer he said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was;" thus expressing the thought that he was a glorified son of God, perhaps one of the body of the Elohim that created the world, who, as Paul said, "took on him the seed of Abraham." He lived and thought and died in this body, produced by "the seed of Abraham." And as the body is formed of qualities like unto the qualities of the spirit that occupies the body—in other words, the higher the soul of man, the finer and nearer like spirit will be the substance of the body, for we know that by transmutation, regeneration, the substance of the body becomes thought-potency, thought-element, by which spiritual thoughts and ideas are clothed, because the transmuted elements of flesh are nearer like flesh than the higher spiritual elements—therefore as Christ lived a spiritual life, dominated by the Elohim, his flesh was qualitated by the higher spiritual and fitted to stand immediately between the Spirit of God and the soul of man, filling in a missing round in the ladder from man to God.

The Christ came, and lived and thought in the physical body; thus the words that he spoke were spirit-forms, clothed in the transmuted elements of the flesh, the seed of Abraham, which formed a link in the chain between the material world and the spirit-worlds. And when man has reached the point where he can no longer grow, unfold, and mature from the material substance furnished by an earthly existence, through the spirit of devotion he may partake of the Spirit and feed from it by means of the link that has been formed by the divine-substance of the Christ that was planted in the early church. This prepares his soul to become a recipient of pure spirit.

When man begins to feed from pure spirit-life, then, and not until then, has he attained the point where he is immortal, for nothing is immortal but spirit. All animal life is a servant to the impelling power of the creative-mind that is manipulating it, and carrying on the work of creating man. Thus being a mere servant, a mere instrument, through which the creative-mind is working and through which it is thinking, when the body is disintegrated, the thinker remains unchanged; and as it is the creative-mind that is thinking through the body, the body fails to maintain a conscious individuality; but the gathered and developed elements are still under the control of the creative-mind, and must still be carried forward by the law of aggregation—one thing feeding upon another—and in order that it may thus continue its work, it must return to earth and build for itself another body of flesh, where its consciousness as before is wholly dependent upon the material world for its existence. And this must continue in every form and stage of evolutionary development, until man has reached the point where he is able to live from spirit, is able to drink the blood and eat the flesh of the Son of God, then he will have perpetual life. Life is consciousness. And as long as there is no consciousness of anything but the material world, there can be no immortality, for the material world is con-

stantly changing; and if man in his material existence should fall asleep for a few years and then awaken, he would find that the things he had known had passed away, and if he should remain asleep for a few hundred years, or a thousand perchance, and awaken to life, he would be very much like a new-born babe, having to learn all anew. The things he had learned would have passed away, so that as long as the consciousness of man is of the earth, so long the perpetuation of his consciousness is absolutely dependent upon an earthly organism.

REINCARNATION

Reincarnation becomes an absolute essential to the perpetuation of man; before man has reached a spirit-consciousness, he is imperfect in the soul-qualities. To describe this is difficult, but we shall call attention to experiences that many have had: All persons who begin to be clairvoyant, whose inner eyes are open, see what have been denominated elementals and earth-bound souls that have been men and women with a physical body. These earth-bound souls as seen by the clairvoyant appear as incomplete bodies. Sometimes certain functions and organs are entirely lacking, so that these souls cannot be fully matured and rounded out and perfected, and therefore need other experiences in a material body.

A minister of the gospel once gave an account of a vision he had. He said that he had been deeply thinking and praying for knowledge concerning the subject of the future of the souls of men and in the night a vision was given to him, a dream perchance (it matters not what it was, the thought-form is expressive). In his dream or vision he was taken to the cemetery and the graves were opened and he saw the dead; some had nearly complete bodies, except perhaps lacking some brain-organ in which there was an opening in place of fullness; others perhaps lacked hands and feet; some lacked parts of the head, some parts of the body. They were in all stages of development, from a small portion of the body, to nearly the entire

body, and it was said to him, this is the state of the souls of the dead.

You have seen numerous evidences of men and women who were materially lacking in their development. We often say of certain people, they are well-rounded persons, while in others we see great deformities, both in the mental and in the physical; in short we see among the living the conditions symbolized in our reverend friend's vision.

The ignorance and ego of man are such that when he thinks of a future life, he thinks of himself as passing out of the body and by some metamorphosis, unknown to nature or to spirit, he is at once transformed into an angel, into God-likeness, so that he ascends to heaven in the very presence of God to abide there forever. Did you ever think that if you in your present state should enter the presence of Elohim or even the presence of one of those higher developed, spiritual beings, that your life in that presence would be a veritable hell? Your inability to grasp and to understand, and your low state of consciousness compared to that high and holy state of spirituality, would make such a presence a consuming fire to you. No, "there are no leaps nor jumps in nature;" growth, gradual and orderly, under the action of law, is a well-known fact in all nature; and as it is a fact that the intelligence of man arises wholly in his experience with the material things of earth, therefore it follows that until his experiences in an earthly body have been so varied and complete as to round out his whole nature, in order to round out and mature that which is still immature, he must return to earth and live in a material existence. Thus reincarnation is seen to be an absolute necessity, without which annihilation would be the law.

There are many instances of young children who, as soon as they were able to talk would manifest the power of some great genius, perhaps a musician, an artist, or a sculptor. Why is this? The answer given by the thoughtless is that the parents'

minds were all absorbed in one particular line before conception and during gestation. Yes, but because the parents were thus engaged, the souls that were intensely interested in that sphere of thought or action in a former life were attracted to them—lovers of music being always attracted to the music-maker—this is the law that governs rebirth, reincarnation.

Would it be justice in the Divine to take the souls of the savage races, of those men and women who are just a little above the animal, into heaven to become associates, the companions of men who have developed and grown into the fulness of manhood, and into the brightness of spirituality and God-likeness?—Such a thing would be an impossibility; it would be a tremendous leap in nature. No, if evolution is the law by which man increases, grows, and unfolds, then reincarnation must be an inevitable law; man must continue to live in the earthy body, as we have said, until he is fully rounded out in all of his parts and has begun to feed from the elements of spirit.

When man begins to live from God he then begins to have life in himself, even as the Christ had life in himself; then he can go on growing from spirit, in consciousness, and in power, even after the dissolution of the body; then he may enter the spirit-world among those souls that are like him and there he may grow and unfold, because he has developed to where he, like the Christ, can live from the elements of spirit. You remember that Christ said, while at the well and his disciples prayed him to eat, "I have meat to eat that ye know not of," and when his disciples said one to another, "Hath any man brought him ought to eat?" he answered, "My meat is to do the will of him that sent me, and to finish his work." Yes, he had grown to that point where he could feed upon spirit-substance. He could create from the invisible forces of nature even material bread to feed the five thousand hungry men and women.

(To be continued.)

BOOK REVIEWS

LIVING IDEALS, by Eugene Del Mar, 131 pp. Cloth. Price \$1.00. This is a hand-book upon the subject of Self-control—how the mind and emotions can be mastered by application of the Christ-life in daily affairs and in all human relations. Space does not admit of enumeration of its valuable contents. It is one of the latest productions by a leader in the New Thought, and its worth can be somewhat measured by consideration that it doubtless is the result of many years of actual experience in the life of its author.

EXPERIENCES AND MISTAKES, 32 pp., paper; and **AFFIRMATIONS AND DENIALS**, 64 pp., paper—25 cents each, are also two valuable booklets by the above-mentioned author.

THE ESSENTIALS OF THE UNITY OF LIFE, by Sheldon Leavitt, M. D. 102 pp. Cloth. Price \$1.00. In the Editor's Preface of this little book it is said that it consists of a collection of some of the author's ripest thought upon the great theme and practice of brotherly love. Each phase or subject is preceded by an appropriate selection from Emerson. The book is beautifully presented in clear type, on fine plate paper. It is very meager as regards amount of printed matter, but from all essential considerations it should be entirely worth—much more than, the price. It is recommended, as also the first above-mentioned book, solely for its ripe brevity. They would be of value only to those who seek to work out an ideal, and incorporate it as a living virtue.

For these, four, books address Progressive Literature Co., P. O. Box 228, Madison Square, New York City.

NUMBER, NAME AND COLOUR, by O. Hashnu Hara. 72 pp. Paper. Price 50 cents. This book is recommended only for its value in a speculative and experimental sense, for, while it is evident that Number, Name, Color manifest through all nature and human life with wondrous exactitude and beauty by divine law, and offer a field of research supremely profitable to mind and soul, and open the interiors in devotion to God, and for these reasons investigation is always encouraged; still, very little is actually known yet concerning the law in Numbers, Names, Colors; therefore we regard all writings as largely speculative, and that definite knowledge is only derived from tests and deductions on the part of each individual.

HOW TO BE ONESELF, by R. Dimsdale Stocker. 83 pp. Paper. Price 50 cents. This book contains suggestive thought. The author's idea appears to be, the development of individuality by control of sub-conscious functions; but it is difficult to find any orderly or practical trend in the matter presented.

For the last two above-mentioned booklets address, L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus. London, England, or Fowler & Wells Co., 24 East 22nd St. New York City.

EDITORIAL.

WE have received word from Henry Proctor, M. R. A. S., F. R. S. L. and from Mr. Alexander McInnes of London, England, that they have organized an Esoteric Society which will meet every Friday evening at eight o'clock at 35 Battersea Rise, Clapham Junction. The men at the head of this movement are men of ability, and we hope and believe that they will make it a success. They certainly will make it a success if our readers in London will give it their attention and assistance; for the time has undoubtedly arrived for this work to go forward, and if the time has indeed come for this work to go before the public through its branches, there is no power on earth that can stop it, for what God wills who can will against it?

During the time of the so-called panic we have carried an editorial headed "No more checks at present," but as the excitement has now quieted down and the banking system is again coming into order, checks will be acceptable, if our friends are a little careful not to send checks on embarrassed banks. But we think we shall have a list of these banks so that if we should receive any checks on them we may reject them—which we hope we shall not have to do.

We have received a new ruling from the Postmaster General which is that we may send out only one pound of sample

copies for every ten pounds of subscription magazines. This of course cuts us off from sending out many sample copies unless we stamp them, but it does not interfere with our regular pound-rate privilege.

We are in need of some one to do the cooking for the Fraternity. We should like to get a middle-aged woman who knows something about the economy and practical uses of the family life to attend to the cooking and diningroom work for us. It will be all that she is required to do. We should like some one that would like to have a permanent home. The work is not hard. The cooks that we have hired always have had a large portion of the time for themselves to sew and to read. We have a good library to supply reading matter. There are, no doubt, many women who would be glad to come here to do this work for us if they knew of the conditions. If any of our readers know of such a woman, please let us know what wages she desires.

We wish to call the attention of all those who for the first time see this magazine to the fact that we are making a special effort to get before the world as many as possible of the little book "Practical Methods to Insure Success." As advertising is so common, we deem it the better plan to ask our readers to send us the names and addresses of all their acquaintances who are in any way inclined to aspire to a higher life.

This little book carries a message of the highest importance to all classes. It lays the foundation for a noble character and a successful life for the young. By following its methods the minds of all persons become so perfectly in harmony with universal law, the law of their own being, that health will be brought to the diseased; the worn-out tissues of the aged will be restored; the minds of those who are inclined toward spiritual things will be put in condition to receive spiritual

knowledge, and the door will be opened wide to a higher and a nobler civilization.

We repeat only that which is generally expressed by many who are reading and practicing the methods in this little book when we say, "There is not a work before the world that is of so vast and far-reaching importance as the teachings contained in this little book." Get it and read it yourselves. Get the addresses of as many as you think would be interested and send them to us and we shall send them our circulars. Better still, buy copies of the book and give them to your friends with the request that they read them and think about the truth therein, for we believe the verdict of thousands, namely, that there is nothing we can do for our friends that will be of so great a value to them as to interest them in this work.

We are also desirous of sending out sample copies of the magazine to those that would probably become subscribers, and we would suggest that whenever you meet a devout Christian, whether in or out of the church, send us the name and address and we will send a sample copy of the magazine.

Let us urge you to be diligent in this matter for the time now is that we can work, and it may be that the time is short. But let that be as it may, let us awake to diligence that we may do our duty; and a consciousness that we please God will accompany every effort in the right direction.

We of the Fraternity have had the transits of the Moon and of the planets 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 transits of the planets and of the Moon each month.

The first column of the table simply gives the figure of Moon,

planets, and 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.

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., February, 1908.

Body	Enters	On			
		day	h.	m.	
♂	♍	1	8	25	a. m.
♂	♋	3	7	42	a. m.
♂	♏	5	8	23	a. m.
♂	♌	6	10	1	p. m.
♂	♎	7	0	16	p. m.
♂	♐	9	8	13	p. m.
♂	♏	11	10	35	p. m.
♂	♍	12	7	39	a. m.
♂	♎	14	8	38	p. m.
♂	♏	16	4	0	p. m.
♂	♏	16	9	35	p. m.
♂	♏	17	9	19	a. m.
♀	♏	18	4	28	a. m.
♂	♋	19	7	46	p. m.
♂	♌	19	8	39	p. m.
♂	♍	21	3	38	p. m.
♂	♌	22	6	5	a. m.
♂	♏	24	1	6	p. m.
♂	♏	26	5	18	p. m.
♂	♋	27	6	2	a. m.
♂	♍	28	6	55	p. m.

On Feb. 1 ♄, ♅ and ♆ are situated as follows:

♄	♍	8°	48'	47"
♅	♏	28	34	50
♆	♍	13	8	37

BIBLE REVIEW

Vol. vi.

MARCH, 1908

No. 6

THE GLORY OF THE CROSS

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

God forbid that I should glory, save in the cross.—Gal. vi. 14.

THE natural concomitants of glory would seem to be triumph, satisfaction and joy. But can this be what is meant by the glory of the cross? Can we really regard it as the same longing desire, as the devotees of this world have for its passing glory? This is truly what is meant. The figure of the Roman Triumph is constantly made use of. Just as the warrior returns with "a multitude of captives," so did Christ when he, having overcome the principalities and powers through the cross, ascended up on high as

THE KING OF GLORY

strong and mighty in battle (Eph. iv. 8. marg; Cor. ii. 14; Psalms xxiv. 8). And he always causes us to triumph so that "in all these things we are more than conquerors."

We are too much accustomed to look at the black side of the cross—to think of it as a thing of shame and sorrow, instead of triumph and joy. But when I look at the white side, I begin to discern that, through it, I can reap such a harvest of blessing as nothing else could bring. It was typified at the Waters of Marah as the "branch of healing" which made the bitter waters sweet, for "was not the water made sweet by the

wood, that the virtue thereof might be known." (Ecclus. xxviii. 5, 6. Prayer Book Version.)

So does the cross sweeten all the bitter waters of life. As Moses counted the reproach of Christ true riches, so in the cross is to be found such heavenly joy and sweetness that there can be nothing else on earth to equal it.

Madam Guyon speaks thus of the results of crucifixion: "It was on the 22nd of July, 1680, that happy day that my soul was delivered from all its pains. On that day, I was restored, as it were, to perfect life, and set wholly at liberty; I was no longer depressed, no longer borne down under the burden of sorrow. The peace which I now possessed was all holy, heavenly, inexpressible. One day of this happiness, which consisted in simple rest or harmony with God's will, whatever that will might be, was sufficient to counterbalance years of suffering. Certainly it was not I, myself, who had fastened my soul to the cross, and under the operation of a providence, just, but inexorable, had drained, if I may so express it, the blood of the life of nature to the last drop. It was the Lord that did it. It was God that destroyed me, that he might give me the true life."

And Samuel Rutherford sings in the same strain of the Cross. "I find that

HIS SWEET PRESENCE

eateth out the bitterness of sorrow and suffering. I think it a sweet thing that Christ saith of my cross, Half Mine! and that he divideth these sufferings with me and taketh the larger share himself; nay, that I and my whole cross are wholly Christ. Some have one cross, some seven, some ten, some half a cross. Yet all the saints have whole and full joy; and seven crosses have seven joys."

It is said of Francis Xavier, who laid aside his work and pleasure to become a wandering missionary, that he gained by

the sacrifice, a happiness so intense, that he even prayed God not to pour upon him such

A FLOODTIDE OF RAPTUROUS BEATITUDE.

It is a height of bliss, therefore, to be able to say with Paul : "In conjunction with Christ I have become crucified ; nay, living no longer, am I, but living in me is Christ ; while so far as I now live in flesh, in faith I live, the faith of God and of Christ who loved me and gave himself up on my behalf." There are many crying out : "Oh to be saved from myself, Dear Lord ; oh to be lost in Thee"—who are profoundly conscious that it is still—"Some of self and some of Thee."

They cannot say with the Apostle : "I count not my life dear unto myself, that I may finish my course with joy," or to others, "I am willing to spend and be spent for you," to be poured out as a drink offering. But Paul was not only willing to sacrifice his life for others, but even his soul's salvation ; as he most solemnly affirms : "I could wish myself anathema from Christ for my brethren's sake ; my kinsmen according to the flesh," that they might be saved. This selflessness he ascribes to the Cross of Christ on which he is

JOINTLY CRUCIFIED

willing to live, yet ready to die : all the powers of his being held at God's disposal for the good of others. So we can choose whether, we will die

A LINGERING AND PAINFUL DEATH, OR "KILL OUTRIGHT"

our members which are upon the earth, crucifying the flesh with its passions and lusts, desires and affections, having stripped off the old man together with his practices, every thought of our hearts brought into captivity to the obedience of Christ, and doing at all times "the will of God from the soul" (*ek tes psuches*), and walking worthy of the Lord unto all pleasing, bearing fruit in every good work.

AN INFINITE OBJECT

By H. E. BUTLER

PART II.

THE LOWER RACES

IN view of the teachings of Christ, a question has arisen among theologians regarding the nations that have not known Christ, and regarding the people that lived before his advent. "How can the heathen be saved?" has been the question in view of Christ's doctrine. No adequate answer has been found, neither can be found in the absence of the doctrine of reincarnation. In other words, if the immature races are deprived of opportunities for mental and soul development they certainly are not responsible for their low state; and divine justice, in view of the purpose that has been in progress since the beginning of the world, to create man in His image and like him through the processes of evolutionary development, must necessarily give them the same opportunities of growth and unfoldment that all other men have had. The only way an opportunity could be given would be by giving them at least another life-experience in an age when "knowledge is increased" (as the angel said to Daniel), and the opportunities are multiplied. The added knowledge with which they would be surrounded would enable them to judge, decide, and act, according to the higher light that would then be in the world.

Yes, it is indeed God's love, wisdom, and justice that have established the law of reincarnation, the law that has bound all immature souls to earth and will continue to bind them in the flesh, until the time has arrived that they have so far unfolded that they are able to know God, Spirit, and to choose to live the

spiritual life, and to be made partakers of the nature of Spirit.

Thus will be fulfilled the words, that the first shall be last and the last first, that is, the first inhabitants of our planet will be last to occupy the earthly sphere, and the last that occupied the earthly sphere will be first to awaken to a consciousness of spirit, and to be made partakers of eternal life, not only of an eternal life of the soul consciousness, but eternal life of the physical body; for, when once they have entered in through the door into the Holy City that has been prophesied to descend upon earth, like the Christ, they will be able to say: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

When man reaches the degree of unfoldment and development that give him power over his own physical existence, then will death pass away; and in place of man's forsaking the body to return to dust, the body will gradually be transmuted and refined by the unfolding of the spiritual consciousness, until all its elements are gradually changed into spirit-elements—a spiritual body over which death has no power.

THE CREATOR

Because it has been our habit for centuries to mold our thoughts from our experiences and surroundings, it is difficult for us to grasp intelligently, realizingly, the position and relation that we bear to our Creator, and our Creator to us. In order to bring this thought to your mind, we ask you to picture to yourself God or Gods, Elohim, who when the time had arrived in their experience that there was a special work for them to do, assembled and said one to another, let us create a world and let that world bring forth abundantly of life (and may we not say, let it bring forth by virtue of the overflow of our life?), and let that life be incarnate and bring forth sons and daughters unto us, like unto ourselves. Then by the fiat of the Allmighty Mind and Spirit, they sent forth the WORD

into space, possessed of all the creative potentialities, having in it all the minutiae of the process and the finality to produce an earth peopled with men and women, in all their attributes, qualities, nature and mental and spiritual abilities, like unto the Creator himself.

When an individual in an earth-form undertakes a work, we hold that individual, so far as he influences or affects our life, responsible for the results of his undertaking. This is the highest reason, therefore our highest reasoning would say that the Gods, the Elohim, that created the world, are responsible for the results of their creation. Any unnecessary sorrow, pain, or labor must necessarily react upon them, therefore, if divine wisdom, if infinite wisdom were embodied in the Elohim, then, this one point must necessarily be guarded by them to the extent that all the conditions of the human family—of suffering, as well as of enjoyment—should have a definite object and produce a definite and a well-defined ultimate, fully compensating humanity for all that they endure in the process.

Therefore in order that man may be made like unto his Creator, having volition, as a son who has charge of his father's inheritance, it becomes necessary that man should have the right to choose and to experiment. In this experimenting there exist two great principles, good and evil: (1) The incentive to lead man forward is happiness, enjoyment, and, in the language of the people, good results; (2) all that they choose to do that is error, that is not in harmony with the Divine purpose, is evil, because it brings upon themselves sorrow, pain, misery, and loss. Before all life there are placed good and evil, light and darkness, and the command is to choose; therefore the duty assumed by the Creator is to impart to the creature the ability to choose by keeping continually before his mind the realization of a spirit-world, the source whence he came, and also by revelations concerning that spirit-world, revelations of its light and knowledge, the result of

which is joy, peace, transcending the highest imagination of man. Therefore when the Gods created the earth, they had their representatives in the flesh who were the guides, teachers, and leaders of the people. (This thought is explained in the article entitled "The Order of Melchisedek." Vol. I. page 346.) These representatives abode with the sons of men, instructing and guiding their intelligence—showing them the results of evil-doing, promising for well-doing joy and peace and all the results of good deeds.

For this reason the Elohim follow the race of mankind that they have made, and gently and carefully lead them up as rapidly as they are able to receive divine knowledge concerning the object of their creation and the methods that will produce in them the results designed by their Creator. It is necessary that there should be instilled in their hearts that one great peace and joy-giving principle that makes heaven a place of delight—LOVE. "God is love," therefore, the Gods can never forsake the earth, their creation; neither can they ever change the laws that were operative from the beginning, and the time never has been and never will be, when man by seeking God, by using the knowledge that has been given to him, may not find a conscious unity, oneness with his Creator, and in that conscious oneness he may receive like powers, and not only so, but he may find the mental consciousness that belongs to the heavens, which is the peace and joy described by the Apostle in the following: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

At the present stage of the world's unfoldment, we find ourselves with certain intellectual powers, certain cravings of the inner consciousness, soul hungerings for something higher and better than we have heretofore found in this physical existence. We look around us and see the world filled with the so-called "New Thought" in all its varied forms. So varied and so

confusing are the doctrines that no mortal from the standpoint of reason only, can decide which is truth and which is error; but the responsibility of our Creator remains the same and therefore his effort to lead us into the truth remains unchanged. The Christ who came as one of the perfected souls, as a representative of the Creator, tells us that if we follow his instructions and example, we shall receive the same spirit of truth, which will lead us into all truth and show us things to come. The truth of this is verified in the few who have followed the Lord wholly, who have taken up his careful instructions, applied them in their lives and have measured themselves by them day by day, and almost hour by hour. Such soon find that they are recipients of the divine re-birth, that there is born in their inner consciousness another consciousness, which is of God, of spirit; this consciousness impresses their minds with the right, chides them if they do wrong, and illuminates their intelligence so that they are enabled to choose such truths that will lead to the way of righteousness and to ultimate attainments.

Having found this soul-consciousness you will not say: "How shall I find the light?" "How shall I know the truth?" For lo, the truth is nigh you, is held out to you. God's angels have been sent to you and to all men, and are waiting and anxiously striving to lead your consciousness into the light, through that light to bring you into a consciousness of their guiding intelligence, then when you are faithful and obedient, you will be led and instructed in ways of development and spiritual growth and unfoldment—you will be led where the Christ, whose spirit is still on earth, and who is still watching over the affairs of men, will introduce you to the Father. He said, "I am the door," and if you enter in by the methods that he has left on record, you will be brought face to face, into *full* soul-consciousness, with the Father—your God and your Creator.

The purpose in the beginning, which was to make you, a man, the "son of man," like unto God, having all power, truth, knowledge, and enjoying all the glories and blessings of the external world in the heavens, will be consummated in you. Thus by taking this view, beginning with the fact that God, the Creator, is responsible for you much more than you are responsible to him, you will see that there remains nothing for you to do but the best you know, using all the means placed at your command to become acquainted with your Father and be made like unto him.

With this thought in view lay aside former imaginations, all former instructions that have been given you by the theologians concerning God and your responsibility to him, and view the facts—that you came out from Spirit; that the Spirit loves you more than you can love your own children, more than you can love Spirit; that the Spirit is ever seeking to lead you back inward, into oneness with him and consciousness of him; that all there is of the duties, obligations, the labor and the sorrow of the present order of life belong to the old, the instrumentality by which you have been led up, and the race developed to its present state of mental power and soul growth; that the real object of your existence is to become a son to God, and a God to man, and that you are to have dominion, control, power over all the affairs of earth, to take charge of your Father's dominion and become his heir, consequently you take, as from his hand, the planet earth to rule it, to guide it, and to control all the laws of growth, development and unfoldment of the race, in short, you become the God of the planet earth.

METHOD OF CREATION

Swedenborg said that God created from himself; implying that he imparted to the creative work the qualities that were in his own composition. True it is, we cannot conceive of the creation of something from nothing; as the Elohim, the Creators of

the world, were God-men, men-Gods, who were the embodiment of the mind and spiritual potentiality of the Infinite, YAHVEH, they were in command, in control of the qualities of the Infinite—all the qualities of the Spirit; but there exist in Spirit all the qualities that exist in the universe, or universes, otherwise how could these qualities exist? We read in Genesis that the declared purpose was to "make man in our image, after our likeness." The same word formation occurs in the account of the birth of the first child. Therefore it is generally accepted by students of the Hebrew that the words (Genesis i. 27), "God created man in his own image, in the image of God created he him," imply that he created a son, and the words "male and female created he them," in the same verse emphatically imply that God in his own great personality, in his own great all-pervading essence is both male and female. We read also that God blessed the man and the woman and said unto them: "Be fruitful, and multiply, and replenish the earth"—fill the earth again with your kind.

In our former examination of the methods of creation, we have briefly touched the thought of the evolutionary development of the race, and the method of that evolutionary development through reincarnation, but the prime factor in the work of creation is generation. If we ignore as history or as spiritual revelation, as some do, the account in Genesis, yet there remains all-sufficient evidence of its truth; for the student of nature has long since discovered that all life is made up of two elements, male and female, through whose instrumentality, forms are conceived, and born into existence. After the Elohim—the Gods—announced the purpose to make man like unto themselves and give them the dominion, they announced that man was created, implying that the thought had taken form. We read in the same account that the Lord God created every green herb before it grew in the ground; and did he not create man before he had a physical existence?—Undoubtedly so. Every-

thing comes from Spirit; everything is first a spiritual form, a thought-form. This thought-form, having potentiality in itself, being derived from God, enters the processes of nature and finds expression in what we call physical form. Thus creation is the succession of generations, father and son, mother and daughter, generation after generation, and the development as we have seen is through experience, through which knowledge and soul-powers are obtained.

The Elohim set in motion laws, forces, principles, call them what you may, which must inevitably, in the fulness of time, bring about the results designed by the mind that was able to bring into existence, set in motion, the laws of nature. If revelation is an evidence that creation was not finished in its external manifestation in six days, or six periods, for Christ said, "My Father worketh hitherto and I work," and if the Father was still working in the creative processes of nature when the Christ was here nineteen hundred years ago—which is estimated to be four thousand years after the account of creation—have we any reason to believe that creation is finished now? Do we not see around us on every hand that all existence is through generation? and if generation is the means whereby creation is carried forward, then we have infallible proof that creation is still going on.

There is a law of mind governing all nature and especially manifest in the human, namely, that the qualities of that which occupies the thought and attention of a man and woman will be embodied in their offspring. It is also well known by the psychologist who has studied the question from the subjective standpoint that a sensitive person, who is so constructed as to inspire thought or to receive revelation by inspiration, finds that his revelations, let them take the form of vision or of thought, are always colored by, characterized by his beliefs. In other words, the mind of man is governed by the same law that governs the growth of vegetation.

If a kernel of corn is placed in the ground, even though there may be in close proximity a great variety of other seeds, yet that kernel of corn will draw from the same soil, the same sunlight, only such chemical elements that belong to the parent-kernel. It will come forth and manifest in the material world the exact image of the parent-corn, so that there is no difficulty in distinguishing between corn and potatoes or any other vegetable. That every seed produces after its kind, is such a well-established law that knowing the properties of any given seed, it is possible to foreknow the properties of its production, growing anywhere and under almost any conditions.

The foregoing is a suggestion for the mind to work on—to discover that like qualities in growth and development attract to themselves like qualities. In the generation, passion is the drawing into the body, into the organism, from the astral, life-qualities that become the energy that energizes the animal or man thus impassioned. In other words, the passion of the sex, inherent in the creative function is by virtue of the mind being able to take of the things of God, the astral life, and give them a body in the material world. As this process goes on, and as the man develops soul-power, his capacity to know is increased and his qualities are refined and become more spiritualized. As generation progresses man draws in and incorporates in his offspring a higher, finer, and purer quality of spirit-substance; perhaps we should say a “greater assortment”—if such an expression be permissible—of spiritual mind-quality. When the creative-process has developed and spiritualized the human organism sufficiently to become the expression of the ultimate purpose of God, namely, “Let us make man in our image, after our likeness,” in other words, when the human is developed high enough to inspire spirit, to begin to live from spirit, then the object in the creation of man, the object for which generation was made a factor in his existence, has been accomplished.

Generation being from God, is an important factor in the creation of man in the image of God.

What is to be done with this underlying and great moving potentiality, active in all life and especially in man, when it has finished its work? Shall man continue therein? Let us see.—It is readily seen that "*use determines all qualities, whether good or evil.*" Whatever is useful is good, and whatever is good, is good because it serves in leading to the ultimate of the original design. Then it is apparent to all that although generation is good, a necessary factor in the developing of the race and in the developing of all life on the planet, yet the time must come when it has accomplished its work, and when the work is accomplished, then it ceases to be of further use. When the work of Generation has been accomplished, to continue longer in it is an abuse, is positive evil. If generation has become a positive evil and the life-forces are still active within the organism, there must be another and higher use for these creative-energies, and if they have served their purpose in the creation of fleshly organisms, then they must necessarily be for the creation of spirit, or spirit-forms, or spirit-life.

It was because of this that the Christ of Nazareth lived the regenerate life. He had no wife; he had no offspring, but he had great spiritual power. Then in the regeneration, which he so plainly taught, the powers that heretofore have been used in generation will be used in the regeneration, renewing and revitalizing the body, transmuting its substance, until the body will cease to be what we now recognize as the material body, but will become a seraph, a flaming spirit, a spirit composed of light. This brings man not only into the *image* but into the *likeness* of his Creator.

From what has been said, we think it is plain that God in the creation sent into the earth certain hidden laws that when applied to the latent powers of man will carry him up the ladder into perfect spirit—the *likeness* of the Creator.

THE GOSPEL OF THE KINGDOM

BY I. L. HARPSTER

PART II.

CHRISTIAN DEVELOPMENT

LET us go back to the time of the inception of Christianity. At that time the world was enshrouded in the darkness of materialism; priestcraft and superstition being the ruling factors which held and bound the people in abject slavery. The people were not free to follow their own choice of morals, but they were hedged in by certain prescribed ethics and rules laid down by the priesthood and ruling classes, which they were obliged to observe and practice. This was not an age of individual thought or personal liberty; neither could love nor justice enter into the consideration, no matter how meritorious the object or purpose might be, if it conflicted with the dominant, ruling power. This was not a time for looking to the amelioration of the weak, nor to his necessities for development and growth, but all effort was put forth to serve the interests of the strong: the stronger preying upon the weaker—a survival of the fittest.

This was the age of “an eye for an eye, a tooth for a tooth”—retaliation the order of society, a combating of evil with evil, force with force. This order of morals was so entrenched in the minds of the people, that they regarded it as proper and right that vengeance should be met with vengeance, so that when the Christ came with his message of “peace” they could not comprehend him nor his teachings. Here was something new; something different than they believed, taught and practiced. They were ready to destroy him and his philosophy, because

his philosophy conflicted with their views and order of living. Is it any wonder, then, that the Jews cried out: "Crucify, crucify him"? Can you realize what a stupendous work confronted the Master?—a world of retaliation and hate to be met and conquered by Love. Imagine, if you can, what it meant to confront a world of hate and selfishness, and conquer it with Truth and Love; a stupendous work indeed!

The order that Jesus the Christ came to establish could not be established at once; because the errors within the human mind can be removed only by replacing them with truth. This is the natural method leading to the elimination of error, but time is required to accomplish it. It is no easy task to replace error with truth; thoughts of hatred, jealousy, with thoughts of love; and when gross imperfection and ignorance rule within the human mind and heart, the task is more difficult. The seed of Love being the mind and spirit of Christ, must be implanted first within the human soul before it can germinate the proper quality with sufficient power to enable the individual to meet and overcome the adverse conditions in his nature. At this point it may be well to consider the principle of Love. For a correct explanation of Love we refer the reader to I. Cor. xiii.

We learn from the Scripture that God is Love, and, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Therefore, the love of God is unselfish. Human love, if colored by personal ambitions and desires, is selfish and destructive in its nature; and this nature can be changed only by removing selfishness with the spirit or mind of Christ—which is Truth and Love. It is self-love that Christ came to destroy, for it is destroying the human race. Let us illustrate: If through selfishness and personal ambition, usurping his lawful rights and privileges, I rise above my neighbor, I not only injure my neighbor, but I injure myself also. Why?—Because by depriving my neighbor

of his lawful and just rights, I cause him to suffer, and as God is one, "all in all," though composed of many members, through my unjust act I cause some part of the body to suffer, and if some part is weakened and suffers, the entire body is more or less weakened and necessarily must suffer. It operates the same with the macrocosm as it does with the microcosm, for if some member of the individual body is injured, diseased or destroyed, the entire body suffers or is weakened. If this is true, which is readily seen if prejudice and preconceived opinions are set aside, then self-love is destructive; causing separation and a paralization of forces. This is more apparent when two individuals are bent upon the same purpose, the one antagonistic to the other. The result is destructive and instead of being conducive to the welfare of both, each is weakened and suffers for his folly. It was the action of this law that Jesus wished to impress upon the minds of the people. Selfishness bringing upon society disorder and chaos, results in inharmony and disunion, and the evil order of things active in the world to-day.

Love binds and harmonizes; it gives freedom of conscience; it sees the interests of its fellow man as well as its own; it unites a people, a nation, a world: finally, it is the mortar or cement, that unites the stones of a building into one solid mass—the magnetic force that will finally unite the living-stones of the Spiritual Temple to be erected upon earth, the eternal order that will recognize the Fatherhood of God and the brotherhood of man, patterned after the eternal order of the heavens.

That many errors have prevailed within the Christian church in the past there can be no doubt, but these were natural and were expected, for the Master said, "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" It is natural and reasonable to suppose that in the transition from the old

order of materialism to that of the new philosophy instituted by Jesus the Christ, many mistakes should be made by his followers. Half-truths are dangerous and this is more especially true, when the old Adam has not been conquered. Through the zeal for God's Word errors resulting from the old Adam—the selfish flesh-nature, that nature that ever strives to control that which is not in harmony with it—have been committed. It seems strange that those who are in the habit of pointing the finger of scorn at the philosophy of Christ because of the misdeeds of religious zealots, should draw consolation from such acts, when in reality it was not and could not be the Spirit of Christ that caused such atrocities. The reason is obvious, for the doctrine of the Christ, as already mentioned, is Truth and Love. Like produces like, therefore, Love will not engender evil. Truth and error are antipodes; light and darkness will not mingle, nor will the spirit of love affiliate with the spirit of hate; these are impossibilities and contrary to reason.

There is a certain Scriptural reference that the enemies of Christianity ever take great pride in calling attention to, to show the inconsistency of Christ's teachings; it is this: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." In this matter we are reminded of the apostle Peter's remarks concerning the "longsuffering of our Lord," and in speaking of the wisdom of Paul in his epistles, he says, "In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." However, we would say, that Jesus meant just what he said, and we ask the reader kindly to glance back over the past Christian dispensation to see just how true Christ's words have proved.

In the very beginning of Christianity we find the advocates of Christ and his teachings being persecuted: and we would ask who did the persecuting and killing at this time? Was it the Christians, or was it the Jewish church? And history

again repeats itself; during the "dark ages," many Christians were persecuted, tortured and martyred because they would not renounce their faith, and submit to the superstitious and idolatrous worship of the ruling church; and thus it has ever been down to the present time. But what did the Master mean when he said, "Think not that I am come to send peace on earth: I came not to send peace but a sword"? The answer is plain and simple. It is this: When evil is exposed; when it is disturbed in its free action, it at once rebounds upon its antagonist. Selfishness being the foundation, and lying at the root of all evil, when disturbed in its placidity, or free course, hate, its right hand of power recoils and strikes at its enemy with all the venom within its nature, endeavoring to destroy that which has disturbed its serenity and usurped its rights. It operates the same as an evil habit formed by the individual. When the individual attempts to overcome a harmful or malicious habit, then the struggle is on, for the evil will not submit placidly, but will struggle to maintain the mastery. The purpose on the one hand is for peace, preservation and welfare to the individual, and on the other hand, it is to tear down and to weaken. Evil is that which destroys the individual, peoples, nations—the world. The Christ principles which are Truth and Love, preserve, unite and harmonize. It is the result of the workings of evil when checked in its free rein, that introduces the material sword which the enemies of Christianity would have you believe was brought by Jesus the Christ.

Evil is the sword of righteousness, it is the destroyer of all truth, and it is the "sword" that Jesus the Christ had in mind when he said, "I came not to bring peace but a sword." Peace is not a destroyer, neither can it be, but unrighteousness is cruel and destructive. When we come to consider and to realize the mental and spiritual darkness existing in the world when the Master gave his wonderful message for the uplifting of human-

ity, could it have operated differently than it has operated? For it exposed error and brought Truth to light. When Pilate asked the Christ, "Art thou a king then?" the Master replied: "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth." But Pilate could not fathom what "truth" meant, more than materialistic minds have been able to grasp the meaning of the "sword" Jesus brought to the world. Jesus, in speaking to his disciples regarding "truth," said: "And ye shall know the truth, and the truth shall make you free." Yes, the Master did bring a SWORD to earth; a sword that was keener and more powerful than any two-edged sword of finest Damascus steel; the SWORD that has severed the shackles of ignorance and superstition just in proportion as the individual has allowed it to do its perfect work; for its message is: BE YE FREE, and the SWORD the Master gave the world is TRUTH.

The SWORD the Master brought to the world was intended not only for his people at his time, but its power and influence were to continue on down the ages to the end of the present order of things, or to "That day" so often mentioned in the Scriptures. As we look out over the earth we find at present unrest everywhere; and the question naturally arises, what occasions this commotion? Is it not graft? Is it not wickedness and corruption in high places? And the cause of these exposures, is it not the SWORD of TRUTH, the righteous indignation of the people?

Christ's methods have not been to destroy men's lives, but to save them, and what he did was to give the world a perfect philosophy which was Truth and Love; the two perfect principles, or foundation stones upon which to erect a just, perfect and everlasting government. And as you, our skeptic friends, grasp the vital, esoteric meaning of the Master's words, will you belittle his message, the SWORD he brought to the world? Think of it all, and then scoff at his wonderful message if you will.

The world is now awakening to the true conditions that confronted the Master—the task before him, of transforming a world of darkness to a world of Truth and light and, this too, through a people whose natures were imperfect. But as his spiritual quality found entrance into the hearts of his followers it began to germinate and manifest a like quality within them; the old Adamic nature gave way under its influence and, though difficulties arose and persecutions came upon them, yet with all this, the refining fires of the Christ principles have been at work removing the evil nature and elevating his people to their present condition; so that now they can begin to understand, in a measure at least, the mind of him that “spake as never man spake.”

We say his people, for the reason that there are two classes upon earth to-day. There are those who have been developing the mind of Christ, and there are those who are under the powers of darkness. This calls to mind the parable of the tares and the wheat: these were to be let alone to grow together until the harvest time. And at the harvest time each class would be dealt with according to the quality of seed, or mind developed and brought to maturity. This all depended upon the quality of mind or soul developed. This forces the realization, then, that we are what we are by virtue of what our soul-qualities are, and, as we have sown, so shall we reap.

(To be continued.)

THERE is a kingdom on the earth, though it is not of it—a kingdom wider than the bounds of the earth, though they were rolled together as finest gold and spread by the beating of hammers. Its existence is a fact, as our hearts are facts, and we journey through it without seeing it; nor shall any man see it until he hath first known his own soul; for this kingdom is not for him, but for his soul.—From *Ben Hur*.

CONSCIOUSNESS THROUGH KNOWLEDGE*

By H. W. PERCIVAL

[From *The Word*. Vol. 6, No. 4.]

“ . . . THE astral or psychic world is the model and form on which the physical world has been built, from which the forms of the physical are drawn; it contains the plan on which and by which the physical world will be changed and the new forms which are to appear in the course of its change. The astral or psychic world is to the physical what the *linga sharira* or form body is to the physical body of man. Within the astral world are contained the forces which play through the physical. Such forces as light, heat, sound, electricity, magnetism, are all active in the astral world and only appear in the physical world when a channel is made which allows the astral force to operate through that channel into the physical world. So electricity can be precipitated in any part of the world. The only requirement is to furnish the medium between the two worlds. This opens the door to the astral world and the force is immediately manifested. The astral world is the

*We quote the following extract as it may be useful to some whose soul is opening into the consciousness of another realm. We do not quote the entire article because to our mind there is too much useless and erroneous matter in it.

There is in the world to-day a great quantity of literature that has in it some vital truth, enough to carry it forward and to make the people intuitively desire it, but in the absence of complete knowledge the little truth becomes a means to insert great errors.

We do not here refer to any one magazine or system of thought, but we speak of this matter now in order to caution the people that they may desire above all things the spirit of truth from God, to enable them to sift out the error and to take the truth that is useful to them, and only such truth as is useful, no matter where it is found.

storehouse of all forms and the centralization of desires. The earth and all that appears on it is by comparison as only a small patch from an immense canvas of colors and forms. The forces often appear as entities in the astral world because all things in the astral world tend to take form. The astral world is different from the physical in that forms are more beautiful and more horrible, more alluring and more terrifying than those in the physical world, and desires rage more fiercely than any storms of the physical. The colors are more full of life and character than any seen in the physical world. All physical colors are but pale shadows as compared with the colors of the astral world. Feelings are more intense and matter is more easily acted on. In the physical world a man when moved by some fierce desire or frenzy of passion will assume and to a degree express through his features the nature and face of a tiger or other animal, but the form of the face is still preserved. In the astral world the form is changed instantly as the desire is changed, so that what appears as a beautiful form may suddenly take on the form of a wild beast or of a devil. When commanded by the human mind to show its true nature, a figure, for instance, which appears to be that of a beautiful human cannot fail to obey even though the entity afterwards wreaks vengeance on the one who commanded it. There is no simulation in the astral world for one who knows his duties in the physical world and performs them.

“As the astral body of man is that form which is constituted of molecular matter and which holds the cells of the physical body together, so the astral world is that form which holds the physical particles together and which appears as the physical world. As the physical body of man contacts the physical things of earth, so the astral or form body of man contacts the astral world. As the forces and elements acting through the astral world operate into the physical world, so these forces acting through the astral form body of man move him by in-

instincts and impulses, and by the storms of anger and passion which are induced or appear from time to time. The astral world is a world of learning, and the physical world is a world of equilibrium of duties, of the balancing of accounts.

“As the astral world is a world of the causes of which the physical world is the effects, so in turn the astral world is a world of the effects of which another world is the cause. This world is the life and thought world. The life world is that atomic spirit-matter which is the distributor of all the forces of the astral world. The astral world serves as a battery in which these forces are held, and through which they are liberated into the physical world. As the astral world is the storage battery of all the forces that are liberated and used into the physical world, so the *linga sharira* or form body of man is the storage battery of life. Life is not appropriated by the physical body direct from its life principle and the life principle of the world ; life is stored up by man in his *linga shārira* or form body from his life sphere and the life sphere of the world, and is distributed into the physical body according to the use and the demands made on it by the actions of the physical body.

“The atomic spirit-matter of life has no form of itself, as it is the primordial element and force which enters into the composition of all things. But it is directed and precipitated by thought, which is used by the mental man described in figure 30. The totality of the thought of the humanity of the world directs the life into form which is precipitated into the astral world and there takes form according to the nature of the thought. The forms, therefore, which appear in the astral world are the precipitated and crystalized thoughts of the individuals and of collective humanity. The cause of the sorrows and miseries, the pestilences and many of the diseases which are known to man are the results of the collective thought of humanity which appear into the physical world as his karma, for karma is thought, as the cause and as the effect. It is owing

to the power of thought that man is able by a continued thought to direct the current of life into his psychic form body and thence to the physical and to remove a physical ill, but the cure may be worse than the disease, if the current of life is improperly directed, and especially if the motive behind the thought is not pure. This thought world is the realm which is reflected into the astral world and which there appears in all manner of forms. The thought world is the world in which the man of thought wanders when speculating on abstruse problems or seeks to know or speculate upon the mysteries of life and the causes of phenomena.

“The reason why he is unable to know is due to his endeavor to locate the subject of his search in the object of his experiment and analysis. His mind is searching for the causes in one realm while attempting to discover them in a shadow. The scientist examines the object of his investigation from its surface and tries to locate its life in its form, but he cannot succeed because the life which supplies the matter of its form is not a visible object; it is within and around it and cannot be found unless better instruments are used than those furnished by the materialist.”

“In the company of good men hear the name of the Lord.
In the company of good men sing His praises.
In the company of good men let not thy mind forget Him.
Be sure that by the company of good men thou shalt be saved.
In the company of good men the Lord shall appear sweet to thee.
In the company of good men thou shalt see Him in every form.
In the company of good men thou shalt learn to obey Him.
We reach this state by the company of good men.
All maladies disappear in the company of good men.
Saith Nanak, it is sheer good luck to meet a good man.”

—From *The Khalsa Advocate*. India.

LOVE

THE CARICATURE, THE SHADOW, AND THE REALITY

BY E. H. DALTON

LOVE.—What is love? we ask, and the echo of the ages answers, "What is love?" For, like all realities, love defies description. And yet, each one thinks that he, or she, has solved the problem. The young maiden, as she approaches maturity, is attracted by a handsome gallant, and giving way to the thought, he speedily becomes unto her a very prince among men, and she knows that she loves; but her young gallant grows cold, and finds one more lovely than she. Then her sweet love pains her, grows less and turns into hatred. "Ah, my sister, love never pains, love never changes, but passion and animal magnetism always do." Another young maiden is sure she loves deeply, and her affinity returns her love no less ardently. It is a most satisfactory match, the nuptial day arrives, and robed in the emblem of purity she stands before the altar to be joined, by the minister and God (?) to the man of her choice.

A week passes—see her sitting alone thinking, thinking, "Little sister, does love necessitate the pollution of the temple that should be held undefiled?" Let that thought dwell with her, let her assert her determination not to allow her person to be violated. Where will her husband's love be now? Let her act upon that determination and a great law of a great civilization will condemn her and aid her husband to cast her aside; and the minister will have the profanity to tell her that God sanctions their deed. For as we have legalized butchery in the name of war, as we have legalized robbery in the name of

business, so have we legalized impurity in the name of marriage. Should marriage, then, be abolished? Assuredly not so long as children require to be born, but I would have our morality so elevated that the organs of life should be kept sacred as a gateway into this world. But as long as we teach immorality, glossed over by so-called love, safeguarded by a license and blessed by a minister, in our homes and in our pulpits, so long we must have those among us who will live a life of ill-fame for the sake of gain. Of what avail is it to cure the sore, when the very root of the cancer is cherished and fed. Woman may clamor for equal rights until she drops from exhaustion; but until she realizes her true dignity and refuses to be a means for the satisfaction of man's lust, she will always—openly and in secret—be looked upon by him as being servile and unworthy of complete trust.

We have looked upon the caricature of love, let us now consider the shadow. The young mother, nursing her babe, and gazing into its wistful little face, as it lies upon her lap, vows that never parent loved as she. Tenderly she will watch its toddling footsteps, patiently will she minister unto its childish wants. When sickness comes, and the little fevered body tosses to and fro, many are the sleepless nights she will spend by its bedside—all forgetful of self. Year after year she will gladly work for her child, making light of her toil and calling it "love's labor." By patient perseverance and persistent saving she reaches financial success, and is proud to see her son a little better provided for and better educated than his companions. But just as he reaches manhood he meets with an accident and is killed. Like a thunderbolt from a blue sky comes this calamity upon her. She is stunned and well-nigh distracted. All brightness is gone from her life—she loses interest in everything and withdraws from social duties. Sadly she drags her steps, a broken-hearted and dispirited woman. "Mother, it was not love you had, but merely the shadow,

distorted and colored by selfishness. For love always brightens the path and is not cast down."

In viewing the reality of love it will be necessary to turn back the pages of history full nineteen hundred years; for we, of the western world, have only one example on record, namely—Jesus, the son of Mary. Think you this is a rash statement? Let us then look over the field and search for evidences of untarnished love. Perfect love casteth out fear. What is the ruling power of the world to-day? I care not in what direction you turn, North, South, East, or West, you will find it is "fear." England has the biggest Navy in the world because she is afraid of a combination of the powers. Germany maintains a tremendous army because she is fearful of France. France courts England because she is alarmed at the progress of Germany. Thus millions and millions are yearly spent upon the sinews of war out of homage to this god of fear. What, I ask, would be the result if love ruled and this amount were spent in the amelioration of suffering? At the Hague conference did the gentle "dove of peace" preside, and, the spirit of love guide the nations in discussing laws for the upliftment of humanity?—No, fear was the master hand that drove them there. So strong indeed was his dominion over them that their efforts were rendered almost abortive—almost afraid to speak lest some one should gain an advantage. Has the recent treaty between Russia and England been brought about by the bonds of brotherly love? You know, and I know, that, given the opportunity, the Russian Bear would squeeze the British Lion to death. As with the nation so with the state and the individual. When we arrest a man for theft are we imbued with a loving desire to reform him, or do we shut him up because we are afraid of him, and afraid that others seeing him escape may pattern after his example? When a man commits murder, does love rule us in our treatment of him?—No, but crazed by fear we join forces and send that man to perdition.

Turn we now to the contrast, the man absolutely without fear; bold as a lion, yet gentle as a dove; innocent as a lamb, yet wise as a serpent. The man so overflowing with perfect love that he became a light to lighten the world. Little wonder that the Jews desired him as their king and that the rabble looked upon him as God. Follow his footsteps as he goes before John, a humble suppliant for baptism. Well might the Spirit of Truth proclaim, "This is my beloved son." Go with him to the mountain top where the mortal tempts the immortal. Gaze upon his serene face, as becoming conscious of his irresistible power, he sees that wealth and influence are at his command if he will but use his divine gifts for the betterment of self. But perfect love knoweth all things, and he knows that worldly pleasure and worldly ambition are of the dead past to him. So quietly he bids the mental visions to get behind. Listen to him as he teaches his Divine Wisdom. Unthinkingly he is chided for disobedience to his earthly parents, when, pointing to those around him, he declares—these are my sisters and my brothers. Live with him during his brief mission; his every word a benediction, his every act an act of love. There he stands before Pilate, tried for his life. His only fault being that he was ruled by the Spirit of love. So they crucified him, and his soul bursting with love, made his lips utter the divinest prayer ever listened to by man, "Father forgive them, they know not what they do." Yes, let us gaze long and earnestly upon that majestic figure—the man who had all the resources of the world at his command, yet who was so selfless, so utterly devoid of material desire that he chose a life of poverty.

"TO-DAY I got clear of trouble, say rather I cleared trouble out; the trouble was not without but within, a matter of views."

—MARCUS AURELIUS.

SELF-SURRENDER

BY LEO-LIBRA

JESUS said, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the Gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." The person who has made this surrender of earthly possessions, of giving up houses and lands, and all earthly ties, feels a great peace and an assurance that now he has treasures in heaven, where moth and rust doth not corrupt and where thieves do not brake through and steal; and although he knows that he must deal with material things as long as he has an earthly body; yet he knows that they have forever ceased to worry him, or have dominion over him. He can "work as those work who are ambitious" without having that deadly weight that retards all progress to heavenly bliss. He gets a new meaning out of Christ's statement: "Consider the lilies of the field how they grow, they toil not neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these."

But after a while he finds that this realization—that he has surrendered *all* for *Christ* leaves him and he feels burdened with he knows not what—not with earthly possessions but with something more subtle, harder to analyze. Finally he realizes that giving up all earthly possessions is only the first step in the Regeneration, if indeed it can be called a step at all. For there have been multitudes in the churches who have given up all to follow Christ. Many a missionary has left all his earthly

possessions but what he carried on his person—all to teach Christ's doctrine in the generation. But one who follows the Christ in the regeneration finds he has a great deal more to do than the Christian who follows him in the generation. In the Regeneration he finds that he must give up the SELF—that precious self that, from the lowest protoplasm, he has been evolving all these ages, that old animal SELF that seems to be *the man!* How can he give it up? It is his very life. It besets him on all sides, and when he enters this path of SELF-SURRENDER he realizes that by giving up earthly possessions he has not made the first step, because after one great battle he surrendered his earthly possessions once for all.

The giving up of houses and lands is a small thing compared with the giving up of SELF. In the giving up of the SELF again and again the battle must be fought and won, again and again will he think that he has conquered, but he will find that it is only for an instant that he can rest. He finds that the SELF manifests in so many different ways, that after he has conquered one phase of it, it manifests in another; for the time that he thinks he has SELF most under control, that time the SELF asserts itself the strongest; then he knows why Christ gave the warning: "What time ye think ye stand take heed lest ye fall."

But the greater the battle, the greater the victory. Sometimes he gets little glimpses of what it is really to surrender SELF, of what it is to seek not to be ministered unto but to minister. He has glimpses of what it is to be in a state where no material conditions can disturb the old animal self, where no earthly discord can enter, in other words, he has solved that great paradox—"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." He has lost his life (his animal self), he has found his life (his higher self).

Now, that he has ceased to desire things for Self, he finds

flowing to him from all sides a "hundredfold : . . . of houses, and brethren, and sisters, and mothers, and children, and lands with persecutions." Walt Whitman voices the same thought:

"The song is to the singer and comes back most to him,
The teaching is to the teacher and comes back most to him."

All suffering comes through the ego. Something touches or hurts the self. Although it may not come directly; we may be hurt more through our love for others than for our own personal sufferings, but it is because they belong to *us* that we are hurt. If they belonged to someone else we would not be hurt, so we are brought back to the first statement: All suffering comes through the Self.

Although Christ had not where to lay his head, he never murmured or complained. Why?—because he had conquered Self, his animal nature—the prince of this world could find nothing in him.

In almost every phase that Self can manifest, Christ gave an object lesson on its surrender. One great lesson was the performing of the menial service of washing his disciple's feet. It has been well said that no man can have a greater epitaph on his tomb than that of "Teacher." For what greater service can one render than the service of enlightening the mind or understanding, especially is this true in teaching spiritual truths.

In the constellation the feet of the Grand Man is represented by the sign Pisces, which according to Solar Biology represents the Understanding. Christ's act of washing his disciple's feet may be regarded as symbolical of making clear or purifying the understanding—symbol of another more exalted service, that of teacher. Behold earth's greatest teacher and master of expression exemplifying his own words: "Whoever will be chief among you, let him be your servant."

“Whosoever shall exalt himself shall be humbled, and whosoever shall humble himself shall be exalted.”

We cannot conceive of a very powerful personality giving way to some trivial temptation, therefore, for Christ's last and most powerful trial, Satan took him up into the mountain. We may learn much if we look into the character of this temptation: It was to tempt him to use his occult powers for Self—self-aggrandizement. But we have no account of Christ ever using those powers for Self. So it seems that after a man has reached a high spiritual growth there is danger of his falling back through that only tempter—the old Self. No one ever thinks of Paul but as a strong man endowed with great mental and spiritual vigor. Yet he said: “I keep under my body [animal self], and bring it unto subjection, lest that by any means, when I have preached to others, I myself should be a castaway. (1. Cor. ix. 27.) The Hindoo ever gives warning against this same tempter:

“A disciple, having firm faith in the infinite power of his Guru, walked over a river even by uttering his name. The Guru, seeing this, thought within himself, ‘Well, is there such a power even in my name? Then I must be very great and powerful, no doubt!’ The next day he also tried to walk over the river uttering ‘I, I, I,’ but no sooner had he stepped into the water than he sank and was drowned. Faith can achieve miracles, while vanity or egoism is the death of man.”

ONE might as well expect to thrive physically while his portion of food is being eaten by others, as to expect mental development and not do his own thinking.—H. C. MORSE.

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XIII.

OTHER RELIGIONS

BUDDHISM was a reform of Brahmanism, and as such did not discount any of its fundamental principles. It has, therefore, its conception of the Trinity in unity of its godhood.

The Greek religion was largely borrowed from that of Egypt. The gods of the one were substantially those of the other, with names changed to correspond with the changed language. The gods of the one religion symbolized substantially the same truths that the gods of the other did. There was this radical exception, however, that, in Egypt the gods stood for the forces of nature, while in Greece they stood for men. The religion of Greece was essentially that of manhood. The Greek religion, therefore, had its trinity of divinity. The same is true of the ancient Roman religion, which was borrowed from that of the Greeks.

Even Judaism, strictly monotheistic as it was, adhered to and taught the principles that constitute a trinity in its true sense. The YAHVEH, or Supreme Deity, represents the Christian's idea of the Fatherhood; the Elohim, or manhood fully redeemed and raised to the plane of mastership, represents the Christian's Christ, or Sonship, the second person of the Trinity; and the doctrine of the Holy Spirit corresponds with each other in both systems, and in both represents the third person in the godhood.

Thus in our idea of God we have the conception of his unity

or oneness in the absolute and impersonal, as the source of all that is. We have also a conception of duality, or God as two, in the first and third persons of the Godhead, the masculine and the feminine principles, by the action and reaction of which, the cosmical order came into existence—the Adonai—and through this, divine sons and daughters are born unto God. Then we have the conception of Deity as a triad in the doctrine of the Trinity, which we have just discussed. Earlier in the discussion of this theme we presented the idea of Deity in a polytheistic view, in that of Elohim or the Christhood. These are the Masters referred to by Paul when he said there are gods many and lords many. These Masters are from the human plane, who overcame and obtained heart-purity, and reached the plane of the Christhood. They are those who have been made Rulers of the systems of worlds. Elohim is such a deity, and his dominion extends over our system, and how much more we are unable to say.

This is not polytheism in the sense that there are more than one Supreme or Absolute Deity. Nor is there a polytheistic system in existence in this sense, and never has been, and indeed, cannot be. It is impossible for the human mind to conceive of two absolutes, either as cooperating, or as opposing each other. Religions have seemed polytheistic because of idol worship. Of idols there may be many, but not one of them is accepted as a god, they merely represent certain deities of the subordinate ranks, or certain principles involved within Deity thus personified.

In discussing the God idea, to be strictly correct, we should have confined ourself to the one conception of the Absolute, the God of Unity, of Oneness. All else is either the emanation of God in the person of the infinite Spirit, or is humanity fully redeemed. But as all the persons of the godhood, the Father, the Son and the Spirit, cooperate in the work of creation, and

manifestation in human flesh, we have involved the whole godhood in this idea.

GOD AS PERSONAL

The essentials of personality are consciousness of being, character and the power of will. In the articles immediately preceding this we have shown that all these essentials inhere, therefore he is a personality. He is personal, but not individual, in the Absolute, is we regard Absolute as the Great Central Spiritual Sun. We say, personal, but not individual. Personal we have just defined. To be individual implies relativity. An individual is one among several, or among more than one at least. This the Absolute is not, and cannot be. To be the Absolute means to be the All, beside whom there is no other.

A passive Absolute, or an Absolute without centrality, seems unthinkable. It diffuses the essence and substance of Being throughout space with no possibility of ever becoming dynamic; for a law of dynamics declares that a force once at absolute rest, can never become dynamic except it be set in motion by an extraneous, active power. But if the Absolute is all, it is unthinkable to conceive of such an extraneous force. God as Absolute, then, means an Absolute of Infinite dynamic force. It means God as centered in illimitable space as a mighty SUN. Whose form is illimitable space, whose Being is from everlasting to everlasting, whose essence is pure Love, and the substance of whose Being is Spirit in the Absolute. If this be the correct conception of the Absolute, God, then, is not only the Source of all there is, the illimitable, static Ocean of supply, He is also the actual, the dynamic feeder. Radiating from his center, from his heart, are all the elements that constitute personality. He is more than mere principle of Being, he is principle of Being in personal activity.

GOD AS PERSONAL AND AS INDIVIDUAL

As has been said, individuality implies relativity. The

illimitable cosmical order is centralized, not only in the vast Central Spiritual SUN, but it is broken up into systems, each having its central sun, or seat of Deity. These, again are broken up into smaller systems, each having its central sun; and so, on and on, down to the atom, indeed, even to the *electron*, or corpuscle. All below the Absolute is the sphere of analysis and of individuation. As we recede from the Great Center toward minor centers, we recede also from the essence and substance of Being in absolute purity, toward being more or less involved in matter, or less and less pure. The first division, then, would be but little less than absolute purity, and its central sun a fit abode for a God but little less than YAHVEH, or God in absoluteness. It is in these centers, if not in centers even more remote, we locate the Elohim or CHRISTHOOD Deities. It is with the Elohim or Christ, of the great system of suns, or great constellation, that our little system belongs to, that we have to do. For the future, therefore, we shall confine our thoughts to this expression of the Absolute, to the Elohim, or the Christ of our Bible. We are clearly here in the sphere of the person, even of the individual, as to Deity, in the sphere of a God among Gods. And as to the cosmical order, we are in the sphere of the limitable, or the restricted.

If it be said that God is one and not many, that our religion is monotheistic, and not polytheistic, we reply that this is true in its reference to the Absolute, or to YAHVEH. And it is true also with regard to the system or constellation within which our system is embraced. To us there is but one Elohim or Christ-God. But in other systems remote from ours, there are other creative and ruling Gods. This Paul concedes when he said there are lords many and gods many, and the ultimate destiny of all overcomers among men is to reach the Christhood, or the Elohim, where they will have become cosmical creators and rulers. Our Christ was not the creator of the

illimitable cosmical order, so that he was not YAHVEH the God of the universe; but he created and governs, as the Christ, our system of worlds, and as many more in close proximity as constitute his sphere of rulership. If attention be drawn to the statement of St. John in the prologue to his gospel, that without him (the Christ) nothing was made that is made, we would reply, that this language refers to the cosmical sphere only over which he has the dominion.

GOD AS TRINITY OF BEING

The idea of Trinity runs through all organic being. Every organism is a trinity in unity, even down to the last analysis of organic life. The atom possesses within its organic life the double polarity, the positive standing for masculinity, or the fatherhood; the negative standing for femininity, or motherhood; and the offspring of this twain as sonship, or progeny. Within the Absolute there is this same Trinity of being. There is the Fatherhood, or the positive force; there is the Motherhood, or the negative force; and there is the Christhood, the offspring. The same is true of the individual Christ. He, with all organic life, is dual sexed, and the results of his work are his offspring. But the Trinity referred to in our Bible designates the Absolute as the Fatherhood, the Spirit as the Motherhood, and the Christ as the Sonship; the Absolute as the inexhaustible Source of all things, all substance, all essence; the Spirit as the prolific mother of all progeny, especially of all spiritually born. The Christhood as the representative of all Divine Progeny, embracing not only the Jesus of history, but as well, all sons and daughters of God by a spiritual birth.

THE ONENESS OF GOD

In discussing this profound doctrine we need first of all to fix in our mind the absolute oneness of Deity. "Hear, O Israel; YAHVEH our God is one YAHVEH." (Deut. vi. 4.) God is one in essence of being, one in substance, one in power. From

this thought we are never to swerve. Whatever else may, or may not be true, this is Truth, the truth back of all truth, the all-embracing truth. God is one and indivisible. We make this prefatory statement because in stating the doctrine it is customary for Trinitarians to express it in the tri-theistic sense, that is, three are one, and one is three. This is a mathematical absurdity, it is self-contradictory, and leads only to confusion of thought. This statement is not true anywhere in God's universe; for what is fundamentally true here is fundamentally true everywhere.

This tri-theistic dogma has grown out of a false conception of the meaning of the word "person." As the word is currently understood it means an individual separate and distinct from all other individuals. It means one resident in an organic body, limited in space, and possessing the elements of a person. Now, originally this was not the meaning of the word. As used by the Greek, or Hellenistic fathers of the Christian church, the word Person was taken, not in the organic sense, but in the metaphysical sense. It was used as substance, or subsistence; or as procession or generation. The three divisions of the Trinity, Father, Son, and Holy Spirit, were thought of as three expressions of the one essence and substance, or subsistence. This is the meaning given to the word in the discussions of all the great church councils when the Trinity was the subject under consideration.

The Latin church fathers used the word *Persone*, and from this word we derive the word person. But this word also has undergone a change of meaning. Originally it meant a mask such as was used by play actors on the stage. That is, one wearing a mask represented a character different from the person wearing it. By dramatists the word still bears this meaning. As applied to the Trinity it meant that the Deity, in the persons of the Godhead, represented himself in characters

different from his essential self. In course of time the word came to be used to represent the actor himself. It is in this false sense it is currently used to-day. God is One not three. We have shown in former articles how it is that the Absolute is the All-embracing, and therefore, One. But the Son is within this All, as he is within space. He is in the bosom of the Father, and is therefore one with Him. The Spirit is God in dynamic force, operating within man for his regeneration, and is therefore personal only as in man he becomes such. But man, like the Son, is within space, an integral part of the Whole, and the Spirit operating within him is not really detached from the all-pervading Spirit, but is one with him. This is the revelation of the great mystery of unity.

(To be continued.)

HEAVEN

BY CLARA GREGORY ORTON

There is no season and no time,
But every day is eternity;
There is no space and there is no clime,
But only thought on opinion free.

There is no mine and there is no thine,
But every soul possesseth all;
There is no self, but a will divine,
No mandate, but a winning call.

There are many doors, but just one Way,
To live by love, by love to win.
If this be heaven, why then delay?
Seek, ask, and knock and enter in.

BOOK REVIEWS

We have before us a large pamphlet entitled "The Gospel of Hebrew Chronology and Apostolic Tradition," by Butler Jack, author of "Found in the Latter Days," "New Light on Ancient Chronological Records," etc.

In this pamphlet there has been an immense amount of study and thought expended, and we think upon a subject of vital importance to the race. Chronology forms a portion of the Hebraic religion and has also entered into the Christian religion; namely, the sabbatical system. Israel was given a series of sabbaths. They were required to observe:

(1) The Seventh day, (2) The Feast of Weeks, or the day following a series of seven weeks, (3) The Seventh Month, (4) The Seventh year, (5) The Jubilee, or fiftieth year, (6) The Great Jubilee, or seventieth Jubilee year, (7) The Sabbath of Eternal Rest.

In the work before us the author has taken up these seven sabbaths, which form an ascending scale of seven times seven, which we have always believed was given by Divine authority as an absolute guide in chronology, and in fact the only absolute guide for a correct chronology that there is in existence.

We have seen a number of chronologies worked out, all pointing to the closing period of the Adamic Age and Christian Dispensation, but we have seen none that has been worked out so carefully, and to our mind so fully, as the one we have before us. While we have always been interested in Hebrew chronology, we have never desired to work along this line of thought, yet we recognize that there is an absolute chronology in the seven sevens before-mentioned. The author of the work before us has done the work well. He has given a number of lines of chronological thought, but the one that our mind seems to hold as the most reliable and valuable—although he finds harmony in them all—is the one which brings his conclusions to 1931 or 1932 A. D. as the closing period of the present dispensation, or, in other words, to the beginning of the thousand years of millennial glory, as the Adventists call it, which, in accordance with the sabbatical system, is the great Sabbath of sabbaths. This Sabbath is to continue for a thousand years, and it seems the author's idea is that at the beginning of this thousand years the Christ will come, the Body will be gathered.

He adds to his regular mathematical work three calendars, which he calls "Three Great Calendars of Adamic Time." The first, "The Calendar of Enoch," shows "the first 'Seventh Day' of each month in the Luni-Solar-Sabbatic Cycle of VII Years." The second, "The Calendar of Noah," shows "the first 'Sabbath Day' of each month in the Luni-Solar Sabbatic Cycle of XXI years." The third, "The Julian Calendar," gives "the first Saturday in each month of the Solar Cycle of XXVIII Years." By the careful use of these any student may examine and verify to his own satisfaction the chronological work of the author, which to our mind is a very important thing, now that we are so near, if not already entering, the final work of this dispensation.

This pamphlet may be obtained from Mr. Butler Jack. in care of So. Ry. Co., Smith Bldg., Washington, D. C., or from The Esoteric Fraternity, Applegate, Calif. Price 25 cents.—[Ed.

CORRECT LIVING, by Van R. Wilcox, familiarly but respectfully known as the Trans-Continental Tramp. 132 pp. Cloth. Price 50 cents. Address the author at Harrisburg, Pa.

There is no doubt that Mr. Wilcox from perilous ill health has arrived at some valuable discoveries in regard to health by his own urgent quest for it. His little book is, so to speak, alive with true enthusiasm that can spring only from interiors that have received joy, born of regained health. But we do not find anything new in this book which has not already appeared in the writings of Dr. Dewey, Horace Fletcher, and others. Mr. Wilcox comes forward, however, with what is of even greater value than mere statements of fact—with him it is demonstrated fact. He recounts a number of little incidents connected with his tramp across the continent and its finality which culminated with experience in the San Francisco disaster; much of this contains little pertaining to the title of his theme—"Correct Living;" nevertheless, there is a kind, convincing individuality pervading his book, so that it can properly be regarded as a valuable corroboration of what has already been written in a number of books advocating "No-Breakfast," and "Thorough Mastication."

LIBRA DAWN OR DAWN OF LIBERTY, By Marie L. Folett. 237 pp. Paper. Price 50 cents.

This book is a true story from the life of one who suffered the tyranny and living death under the errors of the domestic life. While its presentation is largely of an emotional, sentimental kind, it would doubtless be of value to some who have begun to think on this line.

MEDICAL ASTROLOGY, by Heinrich Daath. 108 pp. Cloth. Price 35 cents. Address Modern Astrology, 9, Lyncroft Gardens, West Hampstead, N. W. London, England.

This little book is "Manual No. IX." of a series of Astrological writings. The reader is supposed to have already some primary knowledge of Astrology. As addition to "Experimental Science" the book would doubtless be of special value in that it offers suggestive thought in a branch of Astrology which promises to evolve from the speculative to a system of applied hygiene.

TWO CHRISTMAS EVES, a Glimpse of the Spiritual, by M Garstin. 44 pp. Paper. Price 30 cents postpaid. This booklet possesses some unique features: Its style, and its spirit, are beautiful; throughout is a crisp mentality and consolidate expression, which are worth considering by any one who wishes to cultivate eloquent brevity. The subject matter, although pleasing in rendition, is spiritualistic, sentimental, but even so, it would be of interest. Address the author at 116 Holbein House, Sloane Sq., S. W. London, England.

A—.

EDITORIAL

WE have just finished a new book that we have been working on for some time. We believe it to be almost in its entirety a unique work, and we are confident that it brings to light at least some of the things that the Christ of Nazareth said he had to say to his people, but that they could not bear them then.

We have for thirty years been watching the trend of the human mind and of the Christian world in general, and we are convinced that we have gathered together a line of thought in this work that is of incalculable importance not only to the professed Christian, but to all persons who are seeking harmony with the laws of their own being and unity with the Cause of their own existence, the God of the universe.

It is impossible for us to give an idea here of the contents of this work, because much of it is entirely new thought that has not been given to the world in any form. The reason that we have not been running the line of thought through the magazine is that the thought being so new and so comprehensive in its ramifications, it would be doing a great injustice to the truth to publish the work in serial form in a monthly magazine. In order that the mind be able to grasp it properly it is necessary that it be put into book-form so that the reader can read the book through, then go back and study the points that are not clear to the mind, and thus obtain a complete picture of the whole plan of human and divine life, so far as it relates to the children of earth, for we believe that the laws that are active and of practical importance to the people have been brought to light in this work from the beginning to the period where man has found perfect unity, oneness with the Creator.

There are many essential things that lie just beyond the plane that we now occupy that even the most devout Christian has never dreamed of. These things we have brought to light, their nature and character explored for the benefit of those who begin to feel the movings of those higher impulses and are incapable of defining their import. Because of the inability of

the people to define their import many errors and destructive deceptions have crept in and misled them. At this point this work is made an absolute necessity to the people who are seeking a higher and a holier life. We know for ourselves that God and his angels have brought to earth and have enabled us to put in form much of the thought contained in this work because of its great importance to the people at this time and in the immediate future.

The title of this work is "The Goal of Life or Science and Revelation," which is entirely inadequate to express the contents of the book. It is an ordinary sized volume of 379 pages with six plates. Sold by The Esoteric Publishing Co. Price \$2.00, postpaid. While the book is not yet out of the hands of the binder, it will be by the time this notice reaches our readers.

It has been said "Of making many books there is no end," and this seems to apply to the present time as never before, for we doubt the time ever having existed when there was such a variety of books, magazines and papers as are circulating through the land at present. We believe that there is now paper in the form of printed matter sufficient to carpet the United States, but one of the difficulties that we meet in our work is the impracticability of the writings. It is an easy thing for a person who has a clear brain and a good organism to begin to think and to write orderly thought, very good thought in itself, so that the inexperienced in reading it will say: That is good; that is fine. But if you should ask them the question: Of what use is it? they would be at a loss for an answer. The practical use of thought seems to be ignored in general. The majority of writers think that if they can write something that is new and interesting to the people, they have accomplished all that is requisite. In our opinion such writings are an evil to humanity, and the more humorous and attractive they are made, the greater the evil.

The human mind has reached the point where it is running with a speed that is appalling. The business interests have excited to intensity every power and faculty of the mind and body, and when this is turned in the direction of thought, of ideas, the mind starts off like a wild horse without a driver, rushing over the country without any preconceived purpose or destination, and it is just as apt to rush over a precipice and destroy itself as it is to rush into green pastures.

It has been our purpose in this magazine, and in the Esoteric thought generally, to expunge as far as possible thought that has no practical value in it, thought that does not lead the mind to some definite purpose. The absence of a purpose is chaos, and this has been one of the things that has led the Christian world into chaos in their theology. But as we have come to a time when there is to be established a clearly defined purpose and trend to the creative forces in the physical, mental and spiritual, it becomes necessary that the writers and speakers in order to become co-workers with the laws of nature manifest in mind, which are the laws of God, should understand the trend of all creative thought, the ultimate purpose of the Creative Mind, and they should have the thought of the need of the people active and clearly defined in their minds when writing an article, in order to keep the people in an onward and upward course. A man who comes before the world as a writer or speaker should not only have, as one says, "something new, something true, and something that can be made plain to the understanding," but he should have something that the people need, and who can know the great need of the world at the present time in the midst of all this chaos and strife, both in the physical and in the thought realm, unless he first quietly turns to the Source of his being and learns from that Source the needs of humanity and whence man came and whither he is going? When this is known he can examine into the difficulties and pitfalls of that road, and he may be able to mark out the

proper road and the methods requisite to prepare man to walk that straight and narrow way that leads from the present conditions of labor, sorrow, struggle, anxiety and death, to a world of light, peace, harmony and eternal life.

If our writers are careful in this matter and when they undertake to write an article reach out with the soul in earnest prayer to know and for the power to express such thought as will help the needy, uplift the fallen, strengthen the weak and point the way to a higher and holier life, they will be surprised to find that an intelligence will flow into them in some cases transcending even their imagination. For wherever there is an honest soul that really desires to work for the good of the human family, he will find that there are spiritual intelligences that know what the people need, that will draw near to him, inspire the mind, illuminate the intelligence and cause him to know and to express vital truths, truths that will be so far-reaching in their influence in the world that he will find himself a co-worker even with the God of the universe.

We wish to call the attention of all those who for the first time see this magazine to the fact that we are making a special effort to get before the world as many as possible of the little book "Practical Methods to Insure Success." As advertising is so common, we deem it the better plan to ask our readers to send us the names and addresses of all their acquaintances who are in any way inclined to aspire to a higher life.

This little book carries a message of the highest importance to all classes. It lays the foundation for a noble character and a successful life for the young. By following its methods the minds of all persons become so perfectly in harmony with universal law, the law of their own being, that health will be brought to the diseased; the worn-out tissues of the aged will be restored; the minds of those who are inclined toward

spiritual things will be put in condition to receive spiritual knowledge, and the door will be opened wide to a higher and a nobler civilization.

We repeat only that which is generally expressed by many who are reading and practicing the methods in this little book when we say, "There is not a work before the world that is of so vast and far-reaching importance as the teachings contained in this little book." Get it and read it yourselves. Get the addresses of as many as you think would be interested and send them to us and we shall send them our circulars. Better still, buy copies of the book and give them to your friends with the request that they read them and think about the truth therein, for we believe the verdict of thousands, namely, that there is nothing we can do for our friends that will be of so great a value to them as to interest them in this work.

We are also desirous of sending out sample copies of the magazine to those that would probably become subscribers, and we would suggest that whenever you meet a devout Christian, whether in or out of the church, send us the name and address and we will send a sample copy of the magazine.

Let us urge you to be diligent in this matter for the time now is that we can work, and it may be that the time is short. But let that be as it may, let us awake to diligence that we may do our duty; and a consciousness that we please God will accompany every effort in the right direction.

We of the Fraternity have had the transits of the Moon and of the planets 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 transits of the planets and of the Moon each month.

The first column of the table simply gives the figure of Moon,

planets, and 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.

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., March, 1908.

Body	Enters	On			
		day	h.	m.	
♃	♋	1	6	57	p. m.
♃	♌	3	7	11	p. m.
♄	♌	4	8	15	p. m.
♃	♍	5	9	42	p. m.
♀	♎	7	2	0	p. m.
♃	♏	8	4	5	a. m.
♃	♐	10	2	31	p. m.
♃	♑	13	3	20	a. m.
♄	♑	13	8	0	a. m.
♅	♒	14	2	56	p. m.
♃	♓	15	4	0	p. m.
♃	♑	18	2	56	a. m.
♃	♒	20	11	43	a. m.
♄	♒	20	7	19	p. m.
♃	♓	22	6	38	p. m.
♄	♏	23	11	46	a. m.
♃	♎	24	11	39	p. m.
♀	♑	26	2	20	a. m.
♃	♑	27	2	48	a. m.
♃	♋	29	4	24	a. m.
♃	♌	31	5	33	a. m.

On Mar. 1 ♄, ♒ and ♓ are situated as follows:					
♄	♓	7°	14'	4"	
♒	♑	11	7	35	
♓	♏	13	27	40	

BIBLE REVIEW

Vol. VI.

APRIL, 1908

No. 7

MAN'S ETERNAL OCCUPATION

BY ABIYAH

MAN's innermost nature is such that he will never be satisfied unless he is doing something, unless he is accomplishing a purpose which he has laid out in his mind. The Father who has made our nature such, has also made us heirs to a field of activity in which we shall be eternally occupied.

What is it that will occupy our attention forever? What does the Christian believe that he will be doing throughout all the ages of eternity? We know what Christians used to believe. They used to believe that if they were faithful in their religion, when they left their fleshly body to go to corruption, they should be transported into the presence of their Lord where everything is radiant, spotless and sinless, there they should be with him in glory and return with him to reign on the earth.

This was all true in the ideal, for it was the ideal of a child of God. The child whose father is a doctor loves to play that he is a doctor having patients to care for to whom he gives his medicine. In his ideal the child is a doctor, though he is not at all able to treat a real case, for he knows nothing of the laws of physiology and has no knowledge of pharmacy. Before the play-doctor can become a real doctor he must learn the

laws of his profession and be able to operate them. For centuries past our souls have been in this transient mortal realm as children under a tutor. In the past, as we pictured ourselves to be partakers with our Lord in his glory, we had no more comprehension of what constitutes that glory or what is required in order to live in that glory than does the little child comprehend what is required to become a real doctor. But we are now coming into our inheritance and are to be actually engaged in our real profession. The knowledge of the laws of an immortal life has been given to us and as we set to work to apply that knowledge, we smile at our former childish conception of what it means to be a son of God. As we come into our inheritance, we realize more vividly than ever that there is a realm of radiant glory inhabited by shining angels and god-like beings. We also perceive that the order of higher intelligences is not fanciful after the manner in which the childish mind pictures things. Angels do not possess a glorious nature just because they happen to be so. We perceive that there is a cause behind every manifestation of life of whatever nature. All life, vegetable, animal and human, is mortal because its life is conducted in accordance with laws that produce corruption. There are laws in the universe according to which if a man ordered his life, his body would never be subject to corruption and he too would be clothed with the radiant glory wherewith the higher intelligences are clothed who keep the law.

Interior to all visible creation, there pervades a great sea of life. Every healthy organism is able to move the waters of this great sea. Because of this the grass is able to produce seed after its kind, the beasts are able to produce seed after their kind, man is able to produce seed after his kind, and, yes, because of this, the gods are able to produce seed after their kind.

The body is the instrument through which the soul moves the

waters of the sea of life. Souls throughout the mortal realm allow their bodies to be acted upon by the principle of fermentation, which, when it is given the upper hand produces corruption. Souls throughout the immortal realm have allied themselves to the interior Will, the God of the universe, who is the Cause and Master of the principle of fermentation and of all the creative principles. In his presence or in one who dwells in his consciousness none of the creative principles can overstep its proper bounds. To ally oneself to the cause world is taking the name of God and having his name written in one's forehead. Under this condition the principle of fermentation cannot have the upper hand in one's body to destroy it. In taking God's name we shall become clothed with life that will continually grow more and more refined, until we shall be able to stand with our Lord in all his glory, a co-conqueror of Death with him, because we are joint-heirs.

The soul that loses its physical body loses its hold upon the waters of the sea of life, hence the impossibility of a soul's entering into its glorified state through the corruption of the body. Sinlessness consists in the ability to take of the fruit of the tree of life without being subject to the principle of fermentation which manifests itself in the passions of the flesh. When we have proved that we are able to ally our consciousness with God's nature so constantly as never to be overcome by the passions that seek to possess our flesh, then there will be given into our hands greater energies and powers that will cause all that is mortal in us to be consumed; and we shall stand a lord and master of the creative energies of this world possessing the knowledge and ability requisite to direct and shape its life in channels that will best serve the divine purpose of the God of all worlds.

When man passes out of this transient mortal realm because he has conquered it instead of being conquered by it, then he has acquired the ability to be a co-creator with God. He then

becomes a son in deed and in truth, one with the eternal Son through whom God the Father is ever extending the bounds of his universe.

If mortal man delights to exercise his energies in carrying out a temporal project, how much more does the eternal Son delight to exercise his omnipotent energies in carrying out a project that will stand forever. When man has fully mastered the principles of carnal generation there will be given into his hand the same power wherewith the Elohim created this world and all the people in it. Then too will man stand in his inheritance, a god in the endless succession of Gods, and Gods of gods, clothed with the glory, power, intents and purposes of the Everlasting Father who rules this mighty universe with far more ease than mortal man accomplishes his daily tasks.

POWER OF FORGETTING

BY AIMEE BARBARIN MARSH.

It may seem strange to associate the idea of power with forgetting, but it is one of the greatest evidences of mental self-control.

There are occurrences in all lives which, although they may not be especially discreditable, still are of the past and it is a useless waste of time and strength to think about them.

Opportunities allowed to pass by and not embraced, unjust judgments formed too hastily, a wrong turn taken at a particular time, all are to be regretted; but the past cannot be undone, and is only of benefit in helping us not to commit the same error next time.

There is a decided power in forgetting whatever is better that the mind should not dwell on.

—*Boston Ideas.*

HUMAN ORIGINS

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

"THE proper study of mankind is man," and there is perhaps no more interesting quest than the "whence" and the "whither" of humanity.

It has hitherto been considered orthodox to assume that Adam was the progenitor of the whole human race, notwithstanding the scientific assertion of a far greater age for man, than the six millenniums which cover the whole period from Adam to the twentieth century A. D. But we shall find on a more rational and common sense view of the Scriptures that the Biblical account of the creation of man is quite independent of chronology, and this is found in the first chapter of Genesis, but the subsequent account of the advent of Adam in the second chapter is quite a different matter. So that it is quite in accord with Scripture to believe that *only* the Caucasian Race or so-called White Race sprang from Adam. This is proved by a study of the tenth chapter of Genesis, where, after the Flood, the earth is said to be repopled—*spread abroad*—by the sons of Noah and their descendants. For it can be fully demonstrated that all the nations named in the great ethnological chapter are of the Caucasian Race. In regard to two of them Shem and Japheth, we have always understood that their descendants are white, such as the Jews, for instance, who are certainly descended from Shem, as were also the Assyrians, Elamites, Lydians, Syrians, and others. From Japheth, among many other nations it is certain that the Greeks are descended, for in the Hebrew Bible, the name "Javan" is generally used to designate Greece. Now Javan is the fourth son of Japheth.

Kittim and Dodanim also are the ancient names of Cyprus and Rhodes (Gen. x. 2, 4).

It has been thought that Ham was the father of the colored races, but it is a scientific impossibility that the Black, Brown, Red, and Yellow Races can have descended from one man whose father and brothers were white and who lived only 4000 years ago. On the contrary, it seems that though the descendants of Ham are of the darkest complexions of all the Noachic race, they nevertheless belong to the Caucasian division of mankind. The sons of Ham were Cush, *Mizraim,† Phut, and Canaan. From Cush, according to the Bible are descended the Ethiopians; from Mizraim, the Egyptians, Syrians and Philistines; from Phut, the Libyans; from Canaan, the Canaanites, Zidonians and Hethites. Now the Egyptians were without doubt of the White Race as the Copts who represent the early Egyptians are to-day, as well as the modern Fellah. The Phoenicians also were certainly white and also the Libyans, who are represented now by the Kabyles. The Ethiopians are represented to-day by the Abyssinians, who still call their country Ethiopia and are of the White Race. So that Ham's descendants being of the White Race, he himself must have been white; the darker color of his progeny being caused by living for centuries in a tropical climate. This leaves the origin of the Brown, Yellow, Red, and Black Races quite unaccounted for, in the Bible, so far as Adamic descent is concerned. It is quite probable, however, from every standpoint, that the colored races are all older than the White Race. For as the author of the "Vestiges of the Natural History Creation" remarks: "It appears, in short, that the leading characters of the various races of mankind are simply representations of particular stages in the development of the highest or Caucasian type. The Negro, for example, exhibits permanently the imperfect brain, projecting

*"Cush" = Ethiopia, now Abyssinia.

† "Mizraim" the two Egypts, upper and lower.

lower jaw and slender, bent limbs of a Caucasian child, some considerable time before the period of its birth, while the aboriginal American represents the same child, nearer birth, and the Mongolian is the type of an arrested infant newly born. Again the brain of the human foetus resembles (1) the fish, (2) the reptile, (3) the bird, and (4) mammalia, and lastly that of man, and the perfect brain of the Caucasian child successively represents the character of the Negro, Malay, American and Mongolian nations, while the face assumes a similar series of transformations. Some nations also are known to have passed in the course of ages through the three leading forms of skull, viz., (1) prognathous (2) pyramidal and (3) arched. The Malay is intermediate between the Caucasian and Negro, and the American Indian between the Caucasian and the Mongol."

It seems clear, therefore, that all mankind are of one species, one stock, one blood, and that the lower races developed so far as the physical body is concerned from the animal, and that the Five Great Races into which man is now, generally speaking, divided, have developed successively from each other, probably in the order of black, brown, red, yellow and lastly white, agreeing with the changes now undergone by the foetus in the womb.*

*American Antiquarian, Sep., Oct. 1907, p. 310.

"Now Aristotle says that the judgment which follows knowledge is in truth faith. Accordingly, faith is something superior to knowledge, and is its criterion. Conjecture, which is only a feeble supposition, counterfeits faith. . . .

And as the workman sees that by learning certain things he becomes an artificer, and the helmsman by being instructed in the art will be able to steer, he does not regard the mere wishing to become excellent and good, enough, but he must learn it by the exercise of obedience."—CLEMENT OF ALEXANDRIA.

GENESIS I.

By ALEXANDER MCINNES

"IN THE BEGINNING"

THE root of the word "beginning" signifies a definite point, the source (of a river), the head (of a tribe), and has the *plural* termination. Hence Farrar Fenton is justified in translating it "BY PERIODS," and conforms better with the grammatical construction, to say nothing of modern scientific knowledge.

"GOD"

This word also has the plural termination. The root signifies "to swear." The Elohim were probably the Solar Angels, who had sworn by THE NAME to do the Father's will and who, working in harmony with the Supreme, reconstructed the Solar System in His power. In the Scriptures this word Elohim is repeatedly translated "angels," showing that the higher angels had so developed that our finite intelligence can scarce differentiate between them and the Supreme. Yet the promise of the same ultimate is promised FOR US in several passages of the New Testament: "Beloved, NOW are we the Sons of God, but it is not yet manifest what we SHALL BE, but we know . . . we shall be LIKE HIM" (1. John iii. 2). The Christ counted it no robbery to claim equality with God (Phil. ii. 6). "The Father worketh hitherto and I work" (John v. 17). This same unity IN ALL THINGS with God, that the Elohim and the Lord Christ attained, is the one ultimate of the Esoteric Teaching.

"CREATED THE SUBSTANCE OF,"

"*al*" WHICH IS NOT TRANSLATED IN THE Authorized Version or Revised Version is translated by the eminent Hebraist, Dr.

Parkhurst (died 1797 A. D.) as "the substance of," from *ate*, to come; *att*, a token—that which portends or causes to come; *at*, the coulter that comes before the plowshare in plowing. Undoubtedly it is connected with our word "atom;" but at the time of the Authorized Version translation, the Atomic Theory was unknown; and the Revised Version translators were too conservative to supply the omission. On the other hand Farrar Fenton renders it, "that which produced."

"THE HEAVENS AND THE SUBSTANCE OF THE EARTH"

Although "heaven" is generally thought to be a place beyond the grave (no one knows where), I have failed to find it once so spoken of in the Bible. "Heaven and earth" are invariably joined in Scripture. As "the heavens and the earth" are mentioned as being produced together, so in Revelation (xx. 11) we read of them as jointly passing away, and (xxi. 1) a new heaven and a new earth being created. "The heavens" signify the spiritual, the interior, the form, the substance; the earth signifies the material, the exterior, the image, the appearance.

The progress is from lower to higher; and when the present earth conditions have wrought out the design of the heavens, a newer and higher pattern will be set in "the new heavens and the new earth" of Rev. xxi. i. In the same way as by the Elohim the heaven and the earth were produced by different seed-thoughts or the living Word (John i. 3), man, living and developing the earth "atom" or condition, has also, lying latent within him, the heavenly germ or "atom." The Master said, "The Kingdom of Heaven is like to a *grain of mustard* . . . *less than all seeds*, but when it is grown . . . it becometh a tree, so that the birds of the heaven [holy spirits?] come and lodge in the branches" (Matt. xiii. 31, 32).

With the same assiduity as for the material life, the heavenly germ SHOULD be cultivated and nourished with spiritual food. Soon a new creature or creation will develop, internally first, then externally, and new conditions and an unlimited horizon

unfold showing yet nobler and more extensive possibilities. As to the nourishing of the spiritual germ, read John vi. 30-58, and if the Father, by inner illumination, lift the veil, the heavenly food will never fail.

The Spirit (heaven) wars against the flesh (earth), and the flesh against the Spirit, but the individual choice turns the balance. But it must be remembered that when the door, the entrance of the Christ life, closes behind the initiate, so must the earth condition. The self with its desires and lusts must be crucified.

The pattern of the heavens is always in advance of the earth conditions. Hence the kingdom of the Christ was established in heaven when he ascended to reign, and for 1800 years the earth has been striving through darkness and sorrow to realize that condition. There was another change in 1881, and soon the earth will be ruled by a yet higher ideal.

In "The Bible in Modern English" the first verse is translated, "By Periods God created that which produced the Solar Systems, then that which produced the earth." To the student of Solar Biology, "Solar Systems" is a good alternative translation for "the heavens," and is in harmony with the idea of the Elohim being the Solar Angels. Not until mankind realizes the extraordinary controlling power exercised over him by the stars and planets, can he fully appreciate the necessity of being altogether under Solar Influence, which, on the higher plane, is the Son of God that takes away the sins of the world; then, he will set about in earnest to work out his own salvation in fear and trembling (unrelenting care and concentrated attention to *the WILL*).

"THERE are human tempers, bland, glowing, and genial, within whose influence it is good for the poor in spirit to live, as it is for the feeble in frame to bask in the glow of noon."—
CHARLOTTE BRONTE.

THE GOSPEL OF THE KINGDOM

BY I. L. HARPSTER

PART III.

THE LIFE CHANGING AND TRANSITORY

LET us again refer to the Master's words at the beginning of our subject. "Verily, I say unto you, There is no man that has left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time." We shall stop at this point, "in this present time," because this marks a specific time or epoch in the redemption of God's people. This is the particular period or condition that refers to "The Life Changing and Transitory." And what we mean by "the life changing and transitory" is, the planting or seed-time of the thought or mind of Christ, its development and growth, and its final maturity within the natures of God's people, covering the time from Christ's ministry down to the time of the end of "this present time"—the Gospel, or Gentile age.

This age has been as necessary for the developing of God's people as the preceding one, the Mosaic age; yes, and even more necessary, for the reason that this age has dealt more with the spiritual nature of man, the all-important phase of man's development that brings him into the image and likeness of God—the ultimate purpose of the Creative Mind from the beginning. Each age has accomplished its perfect work that the Creative Mind designed it to do, and the past, or the age just closing, has wrought its purpose for the people of God, it being more spiritual than that which preceded it, and it now prepares the Christian man or woman for the next step in the

world's development which will be as much grander, as the closing age is grander than the Mosaic age. But before we enter upon the possibilities of the age to come, we wish to get a clearer understanding of what the present age has accomplished, and how it was possible to accomplish what it has for the Christian people.

We explained under "Christian Development" that the Spirit of Christ has been doing its perfect work in the hearts of his followers during the past centuries through the leaven of Christ's spirit (body) that he gave them at Pentecost; but we did not state the law operating these centuries to enable its accomplishment.

"The Life Changing and Transitory" shows variability, life under varied conditions, a coming and a going as it were, a passing through different states and conditions, necessary for developing and growing; and for this purpose, time has been the essence in its accomplishment. As knowledge is based upon actual experience, then in order that the individual soul may acquire it, it is necessary from the natural order of things that the soul must pass through a series of changes or incarnations.

Reincarnation is a law that seems hard for some to recognize, just why it should be is rather difficult to say; but with the strictly orthodox Christians we can see why it should seem unreasonable to them, because they believe the soul of the Christian man or woman immediately goes to heaven at death. But what did Christ say concerning heaven? Did he not say, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven"? Then again he said, "Lo, I am with you alway, even unto the end of the world." If these words of Christ are true, and we believe them to be, then there must be something amiss with the Church's belief in the soul's immediately passing into heaven at death.

But let us look into this subject of "reincarnation" and see if the plan is so unreasonable after all: and in dealing with this question it will be necessary to refer to different passages of Scripture bearing upon the thought, and in this we must brush aside mere forms and words, and deal directly with the spiritual import animating and underlying the mystic meaning of the Master's words.

In the first place it will be well to reflect upon the purpose in the mind of the Master attendant on the death and resurrection of Lazarus. When Martha heard that Jesus had come, she arose to meet him, saying, "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?" (John xi. 21-26).

It will be seen from this, that Martha believed that her brother Lazarus would rise again in the "resurrection at the last day." But the Master informed her, "I am the resurrection and the life," and to prove this to Martha and others that were present at the time, he called Lazarus to "come forth" from the grave. This was to demonstrate to them then and there that he (Christ) was the resurrection, having power and control over the souls of his people; and having this power over the souls of his people, it was to teach Martha and those present at the time, as well as the world, that he (Christ) would resurrect his people, (bring them in again) when he saw that it was necessary for their benefit and advancement. But lest some may misunderstand our meaning, we shall say, that the resurrection of Christ does not imply that the souls of his people are brought back into their bodies laid away in the

graves as in the case of Lazarus, as some Christian people believe, for such is not the plan, as will be seen further on. This erroneous idea entertained by a certain branch of the Christian church regarding the "resurrection," no doubt, originated in the incident surrounding the death and resurrection of Lazarus; but this incident was simply to teach the world that the power of the "resurrection" was vested in the Christ.

It will be remembered, Christ said, "He that believeth on me, though he were dead [being without the body] yet shall he live" [get back into the body again]. Again he said, "And he that liveth [being in a body of flesh] and believeth on me shall never die." The latter has reference to the soul. It is evident here the Master had reference to the soul for the reason that Christian people have died since the time he uttered those words; and this order of existence was to continue during the time this age lasted. The purpose of the resurrection of Lazarus, and that of the Master's returning to his body, was to emphasize the power Christ had over the physical body, clearly demonstrating that it is Spirit that is life and without Spirit there can be no life.

That Paul understood God's redemptive purpose there can be no doubt, for he said in II. Timothy, "I am persuaded that he is able to keep that which I have committed unto him against that day." Paul did not mention that he was going to heaven when he died, for the reason that he recognized the fact that the Master would look after that (his soul) "which I have committed unto him against that day." The early Christian fathers speak of those of their number who had died, [passed out of the flesh] as "resting in Jesus" or as "fallen asleep," never saying they had gone to heaven.

When the Master said to Martha, "He that believeth on me shall never die!" he had reference to the perpetuity of the soul; that is to say, the one that believed in him and drew from his spiritual nature, would have within his soul the im-

mortal element of life and, therefore, could not die. The Master said, "For as the Father hath life in himself; so hath he given to the Son to have life in himself." So the soul that has within it the Spirit of Christ cannot see death, for the eternal, immortal life-element cannot be destroyed; hence the meaning of the Master's words, "he that liveth and believeth on me shall never die."

Again, when the Master said, "He that believeth on me though he were dead, yet shall he live," he had reference to the soul out of the body, "resting in Jesus" as it were; yet it would be reborn in an infant's body again when it was necessary for further soul-growth. This rebirth was under the supervision of the Master, for he said, "I am the resurrection"—"resurrection" meaning reincarnation for they are synonymous terms.

"When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Matt. xvi. 13-16). Now it is quite evident from the Scripture just quoted that there were people living at the time of Christ (and many too) who believed in the resurrection (reincarnation) of the prophets, that people were reborn, and that Christ was one who was reborn. But Peter led by the Spirit said that Christ was "the Son of the living God," the Perfected One, the Holy One of Israel.

At the time of Christ there were two sects among the Jews: one the Sadducees, the other, the Pharisees. The Pharisees believed in the resurrection, while the Sadducees did not. But the remarkable part about the question Christ asked relating to himself, namely, "Whom do men say that I the Son of man am?" is, that Christ does not reprove his disciples nor the

people for entertaining a belief in reincarnation. You do not read anywhere that Christ rebuked his disciples for believing that he (Christ) was one of the prophets reborn. Now while Christ does not offer any objection to the people's believing in reincarnation, yet he always rebuked the people for hypocrisy, or whenever they held to anything that was false; as Christ rebuked error on every hand, would he not have rebuked his disciples for holding to a false belief? This would have given a false impression to the world; and of all things that Christ desired it was that the people might know the truth; for this reason he came into the world, saying, "that I should bear witness of the truth."

Job said, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body [the body his soul then occupied] yet in my flesh shall I see God" (Job xix. 25, 26). Job is here speaking of both soul and body, but he is referring to a future time, for he mentions the "latter days" the time the prophets looked forward to, and to which all prophecies finally merged.

Again we read of the beloved Daniel, after the angel had informed him of that which was to come to pass at the time of the "latter days" that he (Daniel) was to be on earth, "But go thy way till the end be: for thou shalt rest and stand in thy lot at the end of the days" (Daniel xii. 13). It is evident from this that Daniel is to be here and in a body of flesh, for the angel said he should "stand in his lot (place) at the end of the days"—the closing of the Gentile age.

The Master in speaking of the time when the "kingdom of God" should be established, said; "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north and from the

south, and shall sit down in the kingdom of God" (Luke xiii. 28, 29). It will be seen from this that not only Abraham, Isaac and Jacob, but all of the prophets are to be here and in bodies of flesh; these the world will see at the proper time, for these will have been resurrected, reincarnated.

When the Lord, Peter, James and John came down from the mount of transfiguration, the apostles asked Christ, "Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist" (Matt. xvii. 10-13). The Jews sent priests and Levites from Jerusalem to Bethabara beyond Jordan where John was baptizing to inquire of him whether he were the Christ or Elias, and when they found him they inquired, "Who art thou? And he confessed, and denied not; I am not the Christ. And they asked, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No" (John i. 20, 21). The Master at another time speaking of John the Baptist concluded by saying, "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear." (Matt. xi. 13-15.)

The passages of Scripture just quoted clearly prove that reincarnation is not only possible, but is is the law; and not only this, but when a soul is reborn into a body of flesh it is not cognizant of whom he or she may be. There are certain inherent qualities, dominant qualities, resident within the soul that will manifest in the reincarnation, but so far as the soul's remembering its former life, this is entirely hidden; and it is wise that it is so, that it may not be handicapped in its new body; for the purpose is that the soul may develop knowledge under new conditions and environments.

(To be continued.)

CHRIST—JESUS

By FREDERIC FISHER

ALL things that have appeared on earth, all natural phenomena, are a revelation of what is; they have always existed on the spiritual plane, and are lessons to us of some great spiritual truth. If we look carefully into the depths of the natural world we shall see its correspondence in the spiritual world, and gather knowledge that we have never dreamt of, or that can not be unfolded by the things of this earth.

In more than one way, is the deep hidden secret of Christ Jesus unfolded to us by our great luminary on the physical plane—the sun. With this key we can unlock the mystery of the One God, both Unitarian and Trinitarian.

The unapproachable, natural sun signifies in the spiritual world, the great Spirit—GOD, Omnipotent, Omnipresent, Omniscient. As the sun beams over the whole earth, and reigns over the just and the unjust, with loving purpose and healing, life-giving force, thus reigns our Father over his universe, blessing all things that he hath made.

Consider: How do we get knowledge of the unapproachable sun?—is it not by its action through the rays it imparts to the earth? The rays of the sun tell us of the essence of the sun. We find when these rays are concentrated upon the earth, that they are the Creator under which all life comes into being—the flower buds forth and the acorn sprouts. So that the Rays of the spiritual Sun (the rays representing Christ, while the sun signifies the Absolute GOD) permeate our being—the life of the soul—which, “before Abraham was I AM.” “The WORD was with GOD, and the WORD was GOD. . . . All things were made by Him; and without him was not anything made

that was made." "Our Creator and Redeemer." Yes this is Jehovah or YAHVEH Eloah of the Old Testament, the Christ of the New Testament—the dynamic WILL of the ABSOLUTE. This is the life-giving Rays (Christ) from the Absolute GOD, Spirit, whom we call "Father," and these Rays tell us of the essence of their Fountain, and give us life, "The Light which lighteth every man that cometh into the world." As the earthly sun's rays are the activity of the sun, so also the Spiritual SUN'S Rays are the activity of the One Absolute Spirit—GOD.

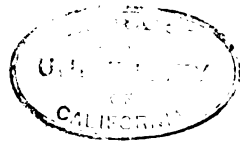
The rays of the sun are born of heat and light. The Christ rays of the Spiritual Sun are born of "A pure Virgin." Purity represents Truth or the Sun, and a virgin represents Love as symbolized by heat in the sun. Thus from a spiritual sense Christ was born of a "Pure Virgin," as the rays of the natural sun are born of heat and light. And for this virgin-born (Sun) Son "A body hast thou prepared me," which was the human Jesus, born it may be, as becomes a true pattern, an ideal man, of Mary and Joseph—the Divine in human man filled full with God—therefore PERFECT man; even as the rays of the sun are in the earth, and fill the earth, giving it life and making it partake of the nature of the sun. Note, the earth has its periods of darkness as also has the Christian, when the sun withdraws for a while.

Let it be remembered that Christ is Universal and Eternal, Jesus was of less importance, being temporal and local.

The following quotation is worthy of noting, being a wonderful exposition of truth:

"Let faith stand for the spiritual understanding, for truth which is symbolized by Christ. Let works stand for expression and manifestation for the duty of manhood, for the life of Jesus, and love for the over-arching and indwelling Spirit in the heart of God and of man, then will we understand Christ-Jesus and Jesus-Christ.

“Christ is Spiritual understanding, Jesus is practical demonstration. Christ is divine Spirit, Jesus is human nature. Christ is the anointing-baptism, Jesus is the outward expression. Christ is knowing, Jesus is doing. Christ is the preparation, Jesus is the performance. Christ is the sunshine, Jesus is the flower and fruit. Christ is the ideal, Jesus is the actual. Christ is sometimes the theory, Jesus is always a practice. Christ is the faith, Jesus is the works. Christ and Jesus are the two wings of the upward cycling soul. Christ is inward guidance, Jesus is outward action. Christ is the inner glory, Jesus is the outer shining. Christ is the Principle, Jesus is the solving of the problem. Christ is the infinite healer, Jesus is perfect health. Christ is the universal force, Jesus is the localized power. Christ is impersonal, Jesus is personal. Christ is Godhood, Jesus is manhood. Christ is the ‘Light which lighteth every man which cometh into the world,’ Jesus is the man walking with God, in the light. Christ is everywhere, Jesus is somewhere. Christ is life-giving Spirit, Jesus is the living soul. Christ is the law and Jesus obedience. Christ is the way, the truth, and the life, Jesus walks in the way, knows the truth and lives the life. Christ is the head of the church, Jesus is the membership thereof. Christ is the Creator, Jesus is the creation. Christ is the Prince of life and peace, Jesus is the loving peacemaker. Christ is the Son of God, Jesus is the son of man. Christ is the Emanuel, Jesus is a Nazarene. Christ is the eternal Uncreate, Jesus was born of Mary. Christ is deathless Omnipotence, Jesus died on the cross. Christ is spaceless Omnipresence, Jesus lay three days in Joseph’s rock-hewn tomb. Christ is changeless Omniscience, Jesus grew in wisdom and in stature, and in favor with God and man. Christ is the Lord from heaven, the Lord of the Sabbath, and Lord of all, Jesus had not where to lay his head. Christ is love, Jesus wept. Christ commands, Jesus obeys. Christ is, Jesus exists. Through Christly understanding, Jesus was a miracle worker, a



restorer of waste places. Christ is the I AM of God, Jesus is the incarnate Exemplar. Christ is cause, Jesus is effect. Jesus the man, was crucified, Christ, the Comforter, came to the disciples as power from on high."

One more illustration we may draw from the natural sun as representing the qualities of God: The sun is made up of heat and light which gives out force. Heat represents Love. Light equals Truth, and proceeding from Love and Truth we obtain spiritual power—The Holy Spirit. Love represents the Father; Truth, the Son; and force, the Holy Spirit. Three aspects in One Reality. Thus when we gaze at the glorious sun in our sky, we can see by the inward Light, the Spiritual Sun—our Father who art in heaven.

MY OWN

BY CLARA GREGORY ORTON

Eternity is not so long,
But that I wait with courage strong;
I wait, desire, and watch alone,
Until there comes to me my own.

From planet to the farthest star,
Unmeasured space is not so far,
But that I wander on alone,
Until I find and claim my own.

"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 and manly thing."—
THOMAS A KEMPIS.

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XIV.

THE TRINITY ILLUSTRATED

SINCE everything is the product of God expressed in triune unity, a trinity is found upon every plane of existence; and so the Trinity of Deistic Being may be illustrated by these variously expressed operations. On the lowest, or the plane of nature, a Trinity is found in the immediate forces that as instruments produce and sustain the cosmical order, and in the phenomenon that results from the operation of these forces. Take Motion in the abstract, or the immediate source of all natural forces, here we find Wisdom represented, or the Fatherhood. Next take the two great forces, the centrifugal and the centripetal, or action and reaction, as but separate expressions of the same force, and as the agencies by which creation has been effected, and in these we have an illustration of the Holy Spirit's action within the matrix of space by which creation has been effected. Take the cosmical order as the product of these forces, and we have the sonship, or that to which birth has been given, the Adonai of God. These are all expressions of the one primal force, the Divine Mind, but have become manifest as three. The three are not to be thought of, therefore, as unrelated, or even as simply related, but as one. They all sprang from the one unit source, and all came into existence simultaneously.

Another illustration of the trinity found in nature is that of the three so-called primal elements, fire, water and earth. Fire corresponds to God as Father, "our God is a consuming fire."

American Revision used throughout.

It is an immaterial, formless and universal element. As luminous ether, diffused throughout space, it is the illimitable essence and substance, the source of all organic existence before it was objectified by the awakening of the Divine Will. Water corresponds to soul, the Oversoul, or God in highest manifestation. It is a semi-material substance with its inherent life, from which all organisms are composed. All material forms from suns to atoms are but materialized psychic substance. As fire in the primal sense is absolute zero, absolute cold to the sentient nature of man—so refined that matter cannot realize it or approach it—so water in the primal sense, is light unrealizable by the senses. It is primal fire in highest manifestation. As organism it is a sun, great semi-spiritual sun, "YAHVEH Elohim is a Sun" (Ps. lxxxiv. 11). This answers to the second person of the Trinity, or the Son, the "outshining of the Father's glory, the express image of his person" (1. Cor. xi. 7). Now fire and water are one. Neither can exist without the other. The latter is the expression of the former. The former is approachable only through the latter. Thus the Father and the Son are One. Neither can exist without the other for God cannot be a Father until a Son is born. The Son is the eternal generation of the Father, eternally resident within his bosom (John xi. 18). It is because of this unity between the Father and the Son that all those references of unity of being and operation made by the Christ, between himself and his Father are found in the Word. They can be accounted for only because of this unity. Now the Son, although one with the Father, is substantially less than the Father, "for the Father is greater than I" (John xiv. 28). The Son, as water, as form, as oversoul, as light is a manifestation of the Father, as fire, or ether—diffused throughout space. Because the Son is form, he is confined to limited space, to the space occupied by the cosmical order. As light emanating from water, he is less than light emanating from fire. God as

light is ineffable, unapproachable; but the Son as light is the light that lighteth every man that cometh into the world (John i. 9). This light is the redeemer from darkness on every plane of being. It springs from the fire, but it is not itself the fire, any more than the light of the natural sun is the sun. It is a principle in itself, and its attributes are different from those of fire.

Earth or matter, the third fundamental element, in its primal condition is an invisible spiritual substance permeating all space. Condensed by the organizing power of the soul, it clothes all psychic forms with bodies realizable by the senses. The organism whether it be cosmic or human or animal or plant, is the abode of Spirit, in measure and power corresponding with the plane of its existence. In man, the body is the temple of the living God. It is a dynamo for the outworking of the Spirit. It is the agency through which the Spirit sanctifies, illuminates, potentializes and performs all its functions. It is the field of the Spirit for all effectual operation. This, then—earth—symbolizes the third person of the Trinity. Earth is materialized substance, or Spirit—"The substance of things hoped for" (Heb. xi. 1). Substance, spirit, is that within the matrix of Divinity out of which all organisms on all planes come to birth.

Again, the Trinity is illustrated by the three so-called primal colors, red, yellow, and blue. Red represents force which in its primal state is Divine Will, and this stands for Fatherhood. Yellow symbolizes love; and Divine Love manifested represents the Sonship. Blue represents intelligence, enlightenment, and symbolizes the Spirit. These three colors, though each has its own peculiar qualities, functions and representations, are one. When blended in proper proportions they produce the colorless white, the symbol of absolute unity.

For another example of the Trinity let us ascend into mixed planes embracing the lowest, the middle and the highest. Take that of man, with his body, his soul and his spirit (1. Thes. v.

3). Here, as in the example of the three elements, the spirit in man answers to the Fatherhood; the soul, to the Sonship; and the body, to the Holy Spirit. Each of the factors constituting this trinity is a personality in itself, taken in the true sense of personality. Spirit refers to the eternal source of things back of all creation. Soul refers to primal manifestation. Body refers to the Spirit's field of operation. All are one as all were primarily the one spirit substance, the one essence of Being. All are one, as neither can exist and function on the earth-plane without the other. And yet, though all are one, body is not soul; nor is it spirit. Soul is neither body, nor spirit. And spirit is neither of the others. The human organism with all it contains, is a trinity in unity, or would be if perfected. As it is, it is a trinity in discord.

Leaving the lower plane entirely, the field of the Spirit's operation—we find this same principle of trinity on the plane of mind alone. Here we find many qualities; but taking any three we find them constituting a trinity. Take the will, the thought and wisdom. Each of these is independent of the other as an entity, each having its own seat in the brain. The physiologist can point out the exact location, or seat of each. Each has a separate consciousness. Neither is the other, nor any of the others. And yet they all belong together. In the absence of either, neither of the others could function. Now the will relates to Fatherhood; the thought, as the expression of the will, relates to the Sonship; and wisdom, the illumination of thought, is the spirit in operation, and relates to the Holy Spirit.

Having ascended to the highest plane, we are upon the plane of Deity, and here, as upon every other plane, and as in every expression upon the same plane, we find the Trinity manifest. In God there is a Fatherhood, a Sonship, and a Holy Spirit. And on this plane, in God we find this Trinity in perfect unity, or harmony. The higher the being, the more complex; and the more united every element of this complexity, or manifoldness, the greater the unity.

That this most profound subject may appear even more lucid, let us analyze this three-fold conception of Deity, presenting each personality in its own definite individuality.

THE FEMININE ELEMENT IN THE GODHEAD

Our theology respecting the Trinity is very misleading in that it is masculine throughout. It refers to a Fatherhood, a Sonship, and a Spirit that is uniformly represented by the masculine personal pronoun, "he." All manifestation is generation; but generation is the product of the two sexes. There must be both a mother and a father in order that there may be a son. This is true, not only in the production of the Christ, the Son of God; but also in the production of the Logos, or creative Word, by which the cosmical order came into being. It is likely the omission of the feminine element from the Godhead is due to the fact that woman being in the fall, has been ignored by a male priesthood in the translations of the Word. But whatever be the occasion, the omission renders the clear interpretation of the Word an impossibility. It is sufficient to say, in justification of the position here assumed that the presence of the feminine element is everywhere implied in the Word in its very reference to Deity, whether the reference is to the Fatherhood, or to the Sonship, or to the Holy Spirit.

The Romish Christian church has attempted to correct the mistake, and in a measure has done so in the doctrine of Mariolatry. In one aspect of this doctrine Mary is called the Spouse of God. But because this church literalizes or dogmatizes this doctrine, failing to give to the people its true spiritual significance, the doctrine has become a blasphemous heresy, and a stumbling block to the devotees of that form of worship, leading them into gross idolatry.

GOD AS FATHER-MOTHER

God is a duality of Being. He is both Father and Mother, both in his creative process, and in his incarnation in the Christhood. Throughout every expression of Deity the two

elements co-operate to produce the result, whatever it may be. This is true, then, of the creative process. As Father of the Cosmos, God is the Absolute essence and substance of Being. He is all that goes to make up masculinity as we know it in his offspring, man in all his creative processes. The difference consists chiefly in quantity. Man in his creative processes, at best is a mixture of the relative and the absolute; but God as Father of the Cosmos, is purely Absolute. Being purely Absolute, he is infinite potentiality. Inherent in his mind from all eternity is Creation. The Logos, or Word by which creation came into being, is from everlasting to everlasting, embosomed within his heart and mind.

God, as Mother, is the "Great Deep" of space and of substance, in which, and from which all forms are made, whether they be visible or invisible. This Great Deep of infinite space, filled with fiery substance, called by scientists, Luminiferous Ether, a substance of great heat and light, unapproachable by matter, and unrealizable by the senses, is the matrix in which all creation is forever being gestated, and from which it is forever coming forth into birth.

GOD AS SON-DAUGHTER

That which is generated must partake of the nature of the generator. As the generator is dual, male and female, so must be the generated. The Son, then, is both Son and Daughter, that is, he embraces a duality of nature. This is true in the eternal conception of the Son; that is, in the Logos, or eternal thought of God, both of creation, and of incarnation. It is true also of every expression or manifestation of the Logos. Every organism from the infinitesimal electron, to the great central sun, is both masculine and feminine. Man is masculine in the objective and feminine in the subjective. Woman is feminine in the objective and masculine in the subjective. It is this that produces a ground of attractiveness between the sexes, and makes them, when united, the complement of each other.

Man attracts woman on his feminine side—like attracts like—and woman attracts man on her masculine side. Jesus, as a Christ, a Son of God, is then both male and female, both son and daughter. Hence the names attributed to him, as Io, Jehovah, El Shaddai, Adonai, Christ, are names each of which imply duality. The Son, or Logos, in creative activity, possesses and wields the dual power. Hence the risen Christ says of himself, “All power [authority] hath been given unto me in heaven and on earth” (Matt. xxviii. 18).

It is the function of the Son, the Logos, to create; that is to formulate the eternal creative thought into the real cosmical order; and to recreate the natural, or Adamic man, into the Christ-man and woman, into a Son-daughter (child) of God. From the Logos, thus constituted, proceeds the eternally uncreated Spirit in creative and regenerative power. That is, God as Father-Mother in the person of Spirit, the activity of the Godhead, involves himself in matter, and in material organisms, called Creation; and evolves himself in man, his natural child, in regenerative process. Through descent into the womb of space, the great deep, the macrocosm, or Universal Order is born. Through eternal descent into the womb of the Virgin Mary, not dogmatically expressed, the eternal Son is born, of whom Jesus the Christ is the highest expression. Through descent into the human soul, as the Virgin Maria, the natural man is born into the babe Christ-Jesus, a child of God. In the light of this explanation the prologue to the forth Gospel is made clear. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness apprehended it not. . . . He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and

they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name; who were born, not of blood, nor the will of the flesh, nor the will of man, but of God. And the Word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth" (John i. 1-5, and 10-14).

What a blessed truth this! In its relation to Nature it reveals the fact, not only that God is in nature as its life and power, its laws and all that it is; but also that Nature is eternally in God. Nature is thus a living thing, a unit throughout, divided into multiform parts, but all redolent with life, down to the smallest electron, and all moving in perfect unison! Truly, "The heavens declare the glory of God; and the firmament showeth his handiwork" (Ps. xix. i.) ; truly, "The morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii. 7). In its relation to man it is even more blessed truth. Unitarianism accepts the divinity of humanity, which itself is a blessed truth. But even more blessed is the truth—the humanity of Divinity. It is thus that God could incarnate himself in the person of his dear Son; and through him, by the agency of the Holy Spirit, can incarnate himself in the individual members of our race. It is thus that within the regenerate man all God-possibilities become ours, and that eventually we shall become gods, as we shall become like God, seeing him as he is (1. John iii. 2).

GOD AS SPIRIT BOTH MALE AND FEMALE

As Son is the revealer of the Father, the Spirit is the interpreter of the Son, and eternally proceeds from the Father; so Spirit eternally proceeds out from the Father and the Son. As it is of the same substance and essence of the Father and of the Son, in its operations both in nature and in human nature, it is dual sexed. It is only by virtue of this that it can appeal to the feminine or the subjective, the soul, through the objective, or the

masculine element, both of nature and of human nature. Because of this duality of sexuality of the Trinity throughout, it has ever been symbolized by the double triangle, or six-pointed star. The single triangle represents the Trinity in a general way. The base symbolizes matter, or body; one upright side represents Soul; and the other, Spirit. But the two conjoined represent the duality of sex in the Trinity throughout. It is through the working of this double principle that creation has been possible, and that salvation may be realized by mankind.

It is in the Spirit that God gets nearest to us, and in relations the most endearing, as well as in relations of judgment. Spirit is the substance of which all creation, so far as matter is concerned, is made. It is the source of all forms, or organisms. The Divine Life permeating Spirit is the organizing power, the architect and builder of the whole cosmical order, and of all forms upon every sphere, and this on all planes of being. Every organism, then, from the smallest conceivable to the largest, being a living being, is essentially Soul. In the spheres soul is planetary. It is soul on the plane of the planets. In all sentient organic life this is true, from the uni-celled life to man. Each is living soul, and each is soul upon its own plane. In man it is human soul, or soul upon the human plane. The Holy Spirit, which is God the Absolute in dynamic activity, operates in all cases through organic life. Diffused abroad through space it is God in Absoluteness, and is impersonal. But entering a living organism, it becomes personal, whether it be in a planet, or in a man. In the planet it is Divine planetary personality; in man, it is Divine-human personality. In its dynamic activity it operates from the center outwardly in the planets, and in all organisms that compose the planets; that is, in electrons, atoms, molecules, etc. But in sentient organisms susceptible of evolution it works from below—from the flesh—upward.

(To be continued.)

A UNIVERSAL REMEDY

By H. E. BUTLER

THE title of this article is likely to provoke a smile, suggesting "patent medicine," but when it relates to new theories it receives nothing but disregard. However, the thought that we have to present is not a new theory.

First we ask you, reader, to turn and look to the time when you were a child. Why did you then grow and feel so buoyant and filled with life and energy? and why in the after years did sickness, heaviness, sorrow and the perplexities of life crowd in upon you as they did not do in childhood? They certainly do not come without a cause.

Nature produces continually and just as long as a system, an organism, of whatever kind, lives in perfect accord with nature, it grows and matures. True, we see all animal life, as well as all vegetable life, grow old and finally die, but are we subject or are we master of the laws that produced us? These are questions that each individual should answer for himself.

We all say: Yes, we can do about as we like; we are free-agents. This is true, and being true, it would argue that if there are laws that brought us into being and carried us up from a mere germ to the fulness of manhood and womanhood, then it follows that there are laws that may be applied in our lives to perpetuate us in perfect health, strength, joy and peace for an indefinite period.

How long would a plant continue to live and grow, if it were possible for it to turn its entire attention away from the sunlight and to seek the darkness, or to grow downward into the

earth instead of upward toward the sunlight? Such a phenomenon would be a wonder and of course the plant would not grow very far in that direction.

The human family is a little above the plant, having a mind and a will, a volition to do as it wishes to do; and it seems that the whole education and trend of the race for a number of years past has been to ignore its Source and to follow its impulses and passions. The majority of the American people to-day have only one thought, and that is to gain money. The mind of the people is like a plant that turns away from the sunlight and sends all its vitality down into the fertile soil and buries itself there out of sight of the sun.

The question might be asked: Is there another source, answering to the influence of the sun upon the plant and animal life, from which we derive all that we are? for certainly we did not create ourselves. Whence came this mentality, this sensation, this consciousness? It must have had an origin and it did not originate in ourselves, therefore it must have come from the Creative Source. You may say, "We inherited it from our parents," but we cannot take one from two and leave three parts each equal to one of the first, can we? That would be a new mathematical process. All the mind and life and consciousness that we possess are an addition to, rather than a subtraction from our parents. Therefore every man that is a sensible, thinking intelligence must admit that there is in existence, a fountain from which he derived and still derives his vitality and his mentality and all that he calls his conscious selfhood.

We have been taught from childhood that we came out from God, that God is our Father, but the word "God" has lost its meaning to the majority of the people at the present time. It expresses to the mind of the majority only a vague abstraction of some personality far away, who has nothing whatever to do

with the affairs of men, and if he has, that it is only relative to "morals."

But still the fact remains that you derive conscious life from somewhere and that daily and hourly. If you will turn your attention and desire to seeking to know that Source; if you will lay aside that boisterous will and combative mentality and think quietly and earnestly over this subject as to your Source, as to the laws that brought you into being and desire to know these laws and to live in keeping with them, there will begin to flow into your consciousness new thoughts, thoughts that have not heretofore occupied your attention, and if you give them place, musing upon them in your times of quiet, there will appear before your mind a consciousness of error in your life. There may arise before you a multitude of evils or wrong-doings that have become the habit of your life, but do not be overwhelmed by the vision of error; quietly realize the fact that you can cease to do many things. You may not be able to do certain things, but is there any power to force you to do that which you do not want to do? Oh, but there are considerations in another line, such as habits of associates, the regular order of life, *et cetera!* But, would you prefer to continue the habits that you have allowed, that have grown up through association, through custom and society, and suffer in every possible way and soon sicken and die, rather than to rise up in the strength of your will and refuse to be carried on by other minds than your own?

If you will begin to give some thought to this matter, you will soon discover that you are a slave, that you cannot even think as you want to think, that there are cords wound about you that make you more a slave than the African was at the time of Southern slavery. This slavery that you are in is not only the demand made upon you, but the whip is ever held over you to punish you for violating the demands made upon you.

Are all the powers of manhood and womanhood so thorough-

ly broken down and suppressed that you are incapable of being your real self? To ask this question of yourself seriously is to stir something within you that perhaps never was stirred before—the true American spirit, the true spirit of the free white man.

If you will be free, if you will to live in harmony with the laws that gave you being, or, if you please, to live in harmony with your own real nature and to defy your master, public opinion, the opinion of your associates and the demands of society, then you will begin to feel within yourself a great burden lifted from you; you will soon begin to feel the energies of mind and will-power stirring within you, and as this new power begins to stir throughout your consciousness, turn it toward the Source of your being. If you are among the unfortunates that are without God, that have begun to think there is no God who has anything to do with the affairs of men, you cannot, if you try, believe that there is no vital mind-center or fountain from which you derived all that you are. Then turn your mind earnestly toward that fountain of mind and life from which you are derived, with the desire to know more of it; with an earnest desire to understand its laws and methods, that you may live in harmony with them; and we promise you by the authority of natural law, to say nothing about revelation, that if you in the quiet, childlike simplicity of an earnest soul bring yourself to this point, there will begin to open to your consciousness a realization of the existence of a conscious mind that produced all things, and that conscious mind will soon be united to your mentality, and if you are faithful in doing the best you know, you will soon be made to realize, to know for a certainty that there is a God, or, if you please to avoid that name, a conscious, thinking, intelligent existence who actually governs not only man as a thinking intelligence, but who produced the world, and is the Source of all law in the world. You will also realize that all

loving sympathy that you possess, is only a drop taken from an infinite fountain, and as you turn your thought and desire toward that fountain you will draw in and fill yourself with added life, mind and consciousness.

But remember, the great prerequisite is, first, that you turn your mind toward your Source with that quiet, childlike simplicity, with an earnest desire to know; and, second, that you promise yourself faithfully that you are going to do the best you know thereafter; that you are going to live as much in harmony with your own real nature as you know how to live. This condition will remove that repulsion that has been set up in your mind toward your Source through your early association, and it will on the contrary, create an attraction for the Living Fountain that first produced you.

When you have gotten this far, you will find that the former skepticism, the doubts, suspicion and antagonism that have enslaved you in the past have vanished, not that you may not see them from without, standing over you as with a rod and threatening you, but here is a demand made upon you to assert yourself, to declare your freedom, to be a man, to be a woman and not a slave. If you thus assert your freedom, demand your right to a free and independent existence and at the same time reach out toward the Fountain from which you came with an earnest desire, you will have cleared the way for love in the soul and will have awakened something deep down within you that has heretofore been sleeping, and that something involuntarily will reach out toward your Source and exclaim, "Our Father which art in heaven!"

Then pick up that old, rejected book, the Bible, and turn to the wonderful teachings of the Lord Jesus, read them quietly, maintaining the same spirit you have now attained, read them not to criticise, but with the desire to know—for there is something there that you need—and you will be astonished at the

teachings that you find recorded there and you will find them a fountain of life if you earnestly follow them.

At this point in your experience—I say your experience because it matters not who you are or what your beliefs may have been, for now there will begin to form in you new beliefs, yea, more, there will begin to form in you knowledge that will supplant mere beliefs—there remains nothing for you to do but simply to be honest with yourself and to continue to do the best you know.

If questions arise in your mind—as no doubt there will—whether this or that or the other thing that you have been in the habit of doing is right or wrong, they can be easily answered, for right is that which does right in view of your purpose. Are you doing anything that is injuring your body? then it is wrong. Are you doing anything that is obstructing your mentality? If so, it is wrong. Are you doing anything that is injuring another? If you are, it is not only injuring that one, but it is injuring yourself, because you cannot injure another without its reflecting upon yourself. While it is impossible for you to sin against God, only as you sin against your fellow man and against yourself, so it is impossible for you to do anything for God, only as you do it for your fellow men and for the advancement, general development and unfoldment of your own highest consciousness. Therefore all set rules of right and wrong find a reasonable solution under these considerations. Then if you find the questions arising within yourself whether this, that, or the other thing you are doing is injuring yourself or others, stop at once and settle the question before you go any further. Do not go on doubting and then pass it over, for if you do, you will deceive yourself and stop your progress toward health, strength, mental ability, vitality and final immortality.

If you are in the habit of doing something that you think may be wrong, stop doing it until you have decided, for delays

in all such matters are liable to throw you back into bondage. Remember that if you desire to obtain the good that nature designed you should possess, you must be diligent. Inertia, inactivity, is death; a strong will, a clear mind and an active body are life, peace and joy. Science tells us that not only the molecules, but the atoms and electrons are in the most intense activity every second of time throughout eternity. Not only is this true, but our earth and every planet and every sun in the universe is whirling through space with inconceivable velocity. This activity means life, energy, health and all that we know is desirable in existence. Negation, inertia, we repeat, is death. It is contrary to everything that we are composed of; contrary to everything that we are surrounded by, and being contrary to all law we can expect nothing but disintegration and death. On the other hand, by setting your will to work, awakening every faculty, refusing all the impulses to negation and sluggishness, by beginning to live in the will, asserting your right to be and to do that which you will to be and do, will soon bring to your consciousness a power of which you have never dreamed.

Now mark the following points carefully: The desire to know your Source and to live in harmony with the laws of your Source, with a declaration of your emancipation from slavery brought about by the opinions of others, and the childlike desire to know the right in view of the conditions before set forth, at once place you in harmony with all nature and with the God of nature or the Cause of nature. The foregoing directions will not only place you in harmony with nature and its Cause, but you will receive a consciousness of that Source, and the more faithfully you desire to know and to be in unison with the Cause that produced you, the more vividly will that Cause be manifested to you.

This condition will open all doors, break down all barriers and will place you in a position to overcome all adversaries

and you will find that there are instructions and methods by which you may lay hold upon the very foundation of your being, yes, upon the very fountains of Infinite Being, and go on step by step, growing more fully in the image and likeness of your Creator. You will find that you are able to go forward "conquering and to conquer," conquering all disease, all sorrow, all failures; and will begin to look about you feeling the strength of your mastery, but at the same time there will ever be active within you, a realization that there are still heights and depths and breadths of desirable attainments always before you. This will place you on the road toward being a true man or a true woman and will unite your consciousness with Spirit, and will bring you face to face with spirit consciousness and you will see that life is no longer of but a few days, but that life is eternal and that you have now found the path that will enable you to go on, on, eternally on.

"WE would like to realize the highest ideal. We would like to be full of health, strong in every sense of the word, beautiful in character and person, intellectual and lovely in all the faculties of soul. May we not be all this? It seems only natural that we be gratified in these desires. Did not Jesus say whatsoever we pray for, believing, THAT we already have?

"How shall we look at this matter aright? Have we the acuteness to study out the situation and know how we are attaining the ideal through desire, prayer, and the other faculties of the soul? It seems to require a steady and patient mind to follow the intricate and winding paths of the intellect, soul and spirit, and find the truth and hold it firmly in one's grasp;—it is difficult to know what application the very highest has to the lower in the moral scale of life."—*The Individualist*.

CLIPPING FROM THE "CLAPHAM OBSERVER"

[LONDON, JAN.]

THE NEW SCIENCE OF "SOLAR BIOLOGY."—Last Friday night, at the headquarters of the "Esoteric Society" (35, Battersea Rise), which was founded on the 3rd inst. by Mr. Henry Proctor, F. R. S. L., M. R. A. S., A. V. I., and Mr. Alexander McInnes, a Caledonian; an ex-coach of University students, and a "Christian Mystic," the latter gentleman delivered a lecture on "Solar Biology," a science which has in recent years, been originated in the Occident, "way town" Applegate, California, by Professor Hiram E. Butler, Editor of the "Bible Review." "Solar Biology" enables a person to understand his, or her, own nature, but, instead of being based on a knowledge of the "stars" (as in astrology), has its basis in the solar orb. Possibly, in time, this new science will supplant the older one, as its teachings are not in conflict with present-day astronomy, whereas astrology had its birth when the ancients taught that the sun and planets revolved around the earth as a centre. The learned lecturer stated that the Platonic Year (that of the sun revolving around Arcturus) was equal to 25,000 of our years, whilst that of Arcturus, revolving around Pleiades, was equal to 30,000,000 of such years. Mr. McInnes taught that every human being was born under a certain zodiacal sign, and that these signs (12 in number) exerted an immense influence on their very life. It was obvious, from a practical standpoint, that a knowledge of Solar Biology would be of great utility to employers, etc. The lecture was listened to throughout with great attention, and Mr. Young (the "Battersea Seer" and "Christian Mystic") concluded the meeting with prayer. It might here be stated that the meetings, in connection with the Esoteric Society, are held every Friday night at eight o'clock, at 35, Battersea Rise, the object of the Society being to dwell not so much on the "letter" of the Bible, which "killeth," as the "spirit," which "giveth life."

•

PASSION

BY CLARENCE C. LUDY

Unmastered passion is the source of sorrow,
It leads to death and slow decay,
Immortal souls alone the secret know
Since they have their passions under sway.

Love owns that good and useful servant, passion
Whose duty 'tis to warm life's love,
To make our life, a life, pure sweet and tender;
To shine like stars, that shine above.

Our flesh is the sacred temple of our soul,
And our souls are of God a part.
Why should we pollute our sacred temple
And drive his love from out our heart?

The one whose passion leads him after riches,
The one whose selfish heart seeks fame,
Whose days are spent for self and not for others,
Must leave no glory around his name.

There is no joy in that which ends in sorrow,
No pleasure leaves the mark of pain.
Why bring your house to base and sad destruction?
Why make God's presence there in vain?

Why follow in the footsteps of your fathers
That lead you through the boggy mire?
Why follow up those worldly follies
That burn your soul in passion's fire?

"I go to prove my soul !
I see my way as birds their trackless way.
I shall arrive ! what time, what circuit first,
I ask not ; but unless God send his hail
Or blinding fireballs, sleet or stifling snow,
In some time, his good time, I shall arrive :
He guides me and the bird. In his good time !"

BOOK REVIEWS

NEW THEOLOGY MAGAZINE, Vol. I., No. 1, Jan. '08. A 32 pp. quarterly. John Franklin Pease, Editor, Box 2592, Boston, Mass. Price \$1.00 for 12 numbers, or 25 cents for a trial subscription of four numbers. Sample copy probably free. It is understood that this magazine will soon become a monthly.

THE MENTAL GROUPS, by N. S. Edens. 46 pp., Paper, Price 25 cents The Fowler & Wells Co., 24 East 22nd St., New York City.

THE WONDERFUL WISHERS OF WISHING WELL, by Annie Rix Millitz. 25 pp. Paper. Price 15 cents. The Absolute Press, Box 155, Brooklyn, N. Y.

There is a marvelous sweetness in this booklet; it seems to knit the reader's mind into something more of the fabric it should be, linking the buoyancy of imagery, which is the mind's youthful vigor, with its profundity, which comes of maturity and order. It is an allegory, and in three parts.

THE ART OF LIVING IN GOOD HEALTH, by D. S. Sager, M. D. 353 pp. Cloth. Price \$1.47, postpaid. Address The Frederick A. Stokes Company, Publishers, New York City.

This is the most sensible book on the subject of foods that we have yet seen. It shows why over-eating, and wrong-eating cause fully nine-tenths of all diseased conditions in the body, and how simple it is to feed the body right. It shows the terrible effects of fermentation, and what a simple matter it is to avoid it. We believe that no one book so thoroughly covers the subject of physical health by intelligent eating, as this one.

UNCOOKED FOODS, by Mr. and Mrs. Eugene Christian. 246 pp. Cloth. Price \$1.00. The Health-Culture Co., 151 West 23d St., New York City.

Mr. Christian claims in this book that foods ferment and poison the system because cooking drives the life out of them, and because of this, fermentation and consequent poisoning of the system are certain to result; and that Uncooked Foods will quickly restore the body to its due health, and impart

surpassing vigor. He claims that a few months, only, of practical test will disclose this important truth to any one. The subject is one that should be investigated, and we trust that our readers will consider its importance.

JESUS OF NAZARETH AS A TYPE, by M. G. Bothwell. 32 pp. Paper. Price 25 cents. Progressive Literature Co., P. O. Box 228, Madison Sq., N. Y.

LOVE, THE SUPREME GIFT. By Henry Drummond. 41 pp. Paper. Price 35 cents. Republished by Unity Tract Society, Unity Bldg., Kansas City, Mo.

This booklet needs no introduction. We shall only say, the present edition is beautifully printed; and we urge it upon the consideration of all, confident that you will find in it much more now than at former times. And, as Love is the very nature of God, whom we seek to know, there is nothing so necessary for our constant study and practice.

POWER AND POISE, is the title of a new magazine of 32 pp. Virgil P. English, M. D., Editor. Published at 2183 E-74th St., Cleveland, Ohio. Price 10 cents per copy. We have received Vol. I. No. 1. It promises well.

GEMS OF THOUGHT, a collation of wisdom in pithy brevities by standard authors, ancient and modern, by Henry B. Damon, Katonah, N. Y. 30 pp. Paper. Price 20 cents. This is the simplest, plainest, withal elegant booklet that has come to our notice in a long while; it may truly be termed a "Diamond in the rough" so far as the material and arrangement is considered. From the point of artistic expense and unusual plainness it is worth the price. There are in all seventy-one quotations; and, in the compilers words, "The little book is printed from charcoal script on strathmore paper, and has Japanese hand-made paper covers and case. . . ."

EDITORIAL.

It does seem that the dark forces have greater power and are more diligent at the present time, than in any former period in our history; but this is what the prophecies indicate will be at the closing period of this dispensation. We not only find such prophecies elaborated in the book of Revelation, but in the Old Testament and in the prophecies of the Christ, and he adds, "Except those days had been shortened, no flesh would have been saved." Then he adds for the encouragement of

his people, "but for the elect's sake those days shall be shortened."

You who have read carefully **THE GOAL OF LIFE OR SCIENCE AND REVELATION**, we trust have been brought to realize with great vividness the reality of our God, that God is so human in consciousness and so divine in mentality and power, we have perfect sympathy, yea, perfect love from that fountain of all power; and with it we have the assurance that all suffering that can possibly be avoided will be avoided for the sake of his people, and though the earth must be cleansed for the abode of the righteous that are to survive, yet that cleansing process will be conducted so mercifully, with superhuman wisdom, that we shall realize the truth of the words of God by the prophet, "When **YAHVEH** turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with singing," joy and rejoicing.

While our new book, **THE GOAL OF LIFE OR SCIENCE AND REVELATION**, has only begun to get into the hands of a few of the people, yet the demand for it so far has been greater than our force has been able to bind the book rapidly enough, but as we have put added help into that department, we trust we shall be able to fill all orders promptly.

Those who have read the book have given it great credit for its clearness and for the importance of its thought. There is one chapter, however, that is very hard for the Christian to accept, that is, the chapter concerning the Miraculous Conception. For those that have stood against the tide of infidelity, the sweeping influence that has been at work for the last twenty-five years to destroy the Bible, it is difficult to admit of a thought concerning the Scriptures other than the one that has actuated the Christian church for the last hundred years, namely, to

accept the entire Bible without a thought, for, says the minister, it does not do to question the Scriptures too much; if you do, it will open the door to infidelity. They forget the promise of the Christ, "Ye shall know the truth, and the truth shall make you free." He did not say: You shall believe the truth, but he said, "Ye shall KNOW the truth." Again he said that he would send the Spirit of truth that would lead into all truth, and that which leads into all truth, must necessarily be that which enables man to discriminate between truth and error in all places, and under all circumstances.

The fact that all the prophecies concerning the birth of the Christ, the Savior of the world, prophesy that he is to come of the seed of Abraham and of the lineage of David, in itself demands—if we think at all, and if we do not then we are mere animals—that we search the Scriptures to know, and to discern between truth and error. For it is a fact that no one can deny, that if the "miraculous conception" is a truth then Christ did not come of the seed of Abraham, and the genealogy given by Matthew and by Luke cannot possibly be the genealogy of Jesus the Christ as Matthew says it is. If Adam was the Son of God and ended the line of genealogy, then the Christ was as much the son of God and had no part in the genealogy of Israel.

Another point that is worthy of notice is the manner in which the Apostles in all their preachings spoke of the Christ. Peter spoke of him as "a man approved of God," and in a similar way all the apostles spoke of him as a man of God, not one of them intimating in the slightest manner anything concerning a "miraculous conception." The only reason that we considered the subject in our book is that the truth, the veracity of the Scriptures, depends upon a correct understanding of this fact. The reason that more of Judah have not accepted the Christ within the last few hundred years is, that he has been presented to them in a manner directly contrary to the proph-

ecies concerning their Messiah, and they truthfully say that if this man that is presented to us as the Christ of Nazareth was "miraculously conceived," then he is not the Christ, the Messiah, promised to Israel.

If the Christian will only trust God and reach out to him for the Spirit of truth and hold himself as a little child before God, desiring to know what is true and what is error, then will the Spirit of truth follow its expression under all circumstances and cause him to know what to accept and what to reject. The only reason why it is so hard for the Christian man or woman to let go of a belief that has been established, is lack of faith in God. They are living in a blind belief without faith and without confidence in the leadings and in the guiding intelligence of the Spirit.

We wish to call the attention of all those who for the first time see this magazine to the fact that we are making a special effort to get before the world as many as possible of the little book "Practical Methods to Insure Success." As advertising is so common, we deem it the better plan to ask our readers to send us the names and addresses of all their acquaintances who are in any way inclined to aspire to a higher life.

This little book carries a message of the highest importance to all classes. It lays the foundation for a noble character and a successful life for the young. By following its methods the minds of all persons become so perfectly in harmony with universal law, the law of their own being, that health will be brought to the diseased; the worn-out tissues of the aged will be restored; the minds of those who are inclined toward spiritual things will be put in condition to receive spiritual knowledge, and the door will be opened wide to a higher and a nobler civilization.

We repeat only that which is generally expressed by many who are reading and practicing the methods in this little book when we say, "There is not a work before the world that is of so vast and far-reaching importance as the teachings contained in this little book." Get it and read it yourselves. Get the addresses of as many as you think would be interested and send them to us and we shall send them our circulars. Better still, buy copies of the book and give them to your friends with the request that they read them and think about the truth therein, for we believe the verdict of thousands, namely, that there is nothing we can do for our friends that will be of so great a value to them as to interest them in this work.

We are also desirous of sending out sample copies of the magazine to those that would probably become subscribers, and we would suggest that whenever you meet a devout Christian, whether in or out of the church, send us the name and address and we will send a sample copy of the magazine.

Let us urge you to be diligent in this matter for the time now is that we can work, and it may be that the time is short. But let that be as it may, let us awake to diligence that we may do our duty; and a consciousness that we please God will accompany every effort in the right direction.

We of the Fraternity have had the transits of the Moon and of the planets 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 transits of the planets and of the Moon each month.

The first column of the table simply gives the figure of Moon, planets, and 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.

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, 1908.

Body	Enters	On			
		day	h.	m.	
♂	♈	2	7	55	a. m.
♀	♍	3	8	33	a. m.
♂	♏	4	1	19	p. m.
♂	♍	6	10	34	p. m.
♂	♏	9	10	49	a. m.
♂	♏	11	11	32	p. m.
♀	♏	13	11	48	a. m.
♀	♏	13	1	22	p. m.
♂	♏	14	10	24	a. m.
♂	♏	15	5	24	a. m.
♂	♏	16	6	36	p. m.
♂	♏	19	0	32	a. m.
♂	♏	20	5	56	p. m.
♂	♏	21	5	2	a. m.
♀	♏	22	0	35	a. m.
♂	♏	23	8	31	a. m.
♂	♏	25	11	17	a. m.
♂	♏	27	1	48	p. m.
♀	♏	28	10	39	p. m.
♂	♏	29	5	8	p. m.

On April 1 ♄, ♅ and ♆ are situated as follows:

♄	♏	13°	85'	25"
♅	♏	0	35	35
♆	♏	13	49	26

BIBLE REVIEW

Vol. VI.

MAY, 1908

No. 8

THE UNIVERSAL CHRIST

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

That He might fill *all things*.—Eph. iv. 10.

In Him *all things* consist.—Coll. i. 7.

Upholding *all things* by the word of his power.—Heb. i. 3.

THERE is a power in all things, in all matter, which causes matter to be in continuous motion, and even the electrons which compose the atom are said to be “a sidereal system, comprising a sun and planets that gravitate about it.” “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.” No created thing is ever at rest, for matter is caused by the incessant, intense movement of spirit. Every ultimate particle of matter moves in ether, as do the planets. Their rotation is rapid beyond conception, and by this movement comes creation.

So that in the *ether* all things live and move and have their being, and the ether permeates all things. It is the ether which conveys light through interstellar and interplanetary space. The same medium is also said to convey thought at an inconceivable velocity throughout the universe. It is the womb of the mind of the Infinite—the connecting link between God and man. So that the ether is a wonderful type of the Christ,

for the scientific concept of the ether corresponds in every particular to the Scriptural view of the macrocosmic Christ or Logos. For like the ether, he is said to permeate or fill all things, and in him, just as in the ether, all things consist. Apart from ether, light and life would be impossible, for it is the universal medium for the conveyance of light, and in it we live and move and have our being.

We may see clearly too how every man is a potential Christ, for the Logos is their environment, or that in which they live, although the animal man has no more correspondence with it than the "beasts which perish," yet the word is nigh unto him; in his heart and in his mouth. He need not ascend into heaven nor descend into the abyss, but may simply feel after him and find him. For just as the ether permeates *all matter*, and therefore certainly *all men*, so also is the Christ

THE TRUE LIGHT IN EVERY MAN.*

All that is needed for realization is—to "*awake to righteousness and to stop sinning and Christ shall shine upon*" him; to acknowledge the presence of the Eternal speaking Word *within* him. For if one died for all, then *all* have died, and the salvation of *all* is accomplished. It is for man simply to recognize this fact with gratitude to the Giver of all Good, to stop all self-activity, and to be retired, silent, passive and humbly attentive to the Light within him. This is the True Light which lighteth every man coming into the World. It is the same everywhere, though known under different names. In Japan, for example, there is the "Sect of the Pure Land" (*Jodo Shinsui*) who teach salvation through faith in Amitabha Buddha.† This light is the "law written in the hearts" of the nations who are destitute of outward revelation. It is the inward Gospel which is the power of God unto salvation, which is "living and powerful and sharper than any two-edged sword." It is not the conscience, for the conscience can be

*John i. 9. †Universal Light.

“defiled” and even cauterized;* but it is the implanted Word or Logos (ὁ λόγος ἐμφυτός), from which alone regeneration can spring, for the New Birth comes not by any outward preaching of the Gospel, or historical faith in Christ, seeing that many have that, and firmly believe it, who are never born from above. It is called in Scripture :

- (a) The seed of the kingdom (Matt. xiii. 18).
- (b) The light that makes all things manifest (Eph. v. 13).
- (c) The word of God (Rom. x. 17).
- (d) A talent (Matt. xxv. 15).
- (e) Gospel preached in every creature (Col. i. 23).

Some call it “*Vehiculum Dei*” or the flesh and blood of Christ which “giveth life to the world,” which exists in all men as a seed, though it may never spring up, for those who will not hear during their day of visitation, who do “not *like to retain* God in their knowledge, God gives them up to a reprobate mind.” But God is nevertheless so kind, merciful and longsuffering that he willeth not the death of a sinner, but “that *all men* should be saved” and come (in due time) to the knowledge of the truth. And so though earth-lives may be wasted and souls in this sense lost, yet the *Neshamah* which came out of God who is the “Father of our spirits” returns to God, and in the Dispensation of the Fulness of Times he “will reunite for himself the all things in the Christ”† and will reconcile fully (“*τα πάντα*”) the all things unto himself, on the earth and in the heavens.‡ Every created thing (“*παν κτισμα*”) shall give him glory, every knee celestial, terrestrial and subterranean shall bow, and every tongue confess§ and the entire creation be delivered from the bondage of corruption into the liberty of the glory of the children of God.

In as much therefore that he saith “All things shall be reconciled” there can be left nothing that is not reconciled in the

* Titus i. 15. † Eph. i. 10.

‡ Coll. i. 20. § Phill. ii. 10.

whole of God's universe, although it may take ages to accomplish, yea "all the generation of the ages of the ages," yet God's word standeth sure that there shall be no more curse or death or mourning or any such thing, but that evil shall be finally, absolutely and thoroughly eliminated from the universe which we now inhabit.

"DR. SANDWITH, professor of medicine, and senior physician at Kasr-el-Aini Hospital, Cairo, gives in the *British Medical Journal*, for November 1st, an interesting account of Sokhitni-onkh, who lived some 5500 years ago. Dr. Sandwith discovered the tomb, and writes as follows: 'The tomb is situated at Sakkarah, the necropolis, now mostly in ruins, of the mighty city of Memphis, which flourished about B. C. 4000 and later, a few miles south of Cairo. It is an oblong mastaba, sixty feet by forty-eight feet, quite plain except for a wall dug through the masonry. The Sarcophagus chamber is roughly hewn out of the limestone rock which forms the plateau of Sakkarah. The name Sokhitini-onkh signifies 'the man who is possessed of life,' and it must be remembered that the ancient Egyptians thought life and death were individual beings, who could, if necessary, be eaten and swallowed. They also believed that every sick man was possessed by the spirit of a dead man or woman. Who so likely as the priest to be able to drive out the usurping spirit, which must be done before it was worth while to make any attempt at healing the sufferer's body which had been damaged by the occupancy of the intruding spirits? In those days there were no physicians outside the priesthood, though bone-setters probably practiced from the earliest times. Sokhitni-onkh was certainly a physician as well as a priest, because all the other titles after his name are only honorary ones given to every chieftain of high rank about the court.' "—From *Biblia*.

THE CHRISTIAN FAITH AND MYSTICISM

BY ABIYAH

As there has arisen of late a great divergence of opinion as to what constitutes true Christianity, we shall define what we mean by the term, "The Christian Faith." By "The Christian Faith," we mean those beliefs that the majority of the adherents to the Christian church in general have held during the past nineteen centuries. The following is the substance of the Christian beliefs and faith—that the human race is in a fallen state; that God has provided a means whereby man may be restored to a sinless, deathless and joyous life; that God has provided this means through his Son whom he sent into the world and by undergoing the experience of being crucified and resurrected he became the Savior of the world; and that if man repents of his sins and believes in the power of the blood of Jesus to save, a new spiritual impetus is imparted to the penitent sinner which is an assurance that he will inherit immortality and be forever saved from destruction.

We shall define what we mean by mysticism. From remote ages there have been on the earth a class of souls who have perceived the inwardness of life, that is, they have not been content with the pleasures that the external senses of the physical world afford, but have sought within the interior depths of their own being in order to learn what human life is made of, and have sought after the *cause* of things and a knowledge of the laws whereby things are brought into existence. The knowledge that mystics have acquired is expressed to a large extent through the use of symbols. The most common of these symbols are the triangle, the circle, the serpent, the cross, the

six-pointed star, formed by the union of two triangles, and the wingéd globe.

To the one with understanding, these symbols call to mind the knowledge he possesses concerning the principles upon which life is based and the experience one must pass through in order to be saved.

One of the mystic symbols that stands out most prominently is that of the serpent. The serpent occupies a prominent place in the account of the Fall in the Garden of Eden. Jesus said, "As Moses lifted up the serpent in the wilderness so must the Son of man be lifted up, that whosoever believeth in him may have eternal life." How strange it is that we have thought and talked so much about Salvation and everlasting life and have overlooked the simple fact that no creature can live forever unless it forever partakes of the "fountain of life." From antiquity the serpent has been used as a symbol of the sex-principle. It is the function of the sex-principle to generate life. Man, by his fall, was deprived of the ability to partake of the fountain of life; he succumbed to the deceptions of the serpent. Not until one came whom the Serpent could not deceive, was the way opened for man's restoration. This one declared that in order to become mankind's Savior he must be lifted up (on the cross) as Moses lifted up the serpent in the wilderness. To understand this statement, we must know what the cross symbolizes. First, let us note the part that the serpent plays in human experience: There is no creature nor any living thing that has not its origin through the functioning of the sex-principle. It is through the natural and unperverted functioning of this principle that the young man possesses health, vigor and power to accomplish. It is the normal action of this principle that makes the young woman attractive, graced with all the charms of a winsome nature. This principle gives mirth and joy to the marriage feast. It is the cause of the startled cry of the new-born babe. It is the impelling

power that drives the race forward to industry and achievement; and finally it is the cause of the tolling of the funeral bell. Thus the serpent-principle holds its sway throughout human life, and by daily conduct every knee bows and every tongue confesses that the serpent is lord over all the earth. This serpent-principle presented itself very differently to the mind of Jesus; for he clearly perceived that there is a deceptive element embodied in it, and that the whole race was so blinded as to be unable to discern the true nature of the sex-principle. The soul of Jesus had dwelt for many ages in the realm of light where the serpent could not deceive. There in his Father's presence and in his Father's consciousness, he was able freely to take of the fountain of life having a full understanding and a full comprehension of the proper uses of the different organs of an immortal being. He was severed from that light and became clothed upon with the mortal flesh of a fallen race. As he began to regain his self-consciousness the carnal impulses that sought to sweep through his flesh grated against the finer sensibilities of his soul. He searched deep for what might be the trouble. There lay embodied in his sub-conscious mind his experience in the realm of light where it was as natural for him to direct all his vital forces upward to God his Father, as it is for man to breathe. This gave him an inkling as to the cause of man's woeful state.

As Jesus "grew in knowledge," he perceived that there was a principle at work in all flesh that turned the vital forces downward instead of upward, and that this principle carried a deceiving appearance, and was the cause of weakness, death and sorrow, he therefore called it a liar from the beginning and the father of falsehood. As he came more and more to himself and gained firmer holds upon the deeper strains of his inner nature, he began to sense the presence of a realm of spirit different in quality from the spirit that animates human flesh. He found that so far as he

held himself subject to the influence of this higher or interior spiritual quality, the spirit that animates the carnal mind could not lay hold of his vital forces, for in the interior spirit there are no passions of the flesh, no deception or falsehood. For this interior spirit is the spirit of God, the Father, the Spirit of Light, and the Spirit of Love.

The Lord's unseen crucifixion consisted in holding the earthly man passive to the influence of the higher Spirit, the Holy Spirit in which no impulse to carnal generation nor the weaknesses of the carnal mind can exist. Jesus, in subjecting himself to incarnation, became a member of the human family, possessing the human nature. When the Spirit from the higher realm of spotless purity *crossed* into the mortal realm by entering into Jesus' personality, it was a consuming fire to his human nature, destroying all that was mortal. Thus was Jesus crucified or "cross-ified" esoterically. The higher Spirit laid hold of the vital forces of Jesus' body and built with them an immortal body. Thus did Jesus bruise the serpent's head. Having been let down into our darkness, he regained his way into the light of his Father's presence, possessing a knowledge of the foundation-principles of all human conduct and holding the keys of Death and of Hades.

He attained this high altitude not for himself, but for the race. For having overcome the world in himself and having come into the re-possession of his immortal nature, a victor of life and of death, he yielded himself into the hands of his Father to be dropped into the dark womb of the earth in order to impregnate with the qualities of his own nature, the minds of those who would receive of his own vitality. This is why it is impossible permanently to deceive the elect; for they have implanted within them the very nature of the Lord Jesus, and, in the proper time, that nature will assert itself in them causing them to take the same course, to bruise the serpent's head and to conquer death, that the Lord demonstrated nineteen centuries ago.

THE GOSPEL OF THE KINGDOM

BY I. L. HARPSTER

PART IV.

THE LIFE CHANGING AND TRANSITORY. (Continued.)

THE greatest exemplification proving the infallible law of reincarnation, was none other than that of the Master himself. It is no difficult matter for the Christian people to believe that Jesus the Christ was brought into the world through this law. They believe, or many of them do, that Christ was no new person, he being the Son of God; for they well remember in the gospel of St. John the Lord's words where he prayed to the Father, saying: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." And as they realize this truth, they must know that Jesus was in existence before, and that he was one of the YAHVEH Elohim, one of the perfected Sons of God, come to earth for the purpose of teaching mankind, "the Way, the Truth, and the Life."

We learn from the prophecies that Christ was to come of the tribe of Judah, through the lineage of David, and this has been traced down to Joseph his father. We repeat, "Joseph his father;" for the lineage of David is traced to Joseph the lawful father of Christ. And the question naturally arises: What object or reason would there be in tracing the genealogy of Christ to Joseph, unless he were his father? It is true that St. Matthew and St. Luke surround the origin of Christ with a "miraculous conception," but as this idea does not harmonize with the old Testament prophecies, we are forced to the choice of

accepting the one, or rejecting the other. As only Matthew and Luke mention the "miraculous conception" of Christ, and the apostles that were closer and more intimate with him make no mention of it, we conclude—as have others who have given this subject careful consideration—the accounts in Matthew and Luke on this subject are interpolations, being inserted into the Gospel at a later date.

We are informed that the tradition relative to the birth of Christ, in some of the Occult Societies does not mention anything about a "miraculous conception," which is another indication that the notion of a "miraculous conception" was injected into the two Gospels mentioned, several centuries after the beginning of the Christian era. We are informed by a recent writer that there are Occult Brotherhoods having records of the time that Christ was born, but there is nothing in their record to show anything other than natural birth. And it may be asked, "Why should there be?" Even Jesus said, "The flesh profiteth nothing." Now if this is true, then why should there have been any necessity for a "miraculous conception"? His statement, "the flesh profiteth nothing," alone disproves the necessity of any extraordinary conception. The necessity of a "miraculous conception," no doubt, arose in the minds of a materialistic people attracted to Christianity. These people looked upon the body as the all-important thing, because they were incapable of understanding Spirit, and that Spirit underlies all objective manifestation. Because they could not understand that Spirit was the real power, it became necessary that some theory be formulated in harmony with their belief relative to one so holy and good and possessing such wonderful powers as the Master, some theory that would be reasonable from their standpoint of reasoning—and hence, the necessity of the mystery surrounding the birth of Christ.

But what say the Scriptures concerning the Christ?—Jesus said, "These are they which testify of me." The apostle Paul

speaking of the Christ in Romans i. 3 says, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." No "miraculous conception" hinted at here : but notice the apostle's words, "which was made of the SEED of David according to the flesh." This has reference to the *body* of Christ coming of the lineage of David, who was the ancestor of Joseph.

The apostle Paul further speaking of the Christ said, "For we have not an high priest which cannot be touched with the feelings of our infirmities ; but was in all points tempted like as we are, yet without sin." (Heb. iv. 15.) In this it is quite clear that Paul had reference to the flesh, as he says, He was in all points "tempted like as we are, yet without sin [that is he did not sin]." It is quite evident from this that Christ was of the same fleshly nature as the apostles and the people. Neither could he be our pattern unless he was of the same nature as we are ; it is impossible for us to imitate that which is not in us, or foreign to our nature. In order for Christ to be the Savior of mankind, it was necessary for him to partake of the same nature as that of the children of men, and that he did partake of our nature is plainly stated in Hebrews ii. 14-16. "Forasmuch then as the children are partakers of flesh and blood, also HIMSELF LIKEWISE TOOK PART OF THE SAME.—For verily he took not on him the nature of angels, but he took on him the seed of Abraham."

Now the Scriptures are very clear on the nature of Christ's body, that it was born of the flesh, the same as his brethren ; for we find in Heb. ii. 17 : "Wherefore in all things it behooved him to be made like unto his brethren." Now notice the foregoing carefully, "Wherefore in ALL THINGS it behooved him TO BE MADE like unto his BRETHREN." This proves, then, that the two accounts in Matthew and in Luke concerning the "miraculous conception" of Christ are interpolations, and do not agree with the old Testament prophecies, for Paul being

conversant with the prophecies concerning the birth of Christ, has quoted from them.

From the Scriptural evidence presented, it must be seen that Joseph was the father of Christ (after the flesh) ; for his genealogy is traced from Judah through David down to Joseph his father. He was brought into the world through the same means as any other human being. And as it is shown by Christ's own words that he had a previous existence, and that he came into the world through the medium of the flesh, then he must have come into the world through the law of reincarnation. If this is true, and if he was "MADE LIKE UNTO HIS BRETHREN," then is it not evident that WE also come into the world through REINCARNATION, through the same law as Christ came ? Does this not account for the reason the Master did not rebuke His disciples in answering as they did his question, "Whom do men say that I the Son of Man am?" There is much in the Scriptures pointing to this great truth, but we deem it unnecessary to extend the thought further.

The Christ speaking of "that day" to His apostles, said : "Ye shall know that I am in my Father, and ye in me, and I in you." It required growth to ripen the minds of his apostles to this great truth. As the seed planted in the soil does not spring forth, develop, and ripen in a day ; neither does the Spirit change the imperfect nature of man in a day, but it requires centuries for the Spirit implanted in the souls of men to accomplish its perfect work.

: Just before the Master ascended, his apostles asked him, "Lord, wilt thou at this time restore again the kingdom of Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." No doubt this was a disappointment to the apostles, but it would have been a much greater disappointment had the Master informed them of the real truth about this matter ; for we read in another place where the Master said, "I have yet

many things to say unto you, but ye cannot bear them now." The Master knew that neither the world nor the apostles were then prepared for the "kingdom of God;" and knowing that it would be centuries before the "kingdom of God" could come upon earth, he did not inform them of the time it would take place.

In order that his followers might gain the needed experience to make proper development, it was necessary for them to get that experience while in bodies of flesh; for we read in Ecclesiastes, "In the place where the tree falleth, there shall it be," this indicates that the soul enters the invisible state carrying with it the same mind-qualities that it acquired while in its body, and that it will retain these qualities until it again finds a body to develop new qualities. It is only when the soul is in the body that real progress is made, when out of the body it is comparatively at rest. The body is as necessary for soul-growth, as the soil is to the growth of the grain of wheat.

This transitory age has been purely for soul-growth. The soul has been reincarnated from time to time in and under different environments that it may get the proper experience for developing and growing. The passage of Scripture that is very pertinent bearing upon this thought is where Christ spoke of the rich man, saying: "How hardly shall they that have riches enter into the kingdom of God." His apostles were astonished at this, saying, "Who then can be saved?" They did not realize this work could be accomplished by bringing the soul back under different environments that would enable it to develop an opposite quality; for the Master said, "The things which are impossible with men are possible with God."

The reincarnation of the soul under different circumstances and conditions, is similar to the development of one's character here at the present time. Place a person under dwarfing environments and, unless there is the extraordinary within him, he will develop in accordance with these dwarfing conditions.

Place him under advantageous conditions and surroundings and, though he shows no greatness, yet these broadening influences, will have a tendency to broaden him and to enable him to make higher attainments.

Paul wrote that he was willing to count all things but loss that he might attain unto the resurrection of the dead. "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" (Phil. iii. 11, 12). Paul had a great desire that he might attain to the "resurrection" from the dead at the "last day." From this great desire on Paul's part, we learn a great lesson: "Prayer is the sincere, earnest desire of the heart," and prayer, or desire is that which enables us to attract those qualities uppermost in our minds and hearts. This intense desire on Paul's part set in vibration the law that clothed the desire with spiritual vitality, and this vital, dominant quality inherent within his soul would be that which would enable him to accomplish his great desire at the "last day." Jesus, speaking of his followers, said, "And this is the Father's will which hath sent me, that of all which he gave me I should lose nothing, but should raise it up again at the last day."

This transitory age is what Paul speaks of as the time of "faith and hope." When Paul wrote the following he knew that which he looked forward to—that which was to be the reality—had not yet come. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits 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). Paul recognized that there was something greater and

grander for him and the race "when that which is perfect is come."

This transitory age, the special *redemptive* period for the children of God, also marks what may be called "the long suffering of Christ," not willing that any should perish, but rather that all should turn unto him and live. But to merit that salvation the Christian must develop a mind like Christ; he must, in a great measure, become as Christ; not in theory, but in fact. There must be purity of character, there must be purity of heart, for without it no one can see God.

Then as the souls of the true followers of Christ, "the first ripe fruit of the earth," have come to maturity under "the life changing and transitory," they are now ready for the next step—the immortalizing of the body. They may now reach forth and take of "the TREE OF LIFE and live forever."

(To be continued.)

HEAVEN*

BY CLARA GREGORY ORTON

There is no season and no time,
But every day is eternity;
There is no space, and there is no clime,
But only life in infinity.

There is no mine, and there is no thine,
But every soul possesseth all;
There is no force, but a will divine,
No mandate, but a winning call.

There are many doors, but just one Way,
To live by love, by love to win.
If this be heaven, why then delay?
Seek, ask, and knock and enter in.

*Reprinted on account of a typographical error.—[Ed.]

OCCASIONAL NOTES

Extracts from *Prabuddha Bharata*.

“Up to a certain stage, evolution of character is achieved only by the most strenuous exertion. Old habits of thought and action will yield to new ones only under strong pressure steadily applied for a long time. They have so long been allowed to reign supreme, and now it is but natural that they will die hard. But what of that? The power of the Spirit is infinite, and it is sure to triumph in the long run. Remember that every blow that is dealt at the enemy weakens them more than before, though they may seem doubly furious in the death-struggle; and if you persist, a time is sure to come when denuded of all strength they fall, never to rise again. So give up all vain sighs and regrets. Fight on, brave souls, firmly believing that the Omnipotent Spirit is within you. Know for certain that if you have a strong desire to grow and persist in following the right method, you are sure to succeed. If you have learned to take a serious view of life, if there has come within you a longing to raise yourself to your highest estate, if you have found practical methods for realizing it, and lastly, if you are steadily following them in life, then rest assured that progress is inevitable. But if after due examination, you find you are wanting in any of these requisites, try by all means to acquire what you lack. There is nothing to dishearten you if you find out your deficiency. Only by knowing the exact nature of the disease can its proper remedy be found. Ignorance is no cure.

“Thirst for the higher life can hardly be too strong and genuine. Too much care can hardly be bestowed to make it a con-

stantly growing and self-asserting tendency. For many reasons, chief among which are skepticism and desire for worldly things, it becomes at times very faint and feeble; at others, it takes a morbid shape. When such is the case, religious practice, however exact and methodical it may be to all outward seeming, will have none of its vitalizing influence upon us and will, instead of inspiring us with strength and peace, only become wearisome. If this state of things is allowed to continue long, 'practice' becomes an unbearable drudgery and breeds morbidity. The only safeguard against this great danger, is to bring again and again before the mind a vivid picture of the Ideal in all its transcendent beauty and loveliness. For the mind thinks of deriving pleasure from the trivialities of the world, only when the Ideal is lost sight of or vitiated by earthly contaminations.

"Let us then shake off all our frailties and weaknesses, our sighs and despair, and proclaim to ourselves with the utmost emphasis, that we are by our very nature deathless and pure, ever-blessed and self-effulgent. Thus completely charged with Divinity, let us unite ourselves in love with all that live on earth or in any other spheres, consecrate ourselves to the Ideal with our whole heart and soul, and make fresh resolve that the present year will see us more devoted to our duty, more faithful and vigorous in the practice of the virtues which are perfected in the Ideal, and more loving and tolerant towards our fellow-beings."

"All our progress is an unfolding, like the vegetable bud. You have first an instinct, then an opinion, then a knowledge, as the plant has root, bud and fruit. Trust the instinct to the end, though you can render no reason. It is vain to hurry it. By trusting it to the end, it shall ripen into truth and you shall know why you believe."—EMERSON.

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XV.

GOD AS MANIFEST

HAVING completed the discussion of "The idea of God," we now proceed to discuss the theme, God in Manifestation, "Great is the mystery of Godliness, God was manifest in the flesh."

The greatest of all mysteries is that of the manifestation of Deity. If God essentially is absolute, and manifestation is within the plane of the relative, the discussion involves the old theme—"The Absolute in relativity." This question baffles all reasoning for it is far above the plane of the inductive. It is only the intuitive that can even perceive it. It seems to be contradictory, but, in fact, is only paradoxical, for the two spheres are related or they could never co-exist; and, if related, they are capable of merging into each other. Although this subject is beyond the plane of mere reason, it is susceptible of illustration. God as absolute is one, but possesses within his oneness, or unity, all possible complexities. As the concrete, embracing all, he is able to analyze his Being and throw it into objectivity. The relative is inherent in the absolute and is capable of emanating, or radiating, from it. To illustrate: A ray of light is one, but unrevealed within it are all the colors of the rainbow. By the use of the spectrum this ray may be divided into its component parts, and brought within the range of the senses. Often a second rainbow is seen in nature, not so clearly defined as the first, that is, less objectified. If we were clairvoyant we might see even a third bow within the astral plane; and if we possessed spiritual sight, we might see a bow on the

spiritual plane. But the spiritual plane is that of the absolute, while the plane of the sentient is that of the relative. Thus have we illustrated the merging of the relative into the absolute, and *vice versa*.

Again, the various planes of being are the results of change in vibration. On the highest plane, that of the absolute, vibration proceeds with inconceivable rapidity; while upon the plane of solid matter, it proceeds with great sluggishness. It is this sluggishness of vibration that brings substance within the range of the natural senses, and permits us to see the component elements that in the absolute are invisible to sight. But who can say where, in this vibratory process, the absolute leaves off and the relative begins?

The same is true of the law of consciousness. There is an absolute consciousness, and there is a relative consciousness; and within the relative are many planes of consciousness. This is all the result of the law of vibration. For example, one possesses the consciousness of the lower colors only, such as red. He cannot see the higher colors, because his eye is not sensitive enough to catch the more rapid vibrations that reveal the higher colors. Still others cannot discern colors at all. Their eyes are not sensitive enough to catch color vibrations. Now who shall decide as to the question of consciousness, that is, as to where one transcends the relative and enters into the absolute, or where, in descending, it passes from the absolute into the relative?

Many other illustrations of this same mystery might be given, but these will suffice. While, therefore, we may not be able to go back of phenomena and give the "why" or the "wherefore" of the phenomena, or explain how the absolute is related to the relative, we can see by analogy that the process of passing from the one to the other is possible. We can understand, therefore, that, great as is the mystery, God may manifest himself, or involve himself within material conditions. There is a

plane upon which the unchangeable, the immortal, abides, and below which the mortal, the changeable, sets in, and these may and do merge into each other. Through the law of involution God may manifest himself within the changeable, the mortal; and by the law of evolution, unfold manifest existence until it re-enters the plane of the unmanifest.

GOD AS MANIFEST IN THE COSMICAL ORDER

"God as the Creator or Manifestor," with regard to this thought there are two opposing schools, the atheistic and the theistic. The theist contends that the force or life that has produced all organism is a living, intelligent, moral and spiritual Being, possessing absolute consciousness of all he is, and is moved by intelligence and the force of will in the production of all that is. The atheist is materialistic and believes that all the force and life and character and intelligence and consciousness and will are inherent in matter, needing no God as the source of creative results. Now admitting this much, that is, that all there is in Nature and in human nature is inherent in matter, the materialist has given us all we ask out of which to conceive a Deity. All that is in Nature, in human nature is inherent in substance, and in low degree—on the plane of matter—in matter. The two schools differ as to which is the essence, matter or force, that is, substance or being. With this question settled there could be no difference as to the main question. Were it not for the ultimate results of the different ideas, it would be a waste of time to discuss the question. Theism is an upward look, atheism is a downward look. Theism is looking through the medium of sunlight; atheism, through the medium of midnight darkness. Theism is constructive; atheism, destructive. Theism has the perspective of immortality; atheism perishes at death. Theism is moralizing and spiritualizing, leading to the highest unfoldment of the entire man; atheism tends to immorality, or, at least, places no check upon it, and is impotent to unfold man in his higher

and diviner qualities. Atheism blights the flower of humanity in the bud. Between these schools, reason, if no higher consideration, should cast the deciding vote in favor of theism, or the belief in a personal God as the creative intelligence.

The old, narrow and anthropomorphic idea of God has done much toward driving thinking men into atheistic ideas. To think of the world as a mere mechanism, created out of hand in six literal days, as any mere piece of machinery might be made out of hand within a brief space of time, and God as a great man seated either within his universe, or occupying space outside, propelling the great, inert machine as a boy might spin his top—this conception having outlived its day, and attempting to force its acceptance in an age of advanced intelligence, is enough to drive to materialism all who have not intrenched themselves in the theistic idea, or who have not come into the God-consciousness. But the idea of God that has been unfolded in this series of articles, as the life, the light, the force centralized in space and radiating from his central glory all that enters into the composition of the cosmical order, and all that goes to make up manhood in all his complexity of being, immanent throughout space and the life, light, force, intelligence and all else that make up Nature and human nature—such a conception of Deity is rational, because scientific; and has the added advantage of being scriptural, when the Word is properly interpreted.

ANTERIOR TO CREATION

If the cosmical order is a manifestation of God, the inference may well be made that there was a period anterior to creation. We do not mean by this that there was ever a time when the creative process, so-called, was not in progress; at least in the Divine Mind as a conception, it has always been. It was one of the eternal decrees of Deity. But it is a favorite thought of the Orient, especially among the Brahmans, that the process of creation has been by cycles, that is, that a time arrives when

Brahm, or God, arouses from a long season of slumber or quiescence and begins the process; that he carries this to completion; that then all material organism is eliminated from space, matter having been re-converted into spiritual substance from which it came, and of which it essentially is; and then that Brahm re-enters into his rest or period of slumber. If this be the true conception, whether it refer to individual systems of the cosmical order, or to the entire universe, there have been periods antedating creation. We are led then to ask: What has been the condition during these rest periods of Deity? The Orientalists call it "The Sleep of Brahm;" or these periods have been called periods of slumber. By the Occidental world these periods have been called periods of rest. The seventh creative day, or the day following the final completion of the creative work, was the day of rest. We are told also that, "there remaineth therefore a rest to the people of God." But by the use of these terms "sleep" and "rest," we do not mean absolute quiescence. This is not essential to absoluteness. Absolute inactivity is equivalent to annihilation—absolute deadness. On the contrary these periods mean *sleep, rest*. This rest is activity, infinite indeed, but not on the plane of materiality, as this plane no longer exists. The unmanifest is the condition of the static. Anterior to creation while as yet there was no material organism, there could not have been any dynamic activity on the material plane.

As it now is during a creative period, we find space filled with planetary systems, millions upon millions of worlds, and these upon the plane of the sentient. These are moving, at a rapidity that is inconceivable. Every part of the fathomable abyss is alive with world-movements, swimming in the vast ethereal sea as fishes swim in the waters of our world. Not only so, but every star and planet, even to the most distant, influences every other planet or star. The etheric interstellar space, is filled with a network of magnetic currents crossing one another

in endless varieties of ways, as so many nerve threads radiating from so many nerve-centers. Add to this the infinite number of floating atoms, either unorganized as yet, or only partially organized into nebulous matter out of which worlds are to be formed, moving with a rapidity that dazes us even to think of. In all this we see all space, vast as it is, intensely alive, dynamically active. Now imagine all material organisms swept out of existence by having been transmuted into spiritual worlds, which is the destiny of all materiality, and all this activity will of necessity cease. But activity will still be in progress, activity on the higher plane of spirituality. While the objective is dead, the subjective yet survives, and lives on and forever. This it is to be at rest; this it is to be asleep. This is the state of absoluteness, of the unmanifest in nature and of Deity, of the undefined, or the indiscrete; that is, the state in which there is no distinction of form or name, a state in which every thing is held in concrete condition.

It is out of this concrete condition that the new creation springs when the pendulum begins to swing the other way, when Brahm begins to arouse himself from his long sleep and to push forward into objectivity the new order of things that has been lying latent in his mind. Then the one begins to disintegrate, so to speak, into the many. These different materials and forces constituting the chemical elements and the life of the cosmical order to be, begin to separate from the unit mass and to manifest themselves on various planes and in multiform organisms, each possessing the potentiality of the one upon the plane it represents.

When this creative process begins, God begins to project himself in cosmic personality as cosmic soul. This it is that is the creative life and substance. It is this awakening and starting anew the creative process that is referred to in the first verse of the Jewish Bible where it is said "In the beginning." This does not mean the first act that God ever performed, but

the beginning of a new creation. An absolute beginning of this process in time is absolutely unthinkable. It implies that perviously to that event, God was absolutely alone throughout all past eternity. As nothing was being done during this period, God was inactive, asleep, or subjectively active at most. The creative process is then both temporal and eternal; that is, the creative process is eternal, but the process of development is temporal.

PRINCIPLES UNDERLYING THE CREATION PROCESS

COSMICAL STUFF

In Parts IV, V, VI, we discussed the subject, "The Real and the Unreal," in which was demonstrated that the real is spiritual substance, and that the unreal, or matter, is but an expression of Spirit, or Spirit as manifest on the plane of the senses. We need not, therefore, present this topic again. And yet, under the idea of the creative process, the subject takes on new phases which should not be passed by without notice.

Cosmic stuff is divine substance; that is, it is a condition of spirit. When God created, because he had nothing else of which to create, he formed the universe out of his own substance. The great seer, Swedenborg says, "God could but create from himself all that there was; therefore he must have created from himself, from the fountains of his own substance, all things that are; so that every thing that is, is but the substance of the Divinity in its various forms and conditions." In the Absolute, God is pure spirit. Everything must exist, or be, in pure spirit before it can take form in matter. In other words, matter as form must have sprung from matter as formless, or in its spiritual state. The older thought, but not the oldest, was that the cosmical order sprang from nothing, or that out of nothing God created all things. This is an unthinkable idea and is opposed by old cabalistic thought as found in the expression, "*Ex nihilo nihil fit.*"

There are things that even Omnipotence cannot do—it cannot



contradict itself. God cannot create two hills without a valley between. He cannot do this because it is contrary to eternal principles. To do so would be a contradiction of himself. To create something out of nothing is equally a contradiction of the fixed order of things. Indeed it is an absurdity, and the marvelous thing about it is that any intelligent person ever believed it. Nor could matter ever have sprung from any other source than from divine substance. If matter was not divine substance, there was something in existence besides God, and God-substance. Were this true God could not be All in all, as the Scriptures declare him to be. Besides, he could not be immanent in space, for part of space would be occupied by that which is not God. St. Paul referring to this said: "The things which are seen were not made of things which do appear."

It is the nature of mind to manifest itself. This is true of all mind, from the highest to the lowest. Thought expresses itself as plastic force, as for example, the soul of man expresses itself in the human body: the soul of an animal, in the body of the animal; the soul of a plant, in the visible organism. It is the genius, or constitution of any part of nature, that makes nature what it is. The thought which was in the world—part and parcel of the world—has disengaged itself and taken an independent existence. Now, as God's mind corresponds with human intellect, and, for that matter, with all lower conditions of mind—as all mind is one and must act in harmony with itself—God's mind has projected all there is; and all there is, therefore, is divine substance. Spirit is the first principle, or primal substance, and as it evolved itself from its own center, and involved itself in lower conditions, it formulated the universe.

Thought is a force, as much so as is gravity, or repulsion. It is absorbed from the infinite storehouse of force in Nature. It is substance; for all thought clothes itself with substance, and in substance expresses itself. This is why thought expres-

ses itself in plastic force, as has just been said. And this is why we have said that it is the nature of mind to express itself. It cannot act without it. If an idea enters the mind, the mind must express itself in a form. The form, the idea, it will take on, or create, will be the form taken on by the imagination. The imagination is man's great architect. It formulates in the mind what the thought projects into space as form. Back of all this of course is the will; for will is the ego, the personality. There may not be any active application of the will in forcing the imagination, for imagination acts, or may act, independent of this. It usually acts spontaneously, and to be at its best, it must act thus. And yet the two must act in harmony. Should the will oppose the imagination, there would be no resulting form created. But some one may say that, as every seed must produce after its kind, spirit must produce only spirit; therefore spirit could never have produced a material cosmical order. This is true, and if the cosmical order were of substance differing from spirit, God never could have been its Creator. But matter, as we have said and are now demonstrating, is not a substance differentiated from spirit, but is one with it. It is spirit-substance lowered in power, in vibrational condition, so as to come within the range of the senses. Spirit can produce only spirit-form, and material forms are but conditions of spirit-form. Only he who sees it thus, sees it correctly. To his mind all matter, so called, is illusion, a trick of the senses. The mass of the people are so materialistic, live so earth-bound, that they imagine that the material is the real thing, and so devote their lives to its accumulation, to their great disappointment when at death they are called upon to part with it. Matter came from spirit, is resolvable into spirit, and is, therefore, spirit. Spirit is the ONE; matter is the ONE differentiated. As spirit, it is immortal; as matter only—the illusive—it is mortal. Spirit-substance is the ONE imponderable, invisible, the universal primal fluid, the abstract, the undifferentiated,

the unmanifest. Matter possesses weight or what we regard as such, it appeals to the senses, is relative, is differentiated into the elements as earth, air, water and fire, and is manifest in the many, as form; in phenomena, as heat, light, electricity, magnetism, motion; in the chemical elements, forever rushing into new combinations.

Creation, then, which really is but expression, is the product of the Divine Idea, a thought of the Divine Mind, a picture of the Divine Imagination. It is Being descending into sentient form; it is God's reproduction of himself in organism; it is the Oversoul clothing itself with a body. Thus, as St. Paul puts it, "The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity" (Rom. ii. 20).

This process by which God takes of his own substance and objectifies it so that it comes within the range of the senses, is called "involution." This is the first general process of creation; involution and evolution constitute the entire process.

(To be continued.)

PSYCHIC STORMS

By W. L. HOUSER

The psychic storms that rend our souls
And make life one long, dark, cold night,
Are efforts of God's angel-bands,
To lead us into love's daylight.

In them alone, we learn to see
The sweetness of humility.
In them, we also truly find
That God is good and Nature, kind.

Then let come to you whatever will,
Believe God's love is in it still.
And thus, ere long, by faith you'll see
In Christ the perfect victory.

FROM DARKNESS TO LIGHT

BY ALEXANDER MCINNES

AND the earth has become undone and desolate and darkness upon confused surfaces. And Elohim breathed vibrations upon the watery surfaces. Then said Elohim: "light shall be," and light will be. And Elohim saw that which produced the light that [was] sublime. And Elohim made distinction between the Light and between the Darkness. And Elohim named Day together with Light and named Night together with Darkness. Then shall be a twilight and a breaking forth [the] first Age [Hebrew "yom" equivalent to Greek "æon", an age]. Gen. i. 2-5. Literal Trans.

From this translation it would appear as a certainty, that the earth had been previously organized and some of its former inhabitants were doubtless among the Sons of God who shouted for joy when these foundations (of divine law) were re-established. In the same way as man of himself can do nothing, but only the Divine Power in him, so the earth lay helpless in confusion augmented by darkness most dense. This Scripture certainly countenances the Vibratory Theory of light because the root used signifies, "to tremble." It is well to notice that the Bible does not give the idea of light coming instantaneously. Exactly the same words are used for "light shall be," as for what is generally translated, "and there was light." The preceding translation obviates this misunderstanding, and perhaps conveys better the intended meaning; namely, that as sure as the fiat went out, so surely would the result be accomplished. From verse five it is apparent that it took an age (an indefinite period) for the full result to manifest.

The vibrations were the producers of light. And these wave-motions passing through the darkness, ultimately, produced conditions necessary for the great purpose.

Nor did the Elohim destroy chaos, the state of the not-law. They incorporated it with the darkness of night. Hence there is ever something undesirable about the night. Men love darkness rather than light, because their deeds are evil (lawless). Even now there is, over the whole earth, a yearly average of twelve hours darkness and twelve hours light. Still the great war is being waged; law against not-law, good against evil, life against death. "All ye are sons of light and sons of day, we are not of night nor of darkness." (1. Thess. v. 5. Dr. Young's Trans.) And so it will go on until the consummation, when the Lord Christ shall rule, when the kingdoms of the earth shall become the kingdoms of the Lord and of His Christ. Then the night, the darkness, the not-law with all its sorrows and deaths will be overcome. There shall be no night, death shall have been destroyed, and God shall wipe away all tears from their eyes.

Some may object that it is not good to translate the Hebrew "yom" (day) as age. Yet even we do not always mean a solar day when we use this word. Do we not commonly say that, "every dog has his day," that "every nation has its day," and by this expression signify the term of their ascendancy? Besides, the sun's light did not reach the earth until the fourth age.

Now here is hope for those who feel disheartened by the terrible struggle in the dark, the struggle against passion, vice and all the multifarious forms of the not-law. YOU may not see that which produces the sublime light; but God does. YOU may not be conscious of its working, but God supervises. Already the Lord Christ breathes strong vibrations upon you. Already the promise of dawn is in the sky. These streaks of light, of Esoteric Teaching, do not promise only a twelve-hour

day; but an eternal day. Soon the operations of the sublime light shall break the spell: you shall know the truth and the truth shall make you free. And Jesus spoke to them, saying, "I am the light of the world. He who follows me shall not walk in the darkness but shall have the light of life." (John viii. 12, 13.)

"The soul of the beast, which forms its body, is so entirely incorporated with it, that it may in the strictest sense of the term be said, that the body of the wolf or the lamb, for instance, the eagle or the dove, is a creature's visible soul. But the human soul is not one and the same with his bodily frame; the first has an inward infiniteness, an invisible amount of resource, which does not come into view."—MARTENSEN.

THOUGHT

BY RALPH E. WARE

"Grown men want thought."—R. BROWNING.

It has been said, and wisely so, that action is born of thought, but is it not only too true that a vast number of actions are done through want of thought? Good deeds are the result, directly or indirectly, of honest thought; ill deeds are done through lack of it, though very often not through lack of brains.

Have you ever realized that every act you do is either right or wrong, however apparently insignificant it may be? What is it we think about in our quiet moments? Do we not often confine our thoughts to bodily comforts, to pleasures which do not last, and are these not small considerations when compared with the training of the mind?

Has it ever struck you that you have a spiritual body for

which you are responsible, and which you should feed and train with thought, as you do your mortal body with food and exercise? Many of us live as if our bodies were immortal, thinking of little else but how to enjoy ourselves from hour to hour and day to day. Again, many of us, realizing that death may claim us at any moment, strive to drown this thought by living in a perfect whirl of excitement, not allowing ourselves time to think. Do you belong to either of these classes or are you brave in thought?

Dr. Johnson, speaking of death, says, "The whole of life is spent in keeping away the thought of it." This is astonishingly true of a great many lives—an "ostrich" policy truly! Very weak must he be who spends his life thus; who refuses to think because he is afraid to do so, and whose soul lies stagnant, unrefreshed by springs of pure thought and unable to flow towards the mighty ocean of Infinite Love and Happiness. Are not our thoughts too materialistic? The range of thought is infinite, and we allow our thoughts hardly any scope at all.

Do not abuse this immeasurable gift of thought by not realizing, or perchance by forgetting that you are possessed of such gift. You cannot train your mind except by thought, and all that is pure and beautiful and lasting is of the soul. Thought-winged, soar above the trifles of life and view the great expanse of human existence.

The higher you soar the less will little worries and troubles affect you; your mind will have become enlarged and you will view things differently. You will disdain being worried by trifles, for noble thought will carry you above them.

As you think, so you will act, or strive to act. Practice seldom reaches precept, but let your ideals be high and noble, for the higher and nobler they are, the nearer will your actions approach to what is right.—From *The Light of Reason*.

MUSIC AND THE EGO'S UNFOLDMENT

By E. H. DALTON

"O Music! Sphere-descended maid,
Friend of pleasure, Wisdom's aid!
Why, Goddess, why, to us denied,
Lay'st thou thy ancient lyre aside?
As, in that loved Athenian bower
You learned an all-commanding power
Thy mimic Soul, O Nymph endeared!
Can well recall what then it heard.
Where is thy native, simple heart,
Devote to virtue, fancy, art?
Arise, as in that elder time,
Warm, energetic, chaste, sublime!"

—WILLIAM COLLINS.

From the earliest morn of the human race, Music has had her place; neither has there been discovered a people who did not worship in some measure at the shrine of this muse. Man's endeavors were not stayed until he brought into existence a complete instrument. From the clapping of hands and the beating of drums, through the wind and the string, his aspirations carried him onward until he combined all the different part-instruments into one—the piano and the organ. When civilization was yet young, and the war-spirit more ardent, no court was without its minstrel, who in time of strife would stir his compatriots into a frenzied patriotism by his magic touch and his thrilling words of song echoing the mighty deeds of his country's heroes. In modern times the band is an essential adjunct to our armies and navies. Upon the field of battle

many a gallant act has been rendered possible by the stirring notes of the bugle or bagpipe.

No drama, no concert, no social function is thought complete without music of some description. At religious ceremonies the greater portion of the service is musical, and few indeed are the preachers who would venture to deliver their sermons before the audience had been prepared by singing. Why this universal instinct (so strong that it compels expression) that we can neither taste, touch, smell, nor see? Neither does it clothe us, feed us, nor minister in any way to our fleshly wants, yet has music always been, and always will be. May not this love of music be the striving of the ego to educate the material, the personality, into an appreciation of the spiritual? Now comes the query: Why this great desire for one instrument that could include the tones of all the others in harmonious unison?—May it not be that stored in the depths of the subconscious mind of the ego there is the memory of the state of at-one-ment which it has left, and so the subconscious mind strove for an instrument that would produce vibrations that could reach every part of the personality? For it is only by the means of the personality that the ego can now come into a full realization of eternal life. This personality is composed of matter which must be made amenable to spirit. It, therefore, becomes necessary for the ego to refine matter, and that can only be accomplished by quickening its rate of vibration. As an illustration, consider the workings of the man who converts a lump of lead into a bullet, before he can form the impressions of his mould he must alter the lead from a solid into a liquid. Matter serves the ego as a register for vibration. If, therefore, the register is not attuned to the vibrations, the vibrations pass by unrecorded, and perforce cannot be utilized by the ego. For while the ego manifests on the physical, it is necessary that it should translate the infinite into the finite; the absolute into the relative. The nearer the source of Being (God), the finer

the vibrations. So, in order to progress, the ego must keep urging his register to a higher state of sensitiveness. It is the destiny of the ego to become master of any plane on which it manifests. Hence, when it came into expression upon earth the necessity arose of providing it with a body containing the characteristics of all physical life, so that by gaining mastery over its body (or personality) it would gain the power of ruling everything else.

Some alleged scientists claim that thought is the product of brain, but the contrary is the case. Thought always was, but the brain, in common with all physical things, is the result of the ego choosing to learn for itself the workings of Divinity. The ego in its true nature being spirit, in order to allow it to become cognizant of materiality it was necessary to clothe it with matter through which it could observe the effect of thought, and thus know the reason for the rulings of God. Before the ego started on its pilgrimage, it was in a state of innocence, working, it is true, in harmony with the Infinite, but devoid of knowledge. This state is in a degree represented by the animals who are controlled by instinct; and not being self-conscious, have not the capacity for choosing, thus they are neither moral nor immoral, but are devoid of that instinct. When once the ego had taken upon itself its tremendous task, it became utterly impossible for it to return to this innocent state; that door was closed upon it forever. Onward ever onward it has to go, until it can enter the opposite gateway of redemption through love, the highest vibration, then will it indeed be in complete and unbreakable harmony with the will of its Father; for it will positively know that throughout the entire universes there is no other power, save that of the Infinite One; then will Being reign supreme.

“WHAT HAS GOD WROUGHT UPON THE EARTH?”

By H. E. BUTLER

THERE is no doubt that thousands of people are either consciously or unconsciously asking this question at the present time. There has never been such a stir in the churches as there is to-day, a consciousness that they need something, that they have lost the vitality they once possessed and that there is something that they must have or disintegrate. According to divine law and loving kindness as soon as a person or a people realizes the need of anything, that which they need begins to flow into them.

Many vital thoughts are being brought to the people through what is called in England the “New Theology,” and through the instrumentality of others who are doing what may be termed a missionary work among the people. As we have been watching the thought that is being impressed upon the minds of the many, we find that it is a vital thought and that it is characterized by the Spirit’s impressing the minds of the people with the oneness of all creation, that God is the Creator of all things and that he created from himself; therefore all that is, is the substance of Divinity formed in all its varied forms of living creatures upon earth.

This thought has been a central one for thousands of years in the Orient, but in the Christian world the thought of separateness has been kept alive. Now it seems that the mind of the Spirit is impressing that vital thought upon the minds of the people that we are of God, and if we are of him, joined partakers of his substance, spiritual beings, then we are all one in God, and that oneness is not of the body, not of the form, but

it is of the Spirit, the substance and the Cause that not only produced all things, but produced us, which is the Source of our soul consciousness, of all spirituality, in short, of all we are.

When this thought is properly realized and has a deep hold upon the consciousness of the individual, it will be very far-reaching; for when we realize that God is our power and that we are one with him, then there must follow the realization, first, that God is love, in the presence of which selfishness, hate, combat and discord must necessarily pass away; second, that God is the Creator of all things and all law is by virtue of the Infinite mind—for by the word of God the worlds were made—and third, that all power in heaven and in earth is ours and accessible to us.

So it will readily be seen that a realization of our oneness with the Father is one of the most important features in bringing man into unity with the mind and purpose of the Creator. But Jesus said, "Ye shall know the truth and the [knowledge of the] truth shall make you free," and because it is requisite that his people should know, therefore the great truths necessary for the completion of God's purpose among men has been put into form, we believe, in our new book, *THE GOAL OF LIFE*. Now we must ask the Christian people to remember that it is God who is teaching his people, and not man, and yet that man is always used as the instrument, not one man, but those people who are most receptive to the inflow of the Spirit are the people that are receiving the greatest light and giving it to the masses.

We must also bear in mind that every man belongs to a different function or a different part of a function of the great body of humanity; and as such, individuals stand out before the world in their various colorings of thought which characterizes all their work, and if it has been the Father's pleasure to call us to give to the people the great plan and order of his kingdom, it does not follow that we are in any way personally supe-

rior or beyond others; it follows simply that the specific calling has been answered.

The work has been put into form and it remains for the Spirit of truth from God to open the understanding and bring to the consciousness of the people such truths as are necessary to them and to lead them step by step until, in the completion of the education of his people, they must come into one general understanding, for all prophecies, as well as all nature, and even the very vital foundation-truths that are now being given to the world teach the same lesson, namely, that in the fulness of times there is to be a gathering of the people, a coming out from the old order and condition of things and a coming together into one place, where their whole life, mind and soul-powers will be vitalized and governed by the one Spirit, God; by the one mind, the mind of God.

When a body of people is thus brought into unison with the Spirit or life of the Father and with the mind and purpose of God in the creation of man, then will his kingdom have come, then will his will be done in men as perfectly as it is now done by the angels in heaven.

This thought of the will being done by us on earth as perfectly as it is done by the angels, is one that will at once repel many of the Christian believers. They ask: "Can we be as perfect as the angels, as perfect as the Elohim?" Let us think a moment and see. The purpose of God was to create man in his image and like him, and while man is of God and is the son of God, he has a use, a sphere, a calling here on the planet, and when that body of men comes into the sphere of use for which they were designed by the Creator and are fulfilling that use perfectly, then they are doing the will as perfectly as the angels or as the Elohim are doing it, but they are not doing it in the same way.

If you want a servant to take charge of your house, and you find one that is fully capable to take charge and to keep every-

thing in order you will say: "He is a perfect servant because he does everything according to my desire." And if you want a nice driving horse and find one that serves every purpose of your wish, you will say, "He is a perfect horse to me, he does all that I wish." Thus you have before you two standards of perfection. The horse could not come into the house and take charge of it as your servant is doing, nor can that good servant serve you in the way the horse is serving you, but each is serving in his own normal sphere. So the perfection to which the race is approaching and for which the Lord is preparing his people throughout the land, is not the perfection of the God of the universe, but it is the perfection of man in his sphere and in the fulfilment of the purpose for which he was created; and it only remains for us who are called of God in the working out of his purpose to know the will and to do it, to know the purpose and to live in harmony with it.

We should remember that even in the lower sphere to which we are called to serve we are not called servants, as the Lord Christ said, "I call you not servants, for a servant knoweth not what his lord doeth, but I call you friends." Therefore we are not called servants, but sons and friends, for it is in divine order that we should know the will of God concerning us what his purpose is in us and what our calling is; how we should answer that calling, what the laws are governing the sphere of our life, and how to live in harmony with those laws.

These are the things that God is giving to the world at the present time, and while the work of the Esoteric Teachings has been to put in order this great ultimate, yet we cannot expect the children to leap at once from their obscurity and babyhood into the fulness of the knowledge, order, law and methods of the great final work. Therefore God has sent among us teachers and has called certain of his ministers to begin to teach their people the A, B, C, of the great language of the eternal purpose, and by and by they will see the necessity of a grand

comprehension of the great work that God is doing in the world. They will see the necessity of a center based upon absolute law and knowledge of divine order, from which they can radiate and toward which they can as a body rally; a heart that will become the heart of the body, which will beat in unison with the great heart of the universe. For God is love and from his great love-heart the life-currents are, symbolically speaking, being pumped through the whole body, and the whole body begins to move, begins to be vitalized. Yea, the time has come shown in the following prophecy:

"The hand of YAHVEH was upon me, and he carried me out in the spirit of YAHVEH, and set me down in the midst of the valley; and it was full of bones; and he caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord YAHVEH, thou knowest. Again he said unto me, Prophecy over these bones, and say unto them, O ye dry bones, hear the word of YAHVEH. Thus saith the Lord YAHVEH unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am YAHVEH. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold an earthquake, and the bones came together, bone to his bone. And I beheld, and lo, there were sinews upon them, and flesh came up, and skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord YAHVEH: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel." Ezekiel xxxvii. 1-11.

It must be borne in mind that the teaching of the Christ is that those who are without the Spirit of God as the animating, governing principle are dead, for, as he said, "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves." If we have no life in us, then we are dead, and are animated only by the universal life, the same as all things that exist; but the time has come that there begins to be a rattling among the dry bones. Men are beginning to awaken

a little; flesh is coming upon the bones, and the Spirit is beginning to move upon the great body. Therefore you that have been waiting and looking for the salvation of our God, "lift up your head and rejoice for your redemption draweth nigh." The time that God will save his people from their sins is at hand; the time that he will gather his elect from the four winds of heaven to the one great center, is rapidly approaching. Then they shall be kings and priests unto God and will reign upon the earth, and under the reign of their righteous, spiritual thought and power, peace and prosperity will abound; love between man and man will be increased, and the kingdoms of this world will necessarily become the kingdoms of our Lord and of his Christ, anointed ones.

SOUL AND BODY.

"THERE is a way of not hearing what words say to us, though we concentrate upon them ever so much. It is so when we are told that the body is identical with the soul. It is only after long striving and penetrative meditation that we are able to see that the body is a state of consciousness. It is possible to see that material substances are thinner than psychic vapor; then it is that there are forced upon us most curious and fascinating speculations.

But how glad we are to sense the Truth that all so-called material conditions are states of the soul! Nothing makes immortality more certain! Here it is that we can understand why people have denied the existence of the body when this soul-form is most apparent.

But with a glimpse of this truth that the body is but soul-vibration, we get a wonderful inkling of our spiritual freedom. We say to ourselves, 'I will fly straight to heaven, now that this seeming body is pure soul; nothing stands in my way!'

It is through faith and intuition that one gets the proof of this precious Truth. It seems possible to me that every one is capable of reaching this realization and profiting greatly by it. It leaves the interests of your life merely a matter of ideas, and to make your position more sure you are stirred with an ambition to arouse an intense activity at the soul center, or what seems like the center.

With this Truth of the soul and body's oneness in our possession is it not important that we hold this consciousness to ourselves as closely as possible, that the light thrown upon it may become more searching—a light so strong that the Truth will be everlastingly ours and that a way will be shown us that will enable us to help others to the same position.

Now that I have the sensation, by the medium of a vision, that the body is pure soul, I have lost my interest in my material conception of my body and see the wisdom of improving myself by looking for newer and higher conditions of ideas. Now comes to me the thought that to BE more, the mind must work within itself, and by so doing sinks deeper and deeper into Eternal truth. So it is quite apparent that our future method of advancing is by the exercise of the most acute meditation.”
—From *The Individualist*.

CORRESPONDENCE

Robinson, Ind. Feb. 17th, 1908.

H. E. Butler: I have yours of Feb. 10th. with a notice of your new book “The Goal of Life.” I want one as soon as you have it finished.

Would it not be good to explain where man gets his thoughts? If some thoughts are good and some evil, and they come from the head, then where does the head get them?

Yours truly, J. S. B.

Ans. As similar questions have been asked before, we take this occasion to answer them. Jesus said that man "has no life in himself." We know that life is the cause of thought, the Hindus call life the "unformed thought-stuff." Therefore whatever the mind thinks, it must necessarily gather from some source. True it is that the body gathers life from the food, from the atmosphere and from the astral elements which appear to act simply upon the physical plane, but all that acts upon the physical plane reacts upon the mental plane. And as the quality of every individual decides the quality of the life that is gathered, not only from the food but by inspiration from the light, air and astral elements, therefore it follows that every man gathers from these sources that which will produce thoughts peculiar to himself.

Another prolific source of thought is the race-thought. That is, the whole human family are members of one body and the thought of the body affects each member according to his peculiar function and quality. Let us illustrate briefly: One engine may run a great number of different machines, but the same power runs them all, but one machine moves in one manner and another machine moves in quite a different manner; one does one kind of work and another a very different kind, but they are all run by the same engine, yet each machine works according to its peculiar construction. So also is man, God is the only life and source of all being, and the life and power of that Infinite Fountain act upon all creatures and they move and think under their influence in all their varied ways according to their organic quality, peculiar construction, *et cetera*. We think this suggestive, that according to our loves and sympathies such is the quality we inspire—draw in—to produce feelings, consciousness and thought in the body. This makes it plain that thought being the master, so far as we have the will, we can guide our thought and either think upon the high principles of spirit or upon the lower principles of the senses and the things necessary to the sense body.

BOOK REVIEWS

THE PHILOSOPHY OF NUMBERS. Mrs. L. Dow Balliett. 148 pp. Cloth. Price \$1.50. Address the author, Cor. Virginia and Atlantic Aves., Atlantic City, N. J. or L. N. Fowler and Co., 7 Imperial Arcade, Ludgate Circus, London, E. C.

In this book it is the author's aim to show the relation that number bears in all life, especially as regards color, sound, name, and stone naturally harmonious to each individual. It is all first a theory to each until the hypotheses are applied and established as fact; and so, the reviewer of such a book, unless he has verified its claims, can only recommend it as upon one of the most beautiful and far-reaching laws of creation, viz., the law of numbers. The author of this book has given years of investigation to this subject; it is reasonable to conclude that she has made discoveries of value; and we do not know of any writer who has given so much attention to Numbers. Therefore we gladly recommend the book to all who are in the least interested in Numbers, because each one certainly should get from it either some basic truths, or suggestions leading to them.

THE PHILOSOPHY OF DENIAL. By Charles Fillmore. 33 pp. Paper. Price 15 cents only (but it is worth \$1.00). Unity Tract Society, same address as herein given.

A TALK TO MEN. By a Student of Truth. 29 pp. Paper. Price 10 cents. Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

This is one of the most important pamphlets that has ever been published. Its aim is to impress the transcendent value of conserving the life-fluid, or sex life. This little book is of no real value to those who already have this truth in H. E. Butler's "Practical Methods"; and yet even such will doubtless want this one also, for it shows how rapidly the regenerate life is being accepted by the world. It is one of many similar publications, all in one way and another proclaiming this great truth upon which humanity's redemption depends. The conserving of the life-seed by a pure life is the greatest blessing to mind, soul and body; for in this fundamental truth lies the secret to health, to great powers of mind, as well as to immortal life. Is it not a self-evident truth that the seed in man or woman which has the power of pro-

ducing children, also has the power, when conserved, of renewing the body and mind? There is however, one fatal error that great numbers make: They believe conservation is right, but they suppose that they can go on living an unclean life, and still obtain the benefits of the conserved seed. For this reason we wish to impress upon all the necessity of utmost purity and chastity of life: Not alone is sex intercourse a barrier to the true Christian life in its fullness, which is the attainment of brother-hood in the kingdom of God, but likewise is all sexual thought or desire, and all other evil and unclean and selfish desires; because complete conservation does not mean retention only of the life-fluids, but the transmuting of the life-principle that is in that fluid, which is not possible in its completeness unless there is utmost purity of life, in accordance with the teaching of Jesus. In other words, it is true that if any one will fully live the life outlined in the simple language of Jesus, the Christ, that one will, as a matter of course, live the regenerate life, conserve the life-principle; because a pure life has in it no sin; and that is what the regenerate life is—a pure and blessed life.

POSTHUMOUS ESSAYS BY EMERSON. By Chas. L. Phifer, Medium. 72 pp. Paper. Price twenty-five cents. Madison Pub. Co., 21 Madison St., Boston.

Upon reading this booklet the reader naturally is indifferent to the question whether or not it is Emerson's thought, for there is truth in it. Part I. considers life as a spiral and treats the subject with beauty. Part II. is entitled "Expression"; it is contemplative of Nature's expression in scene, in all life. Part III. "The Chemistry of Thought," while necessarily brief, is practical. The mind there considers the truth that, thought has form, and form has color and quality; thus we may make of ourselves accordingly, not alone transforming the body, but also determine our usefulness, because thoughts are real, and live and move and cause to be. This part of the book should be of suggestive value to all. There is also a verse accredited to Robert Burns, another to Poe, and a beautiful one, superior to either of the others, to Longfellow.

SIDEREAL SIDELIGHTS: A Medley of Dawn-Thoughts. By Charles L. Brewer. 83 pp. Paper. 25 cents. We believe that it is a great advantage at this time of prolific writings to condense thought into as few words as will convey the idea, and that is a feature of this book. In the Prelude the author says: "This book is New Thought in a broad, constructive sense * * * It has two distinct keynotes, making for Poise and Sanity in a movement handicapped by much reckless speculation and declamation."

THE DISCOVERY OF THE SOUL. By Floyd B. Wilson. 247 pp. Cloth. Price \$1.00. R. F. Fenno and Co., 18 East 17th. St., New York City.

In this book, as well as in his former books, the author deals mainly with the subconscious mind, and its development, by the use of the intuitional faculty (assuming that there is such a faculty, although it may be correct to consider the intuitional as the harmonized mentality of the whole man). He recognizes that all excellences of mind, all the great achievements of mankind, have resulted from this harmony of the conscious and subconscious minds. We believe this, his latest book, is worth the price, but we believe his first book, "Paths To Power" is a better book; the price is the same.

EDITORIAL.

We wish to call the attention of all those who for the first time see this magazine to the fact that we are making a special effort to get before the world as many as possible of the little book "Practical Methods to Insure Success." As advertising is so common, we deem it the better plan to ask our readers to send us the names and addresses of all their acquaintances who are in any way inclined to aspire to a higher life.

This little book carries a message of the highest importance to all classes. It lays the foundation for a noble character and a successful life for the young. By following its methods the minds of all persons become so perfectly in harmony with universal law, the law of their own being, that health will be brought to the diseased; the worn-out tissues of the aged will be restored; the minds of those who are inclined toward spiritual things will be put in condition to receive spiritual knowledge, and the door will be opened wide to a higher and a nobler civilization.

We repeat only that which is generally expressed by many who are reading and practicing the methods in this little book when we say, "There is not a work before the world that is of so vast and far-reaching importance as the teachings contained in this little book." Get it and read it yourselves. Get the

addresses of as many as you think would be interested and send them to us and we shall send them our circulars. Better still, buy copies of the book and give them to your friends with the request that they read them and think about the truth therein, for we believe the verdict of thousands, namely, that there is nothing we can do for our friends that will be of so great a value to them as to interest them in this work.

We are also desirous of sending out sample copies of the magazine to those that would probably become subscribers, and we would suggest that whenever you meet a devout Christian, whether in or out of the church, send us the name and address and we will send a sample copy of the magazine.

Let us urge you to be diligent in this matter for the time now is that we can work, and it may be that the time is short. But let that be as it may, let us awake to diligence that we may do our duty; and a consciousness that we please God will accompany every effort in the right direction.

An Esoteric student wishes to find a place with a well advanced Esoterist, having a mountain home. Address: H. Klostermann, 1642 Millard Ave., Los Angeles, Cal.

We of the Fraternity have had the transits of the Moon and of the planets 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 transits of the planets and of the Moon each month.

The first column of the table simply gives the figure of Moon, planets, and 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.

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., May, 1908.

Body	Enters	On			
		day	h.	m.	
♂	♏	1	10	35	p. m.
♀	♏	2	1	4	a. m.
♂	♏	4	7	14	a. m.
♀	♏	4	4	7	p. m.
♂	♏	6	6	53	p. m.
♂	♏	9	7	37	a. m.
♀	♏	9	4	42	p. m.
♂	♏	11	6	51	p. m.
♂	♏	14	3	2	a. m.
♀	♏	14	11	6	a. m.
♂	♏	16	8	17	a. m.
♂	♏	18	11	35	a. m.
♀	♏	19	9	44	a. m.
♂	♏	20	2	6	p. m.
♀	♏	20	3	30	p. m.
♂	♏	21	6	50	a. m.
♂	♏	22	4	41	p. m.
♂	♏	24	7	55	p. m.
♀	♏	25	0	10	a. m.
♂	♏	27	0	21	a. m.
♂	♏	29	6	40	a. m.
♂	♏	31	3	29	p. m.

On May 1 ♂, ♀, ♄ and ♀ are situated as follows:

♂	♏	7°	45'	41"
♀	♏	15	57	57
♄	♏	1	36	8
♀	♏	14	9	51

BIBLE REVIEW

Vol. VI.

JUNE, 1908

No. 9

ELOHIM: A PLURAL OF MAJESTY

BY JOSEPH OFFORD, M. S., B. A.

THE evidence from archæological discovery in Western Asia and in Egypt, regarding the civilization and history of the many nations with whom the ancient Hebrews came into contact is often the subject of recent literature; more especially in cases where the veracity of the Old Testament has been confirmed by the discovery of ancient monuments and records in the countries contiguous to Palestine, and erected by the people who are mentioned in the Jewish history.

Sometimes theologians have perhaps been tempted to over estimate the benefit of the new evidence, basing very important deductions upon the statement of only one record or relic.

This, however, cannot be said to have been the case in reference to the important question as to the application of a "Plural of Majesty" when addressing, or referring to, the Deity in the singular, apparently among all tribes, or nations, of Semitic race. The proof as to the prevalence among all, but the Assyrian branch of the Semitic stock, including the Jews, has been in existence for some time and has occasionally been re-

ferred to; and now Assyrian confirmation has come to light. This is a very interesting subject because it is a vital point in regard to various evolutionary theories of the development of religion among the Hebrews, from a universal polytheism to an esoteric monotheism known only to the so-called prophets and seers, which have been propagated by critical scholars.

These, especially German writers, have for some half-century been asseverating that the use of the plural in reference to God in the Old Testament certainly proves two things. First, that at one time the Hebrews, or their immediate ancestors, worshipped many gods. Secondly, that down to late times in their history this polytheism was continued, and that the Hebrew monotheists, if there veritably were any such, formed but an infinitesimal minority of the nation.

The various ancient inscriptions in different scripts and dialects of the Semitic family about to be cited, will prove conclusively that the use of the plural in referring to the Deity cannot any longer be adduced as an argument proving the polytheism of the Hebrews, either past or contemporary with its usage.

Let us be quite precise: The texts about to be put in evidence do not prove that polytheism did not exist in Israel. The Old Testament states that it did, but always adding it was a sinful falling away from the true creed and condemns it as idolatry. But they do prove that the use of plural forms in the titles of God, in the Old Testament, cannot, or should not, in the future be cited as evidence of polytheistic beliefs among the Jews; because the use of the plural form, as an honorific, is perfectly consonant with a monotheistic conception on the part of the user. As evidence then of polytheism being the religion of, or even behind the theology of, the Old Testament writers,

or of the ancestors whose record they copied, it will be shown not to possess any further value.*

As has just been stated, the necessary proof of this has for some time existed in respect to Egypt, Syria, and Phoenicia, though perhaps it would be more correct to say, for the Semitic inhabitants of these countries.

For the two former peoples the chief citation is the occurrence of a plural of majesty in the Tel-el-Amarna dispatches. Therein, when Syrian functionaries or Egyptian governors in Syria are addressing the Pharaoh in Egypt, they use the form "*ilani-ya*" for "my Lord," or "my God" the King.

This very important fact has been practically ignored by advanced critics of the Old Testament although it is in complete accord with the statement in Deuteronomy vi. 4 wherein the inspired writer distinctly tells the Hebrews that "Jahveh [singular] thy Elohim [plural] is one Jahveh [singular]." Ps. 122 and 123 say, "Jehovah our Elohim;" but Psalms lxiii. says, "O Elohim, thou art my El." Also with Genesis xlv. 3, wherein the Deity addressing Abraham says, "I am El, the Elohim of thy father."† There has also been the consistent use on the part of the Hebrew authors of the singular verb when using the plural Elohim (honorific) title such as *vay yomer*, and he said; *vay yikia*, he called; *vay yare*, he saw; and also ברא, he created. The matter is further confirmed by Psalms lxiii. 1, which reads, "*Elohim Eli*

*There is one Pentateuchal passage apparently against the views here expressed where in Genesis iii. 22 it says, "Yahveh Elohim said, The man is become like one of us."

†The remaining portion of the verse is a refutation of another assertion of some scholars, that El was considered to be only a local territorial deity who possessed no power outside of Palestine. For it says "Fear not to go down into Egypt because I will *there* make thee a great nation."

attah," "Gods, my God, thou art," or "*El Elohim*, thou art my *El*."

The Phoenician evidence is of profound weight based upon several well preserved. One of these is a text discovered in Sardinia and published by de Berger in the "*Compts Rendus de l'Adimie des Inscriptions*" 1901, p. 579. It was discovered at Tharros and contains eleven lines of text.

The first of these is that which has importance for us. It reads: "To the Lord God, the sanctuary of Melquart, upon the rock, and Orpath."

לארן לאלם הקדש מלקרת על הצר וערפת

The author of this text thus uses the singular form ארן accompanied by the plural אלם. The אלם being a plural of majesty, applied to a single individual god as the Hebrew אלהים.

This inscription, moreover, is confirmed by another text from Athens which may be found in the "*Corpus Inscriptionum Semiticarum*." I. 119, reads:

יתנבלבן אשמנצלה רב כהנם אלם נרגל

"Yathanbaal son of Eshmunillek, chief of the priests of the god Nergal." The important point in this text is that the god alluded to is the Assyrian deity Nergal.

The next evidence to be given is from a Punic inscription from Maktar, which can be read in "*Memoire sur la Grande Inscription Dedicatoire de Temple d'Hathor Miskar*," par Philippe Berger, Paris, 1899. It reads:

לאלם הקידש לשאת אהת שמם

Herein the female deity is entitled *Elim*, in the plural. But precisely as the use of the form *Ilani*, in the Tel-el-Amarna tablets, need not have surprised us as being used for the singular, because of the express statement upon

the subject of Deuteronomy vi. and Genesis xlv; so this inscription should have been anticipated from 1. Kings xi. 5 and 33, wherein Ashtoreth is an Elohim.

The fact that the Mesopotamian Nergal is addressed in the plural in the text from Athens was further illustrated in a cuneiform text upon the barrel-shaped cylinders of Nabonidus which are celebrated because mentioning the Bel-shar-uzur of the Bible. These records in speaking of the god *Sin*, use the plural for the Deity. This plural for a single god is thus used in annals which otherwise mention several gods.

The newly found inscription proving the practice of plural Assyrian verbal forms for a single divinity is to be read in the, so-called, "Chedar-Laomer-Letters," edited by Professor Sayce in "the Proceedings of the Society of Biblical Archæology," 1906, p. 199. The text reads, "He entered into the house of the (divine) judge, he removed the veil towards Merodach. Before him the god was clothed with light—*ilani il-la-bis, nu-u-ri*." Further, as if to prevent any possibility of error, the phrase using the plural is repeated further on in the text.

Before concluding, it should be mentioned that "Elohim" is not always employed in the Old Testament when "Jahveh" is not used, and this fact is, I believe, always omitted by advocates of early Hebrew polytheism. But it is most important, because had the plural always been employed by the Hebrew authors, the deduction that its users possessed no monotheistic concept might be strengthened.

But "El" in the singular, and "Eloah," are both used; for instance, in Deuteronomy xxxii. 15 and xxxiii. 26; and Psalm lii. 5. Its prevalent usage is further proved by such names as Eli-el, Azri-el, and Zabdi-el and Beth-el. The first meaning "El is God" being particularly opposite.

"El" in personal names appears closely connected with the Assyrian "*Ilu*." Though to the Hebrew it was the name of the special Deity, and if they used a form of "El" as a generic title for Deity, as the Assyrian "*Ilu*" frequently was, "Eloah" would probably be their form of expressing such a concept. It is curious that in Deuteronomy xxxii. 15, it appears to be used for JAHVEH. Interesting light on the subject is derivable from the Corpus of Semitic Inscriptions in which "El" as a generic term for Deity occurs in 119. 2: 257. 4: 258. 4&5: 259. 3: and 277. 4&6.

Such a name as the Babylonian "*Ibassi-ilu*," "God is" and "*Ba-sa-ilu-su*," cited by Hommel in his "Oriental Monument and the Old Testament," are very interesting in this connection.

The definite statements of the Old Testament authors which never vary, always are that the original revelation of God to mankind, his creatures, was that he was one and alone, as the esoteric passages in the oldest Egyptian theological books repeat, "God is one and unique, and all the names of the gods are but manifestations of his powers."

This primitive revealed monotheism descended from the Patriarchs to the family of Abraham and from him to the Hebrews. That many of these subsequently fell away from the monotheistic belief and in common with the nations around them, or those who jointly occupied Palestine with them, became polytheistic, is the constant subject of complaint, and threatened calamitous judgment in the Old Testament, and nowhere more impressively than in I. Kings xi. 33, the verse quoted in reference to Ashtoreth being addressed in the plural.

These polytheists were, however, directly controverting the monotheism revealed by the Deity to the series of generations to whom he confided the truth as to himself.

It may be said, "Why then not have arranged that the Old Testament writers should never use the plural in alluding to the unique God, and so obviate all ambiguity, and provide no excuse for critics of modern times denying the monotheism of the 'chosen people'?"

The answer is, probably, to be found in the use of the plural being a divine and prophetic suggestion of the doctrine of the trinity in unity of the Godhead.

This was not clearly set before the human race until the promised Savior came himself to teach, and to die for mankind, so the setting forth of the divine mystery was necessary and appropriate though it is found to have been only vaguely indicated aforetime.

ATTAINMENT

ANONYMOUS

To try is better than the thing we try for,
To hope, far higher than the heights attained,
To love is grander than the love we sigh for,
To seek is nobler than the object gained,
To wrestle with the angel—this avails
Although the motive for thy wrestling fails.
To learn is more essential than the knowing,
To *know* is deeper than the wisdom found.
To *live* is *grander* than all life's bestowing,
To advance more fruitful than the vantage ground,
To give is far more blessed than receiving,
To feel the truth needs not to force believing.
To speak is voice eternal in vibration,
To blaze a trail, far safer than hewn road,
To think is infinite power of creation,
To *trust* is finer than to see your God,
To think and act—these bridge the world's abysses
But to die—Ah! not a soul has told what this is.

REVELATION

By H. E. BUTLER

PROBABLY there is no one thing that is so confused in the minds of the people as the word "Revelation." To the Christian believer the word has but one meaning, and that is, a communication direct from God, the Almighty God of the universe. To the Arab, revelation is from God. To the Hindu, revelation conveys the same meaning, but as they have many inferior gods it may come to them from any of these inferior sources.

When we come to our own country we find there are many extremists who have certain theories, which they claim to be direct revelations from God. But when they speak of God, they mean the God of their conception, and the conception of each individual concerning God is just as different as one individual is different from another. The individual's conception of God affects more than the individual's beliefs, in fact, it affects everything.

A man's conception of God is a conception of a certain sphere of thought and life, to which his highest nature is allied. This is seen in modern spiritualism. Among modern spiritualists revelation is a very common thing, in fact, spiritualism is based on revelations received, or supposed to be received, from the spirits of the departed; but the difference between the revelations received by modern spiritualists and the revelations received by the extremists who think they are receiving their revelations direct from God, and that of the Hindu, Turk and Christian is a matter of degree and source. The revelations received through spiritualistic mediums are not accepted as infallible. Spiritualists say that their revelations come from their friends who have

lived on earth and are now living in the atmosphere of the earth watching over them, and that there is much for their departed friends to learn before they can become infallible. Here is the beginning of an important truth. There are just as many spheres of mentality, mind-consciousness, as the human mind can possibly imagine; and these spheres range in degree all the way from the spirit of the mundane—where the revelations given to spiritualistic mediums come from—to the borderline between the mundane and the actual spiritual, and from that borderline the gradation continues as far as the human imagination can picture.

We think of an absolute God, but that absoluteness pertains only to the sphere of our highest conception. In order to explain this it is necessary for us to consider the law governing "inspiration" and "revelation," and in order to avoid confusion, the greatest brevity must be sought. To find it, we turn to ourselves and we find that in our prayers we have a fixed ideal of God; we reach out to that ideal. If you are a devotee and will carefully analyze your mental state in such an effort, you will find that there is a focalization from a point defined in your own mind, and that every other thought and sphere is repelled by your mind. Let us illustrate: You attempt to pray and in your effort to pray you find difficulty in keeping out of your mind thoughts from spheres that you do not want; thoughts of the world and the habits of life, *et cetera*. You set your mind against them, you repel them, and you observe that in that repulsion you repel everything except the one point upon which your mind is centered. Thus you place yourself in a position that makes it next to impossible for you to obtain any revelation except from that one point upon which your mind is centered.

If you are a Hindu and are looking to Krishna, then you are looking for revelations purely from the sphere of love. If you are a Turk, you have in mind your prophet Mohammed and

you would inspire from the sphere in which he lived. If you are an independent thinker and have your own ideas of God and of the purpose of God and his relation to man, your mind would be fixed upon the sphere in which that thought is the dominant one and you would repel every thought or revelation of every other character. And even the Christian who thinks his mind is centered upon the highest Source, has an ideal concerning that Deity, concerning his character, his attributes, his desires and his mind in regard to his creation. Thus you who are Christians have also fixed the character and quality of the revelations you receive and you can get no other, in fact, you involuntarily and yet voluntarily—a contradiction, but truth—reject all others.

This answers the oft-repeated inquiry that is made by those that are just beginning to think, namely, "How is it that you claim to have received revelation, so does Baha' Ullah and so do spiritualists, yet you all disagree, your revelations are contradictory?"—It is because many who claim to have received revelations are fanatics and unreasonable and they get revelations from those souls that live in the sphere and upon the plane of thought to which their thought has been centered; and if in their mind there is selfishness, egotism, or any evil, the revelation received will be characterized by the dominant quality or attribute of the mind receiving it.

If a man allows himself to think that he is the savior of the world and that he is to be the one redeemer, his mind at once becomes filled with that idea and all revelation that he gets will be from sources that are willing and even desirous to support and urge that idea.

On the other side of life there is just as much deception, just as much evil, as on this side; therefore the revelations that come to men are characterized by the dominant thought of the individual receiving the revelation.

The difference between the revelations given to the Hebrew

prophets and the revelations recorded in other bibles, depends entirely upon the original revelation which gave color and knowledge to the parties through which the revelation came concerning the true character of their God. But these facts do not change divine law, and that law is governed by what has been announced so often in these columns, namely, the purpose of God. Man cannot change the DIVINE PURPOSE, therefore that purpose is working in the life of men, regardless of their beliefs. If they believe error, they suffer loss because of the error. If they believe the truth, they enjoy advantages because of the truth.

Thus the human family has been directed in its thoughts and in its spiritual aspirations by an undeviating law. It has been forced, so to speak, toward one great, grand central truth, but that force has been directed in the line of experience—as we have said, suffering loss from error, and enjoying profit from truth.

Thus it has been made inevitable that some time in the maturing of the race, souls will be developed to where a correct conception of God, his purpose and his methods of leading men to the final goal will be correctly understood. As we have said in THE GOAL OF LIFE and in other places, there is no doubt that there was an age of maturity prior to the Adamic age, and because of that maturity YAHVEH Elohim of the Bible were brought to light in the very earliest history of the Bible. Through these perfected souls the true idea of God, his purpose and his methods in leading humanity up to his likeness were revealed in the very beginning of our Bibles. But as man can desire only that which is desirable to him because of his state of development, therefore the truths that were revealed in that early age have been lost sight of but they are now being vividly brought to the consciousness of the race because of its having reached a higher state of development than ever before. And when, because of soul-development, man is able to fix his mind upon the true Source and Cause, Creator,

of our universe, without selfishness—but, as Jesus said, as a little child, surrendering all desire to that Source—then revelation will be absolute, but the only revelation that is absolute is that which is necessary for the developing and completing of the purpose of creation. God and his angels do not trifle with man, they do not give man revelations that are of no use to him. But remember, “use determines all qualities, whether good or evil,” therefore all revelations that are being given at the present time, as well as those that were given through the ancient seers and prophets, point in one definite direction, namely, the ultimating of the object announced when God said, “Let us make man in our image, after our likeness, and let them have dominion over all the earth.”

Many will ask: How am I to know whether the revelations that are given are from this highest Source or whether they are from a lower sphere? You can know this only by the one method. Jesus said, “I am the way.” He also declared, “I am the door.” Because he came in pursuance of that original purpose announced in Genesis i. 26, therefore he was the door, because he was the expression of that purpose and taught us to live in harmony with it. Therefore all revelation that aids us to live in perfect harmony with that purpose, is of God; but anything that purports to be a revelation, that is not in accordance with the teachings and life of the Christ, or not in accord with the object in our own mind to live in harmony with the divine purpose, is not of God.

You may know what is true revelation and what is not by careful, prayerful consideration of the object of your existence—the purpose for which you were created. This we have attempted to bring to light in the most positive manner in our new work, *THE GOAL OF LIFE OR SCIENCE AND REVELATION*. You may ask: But how do I know that is true? You do not know and the only way you can know is by reading it carefully, prayerfully and thoughtfully, by taking the thoughts

therein suggested and comparing them with nature. Go out among humanity; look at the trend of human thought and life from the earliest history to the present. See if you do not find evidences in every direction your mind may turn that the statements therein are true. Turn back to the ancient prophecies, to the revelations found in the Bible from Genesis to the last chapter of the Apocalyptic vision, and you will find that the thought in **THE GOAL OF LIFE** unlocks their mystery and that it will convince you of what the purpose was in creation. When that thought is correctly and definitely fixed in your mind, then observe the revelations given to you and to others, and if you find they are not in accord with that thought they will invariably be shaded by some selfish ambition or aspiration, and so long as any revelation is tinged with selfish ambition, you may know that it is not of the Highest, not of the true God. But if the revelation accords with the Divine Purpose, which we have taken such great pains to call to the attention of the world, then you may know that it is of God.

One more thought in conclusion: If you have reached the point where there is something within you that desires to consecrate your life to God, to place your hand, as it were, unselfishly in the hand of the Father, desiring to be led as a little child from the dark realm of an earthly life to the glorified realm of a spiritual consciousness, then whatever revelation aids you in that direction is of God, it does not matter where it comes from, it does not matter through what instrumentality. Does it aid you in that direction? Does it give you the knowledge that you need for practical use? If it aids you it is good; if not, it is evil, or at least not good for you.

Thus you see it all depends upon your purpose, even the nature of the revelation when it comes to you. Because of this, it was the office of the prophets and of the Christ to centralize your mind in the right direction, to cause you to seek for that which is most desirable—unity with the purpose of God; then

all revelation will accord with the thought and desire of your innermost soul, no matter what that thought or desire may be ; for, as we have shown elsewhere revelation, is given by inspiration or by the presence of a spiritual consciousness drawn to you by an earnest desire and we repeat that in the heavens there is a greater diversity of intelligences than on earth. If your desire is pure and untainted by self, then God's angel will reveal to you such truths as you need and will also give you the Spirit of truth to cause you to be able to discriminate between truth and error wherever it may come from. But on the other hand, if you have set up an ideal, an idol in your heart, something that you want regardless of the Divine Purpose, regardless of what the mind of the Spirit is, then you will attract to you those intelligences—let them be good or evil—that will give you revelation according to the imaginations of your heart. God said this through the prophet Ezekiel :

“For every one of the house of Israel, or of the strangers that sojourn in Israel, which separateth himself from me, and taketh his idols into his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet to inquire for himself of me ; I YAHVEH will answer him by myself : and I will set my face against that man, and will make him an astonishment, for a sign and a porverb, and I will cut him off from the midst of my people ; and ye shall know that I am YAHVEH.”

Thus God makes you the monarch, gives you the choice, and if your mind is centered upon the highest and holiest center, then the revelations to you will be absolute, because just what you need and what you desire. Thus you need no longer inquire : “How shall I know?” but the inquiry will be : “Is my desire right?” “Are my aspirations the highest and best I know, or are they tinged with selfishness, with personal desire and ambition?” If they are thus tinged, then know this, you will be deceived by them ; but if they are pure, reaching out

through Christ to God, then know of a surety that the revelations received will be pure, elevating, and true, but all depends upon yourself. "Blessed are the pure in heart, for they shall see God." If you are pure in heart, clean in your aspirations, then it is impossible to deceive you. If you are not pure in heart, then you certainly will be deceived.

NEEDED PREPARATIONS

By W. L. HOUSER

Fear, shame, grief and melancholy,
All do play important parts
In our needed crucifixion,
Circumcision of our hearts.

Wind, frost, snow and hail and rain,
Though they cause earth bitter pain,
Deepen and enrich the earth
For a glorious springtime birth.

When the process is completed
And the soul is dead to sin,
Then the soul is truly fitted
For Christ's quickening within.

Thus we pass through sin and darkness,
Ignorance, shame, fear and death,
All are needed preparations
E're we breathe the "new-life" breath.

When the leaven has all fermented
And its perfect work is done,
We'll thank God for all the shadows,
For they pointed to the sun.

GOD

BY ABIYAH

By the word of Yahveh were the heavens made; and all the host of them by the breath of his mouth.—Ps.xxxiii. 6.

THERE is included in the great subject of God all that there is, all that there was, and all that ever shall be. We do not have to ponder much about God before we come to questions which to us at present are unfathomable. As we shall ever be advancing in soul-growth, we shall forever be unlocking the mysteries of God and gaining more comprehensive views of all that is.

There is a time spoken of in Revelation when there "is finished the mystery of God according to the good tidings which he declared to his servants the prophets." This mystery does not refer to the greater mystery that enshrouds the creation of the universe, but it is the mystery of God's immediate purpose in the creation of this world and the use to which the powers of good and evil have been put that have operated in the world from its beginning. However, we cannot pry into the mystery that enshrouds the operation of the powers active in our world without taking into consideration the relation that the earth bears to the rest of the universe. For all the worlds in the universe are vitally related to each other in the same manner that the different individuals of the human family and the living cells in the human body are related—all making one composite unit.

In order to get at the reason why human experience is such as it is, we shall begin with our highest conception of God.

We perceive God to be one great MAN, who is composed of formless spirit, of a living soul and of a physical body. God's spirit is the unmanifested part of the universe. God's soul is

the active energy that animates all the objective universe from the atom up to the systems of solar systems of worlds. God's body is the starry universe composed of all the suns and worlds visible to the physical eye and countless millions more that have become so refined as to be imperceptible to the physical senses—having their existence in psychic planes far superior to ours.

This to our mind is God, one great MAN. As he is a living soul, then he is breathing—breathing continually and never ceasing. But here we come to a mystery that we cannot begin to grasp. We perceive that when our solar system is perfected, it, in itself, will be a great God-Man, possessing formless spirit, a living soul and a physical body. Although complete in itself, yet it will form but a unit in the body of a still greater God-Man which in turn becomes but a single cell in the body of a still grander God. As we carry this process on until we have incorporated all the universes that there are into the body of the Supreme God of all Gods, then concerning this great living Being the question arises: After whose image and likeness came he into existence?

We as individuals bear the image of God. We are living souls. The function of the soul is to breathe the atmosphere in which the body dwells. In the regeneration, as the body becomes more refined, the soul will have access to a more interior and spiritual breath than it now has in the external world. This interior breath is consuming fire compared with the atmosphere of the external world. As the race advances, cycle after cycle, the soul will gain access to the atmosphere of realms still more interior and refined. When our solar system becomes one grand perfected MAN, the soul of this system will breathe the atmosphere of a realm far more interior than the soul of any of its individual members can touch alone.

This is the process that is going on in our own bodies. All the living cells of the body are breathing. But each cell is

breathing because the soul of the whole body is breathing. It is the soul of the whole body that introduces the breath into the system. The qualities of the atmosphere that the soul breathes are distributed to the different cells or members of the body. Thus through the soul's breathing each member of the body has access to the atmosphere that it of itself cannot touch. Thus the soul of the all-inclusive God, who is a living being, is breathing spiritual and fiery atmosphere that the souls of all the lesser Gods cannot of themselves touch, but they have access to this most interior of all breaths through the soul of the God of all Gods.

Our lack of ability to comprehend the nature of Him who has forever been projecting into existence this mighty process of the creation of gods and systems of gods after the pattern of still greater systems does not hinder us from grasping the process that is going on in our world in the interplay of the powers of good and evil.

The time has come when the "mystery of God according to the good tidings which he declared to his servants the prophets" is finished, that is, it is no more a mystery, for it can be understood. When we look back at the dark and dreary past of human experience, filled with so much suffering, sorrow, torment and anguish, knowing that the time has come for all that to pass away, as we begin to touch the nature of the great God in whom we are to be embodied, we exultingly exclaim: "Great and marvellous are thy works O, Lord God the Almighty, righteous and true are thy ways thou King of the Ages."

We return to our conception of the great God of the universe as being a living Being who is continually breathing. As God inhales and exhales, what effect has this process upon us?

God's nature is so stupendous that one exhalation and inhalation covers cycles of our ages. The atmosphere that he breathes is far more vital than our oxygen and hydrogen. It is consuming fire filled with spiritual vitality. As we hold in mind

the conception of God's being a great MAN whose body is the physical universe, we see that when he inhales, he draws into his body intense spiritual fire that refines, purifies and invigorates all the cells (worlds) of his body. In the process of God's inspiring his breath, each world becomes more refined and still more spiritualized and its drossy elements are thrown off and carried out by his exhalation. What becomes of the dross of God's body? Although the thrown-off material is the dross of God's body, yet it is vital and is used to start a new system of worlds. Thus this earth, with the rest of our solar system, was formed out of the effete substance of God's body.

When the great God inspired or drew in his latest breath ages ago, it became a consuming fire to all the molecules (worlds) of his body, purifying, refining and spiritualizing the whole universe. As when a healthy man draws in a breath of pure fresh air, it becomes a refining process that purifies every molecule in his body, from the least to the greatest, so when the ages roll around for God to draw in a new breath, every world in the universe takes an advance step toward a more refined and spiritual state than that in which it previously existed. Wherever there is a refining process in operation there is a throwing off of the drossy material. The drossy material that comes from the consuming fire of each of God's inspirations is condensed and formed into a new system of worlds which is grosser and more material than all the older systems. Thus our earth, with the rest of the solar system, stands at the end of the chain, the product of the respiration, or outgoing of God's latest breath.

Each material world has in it sufficient vitality to cause life to take form upon it and to advance upward through the process of evolution. As the stature of manhood is reached influxes from the higher realms of spirit descend to take possession of the physical organisms of the inhabitants of the latest formed and most material worlds. Thus life becomes individualized

and the minds of the individuals of the latest formed system of worlds are gradually transformed from the physical state of consciousness to a spiritual one. This is the process that is now going on upon our earth. The principle of strife, contention and struggle is necessary in order to individualize life; and life, having become sufficiently individualized and receptive to the influence and qualities of the spiritual realm, is ready to become incorporated into the eternal nature of the God of the universe.

When the spiritual consciousness becomes predominant among the people of the latest and newest system of worlds, then God begins to take a new breath and the latest system formed and brought to maturity becomes the starting point of God's new breath. Thus will our solar system become conjoined to and incorporated into God's great body, and will become the means through which all the worlds of the universe will draw a new inspiration. Our solar system being the last system formed, will become the first, in the grand cycle at hand, to receive the spiritualizing uplift that comes through God's inhaling breath.

We are now in the outer darkness, cut off from the living, burning spiritual worlds interior to us; but when God's new *inhalation* begins through us, we shall become united to God's great body of living worlds and become partakers of the consciousness of the great God of all gods and of all worlds. Ages hence when the cycles will have rolled around for God again to *ex-hale*, we shall become the immediate creators of the next material system to be formed from the dross of God's *ex-halation*. We shall then be within God's living body, a sun to that which is being formed without. When that which is without will have become matured, it will become united to us as we become united to the universe upon our reaching maturity. Thus the great God breathes, lives and creates. In our present state of unfoldment, how incomprehensible to us s

his nature! God is ever growing by continually adding to himself and he adds to himself by taking from himself. What is the result of this process.

Through this process you have become to be *You*, and I have become to be *I*. We have a world of people each becoming conscious of his or her own individuality. We also have systems of worlds of self-conscious individualities, each world attaining unto the consciousness of its own world-individuality. The result of God's creative-process is that where there is no consciousness at all, worlds of self-conscious individuals are brought forth, each individual knowing that he is an embodiment of eternal and enduring qualities different in certain respects from every one else.

Each member of earth as he succeeds in the effort to conform his conduct in accordance with the laws of an immortal life, will be admitted through the Door into the Eternal City where the individuality that he has developed in the outer realm of darkness will never be taken from him and never lost. This selfhood which makes you, *yourself* and me, *myself* is a selfhood that will remain itself forever, although it will ever be becoming a grander and nobler self, as it continues to become conjoined to still grander bodies of self-conscious and God-conscious individuals.

“If I stoop
Into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor, soon or late,
Will pierce the gloom: I shall emerge one day.”

—ROBERT BROWNING.

THE GOSPEL OF THE KINGDOM

BY I. L. HARPSTER

PART V.

THE LIFE PERMANENT AND ENDURING.

ON entering upon a new course of life, the individual enters an unexplored field so far as he is concerned. He has, as it were, to sense his way; examining here and there; meeting with encouragement at this point, and encountering opposition and disappointment at the next. He not only has to blaze out a new way, but much that was right and proper in the past must be discarded. Many ideas governing past conditions must be thrown aside and rejected, and apparently he is at a disadvantage in everything he undertakes. Lessons learned in the old order of life, which were right and proper there, must now be abandoned, reversed, for they now hinder him in the course of life chosen. His experience is similar to that of the pioneer, or frontiersman, who is unfamiliar with the nature of the country confronting him, its advantages and its dangers, and he can only conjecture that which lies before him, and familiarize himself with its possibilities step by step.

This suggests to the mind the thought of the "mysteries" of the kingdom of God—for there are mysteries. Christ saying, "To you [speaking to His apostles] it is given to know the mysteries of the kingdom of God; but to others in parables." It will be well to reflect upon the Master's words, speaking of the "mysteries," and that these mysteries were taught only to His apostles. The question may be asked, and with good reasons too: "What benefit are these mysteries to the race if they

are to be confined to the few that receive them?" If some one in our day should discover a great truth in nature; something that was of vast importance to the race; something the race really required for protection, growth and advancement; something its very existence depended upon, and this individual would not impart the secret, would this great truth do the world any good, and would the individual be doing his duty to the race in confining the secret to himself?

There can be no good reason for withholding the mysteries revealed by the Master to His apostles when the time is ripe for the race to receive them, for these were to be given to the people when they became sufficiently developed to receive and utilize them, and this had to be given in time to prepare his people for the new age to be inaugurated, the age mentioned as the "Life Everlasting." King Solomon said, "To everything there is season, and a time for every purpose under the heaven." There must be a time, then, for the race to know the real truth concerning themselves and the methods leading to their final salvation.

That there was a time when the mysteries Christ taught His apostles should be revealed, is evident from the following: "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in the closets shall be proclaimed upon the house tops" (Luke xii. 2,3). This is evidence that there was to be a time of awakening, a time when the mystery should be finished, as God hath declared to His servants the prophets.

The question then arises: Is "that day" at hand? In answering this we must be guided by the prophecies bearing upon the "time of the end" coupled with the "signs of the times" or conditions as they exist on the earth to-day. It is true "No man knoweth the day, nor the hour" when all shall be finished,

but we were given infallible and unmistakable signs pointing to the "times of the end." A few Scriptural references will be given bearing upon the "time of the end," and the reader must exercise his reason to determine whether they are sufficient and in harmony with the "signs of the times;" and unless this harmony exists our claims are presumptuous, and our conclusions based upon false premises.

We call the reader's attention to Dan.xii. 1-4. It must be remembered that Daniel was a Jew, and that he was very anxious to know what the end of his people would be, and the conditions in the world at the time the great change would take place. The first verse indicates a time of trouble such as has never existed. The down-trodden Jew has met with cruel treatment in Russia in recent years; he finds himself the same hated Jew he has been the last nineteen centuries; and what travail he has yet to pass through before he becomes the chosen instrument of the Lord, is still in the keeping of the Higher, Holier Ones. Not only the Jew, but the whole world is facing a great crisis, and what has passed so far is just the preliminary of the great trouble the world is facing and must pass through, for the reason that the "Gentile times" have expired.

In the second verse we find, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." It must not be inferred that these who are to awaken are to be resurrected from the graves, for these are people living in the flesh. And is it not a fact, that now corrupters of morals, and betrayers of trusts, are being shown up to the world in their true character? These crimes result in making them the outcasts of society. On the other hand, those who were to awaken to "everlasting life," are to shine as the brightness of the stars in the firmament. Is it not true that there are many in the world at the present time who are revealing many wonderful truths in nature; explaining the mysteries of the Christ spoken many centuries

ago, and leading many to righteousness? Never in the history of the race have there been such wonderful revelations of knowledge and truth as have been coming to the earth in recent years. What does it all mean? Simply this, that the time has come for the great mysteries to be revealed, and some of the "Great Souls" are awaking.

In pursuance of this thought, the 4th verse, giving a plain statement of conditions that were to exist at the time of the end, should be clear to the scholastic mind: "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." The question arises, how does this prophecy agree with the present order of things? In order to get a clearer understanding of the full import of this prophecy, it will be necessary to consider and realize the order of things existing when this prophecy was given. History informs us that their means of travel were confined to the horse, the mule and the camel, and other simple methods. Education was confined to the few; the priesthood, and the rulers, and the masses were ruled and governed by the educated few.

This mode of travel is in marked contrast to modern methods of rapid-travel. And as to "knowledge being increased," is not this an age of great learning? The facilities for educating the masses are marvelous when we stop to consider. Even people in remote parts of the country may have the benefit of what is being taught in our colleges through the Correspondence Schools. The phonograph bringing the lecturer, the great musician, and vocal artist within the homes of the common classes as well as the wealthier ones, is another great educator; and with the numerous periodicals and magazines, any one may acquire an education if he but will.

Other notable prophecies indicating the "time of the end" are to be found in the following chapters: Matt. xxiv, Mark xiii, and Luke xxi. Referring to the "latter day" the Master's words are

ominous: "Then said He unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." 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" (Luke xxi. 10, 11, 25).

Some of this prophecy has been fulfilled in the last few years, and some is now being fulfilled; more notably that portion referring to the earthquakes. This needs no explanation, for the whole world is reminded of it every few days by severe shocks in some part of the globe. This is a time of seismic disturbances unprecedented in the annals of history so far as we know, and more especially since the time this was foretold by the Master nineteen centuries ago. This series of earthquakes was to be a notable sign of the approaching end of the age. There also were to be "signs in the Sun and in the stars." Immense sun spots are of frequent occurrence, and they come without any apparent warning. We are informed by an astronomer that Jupiter and Saturn are now on their equators; and as these great planets complete their revolutions approximately in ten hours, they generate great electric energy, and this great energy is thrown into the Sun, causing abnormal energy there. The Sun again repelling this electric force into space, and as it comes into contact with the earth, the earth receives, as it were, a thunder-bolt, causing the seismic phenomena experienced at this time. Are not the Master's prophetic words strangely forceful: "And great earthquakes shall be in divers places," "and there shall be signs in the Sun and in the stars?" These "earthquakes" and signs in the Sun and in the stars, are coming at the same time as though they coupled together. Here is food for reflection. And we learn these were to be the "beginning of sorrow."

"And upon the earth distress of nations, with perplexity."

Are not the nations perplexed and distressed to-day? The last few years, it has been no uncommon thing to read of the different nations contracting for more battle-ships—strengthening their navies. Each nation trying to out-do the others in naval strength. We would ask: What is it all for? Why is this undue burden being placed upon the nations, when their subjects are in want? Why these “engines of peace?” Yes, the nations are perplexed and distressed, internally, as well as fearing enemies from without. So long as these engines of destruction continue to be built by the nations, peace cannot be established. Does any one imagine that these monster battle-ships are an accident, that they are being built for no purpose?—Indeed, they are not. It is the day of “preparation” mentioned by the Prophet Nahum, and the “swords will be forged into plowshares” only after they have been tested to the utmost by the nations. Nothing short of this will satisfy the nations is plainly evident by the preparations now being made by ALL nations. What does this all point to?—To the one thing, the great battle of “Armageddon” mentioned in Revelations.

This is the final outcome of unregenerate man; it is the same spirit that crucified the Christ nineteen centuries ago. It is selfishness and hate gone to seed, and when that which “withholdeth” (the righteous ones) is taken out of the way, then will come the “time of trouble, such as never was since there was a nation, even to that same time.” This is a dark picture and we dislike to draw it; but what say the prophecies, and what do the signs of the times portend?

The question then arises, are conditions on earth at the present time, the same or even partly the same, as foretold by the prophecies? If so, then we are in the time of the end—the transition period. But before the old order of things entirely pass away, a preparation for the new order of life must be inaugurated. There is, as it were, an overlapping of one age into another. When Jesus established Christianity the Jewish

Church was observing and teaching the laws of Moses; nor did the Jewish religion cease in Jerusalem at once, but it extended a number of years after the founding of Christianity, and until the "new gospel" was well established, and then came the destruction of Jerusalem and the Jews as a nation. So in this present time there must be a preparation of a people for the "Kingdom of God" in order that they may be prepared for the "Life Enduring" or the "Life Everlasting" promised by the Master.

This present time can properly be designated the "Transition Period;" a breaking up of old conditions, both as to the order of life and past religious beliefs; a time for the breaking up of nations, all marking the close of the Gentile age.

We call the reader's attention to the great image of Nebuchadnezzar's dream (Dan. ii.). This clearly describes the time we are just entering, and that the "Kingdom of God" will be established during the breaking up of the nations. "And where as thou sawest iron mingled with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. ii. 43, 44).

How clearly the Spirit through Daniel has foretold the present time and that which is just before us. "And whereas thou sawest iron mingled with miry clay, they shall mingle themselves with the seed of men." Who are "they," here spoken of? These are the regenerate ones, those who are fitting themselves for the "Kingdom of God," yet these people are among the people of the world, there being no apparent difference between them, yet "they shall not cleave one to another, even as iron is not mixed with clay." They will not affiliate with each



other ; this means in purpose and in thought, for they have developed different qualities of thought. One class being worldly minded and governed by generation, while the other class is Spiritually minded and living in the regeneration ; and for this reason they do not and cannot cling together any more than "iron can be mixed with clay."

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed ;" this is to say, during the time these kingdoms or nations are being broken up, the righteous people are being prepared for the kingdom, "Which shall never be destroyed ; * * * * and it shall stand forever." As the kingdom shall stand forever, "so shall the "regenerate ones" live forever, for in this "transition period" they will have become immortalized, "overcome death," and having come into the age the Master promised, they shall have "Life Everlasting."

(To be continued.)

"In men whom men condemn as ill,
I find so much of goodness still ;
In men whom men pronounce divine,
I find so much of sin and blot,
I hesitate to draw a line
Between the two, when God has not."

—JOAQUIN MILLER

ELOHIM

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

"Thou madest man for a little while lower than Elohim."

THE writings of Professor Butler have thrown a great deal of fresh light on this all-important subject. In his latest work *THE GOAL OF LIFE*, especially, the nature of the Elohim is a fundamental portion of his thesis. And his teaching on the subject is quite new; it is not that of the theology of the age of spiritual darkness which, thank God, is passing away, nor that of the so-called Higher Criticism, which is just as much against the truth as the theology of the Middle Ages. However, perhaps after all, it serves a useful purpose in the destruction of some of the erroneous ideas which have been handed down from our forefathers as to what might be called a cast-iron view of inspiration, which sought to make the Bible appear to be an infallible book. But between the obstinate clinging to outworn man-made theories, and the besom of destruction wielded by the Hand of the Higher Criticism, there is a middle way—the happy mean between two extremes—the narrow path between the quagmire of unbelief and the ditch of a baseless credulity.

The question of our idea of God is not a side-issue, but one that lies at the very root of all religious faith and practice. For every man makes a god after his own image, and the higher his ideal, the greater his god or gods become, and so, conversely, if, through the influence of higher minds, his ideal of God becomes greater, then the man himself becomes greater, just in proportion as his idea of God is exalted. To know God is life eternal, and men are said to be alienated from the life of God

through the ignorance which is in them. The subject of "Elohim" being therefore of the first importance, let us endeavor to go to the very root of the matter, and strive to demonstrate clearly what the Bible teaches on this momentous subject. It will materially help us in our investigation if we understand first the full meaning of the Hebrew words for God. These are generally written *El*, *Eloah*, *Elohim*, *El Elyon* etc., but if we deal with the word as the name "Jehovah" has been dealt with, namely, denuding it of the vowel points which had no place in Hebrew until the Seventh Century A. D., we find the words read: *Al*, *Alveh*, *Al'him*, *Al Elyon*. In regard to the word *Al*, the first radical *A* (א) is pronounced au and is expressive of majesty, and *L* (ל) which is the forepart of the camel walking, expresses motion or ascription toward, so that *Al*, denotes a being to whom majesty is ascribed. Delitsch in "Babel und Bibel" says that it denotes "The 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 out from afar."*

But the word *Alveh*, (pronounced Al' web) which is probably the same as the Mohammedan "Allah," appears to have a feminine termination ׀ and would therefore indicate the Motherhood of God—a combination of these two terms is seen in Genesis xxxiii. 20: *Al Al'hi Yisral*, ("Father-Mother God of Israel"). *Al'him* (as it includes the feminine ׀) would appear to be a feminine plural.

The plural termination "im" in *Alhim* is said by some to be a plural of majesty. But there are some passages which go to prove the contrary, such as Genesis iii. 22, where YAHWEH *Alhim* say that the man (*He-adhem*) has become as *one of us*. Still even here as always the singular verb is used, see verse 24: "*He* drove out the man," not "they." So that the Biblical idea is never that of polytheism, such as that of Babylon and

* Job xxxvi. 25.

Assyria, in whose cosmogony the gods indeed hold councils, but disagree and fight for supremacy. After the flood, for example it is said that the god *Bel* was wroth that the race of mankind had not been utterly destroyed, but was appeased by the god *Ea*.

This is a very remarkable fact and worthy of our deepest attention that the Assyrians and Babylonians, though one of the most advanced among the civilized nations of their day, never arrived at any conception of the unity of the godhead, while this fact is always made clear throughout the Hebrew Bible and and although it is certain that a plurality of persons is intended not only by the word *Elohim* (*Alhim*) but also by *YAHVEH*, there is always a unity of mind and purpose, and the Spirit (*Ruakh-Alhim*) is represented as omnipresent, and giving life and breath to all things. There is One Supreme God—*Al-Elyon*, but many *Alhim*, who are subject to Him and who worship the Messiah (Ps. xcvi.6). Who then are the *Alhim*? The Jewish translators of the Septuagint altered the word to “Angels” (“ἄγγελοι,”) perhaps for a wise purpose so as not to mislead the polytheistic Greeks, Romans and other nations, for whose use it was partly intended, into the belief that they also were polytheists; but the conventional idea of angels is altogether untenable. For they are not described as winged beings but as “men” very often as clothed in white and shining raiment, and the word *malachim* (Greek ἄγγελοι,) simply means “messengers” and is so translated in Rotherham’s and other literal versions. But as Brother Butler has so wisely taught, there are a body of men who have attained to Divine Nature, and have entered with the Messiah, the Head of the Body, the Prince—leader (*archegon*) of an Entire New Creation, “First-born among many brethren.” High priest of the Order of Melchizedec, by whose means God created all things (τα παντα).

And unto this “Church of the First-born” (ἐκκλησία πρωτοτόκων) the first-fruits of the present age: “first-fruits unto God and the Lamb,” are permitted to enter. These are the Virgins—

the overcomers who eat of hidden manna, who become the everlasting pillars in the Temple of God, who sit with the Christ on his throne, who also shall judge the nations, and have dominion over the peoples, and in conjunction with Him whose Name is above every name, shall reign even unto the Age of Ages, for their kingdom is everlasting and their sovereignty shall endure forever.

NEW SAYING OF JESUS

"A NEW saying of Christ, lost to the world for thirteen centuries and found in Egypt, was given to the world for the first time to-day by Prof. Henry A. Sanders of the University of Michigan in addressing the members of the archaeological institute now in session at the University of Chicago. The fragment is part of an old Bible dating back to the Moslem conquest of Egypt, and on its face is so authentic as to disarm hostile criticism.

The long lost fragment belongs in the sixteenth chapter of the Gospel of St. Mark and follows the fourteenth verse. It relates the story of Christ's appearance, following his death, to eleven of his apostles in Jerusalem.

With the new verse in the Bible it reads:

" 'Mark xvi. 14: And they answered saying that this age of unrighteousness and unbelief is under the power of satan, who does not permit the things which are made impure by the (evil) spirit to comprehend the truth of God and His power. For this reason 'reveal thy righteousness,' they said to Christ; and Christ said to them: 'The limit of the years of the power of satan has been fulfilled, but other terrible things are at hand, and I was delivered unto death on behalf of those who sinned in order that they may return to the truth and sin no more to the end that they may inherit the spiritual indestructible glory of righteousness which is in heaven.' " —*Chicago News*.

SEPARATION OF THE WATERS

BY ALEXANDER MCINNES

THEN said Elohim [there] shall be a separation in the midst of the waters and [there] shall be a cutting off to distinguish waters from waters. And Elohim fabricated that which produced the separation and distinguished between the waters which descended below [the] separation and the waters which ascended above [the] separation and this shall be. Then Elohim named the separation HEAVENS and [there] shall be a darkening and a brightening—the second age (Gen. i.6–8).

There are no two sets of divine laws. True we see different results; but this is solely caused by the various planes on which a given law is acting. God said of Israel, “My people shall come out of Egypt.” By the power of this demand for separation, Moses, who was so meek and who worshipped the God of Israel, was raised from being a shepherd, to be leader of God’s people. On the other hand, Pharaoh, who was conceited enough to believe himself to be a god, was destroyed by the same message.

In a similar way John the Baptist declared: “I indeed baptize you with water, but He shall baptize you with fire.” Yet, to this day orthodox Christianity follows John’s teaching in preference to that of the Christ of whom it is distinctly recorded, “He himself did not baptize.” The followers of John find *death*, those who follow Christ find *life*.

Israel was to be a peculiar (a separated) people to God. The law of circumcision indicates where the separation was to be. Even to-day the command rings with a clear sonorous peal down the vista of the ages, “Come out and be separate.” True the Israelites were circumcised, but this availed nothing;

because with their heart they committed adultery. The call to us is to be circumcised in heart so that the separation may be internal and final. This is a most important thought. The genital organs perform a double function. While the lower waters are to carry off the waste of the nutritive system. There is to be a separation in order that the higher waters, the semen, the vital essence for propagation must not pass off but must be carried up for a nobler purpose; then Elohim named the separation, *Heavens*.

There are three consecutive letters in the Hebrew Alphabet that emphasize this fact:

Mem (English equivalent *M*) meaning *water*.

Nun (" " *N*) " *fish*.

Samekh (" " *S*) " a *prop*, something to lean

on. Final *Mem* is so like *Samekh* that the uninitiated could not distinguish the one from the other; yet the sides of *Samekh* bulge slightly, as if from fulness. Now we know that the Lord Christ said, "No man cometh unto the Father but through me," and again, "I am **THE** way, **THE** truth and **THE** life." Also it has been proved that His dispensation was named *Pisces* (the fishes), that he advocated and lived the Regenerate life, and came as the grand ultimate of creation—Man in the image and likeness of Elohim. From this it is obvious that the water of generation (*mem*) through being conserved in the power of the Christ (*nun*) becomes living water, a source of power (*samekh*).

Besides, there is a Hebrew word, composed of these three letters in alphabetic order which means, *to raise oneself up*.

Again, let us consider the word for heavens—*shmem*. *Sh* (*shin*) means a tooth. It indicates the act of eating, assimilating. Hence the retention and assimilation (*sh*) of the vital fluid or water of life (*mem*) produce the heavenly state. As the Master said, "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God." What was the word that proceeded from God? "There shall be a separation in the midst of the waters."

As we have already said this separation the Elohim named *heavens*, proving conclusively that heaven is condition not position, and that it is Esoteric not Exoteric.

Nor let us be struggling or over anxious. A man struggling in the waters is sure to go down, down to death. Calmly raise the hands above the head and immediately the body will shoot upwards. Remember the water was there; that it was the Elohim who "fabricates that which produced the separation." Of ourselves we can do nothing. But if we will that YAHVEH psychologize us with his will during the darkening, the brightening will come. I write unto you young men, "be strong, yea, be strong." Nothing is given us except we pay the price. Would you reign with Christ? Then there must be the way of sorrow; the agony; the crucifixion; for true it is "NO CROSS, NO CROWN." Would you enter heaven? Then there must be the separation: many an ache, and many a pain in the process. Beloved, marvel not at the fiery trials that assail you, as though some strange thing happened to you. Birth is ever painful. When the separation, the work of God in the interior, is complete, we shall find **HERE** and **NOW** that we are in the **Heavens**.

"Let us always remember that nothing ever befalls us which is not of the nature of ourselves. There comes no adventure but means to our souls the shape of our every-day thoughts, and none but yourself shall you meet on the highway of fate. Events seem on the watch for the signal we hoist from within."

—MAURICE MAETERLINCK.

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XV.

THE CREATIVE PROCESS CONTINUED

By some esoterists it has been held that in the process of creation God expresses himself in the Fall. It is held that as spirit is the real, the essentially divine, to involve it in matter, or to transmute it into the material conditions, represents a fallen condition. By such it is held that matter is essentially evil, and that real exaltation consists in divesting *ones self* entirely of matter. But in this assumption is the great mistake. This might be true if dualism were true, that is, if matter were a distinct essence from spirit. Those who hold this theory, though they be monists professedly, are unconsciously dualists. The real monist discovers no evil anywhere; to him all is good upon its own plane. If God is good, then all that emanates from him must be good. If matter is evil, then God is essentially and eternally evil. From everlasting to everlasting the idea of creation has resided in God; but the thought carries the moral status. If from all eternity God has carried the thought of a material creation, and matter is essentially evil, God is essentially and eternally evil. If spirit is essentially pure it does not lose its purity by becoming manifest. There is nothing in the nature of manifestation, considered in itself, that is impurity. Matter becomes not an evil, but the occasion of evil only when it assumes to dominate spirit. Matter is spirit in

limitation, spirit is the illimitable; for the limited to dominate the illimitable, or assume its place and power, is to create discord, and discord is evil. But God cannot be tempted by evil (James i. 13), that is, he cannot submit his essential Self to be brought under the control of any lower force. The Absolute cannot be dominated by the relative. If God cannot be tempted, he surely cannot fall. God, then, as manifest in the cosmical order, is not God expressed in the Fall. Creation essentially is good. "And God saw everything that he had made, and, behold, it was very good" (Gen. i. 31). It is the expression of God's harmony, beauty and love.

CREATION A NECESSITY.

Creation so far from being a fall, is a necessity. We have shown that it is the nature of life to think, and we may add, that the more intense the life, the more forceful the thinking. We have shown also that it is the nature of thought to express itself. If, therefore, God is a living being, he must be a Creator. Creation is the eternally spontaneous result of the Divine Being. Two reasons may be assigned in proof of the position that the cosmical order is the product of intention on the part of the Divine Mind. In the first place it is necessary in order to the manifestation of latent discrimination in the Creator. In God, considered as Absolute, are all the possibilities of the whole Macrocosm as expressed, and of all that each world possesses. But they are in him as unmanifest, or merely as latent. It goes without saying that without the manifest creative order, this latency of discrimination in Deity would forever remain so.

Again, inherent in God, as Absolute, but as latent, are all the attributes of his being, his self-being, or eternal "I AM," his omnipotence, omniscience, omnipresence; his infinite wisdom, truth, righteousness, and love. In Him are the laws that express his attributes, on all planes from the material to the spiritual. Without organisms on these various planes, flying

through space centrifugally and centripitally, representing polarity and sexuality, and all phenomena derived therefrom, God's attributes and laws would never have been brought into activity, and so, would never have been known, not even to himself. Similarly, the Fall, so called, was necessary to man in order that he might know himself, and his various moral faculties. Innocence is blissfulness, but it lacks experience, and in the absence of this, it is void of knowledge and wisdom. The knowledge of evil, so called, was acquired, and is so to-day, by experience; and until man acquires the knowledge of evil, he does not really know what the good is. That is, he does not know goodness as goodness. All ethical principles are known only by contrast. And until one knows these he cannot become wise as the gods. "The greater the sinner, the greater the saint," is an old and trite adage; but is as true as trite. Only those who have gone out from God, that is, from their own best self, and seen themselves outside of their own true ego as did the prodigal, know, or can know the divinity resident within them. Thus God, cosmically, but in the absolute, must have gone outside of his true self—the macrocosmic ego by involution into matter, and looked at himself as in a mirror, to have known himself, or appreciated his attributes.

But thus in manifestation, God is not God, or in other words, manifestation is not God, just as the human body is not the man. Man possesses a body, but man himself *is* soul; so God possesses a cosmical body, but he *is* the over-Soul.

But the creation of the macrocosm was not the only necessity of the creative process. God looked beyond all this and saw himself, his real self, reproduced in progeny. It was for this he yearned, for "God is Love," and love yearns to expend itself. The cosmos is a glorious phenomenon. "The heavens declare the glory of God, and the firmament showeth his handiwork," but if this had been the ultimate of the Creator's work, it would have revealed only the natural attributes of Deity, but

Deity essentially, that is, in his moral and spiritual being, would never have been revealed. Love sees itself reproduced in offspring, and spends itself in sustaining, redeeming, perfecting and glorifying its children. The creation and glorification of man was the great necessity of creation. There was a humanity in Divinity as Absolute, and all that pertains to man and his final outcome, but in latent state, and this it was that spontaneously and eternally sought expression. The cosmical order was but preliminary to this. It affords for man a field of activity, sphere for discipline, all that is necessary in his checkered experience for the unfoldment of the divine soul within him. In the cosmical order God differentiated himself in the multitude of worlds—the one became the many; and in man he individuated Himself in the multiplied millions of human beings, that each individual might evolve himself back into the ample bosom of the Great Father, whence he emanated. This individuation he carried to its last analysis in competition, thus developing the individual all that it is possible, that in the final synthesis, or unity of our race, and in its glorification, he might thereby enrich himself that much more than otherwise he could. But for all this, worlds as theatres of activity and unfoldment are a necessity. Creation was a necessity for the elaboration of soul through the various transformations of matter. God created each individual human being with a spiritual germ, or central divine life principle as a centre of individual, divine consciousness for the purpose of individual, divine unfoldment up to the highest possibility, until the individual merges into the collective, that again God may be all in all.

CREATION A DIVINE DESIGN

Although a necessity of the Divine Being, Creation is the result also of Divine Purpose. God planned it. Design also in God is spontaneous, for "God is not a God of confusion, but of peace" (1. Cor. xiv. 33). And, as the law is, that every seed produces after its kind, God, as a Being of order, must produce

order; this must be his plan. Thus in creation we find order everywhere prevailing. The ancient Greeks discovered this and so called the manifest phenomenon throughout space, the "cosmos, a word that means plan, or order. Everything in Nature is teleological, that is, has a definite purpose. Even atheism is forced to acknowledge that the law of cause and effect is the dominant law of the cosmical universe; but the law of cause and effect implies a first cause, and this first cause is an intelligent, moral Being, theists call God. Atheism says, indeed, that the world needs no designer, because thst, inherently, it possesses all the qualifications necessary for all the phenomena that have ever taken place in the world, and presumably, what has been true of the past will be true of all the future. If by this, reference is made to the old and narrow idea of design, that is, of the creation of every individual thing, from the primal cell to man, and from the atom to the greatest sun, each directly out of hand, forming it just as it is, and all within the brief period of six literal days, by a Being man-shaped seated in the midst of space, or outside his universe, we are not surprised that any intelligent mind would revolt, especially in this age of scientific discovery, and that many would be driven to the position of the atheist. Nor do we object to the position that immediately the world needs no designer. Concede to us all that is needed in Nature to produce all the phenomena that occur, on all planes from the material to the spiritual, and we too might say that this is enough in itself. But in all this we see but an effect that must have had an adequate cause. Admit that the process is eternal, and that eternally it has needed no designer, we reply that the eternally adequate inherent cause is the eternally designing Deity. This is why everything moves so uniformly and harmoniously throughout space, and we have reason to believe will continue so to move. For illustration, suppose we are in a great tapestry factory watching the process of the manufacture of a carpet of exquisite and com-

plicated design. The machinery is in perfect running order, and without the use of an immediate designer, the complicated machinery is weaving the pattern. Shall we say, therefore, that no designer was ever needed? The perforated paper patterns above the machine were designed, the loom itself was designed, and the machinery that propels the loom was also designed. It may be said, therefore, that while the machinery needs no designer, since it has within itself all that is necessary to produce the results, these very conditions are immediately the designer, and that remotely the inventors and manufacturers are the designers. So, established laws may seem adequate for sustaining and running the universal order; immediately they are, for they are permeated with the Divine Life; but remotely the eternal intelligent and moral Source of all law, is the real Designer, and this eternal Source is God.

In a universe of perfect order, mere blind force is irrational. Science contradicts the chance theory, for science is based upon the law of cause and effect, and as has been seen, this implies a great first, or primal cause, a cause back of, and within the phenomena. At our present stage of scientific knowledge, atheism, as opposed to a cosmical Deity, is really unthinkable. Viewed in the light of evolution from lowest forms up to the highest and most complex, design, or purpose, is not only compatible with reason, but absolutely is demanded by reason. In the light of design, or teleology, alone, can we understand the eternally fixed processes of evolution; of equalization, or compensation; of adjustment of means to ends and to environments; of destruction, or waste, in order to reconstruction on higher planes, and of all the other complex laws that seem to govern the phenomenal universe.

(To be continued.)

BOOK REVIEWS

THE QUEEN OF THE ISLES: A LEGEND OF THE ISLES OF THE SEA IN PRE-HISTORIC TIMES. Translated from the French by Peter Davidson. Paper. 67 pp. Price 25 cents. The title of this book is a fair idea in itself of its nature.

It would be a difficult matter to review a work of this kind critically upon its merit, for the reason that whatever of truth it contains should be judged of by the reader. It appears to involve the legend also of Atlantis, to which legend there is historical corroboration, and a number of scriptural references. A translated work of this nature, considering the small price for it, should appeal to many, for while we can say nothing definite of its value, it contains much suggestive thought, and will take the reader back to Biblical records, and encourage investigation. Address P. Davidson, Loudsville, Ga.

A WHOLE LIFE. By J. F. Wildman, Deer Park, Ont., Canada. Pamphlet, 28 pp. The price is not given, but the value of the subjects treated should make this little work fully worth 10 cents. After all, it is not the amount of matter that determines value, but the degree that one's own nature is aroused thereby. Life, Breathing, Concentration, Self-control, are some of the brevities strongly presented.

EDITORIAL.

We have two articles in this number on the Elohim, written by scholars. There is probably no subject of greater importance to the people than this one. The students of the Bible no doubt remember how particularly the thought of the importance of knowing God is expressed. The church have trans-

formed that thought into what has been denominated experiencing religion, but there is really no such idea in the thought.

In many places in the Bible where this thought is expressed there is either mentioned or suggested in connection therewith, a time or period, for the time will come when the people shall know God or the Elohim, but in the time past they have not known him. While the church in a way have known the Christ, yet they have never really known him. They have known him only as the savior; beyond this they have not known him.

The eminent archaeologist Joseph Offord, M. S., B. A., in his article, takes the position of "A Plural of Majesty," in opposition to the idea of the plurality of Elohim, while Henry Proctor, M. R. A. S., F. R. S. L., in his article on "Elohim" accepts the idea of the Elohim as it has been revealed in BIBLE REVIEW and in THE GOAL OF LIFE OR SCIENCE AND REVELATION. To our mind, however, there are many points in Mr. Offord's article that are worthy of careful consideration, and we shall try to consider them in an article in the next issue of the magazine. It would have been well had we been able to consider them in this number, but as the magazine is filled with other articles of importance, we must wait until another issue.

We should bear in mind that Mr. Offord's article is written by one who is making it a business to investigate the records of antiquity, and we are glad that he has been so kind as to send us the article in question. But there is another point that we must bear in mind, and that is, what one sincerely believes becomes a veil to obscure and hide from the intelligence much that is contrary to that belief, no matter how honest, earnest and zealous one may be. This must of necessity, from the nature of things, militate against all discoveries on the opposite side. Yet there are many—and we believe that Mr. Offord is among them—who are broad minded enough to look for truth and to accept evidences, no matter what their preconceived beliefs are, and to such minds will be revealed the new and vital

truths that are being given to the world at the present time.

The old and effete are passing away; new and vital truths are being given to the people as never before, but we repeat, these thoughts concerning the Elohim are of vital importance, and we hope that the discussion of the subject will continue, because of the inclination of religionists of every sect to cast it aside without investigation. The religionists at once ally it to the worship of many gods and they say there is but one God. If this were true, then there is no personality in the Holy Ghost, or Spirit, and Jesus the Christ could not be God, because there is but one. At this point they find themselves in a dilemma and fall back upon the position that we occupy—that the Three are One; and as Mr. Offord says in his article, the plurality mentioned may point forward to the manifestation of the Christ as one of the trinity, but we shall not discuss this question further at this time. We call attention to these facts hoping that our readers will look into the subject and not dismiss it lightly.

We wish to call the attention of all those who for the first time see this magazine to the fact that we are making a special effort to get before the world as many as possible of the little book "Practical Methods to Insure Success." As advertising is so common, we deem it the better plan to ask our readers to send us the names and addresses of all their acquaintances who are in any way inclined to aspire to a higher life.

This little book carries a message of the highest importance to all classes. It lays the foundation for a noble character and a successful life for the young. By following its methods the minds of all persons become so perfectly in harmony with universal law, the law of their own being, that health will be brought to the diseased; the worn-out tissues of the aged will be restored; the minds of those who are inclined toward spiritual things will be put in condition to receive spiritual

knowledge, and the door will be opened wide to a higher and a nobler civilization.

We repeat only that which is generally expressed by many who are reading and practicing the methods in this little book when we say, "There is not a work before the world that is of so vast and far-reaching importance as the teachings contained in this little book." Get it and read it yourselves. Get the addresses of as many as you think would be interested and send them to us and we shall send them our circulars. Better still, buy copies of the book and give them to your friends with the request that they read them and think about the truth therein, for we believe the verdict of thousands, namely, that there is nothing we can do for our friends that will be of so great a value to them as to interest them in this work.

We are also desirous of sending out sample copies of the magazine to those that would probably become subscribers, and we would suggest that whenever you meet a devout Christian, whether in or out of the church, send us the name and address and we will send a sample copy of the magazine.

Let us urge you to be diligent in this matter for the time now is that we can work, and it may be that the time is short. But let that be as it may, let us awake to diligence that we may do our duty; and a consciousness that we please God will accompany every effort in the right direction.

We of the Fraternity have had the transits of the Moon and of the planets 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 transits of the planets and of the Moon each month.

The first column of the table simply gives the figure of Moon, planets, and 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.

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, 1908.					
Body	Enters	On			
		day	h.	m.	
☾	♊	3	2	51	a. m.
'	♋	5	3	32	p. m.
"	♌	8	3	25	a. m.
"	♍	10	0	21	p. m.
"	♎	12	5	43	p. m.
"	♏	14	8	17	p. m.
"	♐	16	9	26	p. m.
"	♑	18	10	42	p. m.
"	♒	21	1	18	a. m.
"	♓	23	6	1	a. m.
"	♈	25	1	7	p. m.
"	♉	27	10	36	p. m.
"	♊	30	10	5	a. m.
⊕	♓	21	8	11	p. m.
♂	♐	18	4	50	a. m.
♀	♏	8	9	42	a. m.
♀	♎	27	7	18	a. m.
♂*	♓	9	7	13	a. m.
♂	♏	19	11	0	a. m.
♂	♎	30	7	47	a. m.
On June 1 ♃, ♅ and ♄ are situated as follows:					
♃	♏	18°	24'	44"	
♅	♌	2	38	49	
♄	♓	14	30	55	

* ♂ entered ♒ May 30, 7: 30 p. m. Omitted from last month's table.



BIBLE REVIEW

Vol. vi.

JULY, 1908

No. 10

THE REGENERATION OF THE BODY

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

IN connection with the Garden of Eden or the Paradise of God, in the Bible, we always read of a river. In Genesis (chap. ii. 10) it first waters the Garden, and then dividing, "becomes into four heads." Now these four rivers proceeding from the one source are the four elements which enter into the composition of the cell, and of the universe, of the planet and of the individual. "Pison" is the body or material region; "Gihon," the astral; "Hiddekel," the soul; and the "Euphrates," the innermost and highest, is the Spirit. In the Apocalypse it is "a pure river of the water of life," clear as crystal, proceeding out of the throne of God, and of the Lamb. Now we have seen already that the Garden of Eden is the body, with the tree of life and the tree of knowledge in the midst of it. What then is this living water or water of life? Is it not that heavenly substance or materiality, of which the spiritual body consists, that substance (*οὐσία*) of which the angelic body is formed? It is that volatile or odic body which Adam lost at the fall, which must therefore be restored to us by regeneration. It is further evident that the place of this living water is the body of the saint. It shall "become *in* him a fountain of water springing up into everlasting life."* Sins against the body are

* John iv. 14, *γενήσεται ἐν αὐτῷ πηγή.*

said to be corruptions of the Temple or Sanctuary of God, which lead to destruction. The Sermon on the Mount puts the thought or desire for adultery as commensurate with the act. All this leads to purity of thought as to sexual matters in any one who believes, and strives to live according to the Bible, and the logical outcome must be the conservation of the immortal sexual element. Now this is pointed out as a mark of regeneration, for "whosoever is begotten of God does not practice sin, *because his seed abideth in him*; and he cannot sin, because he is begotten of God."* Now we know that the seed that is retained in the body is transmuted into a vitalizing fluid, the elixir or water of life, which restores life to the body, in every part, first, to the physical, and then to the mental and finally to the spiritual. If a man is living a purely animal life, this gives him physical strength. If he lives chiefly in the mental, the added power goes to his mind. But in the regenerate man, who is living in the spiritual, it becomes "a fountain of the water of life," a source of power and inspiration, so that in its highest ultimate, on his perfect restoration to the Garden of Eden, rivers of living water are said to flow out of him, "out of his belly." (The peculiar phrase: "out of his belly" usually disregarded, is important as showing that the sexual element is the source of the four rivers of Eden.) For as Paracelsus saith "regeneration is not an entirely spiritual process, but is productive of great changes in the physical body," for "the spiritual regeneration of man requires the opening of his inner senses, and this again involves the development of the internal organs of the spiritual body, while the latter is intimately connected with the physical form."

Regeneration is of the whole man—"spirit, soul and body," and is generally in this order, although it may take place in the inverse order of body, soul and spirit.

* I John iii. 9.

The physical changes of which Paracelsus speaks are occasioned by the process of regeneration in the body. It is probable that the form of the body is restored to the likeness of Adam before the Fall.

The body becomes more and more spiritualized, until in some cases it culminates in an apotheosis, or translation, like that of Enoch or Elijah, which appears to be the same as the *exanastasis* or out-resurrection of Philippians iii. 11.

This was the aspiration of the Apostle Paul, to which he declares, positively, he had not attained, although for Christ's sake he had suffered the loss of all things. This he styles "the prize of the High Calling of God in Christ Jesus:" To get to know him and the power of his resurrection (*dunamis* of His *anastasis*) and fellowship of his sufferings, becoming conformed to His death. For the very same power which God inwardly-wrought in the Christ to raise him from among the dead and to seat him at "his right-hand in the heavenlies over-above all principality and authority and power and dominion,"* is the power which energizes us, who follow his steps. Thus we are said to be "conjointly raised, and conjointly seated in the heavenlies in Christ Jesus."† In the person of my angel or genius (higher ego) I am already there. But even here, the power of his resurrection energizes me as a dynamo, and not only so, but if I have the communion or fellowship of his suffering, I also have the power (*dunamis*) of his death inwardly-working-itself in me.‡

The Apostle Paul realized in a marvelous way the life of Jesus manifested in his mortal flesh. As he says he was "in deaths oft" pressed down beyond measure, so that he could trust only in him who raises the dead. Such a time was that at Lystra in Lycaonia where he was stoned, dragged out of the

* *Exousia* and *dunamis* and *lordship*.

† Eph. ii. 6.

‡ II. Cor. iv. 12.

city, and left for dead. But while the disciples stood round about the apparently dead body, the life of God reanimated him and he rose up and went on the morrow with Barnabas to Derbe and there they preached the Gospel and made many disciples.* Now it will be observed that what the apostle Paul enjoyed was something far beyond mere healing or even health of body, for after being stoned one day and left for dead, he was able to proceed to a distant city the next day. It was the life of Jesus MANIFESTED in his mortal body. Apart from this, it is quite possible that his life would have ended here. And this Gospel of life for the *body* as well as soul and spirit, he proclaims in his first epistle to the Thessalonians, chapter v. 23; May your spirit and soul and *body* be *preserved* (*holokteros*) or in perfect soundness so as to be blameless in the parousia of our Lord Jesus Christ. But few seemed to realize it as the apostle did himself—Timothy did not, Epaphras he left at Miletus sick, but Paul was never sick although he suffered enough to kill a hundred men of cold and nakedness, hunger and thirst, scourgings and shipwrecks, labors and anxieties and perils of every kind, yet out of them all the Lord delivered him. But what was the secret of the triumphant life? We believe it was because he followed Jesus in the regeneration—as he himself taught: “It is good for a man not to touch a woman.” He must therefore have been initiated as to the transcendent value of the pure gold of life—the creative treasure in these earthen vessels, and we have already seen what a deep longing he had for immortality in the body, which he hoped to obtain by sharing in the sufferings of Christ, becoming conformed to his death—always bearing about in the body the dying (or putting to death) of the Lord Jesus that the life also of Jesus might be manifested in his mortal body. And although he suffered death under Nero, yet the God-wrought desire must as inevitably have been fulfilled as in the case of Elijah, so that he entered straightway and

*Acts xiv. 19.



immediately on the dissolution of the tabernacle of his bodily frame, into his "house not made with hands, eternal in the heavens"—that is, of course, his celestial body. And so may we, by following in his footsteps—"bringing the body into subjection"—also attain to that immortality *here* and *now* which our Lord promised—when he said: "He that liveth and believeth on me *shall never die*—for though he die [apparently as to the body as Paul] he shall yet be living no longer in the tent, but in the *House Eternal* of the resurrected body." He that eateth of his bread can no more die than Christ could die for though he had power to lay his body down, he could resume it again at will. He that eateth my flesh and drinketh my blood abideth in me and I in him—he that eateth me shall live "*because*" or "*by means*" (*dia*) of me. He cannot therefore die any more than Christ, "who is our life," can die. He does not, indeed, sleep as do the rest who have not attained immortality, but enters immediately and eternally—"into life" (*eis tēn zōēn*).

It appears that this was the case with Moses, for we see that the archangel Michael takes possession of his tabernacle for God, and that by his appearance on the Mount of Transfiguration, he was exactly in the same state as Elijah who had escaped death.* We have many indications that he enjoyed abundant life in the body; for on two occasions he fasted forty days and forty nights, without any mention even of hunger, in his case; but on the other hand, that his face shone with such a glory that the children of Israel could not look thereon, and that his death was not the result of failing power, or any symptom of old age, for "his eye was not dim, nor his natural force abated." At 120 years of age he was still young and full of vigor, at the same time that he wrote in the 90th Psalm, "that the days of man's life are threescore years and ten." During the forty years in the wilderness he must have lived under most adverse conditions, for these suffice to sweep away all the un-

*Jude v. 9.

believing Israelites who had been from 20 years old and upwards at its commencement. That Moses understood the value of the conservation of the seed of life we learn from such passages as Ex. xix. 15; Lev. xv. 16-18. As Moses had no offspring after leaving Midian, it appears that he lived the regenerate life—as did also others of the Patriarchs, as Noah who conserved his powers of procreation for half a millennium, and is said to have been “perfect in his *generations*.”

THE VOICE OF THE SILENCE

BY CLARA GREGORY ORTON

Who calleth to me in the Silence?
I know not whether it be
The voice of God or an angel,
Or the call of my brother to me.

I will prove the voice of the Silence;
It shall not lead me astray.
If it speak the words of the Spirit,
I will listen and obey.

I know who spoke in the Silence,
I have striven to obey;
It was God and man and an angel,
All led me the self-same way.

It bade me in accents tender,
“Fail not till the task be done,”
It was God and man and an angel,
For the voice of the Three is one.

THE NATURE OF GOD

BY HANDA

OUR whole pursuit in the regenerate life may be classed under this subject, and ways and means for bringing "The Nature of God" into manifestation in earth.

The characteristic of any quality is that it has an affinity only for its kind. For instance, water is water, whether it be a drop or an ocean, and its motion is always toward its source. So with God, the forms, however multifarious through which he manifests, are all quickened by that same spirit—howbeit there are many perversions of that spirit-life, so that all life is not of the Holy Spirit. We therefore seek the Very God, and we are speaking now of the nature of the Very God, the Holy Spirit. And as we believe that God recognizes nothing apart from himself—that being the basic principle of his nature, integrity—then, in order to become "part and parcel" of him, it is necessary to study his nature, and to crave that nature with intensity unknown in human desire. This is the way to ingrow that nature; we must love IT, and we do love IT as we perceive that IT is GOOD; likewise the more that we perceive, the greater grows our love for God. Therefore we find that Love and Discrimination (wisdom) go hand-in-hand; in their perfection they are inseparable for they are inter-dependent. We mention this in order that you will look into this subject long and fully; it will yield you great profit.

It is not expected that this article shall exhaust the subject; its purpose is to invite thought; for we believe that one's own conclusions, only, are of value to self. Our trust and confidence are that your own musings upon this subject will show you the order and exaltation that are in the precepts of the Gospels of

the Christ, so that you will find he gives us a practicable task, a wonderful system that exceeds in exactitude of product (for its fruitage is infinite and progressive) all the laws of nature which now have use and magnitude in the heart and mind of man.

We are told that "God is love," and we find that this is true; and we believe that each one sooner or later comes also to this realization, viz., that without love the high calling is devoid of substance, that the essence and essential are gone when love is not there. So, then, in our study of the nature of God, we view our life in the term *love*; and we can go further and find that the definition of love given by Paul is true. It does not remain a mere theory or ideal. We really find in our experience that his definition of love is true; it may not be all of the truth about love, but it does seem that all he says of love is true. He says many things about love which go to show that love is not the narrow, special quality that almost involuntarily we have grown to regard it, confined only to a special outgoing of the heart and soul, but love is a substance, the spirit of God, of which all his wondrous attributes are but parts; that they conjoin as do the parts of any plant, that their flower and its emanation constitute love, and that unless all these wondrous gifts or parts are present, and thus joined, it cannot be a perfect flower, the complete love, the fulness of God's nature. O, for those that do seek God, this is a wonderful study, for which the utmost powers of one's nature are called into activity!

Together with this subject of love, are found all the precepts of the Lord Christ; and we find that there is nothing superfluous. When we find repetition, we at once recognize it as such, and we are thus able to place all in order, provided only that we take as a starting point, and as the constant objective of our pursuit, the nature of God, and bear in mind that the essence of his nature is love, thence we may proceed to examine into the nature of love. As we study love, we find place and use for all that the Christ has uttered; we thus perceive the utility of it all; and life becomes a thing of order, and reasonable

hope, such a hope as gives us abounding faith in the promises. Jesus spoke much of the child-state. We find that the very outset of the Child-nature is characterized by forgetfulness; ordinarily this is considered immaturity, and then begins the terrible ordeal of initiation into the conditions of this material world. The utmost is usually done that will suppress every impulse of the soul, and all the true nature is sacrificed that stands in the way of the intellectual development, until envy, revenge, unforgiveness, avarice and every form of desire is cultivated.

But, as just said, the child-nature is one of forgivingness, the child remembers only what is good, pain and wrong are quickly forgotten; and this quickness to forget is the child-nature. It is found that if the child is left to itself, to choose in the line of its innate calling, it will have excellent memory for the things of use, only ignoring and forgetting what is not of use in the order of its own unfoldment. And, this being, as we find it, the child-nature, and being desirable, because Jesus says that unless we receive the kingdom as a little child we can in no wise enter, we believe he must have had in mind this very nature of forgivingness, of which the faculty of forgetting is the essential; for it is clear that only that is truly forgiven that passes out of mind as a thing undesirable or at all disturbing. We forgive fully when we cease to behold the offense as a thing obnoxious. And, this is a phase of love, this is a part of the nature of God.

Forgiving, forgetting, when done consciously is the highest form of self-control; it has to be acquired. It is the result of discrimination so continuously active that the question of *use* determines what we will think, and we let-go of all irrelevant thought; so the mind and life regains its virginity. The more we live this life of regeneration through love, the more clearly defined is the difference between love and wisdom, which are of the soul; and thought which is either concerning something formed, or the creation of form. We find that this formative

faculty (imagination) is properly an instrument only. Like the camera, imagination forms that upon which it is focused. Our error in the past has been that we have permitted it to focus at random, so that it has had but two of God's attributes without the necessary third attribute; it has been both creator and destroyer. Henceforth we take control of this imaging process, and by it we come into the fulness of God's nature. We cease to create or destroy; we preserve life. We, too, cease from labor, and enter rest, which means, not cessation, but higher, intenser activity by reason of the conserved elements of mind and life. This is a broad subject only touched upon, but we should remember that it is but the elaboration of one phase of love, that beholdeth no evil, that lets go all thought but that which *use* determines as we move on under the impelling sweetness of Divine Love out of which come *wisdom* and *life*. So that it is evident that the "kingdom and the dominion" promised to the overcomer, is his only through love, that love which is the beginning and the end, by which alone is wisdom acquired and life eternal attained.

Again, we find also that a fundamental attribute of God's nature is the determination that use makes of all things, according to its use is its value and our right to it; and so, Use goes hand in hand with every consideration; and then comes the recognition that the question of use is the exercise of discrimination, and this leads to wisdom, the ultimate which results from viewing a matter from all sides and making intelligent conclusion and decision. Thus, we may go on and on, having love as our moving impulse, and the attainment of wisdom for its expression—when these two qualities are active, then all is working together for our good, because every circumstance, every experience, comes into order and is caused to serve its use; we profit accordingly, ignoring the unuseful, appropriating the good. Thus with love as our impelling attribute, we behold no evil, for, to behold a thing as evil is equivalent to creating the

evil. Whatever we image in the mind, we create, for it is evident that this is the manner in which the world was created—a thought preceded the image. But likewise, too, if image will induce thought we also create, and it becomes a creation within and without. So, we are told that Love thinketh no evil. “God is love,” and we are taught that God has rested from his creation, and he invites us to enter his rest.

If God is love, and God is also rest, then, in order to enter that rest we must cease to create in the old manner of generation, and we should cease to behold evil, for to so do is to continue to misuse one of the attributes of God’s nature, the very essential of his power, which is the Name, the Word, the forming, imaging power. Our work is to bring the mind into order, so that it shall no longer injure either self or others by beholding that which is a mere fancy brought into reality by unwise imaging. We find that “Nothing is true, but thinking makes it so;” then we are at the point of necessity where we must know in order that we shall do the right, think the right, and behold no evil. Thus, we come back again and again to the basic principle of God’s nature, which is love. We must have love as our working principle; then, as said, experiences become profitable, and all work together for the attainment of wisdom, order, and life.

O, what a blessing, a true attribute of God, when we are able to forget a troublesome, yes, even a destructive thought, to be rid of it! This is an illustration of forgetting. We need to cultivate that ability, that discrimination, that looks ever for the true, the good, the useful, and beholds not the evil. Here then we recognize one of the Lord’s statements that we must become as the little child, pure, clean, guileless, if we would enter the Kingdom. And again he states thus, “If thine eye be single, thy whole body shall be full of light.” What is this single eye? but a clear purpose that is so engrossing, that it becomes “absentminded” to all that does not serve the ultimate of that purpose.

WOMAN AND THE KINGDOM OF HEAVEN

BY ABIYAH

MAN cannot enter the kingdom of heaven without woman, nor can woman enter the kingdom of heaven without man; for heaven is a state of consciousness that arises from the harmonious flowing through one's organism of currents of life from the higher spheres, the realm above that of mortals where there is no corruption nor discord. The masculine and feminine qualities of man and woman are as essential in the maintenance of an unbroken circulation of the currents of immortal life as the positive and negative poles of an electric battery are necessary for the production of currents of electricity. Because of this inter-relation that man and woman bear to each other in the attaining of immortality, here, in the solving of the problem of the relation of the sexes, is where the greatest stumbling blocks are placed and the most subtle and deceptive influences brought to bear to hinder man and woman in their attempt to rise above the mortal plane and to partake of the fruit of the Tree of Life. The strongest influence that will ever be brought to bear upon man to hold him in the realm of corruption and death will come to him through woman. Not until man has met this influence face to face and mastered it, is he capable of handling the forces operative on the immortal plane. The twelve spies who were sent out to explore the Promised Land (the Promised Land being symbolical of the feminine nature) brought back the report that there were giants over there in whose sight they were as grasshoppers. Nevertheless the children of Israel could not possess the Promised Land in any other way than by meeting those giants face to face and conquering them.

Because woman is the negative pole, to whatever realm her

nature is joined, the life-currents from that realm will flow through her to the man with whom she has any vital connection. Every woman born of flesh and blood is joined to the mortal plane. It is because of this that through her comes the binding influence that holds man to the realm of death and corruption. Because of the operating of this same principle of woman's nature on the higher plane, it will be through her that man will breathe the atmosphere of the realm of immortal and incorruptible life.

Whether woman shall exercise an influence that will hold man down in the darkness, or become the means through which he draws inspiration from the realm of light, depends upon to what her vitality is united. So long as woman's vitality is united to the mortal plane she will be subject to the monthly influence of the moon (providing the sex function is still vigorous). Consider what a change her nature must undergo in being detached from the old order of life and becoming united to another realm that is to be the source from which she will draw everlasting life.

Woman at present is like Andromeda of the Grecian myth, whom Neptune the sea-god had chained to the rocks by the sea where she was in danger of being devoured by the sea-monster. So long as the vital currents of woman's life are subject to the influence of the moon that dominates the great sea of the waters of generation, she cannot bring forth nor nourish any quality of life that is not mortal and subject to corruption.

The crowning ultimate of this age is to be the gathering of a body of individuals who will become immortal sons of God without losing their bodies through physical death. But before a son of God can be manifested in the flesh, it is necessary that the vital currents of a woman in the flesh be freed from the monthly influence of the moon. When the vitality of a woman has been thus freed from the bondage of the old order, she becomes in deed and in truth a pure virgin although previously

she may have had five husbands and borne many children. It is only such a virgin who herself has become immaculate that can become the mother of a Christ. How can woman become free?

There are women to-day who have given much attention to philosophy and occult science and realize the important sphere that woman is to occupy in the establishing of a higher order of life on our planet. There is a feeling abroad that as Jesus was the crowning ultimate of the last age, the crowning ultimate of this age will be a woman; and that all creation is waiting for the coming of THE WOMAN. Many women of to-day have aspirations of becoming "the one." But, alas, many of them are also self-deceived! For in their ambition they disregard that heavenly influence that would make of them loving ministering angels; their chief desire being, though hidden, to be at the head and to occupy a place where they will be looked up to.

There are to be many women who will be freed from the bondage of the old order, during this present generation. Who shall it be? Shall it be those who with so much self-will are trying to be at the head, neglecting the sphere of true womanhood and trying to play the part of a man? Ambition is necessary in order to succeed in any worthy undertaking. But what sort of ambition must woman possess in order to succeed in entering the kingdom of heaven? Evidently she must be ambitious to occupy a sphere where she will have the full exercise of all the faculties of her truly womanly nature. It is man's place to direct (not domineer), to guide and to execute. In the regeneration woman's sphere is to be man's interior through whom he will have access to the inner, spiritual and omnipotent powers of God.

In the eternal order, although woman's place is interior to that of man's, there is in it no element of inferiority. When the true natures of both man and woman have full play there

never is occasion for the question to arise concerning equality of the sexes. In the Christ-body there will be no man-haters nor woman-haters, no man-worshippers nor woman-worshippers; for all will be God-worshippers. How can man and woman love each other so fervently as to be one in spirit, soul and body, and at the same time love God with all their hearts, souls and minds?

It is the mutual love between a man and woman who *primarily* love God with their whole being that enables them to realize their unity with God. At present woman is the means by which man lives from the earth; in entering the kingdom of heaven, she becomes the means whereby man lives from the heavens. In order to occupy this higher sphere she must be willing and desirous to be vitally detached from all earthly relations and ties and to be placed in a position where she shall know nothing but God, standing at the fountain of immortal life, actuated by only one purpose and that to pour forth God's love and mercy. When woman's whole desire is to occupy such a position she is worthy of a companion whose sole delight is to be one with his Father and to be a perfect expression of God's nature. To such a woman one will come who will be to her the mind and will of God and into the interior of his nature she can safely pour her whole soul; and she will be to him the love of God, whose love he will direct in wisdom and in power to the blessing of all creation.

There are some men and women to-day whose attention is fixed on finding a soul-mate, and there is much philosophy current as to the method of attaining immortality when a soul-mate is found. Let us not forget that no man and no woman can attain unto the immortality of the body so long as the vital currents of either are subject to the monthly influence of the moon; and no man through any relation that he may sustain toward her can, of himself, free woman from her bondage to the old order.

To every pair (male and female) who becomes a member of the Christ-body, there belongs an emanation from the pure universal spirit which is theirs by inheritance through the Lord Jesus. It is the Christ consciousness or higher self; the Shekinah that dwells between the cherubim. It is coming to tabernacle in the flesh and blood of each pair of individuals to whom it belongs. It is coming to immortalize the body. All that we can do in the matter is to see that the sympathies of the soul are severed from being partakers in the works of fleshly generation and to consecrate ourselves faithfully to follow, to the best of our ability, the light that is given to us from above. If we keep ourselves thus ready, then, in the time appointed, that higher presence will draw near and lift the vital currents of our bodies above the influence of the moon and utilize them in nourishing the Christ consciousness that comes to dwell within.

In mystic circles there is much talk about the "secret doctrine" that is disclosed to those only who are ready for it. The only secret doctrine that will ever save anybody is that which comes from within, because one "dwells in the secret place of the Most High and abides under the shadow of the Almighty."

The account given in the New Testament of the birth of Christ is plain and clear; there is nothing secret there, except that the occult interpretation does not treat of the birth of the physical body of Jesus. Joseph was a righteous man. Mary was a pure, chaste woman. With their lives consecrated to be of the greatest possible use in service to God and to follow the promptings of the Divine Will, their higher self or Christ consciousness took possession of the life-currents of their bodies and raised them above the sensual plane of sin and death. Notice that the account of the "immaculate conception" shuts out any performance of that so-called "sacred rite" found in teachings that go by the name of "secret doctrine."

When it was announced to Mary that she would become the mother of the Christ she did not understand how it could be, as

she replied, "How shall this be, seeing, I know not a man?" In Matthew we have the clear and simple language, "before they came together Mary was found with child of the Holy Spirit." This is unmistakable language showing that the Christhood is attained by no way nor method after the manner of a fleshly relation of the sexes.

Only the pure in heart can see God and become partakers of the Divine Nature. To become partakers of the Divine Nature is the ultimate of womanhood whose love and joy shall then be the boundless love and joy of an angel of God, having her counterpart in regenerate manhood whose power and glory shall be the power and glory of an immortal Son of God.

REVERIE

BY CLARENCE C. LUDY

Over there where the stars are shining,
As I gaze on the azure deep
To my eye there comes a picture
Which my heart will cherish and keep.

It is not of a gay world's feasting
In a proud king's castle of old,
It is not of a flowery heaven
Nor jewelled-set mansion of gold.

For higher to God than a steeple,
Untainted by deed or by thought,
Is the sight of a purified people
By love and by chastity bought.

THE GOSPEL OF THE KINGDOM

BY I. L. HARPSTER

PART VI.

YE MUST BE BORN AGAIN.

Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John iii. 5.

THIS passage of Scripture the Christian Church has ever looked upon as having reference to “conversion, and water baptism,” that this was what constituted the *birth* that Jesus the Christ spoke of; but nothing can be further from the truth. This is the passage of Scripture we had reference to in the beginning of our subject, being the one which we promised to give due consideration in its proper place. This is the verse the Christian Church has ever misunderstood and misapplied. It seems strange so great an error should have become an established belief in the Christian Church, and it is not our purpose to give a reason why it originated or how it originated; we know it exists and that is all sufficient so far as we are concerned.

But first, let us refer to the Master's command to his apostles when he told them, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost.” This has reference to “water baptism,” and this is what the apostles and disciples of Christ did in their day, in addition to the laying on of hands, saying “receive ye the Holy Ghost.” This rite of the “laying on of hands” became obsolete later on in the Christian Church. Now we hope to make clear the difference between *water baptism*, the convert's witness and seal admitting him to the Church of Christ, and

the *birth* that Christ taught Nicodemus, namely, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Jesus said, "He that believeth and is baptised, shall be saved." How saved? saved from death?—No: water baptism never saved any one from death. Baptism on the convert's part is confirming his belief in the saving power of Christ. This ordinance being a testimony on the convert's part that he believes in the Savior of mankind, having faith in Christ's promise that, "He that believeth and is baptised, shall be saved." What, then, does Jesus mean by saying, "shall be saved"? "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John vi. 39-40). Not only had this promise reference to those who saw and believed in Jesus while he was upon earth, but this promise extended to all those who should believe in him through his apostles' and disciples' word, for Jesus prayed his Father, saying, "Neither pray I for these alone, but for them also which shall believe on me through their word" (John xvii. 20).

It will be seen in John vi. 30 Jesus says, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life." Please notice "*may* have everlasting life." "May" implies the permission to have everlasting life if he will. That not all would receive "eternal life" seems evident, for not all would accept the truth, for we read there were "foolish virgins." Christ promised to raise up his people at the "last day," reincarnate them, and this is what he meant by saying "shall be saved," safely to carry them through the Gospel Age. But this does not admit his people to the "kingdom of God." This brings them

up only to the time the "kingdom of God" is to be established; and the Christian people having complied with Christ's commands in the past, they are now fitted to be prepared to enter the "kingdom of God," this having reference to the soul, which was explained under "The Life Changing and Transitory." Then, all that "water baptism" has done for the Christian, was to teach him obedience to Christ's commands, thereby publicly showing to the world a good conscience towards God and a belief in the saving power of Christ.

Again referring to John iii. 6: "Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Here the Master speaks of a *birth*; something entirely different from *baptism*.

It must be remembered that Nicodemus was a ruler of the Jews, a master of the law; being a member of the Sanhedrin, he was familiar with the Hebrew Scriptures. To be a member of the Sanhedrin was to be admitted to the highest order in the Jewish nation; and to be entitled to membership in this great order, required merit and great ability, both as to the interpretation of the law, and as to the comprehension of the occult, mystic truths embracing the secret doctrines of the Hebrew Scriptures. And as Nicodemus was one of the elect few who had access to the Cabala or Jewish mystic writings, and traditions, it is evident he understood certain laws and truths not known and understood by the common classes. It is readily seen that Christ entertained one of the "masters" in Israel, and that Nicodemus' mission was of a scientific nature; this fact seems borne out by the following: "We know that thou art a teacher come from God: for no one can do these miracles that thou doest, except God be with him." After these remarks of Nicodemus, Jesus proceeded with the before-mentioned passage of Scripture.

The Master here spoke of the "great mystery," the "mystery" that if rightly understood and applied, would admit the

Christian man or woman into the "kingdom of God." Jesus spoke of a "birth" and he mentioned two things essentially necessary for this "birth," "water" and "the Spirit." And having shown that water baptism was but an ordinance—a symbol, it must be apparent to the Christian's mind, that, that which Jesus here refers to is a *birth*, and that this birth was absolutely necessary to enable Nicodemus, or any Christian man or woman to enter the "kingdom of God."

We now make the assertion without fear of contradiction that, "The Gospel Of The Kingdom" has never yet been preached. This may seem a startling statement, yet nevertheless true. It is true the Gospel has been preached, and what has been accomplished during the Gospel Age has been important and necessary for the Christian world, because it prepared the Christian people to enter the "kingdom of God." That this special message of the "Gospel Of The Kingdom" was to be published and preached is foretold by prophecy, which shall be explained in due time. The question may be asked: Why has "The Gospel Of The Kingdom" not been preached before? For the reason it has not been understood, the time not having come for it to be published, nor could it be published until "that which is perfect is come." This gospel too, must first be preached to all nations, "and then shall the end come."

Christ speaking of this birth says, "That which is born of the flesh is flesh: and that which is born of the Spirit is spirit." Now we understand that there is that which is born of the flesh; but why do we understand? simply because we see that which is the result of physical birth. We have a knowledge, it is true, of what is essential for the physical birth, but beyond this we know comparatively nothing; we have a very little knowledge of the *modus operandi* of being "born of the flesh." Jesus in explaining the "new birth" said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is

born of the Spirit." This is to say, the process of the spiritual birth is as subtile in its operation as that of the physical birth.

The water spoken of is the "water of life clear as crystal." It is the "life fluid" within the human organism. It is the *life* that sustains the physical body and more especially the brain substance; it is the soul-food. This sublimated essence is the refined transmuted element arising from the sex function, and this element of life is carried throughout the physical system, through the nerves supplying the brain organs and the ganglionic centers. And it is this substance retained within the human body, pervaded by the Holy Spirit, drawn in through inspiration, which creates the "spiritual birth." The spiritual birth is similar to the physical birth, and the operations are just as subtile in the one case as in that of the other.

This being "born again" is a gradual growth within the human body; the molecules of death hitherto reigning within the physical body are being replaced with the immortal Spirit from Christ. For it is said that he (Christ) alone dwelleth in immortality. Then for the Christian to come into the *immortal state*, he must put on immortality which is done by the Holy Spirit entering and pervading the "water"—the refined life-element retained within the body. This immortal state Christ promised us when he said, "and in the age to come life everlasting."

(To be continued.)

"That which thou wouldst not suffer thyself, seek not to lay upon others."

"It is needful to learn that God is, and taketh thought for all things; and that nothing can be hid from him, neither deeds, nor even thoughts nor wishes."

—EPICTETUS.

GOD: A PLURALITY IN UNITY

By H. E. BUTLER

IN attempting to answer the able article by our worthy friend, Joseph Offord, M. S., B. A., relative to "Elohim: A Plural of Majesty," we shall by no means expect to exhaust the subject. First, let us make this statement: If there were no passages in the Scriptures and no knowledge of the plurality of Deity obtainable from the most ancient records which archaeology is now revealing, still the fact of the plurality of Deity would appeal to the highest reason of this advanced age.

All nature teaches us that God is a plurality in unity—many in one and one in many. What organism is there that is not many in one? The conclusions of the scientific world in their investigations into matter are that every organism is an aggregation of many organisms. Taking the electron as the last analysis of matter, it is claimed that each electron is an individual entity independent of every other, and that all these individuals unite to make one organic atom and these atoms in turn unite and form matter. And if we accept the conclusion of scientists, that there are more than a sextillion of atoms in the head of a pin, then our imagination is tested to its utmost to conceive of the multifarious organisms that make up the organism of our own physical structure.

Again, we are brought face to face with another great fact in nature, namely, "None of us liveth to himself" (Rom. xiv.7), for we realize that every man is dependent upon every other man, for the body of humanity is one body. While it is true that small bodies of humanity can live together, and even one individual may live apart from all others, but we ask: How

live? The answer can better be found here in California than in any other place that we have been. Many little cabins dot the foothills of the Sierra Nevada Mountains, occupied by men who have for many years hunted for gold; they have lived in their lonely cabins and have become almost automaton; they have no thought beyond hunting gold, no vitality, no aspiration, a stupor covers them; they have become fossilized. To say that these men live is almost a misnomer. When a man separates himself from the body of mankind and attempts to live alone, all the grandeur and excellence of manhood depart from him; he is like a severed part of a reptile whose vitality is tenacious; the part may live, it may move, but it lacks the functions to make up the body, to make a perfect individual.

Further, if we lay aside the whole account of the Hebraic Scriptures and take only the New Testament, we are brought face to face with the revelation that was given to John on Patmos, wherein he was shown that in the completion of the new heaven and new earth that are to be established, there are to be gathered out from the multitude a body consisting of 144,000, members the first ripe fruit of the earth. These are aggregated, organized and harmonized as one body, many members but one body. This Paul sets forth in very clear language in I. Cor. xii.

We now turn our attention to a vaster field. We see that our solar system is a greatly magnified atom, wherein there is a system of worlds revolving around a center, the sun; each world depends upon the central sun for its existence and stability. Who is there that does not admit that our solar system is one? Who would claim that the atom is not one? Yet we cannot but think of our earth as a separate part of that unity. Again, we cannot but think of ourselves as separate from everything else. But when we apply the higher intelligence, the mathematics of true reasoning, we awaken to the fact that we cannot discover anything that comes within the range of human knowledge that is not a multiplicity in unity. The conception of separateness

from the multitude comes only from our own peculiar sphere of duty and use in the world; but as soon as our mind leaves that exceedingly narrow limit of the selfhood and begins to inquire what this selfhood is, we awaken to the fact that there is not one thing in all created form, not one thing that the human mind can lay hold upon that is in the absolute sense separate and unique from all other things.

The foregoing suggestion seems to us to be all sufficient to cause the mind to inquire more deeply into this multiplicity in unity. No matter what our conception of God is, whether we call it God or the Laws of Nature, or what we call it, the one fact stands out that every law is dependent upon some other law and that all laws are interdependent, as a means by which manifestation takes place. Shall we call these laws God, or shall we accept the great truth that these laws are only the manifestation of God in nature? If they are the manifestation of God, we cannot for a moment believe that God in creating is acting contrary to his own great nature; neither can we believe that God is creating something from nothing. Therefore we must return to the old thought that God is creating from himself. Yea more, we must conclude, as have all the great minds of the past, that this whole process that we call creation is the process of God thinking, and that these thoughts are manifesting themselves one to another in harmony with the plan on which these thoughts are formed, and God cannot act contrary to his nature. If his nature expresses itself in the undeviating multiplicity in unity, then we must conclude that not only is the multiplicity of all that is, his manifest body, but that law of aggregation, or producing multiplicity in unity, is an undeviating law, which must be apparent to all minds that are capable of reasoning.

Leaving the broader fields of philosophical reasoning and returning to the statement in the Old Testament, it is clear that Elohim or the Gods said, "Let us make man in our image and like us;" and the account of the finished work, making man

in the image and likeness of Elohim, we find in the last book of the New Testament, wherein there appear 144,000 souls, symbolically builded together as living stones in the great eternal temple for the indwelling Spirit of the Infinite.

We have held in former writings that the Elohim, the creator of the world, is an organized body of perfected souls composed of many members, but still a unit or body that cannot in the absolute be called many and yet in the concrete must be admitted as plural many in one. The Bible student will find this fully justified in every statement referring to God in the Old and New Testament Scriptures.

Mr. Offord's position that the inscriptions reveal the thought of a plural of Majesty and not a plural of Deity is untenable, for the very first revelation of God, which he mistakenly asserts is of a monotheistic nature, is the opposite; for in the first chapter of Genesis no word occurs expressing the idea of God except the word "Elohim," and the plurality of the word "Elohim" is emphasized in the statement, "Elohim said, Let us make man in OUR image, after OUR likeness: and let *them* have dominion." Again in Genesis iii. we read, "And YAHVEH Elohim said, Behold, the man is become as one of us." Here we have the singular YAHVEH connected with the plural "Elohim" and the plural pronoun "us."

This becomes clear when we consider what has been revealed in former articles, namely, that YAHVEH is the will of the universe, the Spirit and Source of all activity and life and that Elohim is made up of the souls of men matured upon worlds long since passed into spirit, or into suns of brilliant light, and consequently are the perfect embodiment and expression of YAHVEH, the mind and will of all worlds and systems of worlds, and the first Cause of all things, therefore correctly expressing the thought YAHVEH embodied in Elohim.

This expression of the plural "Elohim" connected with the singular "YAHVEH" is correct in all places because it is the

one Spirit expressed through many individualized organisms, and when it is connected in the form of YAHVEH Elohim, as quoted in Mr. Offord's article: "YAHVEH thy Elohim is one YAHVEH," it conveys the idea that YAHVEH, the first Cause, the all-pervading Spirit, is manifest in the Elohim, many members but one Spirit.

As to the archaeological discoveries of the plurality of Deity expressed in the names of the Deities worshipped by the nations that were in immediate contact with Israel, we should have been surprised had we found a singular form used to express their gods, because we are told in mythology and in the histories of the gods of the nations, that they had formed for themselves gods after the pattern of their own human life; namely, that each god was married, had a wife and children and had many gods under them. Therefore the use of the plural form was absolutely essential to express their ideas.

The erroneous belief held by all archaeologists is, that Israel imitated the nations around them, and that they did not receive direct revelations concerning their Gods; but archaeologists virtually contradict themselves when they search the history of the nations contiguous to Israel for an explanation of the Israelitish beliefs in God.

There seems to be something in the modern mind that is incapable of recognizing the existence of originality in any of the records of the past. For instance, they deny that the laws of Moses were revealed to him and claim that Moses obtained them from the nations around Israel, especially from "Code Hammurabi." This we say is a great error, and their minds are so intent on finding evidence that Israel's religion was derived from some other nation, that their eyes have become blinded to the fact that national originality is possible. But if we should say to German archaeologists: "You are deriving your conclusions from the American archaeologists," or if we should say to the American: "You are deriving your conclusions from

the German or English archaeologists," we think such an assertion would cause these professors to swell up in their egotism and explode in their indignation at such an accusation. But this is the accusation that is laid upon the whole account of the Hebraic Scriptures. In contradiction to this idea we read in II. Kings xvii. 29: "Howbeit every nation made gods of their own, and put them in the houses of the high places."

POLYTHEISM CONDEMNED

Mr. Offord makes the statement in his article that God frequently threatened vengeance upon the Israelites for leaving monotheism and turning to polytheism. This is however not justified by any statement in the Bible, as any one may prove if he will take a modern concordance and follow the Scriptural statements regarding this subject from Genesis throughout the Bible. It will be seen that the condemnation was not because of monotheism or of polytheism, but because Israel forsook their Gods and accepted the gods of other nations, which, it is frequently repeated, were not gods but idols. In other words, they forsook YAHVEH Elohim, the true God and the only God, and worshipped the gods that were made by the imagination of the nations. We quote as an example of this Jer. ii 11: "Hath a nation changed their gods, which yet are no gods? but my people have changed their glory for that which doth not profit."

Hundreds of quotations might be made of a similar character, but bear in mind that there are no instances where the idea of a polytheistic Deity is condemned. Even the language used by the Lord Jesus in quoting from Deut. vi. 4, "Hear, O Israel, YAHVEH our Elohim, YAHVEH is one," undoubtedly carries with it plurality in unity. If it does not, why does the Lord Jesus always refer to his Father by quoting passages of Scripture wherein "Elohim" is used, and then as if to discriminate and to make manifest the fact that he is the incarnation of, or the expression of one of the Elohim he uses the singular form in his dying exclamation, "Eloi, Eloi, why hast thou forsaken me?"

In regard to the passages in the oldest Egyptian books, quoted by Mr. Offord, that "God is one and unique," or one and alone, it might be as truthfully said of the passages referring to YAHVEH in the Hebraic Scriptures; for it is well known that the Egyptians had many gods, but, that they believed in one unique and central deity, there is no doubt, and that the Hebrews believed in one central and first Cause, there is no doubt, for the Scriptures plainly teach YAHVEH as the omnipresent, all-pervading Spirit, but having many manifestations, and Elohim as the manifestation of YAHVEH to our solar system.

That the students of archaeology as well as of the Bible, have reason for holding to the monotheistic idea, there is no doubt, for in the later history of the Israelites there is evidence that a special effort was made on the part of their teachers to keep the people from leaving the worship of Elohim and worshipping the idols of the nations around them by continually holding up before them the thought of one God and not of many. This idea of one God was not controverted by Christ nor the Apostles and wisely, because their work was to teach the nations that worshipped idols and the many gods of their own making, to centralize their minds upon the one God. For, as it is well known, the thought of many gods existed as late as the time of the Greeks, and these gods were not a unity but a diversity and were constantly warring against each other. The thought of Elohim, however, has always been that they are a unit, that they are one in purpose and not warring against each other, that they are one God, the same as expressed in Gen. xi. 6, "the people are one," this is the thought concerning Elohim. There is perfect oneness in the body, no antagonism, no fighting, no struggle; being God they are one body and therefore it was wise that the Lord Christ should make no effort to reveal to the world the true God, but, on the contrary, he pointed forward to the time when the people should know God.

In his article Mr. Offord asks the question: "Why then not have arranged that the Old Testament writers should never

use the plural in alluding to the unique God and so obviate all ambiguity?" and he replies: "The answer is, probably, to be found in the use of the plural being a divine and prophetic suggestion of the doctrine of the trinity in unity of the God-head." This answer admits nearly all that we claim, namely, that if a plurality is referred to throughout the Scriptures—referring to the Father, Son and Holy Spirit, as Mr. Offord suggests—then, with further consideration on the same thought, we can readily see that the reference is inevitably to the Elohim, the body of perfected souls who have reached the point where they have become Creators and the God of our system.

So let us conclude with Mr. Offord, that if it was the design of the Creator to reveal himself to man as one individuality, one and unique, the plurality would not have been carried through the entire Scriptures as it is; and if it is there as a *vague prophecy* of the trinity, the three Gods in one, it is there as the revelation of the true God, the Elohim, many in one, of whom the Christ was a manifestation and the door of that Eternal Order of Melchisedek.

This Order of Melchisedek, as we have shown in former articles, is an eternal order, because it has existed from all eternity. Not that this world has existed from all eternity, but the order has existed on all worlds that ever have been, and will exist upon all worlds that ever will be, as a direct line of development from—shall we say?—the low state of manhood that we find ourselves in to-day, up to the glorified attributes of Godhood, toward which the evolutionary processes of nature are leading all men and toward which we are aspiring. That this is our destiny and our ultimate was vaguely prophesied by the Psalmist and referred to by our Lord: "Is it not written in your law, I said, Ye are gods?" The Christ announced that he had come as the door of that Eternal Order of Melchisedek, and as he was the incarnation of Eloah, he was the door to membership into the body of Elohim.

THE WATER AND THE DRY LAND

GENESIS i. 9-13

BY ALEXANDER MCINNES

THIS third period undoubtedly refers to the circulatory system. As may be seen from a map, springs, brooks and streams circulate into rivers and rivers into the oceans, and all the oceans in the world are really one, nourishing the dry land by solar evaporation which descends again as rain. In the same way, the function of the blood in the body is to nourish the whole system, going out through the arteries and returning through the veins.

The oceans in different parts of the world vary in color. This is occasioned by the different forms of microscopic life that manifest locally in the water. Apart from fungi and inorganic matter, water is transparent, colorless and tasteless. With the blood this fact also holds good as I hope to show. The Pentateuch says, "The life is in the blood" (Lev. xvii 11). Physiology corroborates this by pointing out that, when exposed to the air, blood emits an odor resembling the smell of the animal from which the specimen has been extracted.

Again, in what is named "blood" there are three components: (1) *red corpuscles*, (2) *white corpuscles*, (3) *transparent fluid* or *serum*.

The *red corpuscles* are the cause of the color of the blood, they are the warriors, the *wild beasts*, of the body. It is they which destroy all intruding microbes and make man a fighter, for in them functions the *animal soul*. This soul represents the love of eating, drinking, breeding, and carnal life in general. It represents our world as it is to-day, filled with envy, hatred,

strife, impurity and selfishness; because in most people this soul alone seems to exist and the blood courses fast. Such cannot understand religious ideas, nor what is meant by the *pure* in heart seeing God. These cannot enter the heavenly state, for there can be no *wild beasts* nor anything that hurts nor destroys in all God's holy mountains. Hence this principle must be beaten down and crucified. Flesh and (corpuscular) blood cannot enter the "kingdom of heaven."

In the *white corpuscles*, which in number are to the red as 1 to 500, functions the *human soul*, the domesticated beasts. This soul represents the love of father, mother, sisters, brothers, wife and all worldly pomp. In a number of people who have somewhat bridled the animal soul, this soul rules. It is energetic in providing for its own in contradistinction to the whole family of God (mankind). This soul, too, is barred by the Master's mandate, "If any man comes unto me and does not hate [love less] his own father, mother, wife, children, brothers, and sisters, yes, and his own life also, he cannot be my disciple" (Luke xiv. 26). When told that his own mother and brothers were wanting him outside the house, the Christ said, "Whosoever shall do the will of God, the same is my brother, my sister and my mother" (Mark iii. 35); so the *white corpuscles*, too, must go.

In the *serum*, which is really the blood itself, functions the *spiritual soul*, the *lamb*. This represents the love of "the kingdom of God and of his righteousness." Since the corpuscles have been rejected, the circulation slows down, the heart scarcely beats. Being dead to the world's continual *strife*, and living in the *peace* of the Eternal Christ, only the serum, the pure transparent "water of life" or nerve fluid remains. This passes through the veins and arteries cleansing the whole body from the scarlet, red, crimson sin, making body and soul white as snow (Isa. i. 18).

It is known that the nerve systems are filled with this same

transparent water of life. Since the circulatory system is also using exclusively the same fluid, this is the attainment, the natural has attained unity with the spiritual, the earthly with the divine. It is the blood that makes an at-one-ment. Without shedding of the (corpuscular) blood there is no remission of sin.

When Jesus was speared as he hung upon the tree, we are informed that blood (corpuscles) and water (serum) flowed from his side, showing that in him this separation had taken place. Scarlet blood stains everything it comes in contact with. But when it is known that it is the clear water, the serum, that is the blood, then it is obvious how the blood of the Christ in us cleanses from all sin (I. John i. 7), and how the Elect washed their robes and *made them white* in the Lamb's blood (Rev. vii. 14).

It may be asked: What about the dry land, the flesh? The flesh profits nothing (John vi. 63). This subject is so vast that it cannot be treated here. Let it suffice, that, regarding the dry land, Elohim said: "The earth shall put forth grass, herb yeilding SEED, and fruit tree [notice the singular number] after its kind, wherein is the SEED thereof" (Gen. i. 11). The Esoteric Student will understand.

How often we have heard that man is the microcosm of the macrocosm, yet how true it is! The world's history and geography for all time is essentially true of the individual. There is a great inner sea, the Mediterranean, a vast sheet of water of intensely bright blue color (signifying order). Ocean tides are caused by the moon; but over this sea the moon has no power, hence it has no tides. The only natural entrance is by the Straits of Gibraltar; for straight is the gate and narrow is the way that leads to life and they are few that find it. A great red-coated (British) garrison is always there to stop those who may not pass. These soldiers symbolize the red corpuscles, which are colored and nourished by the external breath. This

garrison must be overcome before man may enter the sea. And it is essential that this sea, which is in the heart of man, be entered; because at the far end is the Promised Land, the City of Peace (JERU the city of SALEM, peace, according to Professor Hommel in "The Ancient History of the Jews as illustrated by the Monuments"), where dwells the Christ and the altar of Supreme Sacrifice and the ruined Temple of YAHVEH.

To enter this sea, to overcome and rout the garrison may *seem* easy enough, yet "many shall seek to enter in but shall not be able" (Luke xiii. 24).

When the sea is entered, when the good fight is won, when the peace is realized, when the all of self is sacrificed and the Lord Christ has been discovered, then is attained the internal breath, then is unfolded the Temple of YAHVEH that has been rebuilt in the *silence*, then shall we fully realize that the Promised Land is Esoteric, that THE KINGDOM OF GOD IS WITHIN US.*

LIVING

WE live, anyway. To live ought to be something. We struggle for riches, but do we stop to consider the richness of life? We breathe the breath of life, and what is this life? "Some call it mortal, and others call it God." All life is yours if you will develop the capacity for it; if you will believe. Can you not realize that possessions crowd in upon you from every direction? All is at your hand for your use. Everything fills your soul. You live in everything and everything lives in you. You are God.

—From *The Individualist*.

*This article suggests the theory that has taken form in the minds of a few individuals in the past, namely, that the earth is a living being, a great individualized man, and that man upon it is an epitome of the earth; that that which affects man affects the earth, and that which affects the earth affects man; the laws that act upon the earth act upon man and react upon the earth, and that God is the Soul of all. [Ed.]

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XVI.

THE CREATIVE PROCESS CONTINUED

UNITY OF CREATION

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

The monistic theory, taught in Nature, by all the older religions, by Christianity, rightly interpreted, and by the Bible, old and new, demonstrates the unity of nature. If there is but one substance, one life, one force, no other conception can be entertained than that of Unity. All there is has proceeded from one Mind, is controlled by one Being, and that Mind, that Being is Infinite. Unity, harmony, is therefore inevitable. The entire Universe moves in the spirit of God, since it issued from him. Since God is Love, and love is harmony, the universe moving in the spirit of God, moves in the spirit of harmony. Since God is Infinite Intelligence, and is Love in the absolute, the Universe could not be better, at least as viewed from the Divine Side. From the human side, the side of limitation, ideality, harmony, unity, is not always apparent, if indeed it ever is. The mystic hell in man throws the pall of pessimism over fair Nature. Once liberated from the Inferno, all nature will appear to us as it now appears to Deity.

Toward this idea of unity, the human mind has gradually evolved from the beginning. At first the mind analyzed, for analysis is the process of the uninitiated. It found in every organism, in every phenomenon, in every law, a separate and

distinct personality, with but little or no relationship sustaining between them. Then the process of synthesizing began, the evidence of mental unfoldment. As men studied the movements of the planets and the constellations, they philosophized, then formulated into science their discoveries. Thus was early discovered the unity of the cosmical order. Later began the discoveries of unity among the elements of nature. Little by little chemical combinations were made, until chemical affinity was established. Still later it was found that all the elements could be reduced to the four primal elements, of earth, water, air and fire. Still later it was discovered that these four elements are but four expressions of but one absolute substance, all-embracing. By the recent discovery of the spectroscope, an analysis of the chemical composition of all planets and stars has been made, resulting in the discovery that substantially each and all is composed of the same general substance. By this same instrument it has also been found out that the most distant star exerts an influence upon every other star, and upon every planet throughout space, potent in proportion to the size of the influencing orb, its density and its distance. These discoveries have but intensified the idea of unity made by the early inhabitants of our globe. With these modern discoveries, came the discovery also of the unity of correlation of the forces. More recently science has adopted the theory that all force, like all substance, is but one force, expressing itself in many ways, and on many planes.

Still later our race began to discover points of unity among the different races, and later on the universal brotherhood was believed in, if not wrought out in practical life. Within recent time the doctrine of evolution has established the unity not only of our race, but of all sentient life, including the flora. Under the doctrine of Monism, all organic and inorganic substance has been discovered to be one substance, and all life and force to be but varying expressions of the one Absolute Being. All

is One, and that One we call God. A close relationship, then, runs throughout Nature and throughout existence. All organic life is a brotherhood.

This great truth is certainly very reassuring. Its realization, or consciousness, fills the mind and soul with the idea of unspeakable grandeur. Throughout space, from planet to planet, from constellation to constellation, we find present, not only mind, but One and the same Mind. The Being who is the benevolence of this world, we know to be the benevolence of all worlds, and of all interstellar space. We know, therefore, that love is the great ruling force and life throughout space, in the Pleiades as well as here. With this thought of unity possessing us, we may feel as much at home in the most distant star, as we do here upon this infinitesimal sphere. God is everywhere, and we are within him, living, moving, existing within him, and wherever God is, is home.

The only sin of our race consists in detaching ourselves from God and from man his highest expression on this globe. Slowly are we recovering from this sin, as we awaken the consciousness of the unity of all. This sin is the basis of all selfishness, ignorance, superstition, viciousness, and all other expressions of sin. Sin, as we have seen, is not evil in the absolute, but is only relative, and rightly understood, is a part of our disciplining process. It is one with the rest, a part of the perfect whole. To-day one of the greatest hindrances to the progress of our race, and to its blissfulness—if not the greatest—is the narrowness of our Christian Religion. All other religions are more inclusive than ours. We are sect-bound, and in a broader sense, Christianity-bound. Jesus says, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd" (John 10. 16). Until Christianity and all other religions shall have become all-inclusive, as was the great Master, we shall continue to retard the world's progress, and to prevent the incoming of the world's ideal state.

THE AGE OF OUR WORLD.

According to Prof. J. B. Dimbleby of London, Eng. the creation of our world began Sunday, September 20th of the year one, reckoning from the apparent chronology of the Hebrew Bible. According to ancient Hebrew reckoning the civil year began with this month and day of the month. This then would be the first creative day. For this Prof. Dimbleby contends because at that time, according to his own demonstration, all the planets of our system were in conjunction, and all therefore started together. He bases his data for this conclusion upon the past records of the eclipses and transits. These he has taken the pains to figure out by referring to the records of the last six thousand years. He tells us when the first eclipse and the first transit occurred and has given us a table of all the eclipses and transits since. He insists then that according to these indisputable facts there never could have been an eclipse or a transit prior to this period, and that therefore the creation morn then began. In this decision he involves not only our own planet but our whole system including our Sun, and indeed the whole cosmical order.

According to this decision our world and the whole Universe are less than six thousand years old, and the whole order was made out of hand within six literal days.

It does not necessarily follow that because all the planets of our system were in conjunction at the time specified that they were then made and placed in their relative positions. It does prove that at that time a great cycle closed, perhaps the greatest of the present universal order, and that another such great cycle then had its beginning.

All the data of modern scientists and all the revelations given to all great masters during all the past, contradict this conclusion. Neither occultists nor scientists believe that our world, and therefore our system and the universe at large, was created out of hand, nor that it is the product of six literal

days. To have been thus created would imply that the spheres of all descriptions are but organs or machines without souls or living heart centers. But the contrary to this has been proved by modern science, and in all past ages has been revealed to the inner consciousness of all prophetic beings. It has been demonstrated that every particle of matter down to the hypothetical atom, is a living entity, an organism with its living soul or germ, each upon its own plane. As worlds are made of atoms, worlds are each living organisms with planetary central souls. Systems are each living organisms upon a grander scale, each possessing its own central soul, as well as the various planetary souls that make up the system. And what is true in each of these individual cases, is true of the whole universal order. The whole Cosmical Universe possesses its Universal Central Soul, the Soul of Highest Deity, together with the millions of souls of systems and billions of planetary souls on down to the infinitesimal souls that enter into the composition of the whole. Space is replete with living organic life—forms that swim in the vast illimitable sea of spirit-substance, and each organism from the smallest to the largest is redolent with its inherent life, sending out aura to meet aura, so that space illimitable as it is, is active with life throughout.

To have been created out of hand and in so brief a time would imply again that the Creator is detached from his creation. The thought is a return to the old childish idea that God is a great man seated somewhere outside of the universe, or perchance centralized within it, shaping and fashioning worlds as a potter might shape and fashion his wares. But so far from this it is accepted by all scientists and occultists that the life that gave existence to organic life, be it God or Nature, is the life that permeates all. The materialist says Nature, the theist says God. Each holds to a Unit Central Soul, as before stated, composed of units of subordinate souls. This central Soul operates not only from within, but projects its own being as rays

emanating that produce all organic life-forms. God is not detached from his creation but is its life just as the soul of a man is the life permeating his body. In this we do not hold that the soul of material organisms, such as that of our world-planetary-soul, is essentially and purely spiritual. In fact it *is*, as God is all. But viewed from the plane of the senses, the plane of illusion, it is divine soul-substance on the plane of matter. It is planetary soul possessing the possibility of transmutation back into purely and essentially spiritual or divine substance. "God is all in all," for in him we live, move and have our being.

All great teachers, ancient and modern, and all modern scientists, hold that our world was not created within six literal days, but that it is the product of periods called eternities, of seemingly endless durations. The science of Geology has demonstrated, and without the possibility of successful refutation, that this little planet upon which we live has been in process of formation during vast periods of time, that it has been the abode of living organisms during a period so vast that it seems to our finite mind to be itself an eternity, and that as the abode of human life it antedates by many thousands of years the period formally assigned to it. Geology teaches that the Eozoic period was the dawn of life-forms upon our planet. Below this is the Archean or Azoic strata, and this is the strata of lifeless condition, so far at least as organic life-forms are concerned. This Azoic strata is the strata of granite formation, an igneous rock, that may appropriately be called the foundation of the Earth. The lowest estimate of time that has been accepted by scientists as to the beginning of this period is three millions of years, and some geologists push back the time to twenty millions, and some to a period even further back. During the last six thousand years it is certain that material for the production of rock has not accumulated to the average depth of more than two hundred feet. Now if during six thou-

sand years only two hundred feet of rock-material has accumulated, how long a period would be required to deposit a bed of sixteen thousand fathoms? By actual computation it would require fifteen million, eight hundred and forty years. Now if all this long period is required for the deposit of twenty miles of rock deposit, how much longer period must be added to allow for the conversion of this deposit into granite?

The question of the age of man is also a geological question. Agassiz, the great geologist, than whom but few scientists have been more conservative, estimates the age of some fragments of human skeletons which Count Pourtales found imbedded in a coral reef in Florida, at ten thousand years. The southern half of this peninsula is post-tertiary, and Agassiz says that one hundred and thirty-five thousand years were needed for its formation. Dr. Dowler, another authority on geology, estimates the age of a human skeleton found beneath the fourth cypress forest at New Orleans, at fifty thousand years. As it is not the purpose of this paper to enter into a scientific discussion of the age of our world, or of man within it, much less that of the whole cosmical order, we give these references simply as illustrations of the opinions of great scientists as to the age of our world and of our race, opinions based upon the unquestionable data of science. No theory that has ever been projected by any one in defence of the old thought of the earth's limited age, can endure the light of modern science.

The Brahmans, or the great Masters among them, perhaps the most inspired men in the world's history, consider the age of the present universe is that of a day of Brahm. They call the *creative* period a Day of Brahm, and the *rest* period, a Night of Brahm, and these two periods are of the same length. Now a day or a night of Brahm is nineteen quadrillion, one hundred and ninety-seven trillion, five hundred and forty billion of years. Inconceivable as is this period to the finite mind, it is as but a

moment to him who is from everlasting to everlasting, and who has this endless duration in which to prosecute his work. How vastly different this period to that of six literal days, and yet how much more nearly does it accord with that Being of infinite proportions we call God!

(To be continued.)

EDITORIAL

There is a great diversity of human thought and purpose, especially at the present time. The great mass of the human family have turned their attention entirely away from all thought of there being anything real and certain in spirituality or in the hope of a future life, consequently they see nothing but to amass wealth, gain honor and positions of power. In these persons there is but little hope of attracting or exciting interest beyond their chosen sphere.

There is another general class, the larger part of which have been led by theologians, college-bred minds, who think they have been led by the teachings of the Christ and of the Apostles, and as these people cannot harmonize or reconcile these teachings in their own minds, they leave them for their teachers to reconcile for them. They are like sheep being led whithersoever the shepherd willeth, and as the shepherds are blind, their followers have been misled in regard to the teachings of Christ; many are entirely infidel to all spirituality, and our hope of reaching that class of people with divine truths, important truths, is almost vain.

There is but one hope still remaining for the accomplishing of the purpose for which the worlds were made and that is expressed in the words of the Christ, "He that is of God hear-

eth the words of God." There are a few who have developed sufficiently to lead them in their silent, inner conscious self to desire earnestly to know God. These have been begotten from above; these have received a certain portion of the Spirit of God, and when the truth is brought to their minds they eagerly receive it. They have a feeling within them that they know it, yet they have never been able to put it into form, and if they attempt to put it into form, the contradiction on the part of those to whom they look up to as teachers causes them to relinquish their thought and to go on simply trusting as little children that in some way sometime they shall know. To such the truths that we have been presenting to the public for the last twenty years are as "meat in due season." They are most acceptable food for the soul and mind.

But the great need of all men at the present time is a proper object. Even the intuitional faculties guide all men according to the object they have set before them, and all their reasoning and their choice in life are very largely governed by the object they have set before them. For that which facilitates and carries forward the object of a person is good to him, and that which retards his attaining his object is evil to him. Thus the standards of good and evil are as varied as the objects of the human family.

We have from the beginning endeavored to hold before the public mind the object that was in the mind of the Creator when the worlds were made. We have not been the revealer of that object, but we have simply been an instrument in the hands of the Spirit to call attention to the object that has been on record from the beginning, announced in Gen. i. 26: "Let us make man in our image, after our likeness: and let them have dominion over all the earth."

Some of our readers will no doubt say: "We have heard this very frequently."—Yes, it is true. When Rome was the

greatest center of civilization all nations talked of Rome. It was a great event to go to Rome. It was at one time the highest glory of civilization to reside in Rome. The time is near when all men will talk, not of Rome, but of the great center wherein is expressed and fulfilled the declaration, to make man in the image and likeness of God.

We have now come to a time when the human mind has reached a stage of development, where all the false hopes, all the objects that have been centralized upon the mere externalities of life, cease to satisfy the mind of man. Many have gained great wealth, but they are not satisfied. Many have gained honor, but they are not satisfied. Nothing that the world has and holds within itself in a material way satisfies the human mind at the present time. Why?—Because the human mind is derived directly from the mind of the Creator and now that the time has come that the object of the Creator is to be accomplished, that the end of the work of creation has arrived, the interest in the mind of the Creator ceases in the creative processes, therefore family-life, generation and all that belongs to the interests in creation, has dropped out of the interest of the human family and there are but few that have laid hold upon the great central object of their Source. In fact if they are able to think of that object, it is so strongly denied by the professional teachers, that it is lost sight of and the dear children are left groping in the dark, sighing for that something that they are not allowed to know.

That something that the soul craves and longs and sighs for, is identical with that something that was in the purpose of the Creative Mind. Let us tell you what it is, that you may lay hold upon it and the soul be satisfied. It is nothing short of that which was revealed by the angel of the Lord to his servant John on Patmos, namely, the gathering of the first ripe fruit of the earth. The gathering—do not miss the force of these words



—the sealing and gathering of the first ripe fruit, gathering them together into one place where they have one object and are of one mind and one heart or love. When this body is gathered together and they know the great truths of the purpose of God concerning them, their consciousness will open into a world where harmony, peace and joy will transcend the highest imagination of the human family.

It was revealed to John that the 144,000 souls gathered with the Lamb on Mount Zion, were to be kings and priests unto God and reign on the earth. Therefore the central object in the mind of the Creator when the world was made—to make man in his image and like him and to give them the dominion—is to be accomplished in the gathering of the first ripe fruit and in the organizing of that body of 144,000 souls into a unit-body; and because of their unity, oneness, with the mind and will of the Father, because of their being the expression of the Divine Purpose in their own organism, the Spirit of the Infinite Mind will be able to take form in them without resistance and will find free and perfect expression through them; therefore the power of the Highest will be manifested in and through them and the dominion over all the earth will thus be given them.

We are sorry to say that we know of no movement now in the world, except the Esoteric Movement, that seems to recognize these great, central, general truths. The race seems to know nothing about the object of the Mind that is acting upon and through it, and that has been acting upon it from the beginning. Men seem to know nothing of the ultimate toward which the Divine Purpose has been forcing, so to speak, perhaps better to say leading the whole mind-currents of the planet—forcing them through circumstances which, like an army with spears, drive all flesh onward; leading them like a loving parent, holding out joys and delights for them to pursue. All has worked

together to develop mind and soul powers to where the race will be able to grasp the central object in the mind of the Creator and to yield their bodies and souls in humble submission, yea rather in gladsome unity with the mind of the Father that he may place them again in the Garden of Eden. This is the ultimate and it was brought to light in the beginning.

In the second chapter of Genesis, we are told that man was placed in the Eden of God; that he had access to every tree that was good for food; also to the tree of life and the tree of knowledge, and that he was disobedient and driven out from that condition; he has wandered in sorrow, sickness and death for 6000 years. He has now again arrived at the entrance to the Garden of God. The arrival to that entrance means the developing of the mind and soul-powers where man loves God and his law—harmony with all that is natural and pure—more than the gratification of his sense-desires, and being able to grasp the Divine Purpose in him and to put himself in harmony with it, he hears the final utterance of Rev. xxii. 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." May Divine Wisdom guide you.

We wish to call the attention of all those who for the first time see this magazine to the fact that we are making a special effort to get before the world as many as possible of the little book "Practical Methods to Insure Success." As advertising is so common, we deem it the better plan to ask our readers to send us the names and addresses of all their acquaintances who are in any way inclined to aspire to a higher life.

This little book carries a message of the highest importance to all classes. It lays the foundation for a noble character and a successful life for the young. By following its methods

the minds of all persons become so perfectly in harmony with universal law, the law of their own being, that health will be brought to the diseased; the worn-out tissues of the aged will be restored; the minds of those who are inclined toward spiritual things will be put in condition to receive spiritual knowledge, and the door will be opened wide to a higher and a nobler civilization.

We repeat only that which is generally expressed by many who are reading and practicing the methods in this little book when we say, "There is not a work before the world that is of so vast and far-reaching importance as the teachings contained in this little book." Get it and read it yourselves. Get the addresses of as many as you think would be interested and send them to us and we shall send them our circulars. Better still, buy copies of the book and give them to your friends with the request that they read them and think about the truth therein, for we believe the verdict of thousands, namely, that there is nothing we can do for our friends that will be of so great a value to them as to interest them in this work.

We are also desirous of sending out sample copies of the magazine to those that would probably become subscribers, and we would suggest that whenever you meet a devout Christian, whether in or out of the church, send us the name and address and we will send a sample copy of the magazine.

Let us urge you to be diligent in this matter for the time now is that we can work, and it may be that the time is short. But let that be as it may, let us awake to diligence that we may do our duty; and a consciousness that we please God will accompany every effort in the right direction.

Time of Cusp Transits.					
Washington, D. C., July, 1908.					
Body	Enters	On			
		day	h.	m.	
♂	♏	2	10	48	p. m.
"	♐	5	11	10	a. m.
"	♑	7	9	14	p. m.
"	♒	10	3	40	a. m.
"	♓	12	6	23	a. m.
"	♈	14	6	59	a. m.
"	♉	16	6	49	a. m.
"	♊	18	7	54	a. m.
"	♋	20	11	38	a. m.
"	♌	22	6	38	p. m.
"	♍	25	4	36	a. m.
"	♎	27	4	29	p. m.
"	♏	30	5	15	a. m.
♄	♏	23	2	7	a. m.
♀	♏	16	6	36	a. m.
♃	♏	10	11	1	a. m.
♄	♏	18	11	49	p. m.
♃	♐	25	9	55	p. m.
♃	♑	31	3	28	p. m.
On July 1 ♂, ♃, ♅ and ♄ are situated as follows:					
♅	♏	5°	53'	15"	
♃	♏	20	41	36	
♅	♐	3	37	34	
♄	♏	14	51	17	

BIBLE REVIEW

Vol. vi.

AUGUST, 1908

No. 11

REGENERATION IN THE PENTATEUCH

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

THERE are many indications that the "Fall of Adam" was a *fall* into matter caused by generation. For our present experience teaches us, that successful conservation of the seed abundantly increases the life in the body. We know from the narrative that Adam was immortal as to his body, and from the latest scientific discoveries that the spermatozoa and ova, which constitute the sexual element, are immortal; and we thereby reach the conclusion, that it was the sexual element which was the source of the immortality of Adam's body, and that therefore when he began the work of procreation, he began to die simply from that cause, and that the eating of the tree of knowledge is a synonym for carnal knowledge—as it is said: "Adam *knew* his wife." This is confirmed by the expression, "they knew that they were *naked*," and "they made an apron of fig-leaves to cover their shame." We have further confirmation in the fact that the serpent has always been, among all nations, the symbol of generation. So that all the evidence points in the same direction, viz., that the tree of knowledge symbolizes carnal generation, and by consequence, that the tree of life symbolizes regeneration for body, soul and spirit.

This fact being known, would cause Adam and his immedi-

ate descendants in the line of Seth to regard the sexual act as a sacred act. Their continence may be judged from the fact that Seth was no less than 105 years old when he produced Enosh, his first-born; and Jared, no less than 162 years of age when Enoch was born; Methusaleh was 187, at the birth of Lamech; and Lamech 182, at the birth of Noah; but this extreme continence reached its climax in Noah's case for he was 500 years old when he "begat Shem, Ham and Japhet.* It would appear from this that the original intention of Noah was to live the regenerate life, and he is said to have been "perfect in his generations." He was warned of the coming Deluge when he was 480 years of age and from that time he appears to have been "a preacher of righteousness," and judgment in respect to the flood.† After he had preached twenty years without making a single convert, he appears to have foreseen that the survival of the Adamic Race would depend upon him alone. He therefore married and had offspring from whom the whole Caucasian Race have descended. This shows that the vital seed may be conserved through a perfectly pure life for hundreds of years, if men could regain the "right to the tree of life." This will be characteristic of the earth's inhabitants during the Millennium as it is said: "The period of youth shall be a hundred years, and as "the days of the tree of life [ξύλου της ζωης] shall the days of my people be."‡

But those who seek with all their heart and soul may even now become "partakers of the powers of the age to come."

And we have been unmistakably taught that the way back to the Garden of Eden is through obtaining the Mastery—"To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God" (Greek—*Paradeisou tou Theou*) = Hebrew, "Garden of Eden of God." The Garden is the body, the nervous and reproductive system is the tree of knowledge, the lymphatic system is the tree of life.

*Gen. v. 32.

†Heb. xi:7

‡Isaiah lxx. 22 (LXX).

Abstinence from the tree of knowledge and absolute devotion to the will of God, give a right to the tree of life, by the eating of which the body can be abundantly stored with life.

At the age of a hundred, Abraham's body was as good as dead, but through faith his youth was renewed like the eagle,* insomuch that after the death of Sarah he married Keturah and had six sons (Gen. xxv. 2) and lived to the age of 175. The patriarchs looked upon the sexual power as a sacred thing by which the most solemn and sacred oaths could be taken. (See the case of Eliezer in Genesis xxiv. 2.)

Notice also the case of Jacob. He is returning from Aram where he had served Laban 20 years. He is still quite a young man, but after the wrestling at Peniel (face of God) apparently with one of the Elohim who touched the hollow of his thigh, he forsakes entirely the life of generation and therefore has no more children by any of his four wives—except Benjamin who was already begotten. We next see how severely offences against the body were dealt with—in the case of Onan, who died before the Lord—the fornication of Esau through which he found no place of repentance—Reuben's loss of his birthright and Judah's also of his, through a similar offence (Gen. xlix. 4). On the other hand, note the continence of Joseph, so richly rewarded, and to him the birthright descended. Moses also is an example; for from the early time of his stay in Midian he had no more offspring although at 120 years of age "his natural force (Heb. moisture) was not abated." So it would appear that his perennial youth was the result of conservation, although 40 years of wilderness life had sufficed to bring death to all the unbelieving Israelites, who were 20 years old or upward when the spies returned to Kadesh-Barnea.

The laws of Moses were very severe on these points—even involuntary losses rendered a man unclean, and a woman was

*The Eagle is the symbol of unfallen sexual power. The Scorpion is the symbol of the same in a fallen state.

unclean during the course of nature in child-bearing, and the whole congregation had to abstain for three days before meeting God at Sinai, pointing always to the fact, that what is lawful, and honorable even, in the sight of men is uncleanness before God.

Therefore it is clear (1) that generation is the cause of the fall of man and brought death to the body; (2) that the pious patriarchs only entered upon generation at an advanced age for the purpose of "keeping seed alive" upon the earth; (3) that the act is so minutely described because it was considered sacred, and therefore it is incredible that any of them who were right with God ever infringed or abused the sacred function, but all lived at least in the higher generation; (4) that in the case of Jacob (Israel) and Joseph and Moses, we are shown the advantage of continence, and in that of Esau,* Judah and Reuben, and also Onan, of the terrible results of sins against the body.

"Know ye not that your body is a temple of the Holy Spirit which is within you," and "that ye are a temple of God?" If any one is marring the Temple of God, God shall mar him. "If any man destroyeth the Temple of God, him shall God destroy, for the Temple of God is holy, which, indeed, ye are."†

"To educate is to develop both mind and body. The ancient Greeks cultivated the physical as a means of gaining mental and moral power."—DR. C. B. ALLEN.

"Have faithfulness and sincerity as first principles."

—CONFUCIUS.

*Heb. xii. 16.

† I. Cor. iii. 16, 17, and vi. 19.

THE ELOHIM

By H. E. BUTLER

EVERY great truth that is brought to the world, though it may be brought by divine revelation, though it be pure and unadulterated, with the most perfect and exalted standards that truly belong to it, yet as soon as it comes into the mind of teachers, it is at once colored by their beliefs and ideals. Thus it is dragged down from its exalted position and humiliated in the dust. Such has been the history of all God's revelations to man from the beginning down to the present time.

It is so hard for men to realize that there is anything beyond themselves. They look around them in the natural world and their whole thought is made up of what they see, hear, feel, taste and smell. They do not realize the great fact that in the octave of worlds, yea rather in the great octave of existence, we are only one link in that endless chain of existence; and as one link, we cannot see anything above us or anything below us, if indeed there is any above or below; for there are planes of existence innumerable, of which we are incapable of forming any conception.

We see the sunlight, the light of the stars and of the moon, and in our narrowness, we think these constitute the whole universe. Scientists recognize the fact that only a limited number of vibrations constitutes light and sound, yet they do not take into consideration the fact that this limited number of vibrations, which they call light, constitutes light only to our limited capacity of sight.

We know that in certain realms below us the sunlight is darkness and that the darkest night is light. Such is the case with many of our lower animals and with birds, and if this is true

in the visible world of the creatures we consider below us, then it is evident that we know little or nothing about the realms above us and those that inhabit those realms, the multitudes of angels or souls that have been going on in the work of unfoldment toward Divinity for eons. Have they not reached realms of sense inconceivably beyond our realm of consciousness and light? And are not their attributes of life so transcendently beyond us that our finite mind is incapable of grasping the slightest degree of such an existence? Then why should we assume to know their plane of existence and to point out—as if we knew all about it—that this one is above that one, and that one above another, when really we are entirely incapable of grasping anything beyond the next step of our present existence, for even the next step is a high development for our state of existence.

At the present time there are many ministers and teachers who are taking up the Esoteric Thought, the revelations that have been given through the Esoteric Teachings, and are even beginning to teach something relative to the great truths of the “Elohim.” Many of these are teaching these truths as from themselves and some few are teaching them as the teachings of the Esoteric Thought, and we are pained to see how many of them are inclined to bring down the thought of the Elohim to the plane of human existence. Some are saying that the Lord Jesus was the chief of the Elohim, that he was the great head of the Elohim. This lowers the standard of Elohim beyond expression. While there is no doubt that Jesus the Christ was the embodiment of Elohim, the incarnation of Eloah, yet we have no authority for stating that he was the *chief* of the Elohim.

If we accept as an authority in this direction a quotation given by Henry Proctor, M. R. A. S., F. R. S. L. in an article on the Elohim in *The American Antiquarian*, namely, “Worship him, all ye Elohim,” (Ps. xcvi. 7) we must even take this decla-

ration with a reasonable consideration, for in Heb. i. 6 it is rendered from the Septuagint, "Let all the angels worship him."

Even if the old version should be correct, we would ask: Who was speaking. Who commanded "Worship him, all ye Elohim"? Was there not one who was able to command?—Certainly there was. Who was that one or that body who commanded all the Elohim to worship the Messiah?

We have no doubt that there was good reason for translating the word "Elohim," angels, as rendered from the Septuagint in Heb. i. 6; for, as we have brought to light in former articles, all persons that have entered into covenant with God, and have consecrated their lives absolutely to him and follow on perfectly in the leadings of the Spirit, are accepted as members of the body of the Elohim, notwithstanding they occupy a physical body.

The revelation which has been given to us and we have given to the world, is that the Order of Melchisedek and the Elohim are one and the same; that the Order of Melchisedek is without beginning or ending, but has been in existence from all eternity in all worlds and will continue to exist in all worlds while man lives upon them; that there are members of the Elohim living in the body on earth at the present time, and that there are members of the body of Elohim who have developed so far toward Divinity, toward the Fountain whence they have come, that should one of these touch the earth it would be set on fire.

Imagine a soul whose development has become so high and so intense that he could not convey a thought to one in the body without conveying with that thought a consuming fire—a soul so highly developed that he could not convey a thought to one in the physical body, as we know it, without burning up that body, and yet some of our teachers say that the Lord Jesus was the chief, the highest of all these beings. If this were true, he could not have spoken to men in the body without destroying

them. Even though he were a great and wondrous soul, able to command the forces of nature, yet it was absolutely essential that he should be on a comparatively lower plane than the millions of souls that constitute the Elohim of our system, to say nothing about the Elohim of the universe.

Certainly there is no one who has any authority for saying that the Lord Jesus, or Eloah that was incarnated as the Lord Jesus Christ, was chief or highest among the Elohim. Undoubtedly he was chief among the messengers that have become members of the Elohim, whose office it is, as Paul expressed it, "to do service for the sake of them that shall inherit salvation," and it has been given us to know that the Lord Jesus has charge over the Christian work of the world. It has also been given us to know that Mary, the mother of Jesus, has charge of the Catholic Church. It has not been given us to know the extent of the Lord Christ's rule and dominion over the earth, beyond what is said by the Apostle, namely, "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 hath put all his enemies under his feet. The last enemy that shall be abolished is death And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all" (I. Cor. xv. 24-28). This emphatically implies that the Lord Christ is the ruler of the planet earth and that he will rule until all the forces of the planet earth are subordinated and obedient to his rule, but after that, as the Apostle said, he becomes subject. In other words, he ceases to be the master and ruler of the planet, but he becomes subject to that Spirit of the great Elohim that did put all things under him, for he frequently reiterated the words, "The Son can do nothing of himself," "the Father abiding in me doeth his works."

Thus he emphatically expressed the truth that notwithstand-

ing he was Eloah incarnate, yet he was as a son, subject to the will of the Father, subject to higher authority, and also that those greater than he, had committed into his charge the affairs of earth, where he, as the Apostle said, was to rule until he had put all things in subjection under his feet (become King of kings and Lord of lords), then he himself would become subjected to him that did subject all things unto him.

If the Apostle is correct, this emphatically teaches us that in place of Christ's being chief or head of the great body of Elohim, he occupied the position of a son; that he was subject and not master in that realm; that he was not able to command in the heavens, but he was endowed with authority to command on the earth. Thus he was Lord of the earth in the true meaning of the word "lord" namely, one to whom authority has been delegated by a higher authority to command in a certain definite, limited sphere.

We do hope and pray that the teachers that have accepted the revelation that God, Elohim, has given of himself will be careful in their statements, and not make statements that are neither justifiable nor reasonable concerning the limitations of the Elohim. For surely no one is able to set bounds to God's, Elohim's, omnipotence, and the moment one conceives the thought of some one individuality in the great body of the Elohim as being the head, he at once sets bounds and limitations, and this certainly will not do.

Were it not so serious a matter, we should have nothing to say concerning it; but it seems to us almost blasphemous, we feel like holding our breath when we read of those of our people who are just beginning to teach the great and wondrous truths that God is now bringing to the world, being so venturesome, so presumptive as to assume to be able to tell us that the Lord Christ is the head of the body of the Elohim, thus setting limitations to Elohim the God of the universe.

Let us each pray for wisdom, for knowledge and for under-

standing, and let us be careful about our statements. Is it not approaching near to lying to the Holy Spirit to make assertions of so vast importance without absolute knowledge? I would that our people be more humble and careful in all their assertions.*

Teachers should always remember this one great fact, that there are two sources of knowledge: One is a volitional inspiration from fountains existing everywhere, as Plato said, "banked in the heavens," and the other is wherein the humble devoted souls who "fear God" look to God with the simplicity and devotion of a little child, with the earnest desire that they be kept from error and seek guidance of the Elohim through his angels.

Those who gain knowledge from the first source may inspire thoughts, word-formations, that are utterly false and misleading. Those of the latter class, though they may get truths that they do not fully grasp, yet they are absolute truths, truths that, in

*Perhaps we were not guarded enough in the expression on page 276 of "The Goal of Life," where we say that the Christ "is the great Door and Head of the Eternal Brotherhood." We did not think that it would be assumed that he is at the Head of the Brotherhood of the heavens; for how could he be the Head of the Elohim and still be the porter or door-keeper. We also expressly stated on page 216 of "The Goal of Life" that "Jesus came a member of that world of immortality." We understand, too, that Jesus emphatically said, "My Father, which hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand" (John x. 29). This passage and similar passages we felt were sufficient to guard against assuming that we referred to Jesus as the great head of the Elohim of the heavens. While his own utterances show his position as the Head and Door of the Brotherhood on earth, he also plainly implies that he is not the Head of the Elohim in the heavens, for the verse just quoted shows clearly his confidence in the power of his Father, who he said is greater than all, to keep his people so that no one will be able to snatch them out of his hand. This implies that while some may be able to snatch them out of the hands of the Lord Christ, yet they cannot snatch them out of the hands of his Father, into whose hands he committed them in his notable prayer recorded in John xvii. (Please read the last chapter of "The Goal of Life.")

future years, when the soul has become more largely developed and the light of the Divine Mind shines upon these truths, these souls will read with wonderment and joy to see that the Divine Intelligence had guided their minds in the time of their comparative darkness and had prevented them from expressing any thought that needed to be changed or to be corrected. Whereas if they had depended upon the law of inspiration, if they had written or talked purely from the inspirational standpoint, purely from the power that is able to draw from the spheres thoughts and words that seem beautiful at the time, without desiring earnestly that the Elohim watch over and guide them, they would see, when greater light came to them, how audacious were their statements, how misleading were many of their ideas and consequently would greatly regret having made such statements.

We suggest these thoughts to save many teachers who are now beginning to teach these great truths from the remorse and chagrin that will overtake them if they do not seek guidance from those that know. We pray, and we know that our prayer will be answered, that all these may be guided by that Divine Intelligence and that they be more careful and cautious in their words, that sorrow and regret may not follow in time to come.

“WHAT studies are you going to prescribe to teach culture? It may be likened to the bloom on the peach. Farmers grow peaches, but whoever heard of their trying to grow bloom? Educate the individual and the culture will take care of itself.”

—J. H. Hoose, *University of Southern California*.

“You cannot do wrong without suffering wrong.”—*Emerson*.

THE GOSPEL OF THE KINGDOM

BY I. L. HARPSTER

PART VII.

YE MUST BE BORN AGAIN (Continued)

That Christ explained the *spiritual birth* to Nicodemus as something altogether foreign to *water baptism* is only too apparent from Nicodemus' question, namely, "How can a man be born when he is old? can he enter the second time into his mother's womb and be born?" After Christ explained this "mystery," Nicodemus again asks, "How can these things be?" Christ replying to this said, "Art thou a master of Israel, and knowest not these things?" No greater evidence in proof that it was the spiritual birth that Christ meant, is required than Nicodemus' own words, for Christ concluded by saying, "Marvel not that I said ye must be born again."

It is well at this point to remember that the "kingdom of God" had not come when Christ explained the *mystery* of the *new birth*. Those words were only applicable when the time should come for the establishing of the "kingdom of God" upon the earth. Did not the Christ teach his disciples to pray, "Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven"? This "kingdom," as we stated in our former article, was to be an "everlasting kingdom." And this kingdom is to be on earth; not on some other world, but upon earth, here and now; for even now the "kingdom of God" is forming.

That which descends downward, the water of life, is that from which flesh is born, creating the physical body. This is what Christ had reference to when he said "That which is born of

the flesh is flesh." That which ascends upwards, the water of life, the life-fluid retained within the organism, is that from which the spiritual body is formed. In the one act the vital life-element is expended, while in the other it is conserved. Yet the conservation of the life-fluid only, will not create the new birth, but the water, the vital life-element united with the Holy Spirit, is that which is born of the Spirit. And this is what Christ had reference to when He said, "and that which is born of the Spirit is spirit." Now let us endeavor to get a clearer understanding of the new birth as explained by the Master :

We speak of the physical birth, but what do we really mean by the physical birth? In order to get an understanding of what the physical birth means, we must recognize the law of reincarnation; and if we do not recognize this law, it will be impossible for us to get a clear understanding of this *mystery*. That which we call birth—physical birth—is not a new creation so far as the soul or ego is concerned, but the birth is merely a new body, a new covering for the soul to make further progress in; this was explained under "The Life Changing and Transitory." The physical birth is a soul *re-incarnated*, *re-born*, and that which we behold is the body—a physical body, a dwelling for *that* soul. The real ego is pure spirit from God; it is the same essence of God, carrying with it all the attributes of God. This pure spirit coming out from God through the process of involution, is returning to God through the law of evolution. But in its evolutionary progress it is evolving a soul-consciousness, creating a body through which to function.

The spiritual birth is not the forming of a new soul, but the forming of a new body for the soul to dwell in and to develop the Christ likeness. This new birth or new body is formed within the physical body, the physical body answering as the womb for the spiritual body to gestate in; but in this birth the physical body is gradually being transformed into the spiritual body. This immortal element is the leaven that immortalizes the en-

tire physical body, and this spiritual birth takes place while living in the physical body, and the process is so subtile in its operation, that to the individual there seems but little change, until he looks back upon the past, and then he realizes what has been wrought. This change is taking place while in full possession of the faculties, ever conscious of an increasing power; a growing from within outward like the unfolding of the flower.

The step from the spirit of the mineral to the spirit of the vegetable is great, as great as the step from the vegetable to that of the animal; and likewise there is a great step from the lower animal to man, and a greater step from the physical birth to the spiritual birth. These are gradations of the selfsame spirit. So the next step in the evolutionary development of the Christian man or woman is the spiritual birth producing the spiritual body in which the soul will be enabled to develop; carrying it on and on, and enabling the body to throw off sheath after sheath of the grosser physical nature, until it will finally stand with the Elohim.

In I. Cor. 15th chapter we learn, "The last enemy that shall be destroyed is death." (Read the entire chapter.) It is the immortalizing of the body that overcomes death, for the reason that the death germs of the Adamic nature are being replaced with the vital, immortal element, through the new spiritual birth; this, and this only, is what destroys the last enemy which is *death*. Again in this same chapter we learn, "This mortal must put on immortality." You, kind reader, possess a physical body; the body you inhabit is mortal. Now remember this point—this *mortal* body of yours must put on *immortality*. This cannot be done by dying as you have been taught, for the body cannot be immortalized in this way; and if the physical body is mortal, as we all understand it to be, then for the mortal to put on immortality, the mortal must be here to put it on. It is the mortal (the body) that is to be immortalized. The Scriptural language is clear on this point when the Christian's mind

can once drop the fallacy it has held for centuries, viz., that one must die to reach the immortal state.

One never can reach the "kingdom of God" through death. It is only through life, the "regeneration," the spiritual birth, that enables one to reach this state. By following the regeneration we follow in the footsteps of Jesus, for he lived "the regeneration," he lived a life of celibacy, and therefore conquered the death of the body. His body was spiritualized, immortalized, and it was this when subjected to the consuming fire of God, being liberated, that became the germ of immortality for his people during the nineteen centuries just past. But now the time has come for us to put on immortality as he did, for unless we put it on we cannot enter the "kingdom of God."

Paul speaking of the resurrection of the dead, says: "It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." How clearly Paul has defined the two natures, the two births, or the two bodies, the physical and the spiritual. The first is the physical body, the "corruption," the carnal nature, the "mortal," the first Adam. The second, the "incorruption," the "immortal," the spiritual nature, the second Adam. The last Adam "is a quickening spirit." "Quicken-
ing spirit" means making alive, revitalizing the first Adam

that it may bear the image of the "heavenly." Remember the Master's words, "Ye must be born again."

Paul speaking of our earthly tabernacle says, "For in this we groan, earnestly desiring to be clothed upon with our house from heaven: For we that are in this tabernacle do groan, being burdened: not that we would be unclothed, [be without the physical body] but clothed upon, [born again] that mortality might be swallowed up of life [that death reigning within the mortal body may be changed to life, by being 'born again' by the 'water' and the 'Spirit']." This being "clothed upon" from on high, is the putting on of the spiritual body, for they are one and the same thing. This being clothed upon, serves the soul or ego in the higher nature, to make higher attainment; it enables the individual entirely to overcome the physical nature for when the spiritual body is once complete, or when the soul is fully clothed upon, then the physical or carnal desires and appetites must of necessity cease.

Here are passages referring to the regeneration: Jesus spoke to his apostles of the "regeneration" in this way, "For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs [celibates] for the kingdom of heaven's sake. He that is able to receive it, let him receive it" (Matt. xix. 12). "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch [celibate] say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs [celibates] that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an "everlasting name," that shall not be cut off" (Isaiah lvi. 3-5). "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments,

[the spiritual body] O Jerusalem, the holy city : for henceforth there shall no more come into thee the uncircumcised and the unclean" (Isaiah lii. 1).

From the Master's conversation with Nicodemus it is apparent that for the Christian man or woman to enter into the "kingdom of God," he or she must "be born again," this birth taking place while living in the physical body. It is the putting on of immortality, the displacing of the old Adamic atoms of the body with the vitalizing element of the water of life, and the spirit from the immortal realm. The blending of the two is the being "clothed from above," forming the "spiritual body," the body through which the soul or ego functions until it reaches the celestial state.

(To be continued.)

THE VOICE OF THE MASTER

BY MARGARET K. REGAN

Out from the darkness of malice, and greed,
Where lust, and uncleanness, and ignorance feed;
Out where his marvelous light we may see,
The Master is calling to you and to me.
That glorious message of "peace, and good will,"
Listen! God's angels are singing it still.

Alone in the silence, or in crowds you may hear
The voice of the Master, tender and clear;
Though the heart may be calloused, and hardened as rock,
At its door stands the Master, "He pleads and he knocks,"
"All you who are burdened, come unto me,
I am the way, and the life," sayeth he.

Who has not heard that still voice from within?
Ever calling us from the dark river of sin,
Ever bidding us from its black shores to depart,
It is the voice of the Master, at the door of thy heart.
"Eye hath not seen, ear hath not heard,
Of the joy which awaits them, who keepeth my word."

THE ATONEMENT

BY PISCES-SAGITTARIUS

It is good to pray for the salvation of the world; for the whole purpose of God is to bring mankind to a state of harmony, unity or at-one-ment with himself. Paul says, first the flesh—then the spirit. Doubtless the womb of the world is in Asia. Professor Sayce states that Eden, an extremely ancient name, was in the Plain of Babylon. The march of civilization seems ever to be Westward towards the Sun; *i. e.* Babylon, Persia, Greece, Rome, Britian, America and now Japan, next China. In the same way the march of God-fearing men is ever towards the Son, who takes away the sin of the world.

Many theories are propounded regarding the Atonement. Whatever opinion is favored, let it be premised, with all due reverence, that the Father is not a cannibal monster unsatisfied till he got his own Son's blood. God is love. God so loved the world that he GAVE (not took) his only begotten Son. Christ did not have to die that our sins be forgiven, for through Isaiah before Christ was incarnate, God offered to forgive Israel's sins though they be as scarlet or red as crimson (Is. i. 18-20). Jesus himself speaks of this fact of others coming before him on the same errand in the parable of the vineyard and husbandman (Mark xii. 1-8). The prophets failed because they were only servants, but in the Son was resurrection power. They were men filled with the Holy Spirit, he was God manifest in flesh. They were from beneath, he from above. Put it in this way: God was joined to Adam his son by a telephone wire, as it were—God in heaven, Adam on earth. By sin Adam cut the line at his end. The other end immediately buckled heavenward. He was left with the capacity to know God with-

out having the means of receiving the power from him as formerly. No one on earth could really join up this communicating line because it was beyond human reach. But God so loved us that he swore (the very word *Elohim*, used for God in Gen. i. means, who is bound by oath) he would send his own Son to ransom us. Because of the certainty of this undertaking being fulfilled, we read of Christ's having been slain from the foundation of the world.

When Christ came he joined man with God once more—hence the word AT-ONE-MENT. Notice particularly it was neither God nor Satan who got Christ's body and blood. Christ gave it to *us* at the Last Supper. It is *our* inalienable right. In fact the Master himself said, unless *you* eat my flesh and drink my blood you have no life in you. He ransomed *us* from sin, self, the power of evil, and made it possible for us, through eating his flesh etc., to become Sons of God. His flesh was the word of God. His blood the cleansing from God.

He could not have paid a ransom to God; because as has been said, God loved us, Love wants to give not to take. Then it is easily understood that God was in Christ reconciling the world unto Himself. We were the rebels that wanted reconciling. Love is the great peacemaker. When one really sees the love of God in giving his *only* Son, he repents of his sins and comes into at-one-ment with the Father. This was just the Father's intention.

Hence we see the ransom was not paid to God. Neither was it paid to Satan. Because this would make the Almighty of less account than Satan. The very idea is quite as absurd as the idea of the ransom being paid to God. Because if God was in Christ, how could God give himself to himself. And if he gave himself to Satan he would be Satan's servant, then where would our salvation be?

"Who will believe our report? over whom is the Lord's arm revealed? For he grew before them a weak shoot, like a plant

from dry ground. Unadorned without honour, he was not respected—nor sought, or desired. Despised and neglected by men, a man in his sorrows acquainted with grief; he was despised, like one hiding his presence from us and we thought not of him. However, he carried our griefs and he bore our sorrows.

“But we *THOUGHT* HE WAS STRUCK WITH GOD’S STROKE AND AFFLICTED; YET HE WAS CONVICTED BECAUSE OF OUR CRIMES AND PUNISHED BECAUSE OF OUR VICES; AND BY HIS STRIPES WE ARE HEALED” *et cetera*. (Isaiah liii., Ferrar Fenton’s Bible in Modern English.)

All of which goes to prove that our sins had blocked the way to God (in a sense) and that when the Lord Christ came to open it, all our evil turned on him, but he was able through the power of God in him to overcome all, yet not without terrible suffering. He said, “I am the way . . . if any man will come after me, let him take up his cross and follow me.” If we suffer with him, we shall reign with him. If we overcome the world, the flesh and the devil through the power of the Christ principle in us, and attain unity with God—this is the atonement.

“And in the attempt to persuade and lead to the truth those who are not entirely incurable, I have made use of these words. For there are some who cannot bear at all to listen to those who exhort them to turn to the truth; and they attempt to trifle, pouring out blasphemies against the truth, claiming for themselves the knowledge of the greatest things in the universe, without having learned, or inquired, or laboured, or discovered the consecutive train of ideas—whom one should pity rather than hate for such perversity.

“But if one is curable, able to bear (like fire or steel) the outspokenness of the truth which cuts away and burns their false opinions, let him lend the ears of the soul.”

—*Clement of Alexandria.*



SUGGESTIONS

BY A BROTHER

THE Bible is a sealed book except inasmuch as the Spirit of God in the soul of man gives him to see and to understand. Love being the nature of God, we must have that love in us, and in the degree that we so have, in that degree do we become unitized with his Spirit, and accordingly the mind is illuminated so that we can behold the mysteries, the truths of life, contained in that book, the Word of God. Because this is so, we urge upon all true Christians the importance of adopting the life outlined in the booklet "Practical Methods To Insure Success."* In this book certain basic laws governing health and unfoldment are simply outlined, by the adoption of which perfect physical health, greatly increased powers of mind, and, what is more, spiritual insight, perception of ways and means for fully complying with the requirements of the Lord Christ, are obtained. In fact it is quite well understood by those who are in position to know that without the adoption of the truths contained in this little book (it is possible to get those truths elsewhere—but not probable), no one has actually and effectually taken the full covenant with God; so that dedication to God, while otherwise sincere and well and good, doubtless is not true dedication until the regeneration referred to by the Christ, and further revealed in the little book mentioned, is lived. This writing now is for those especially who have already adopted the truths of the regeneration, and who need to look deeper into the instructions of God as given in the Bible. This writing

* "Practical Methods to Insure Success" may be had upon receipt of 25 cts. from any bookseller, or obtained direct from the Esoteric Publishing Co., Applegate, Cal.

is not intended to tell something, for we are mindful that instruction is not the office of man, but of God; and yet, brethren can assist one another by suggestions, and that is what we seek here to do.

It is believed that every one who fully adopts the life of regeneration is necessitated to meet and to master difficulties, for by them he takes on the nature of God—Sonship, Christhood; and the blessings are only for “him that overcometh.” We want you to go to the Bible and there find the solution of every difficulty, one by one, as they are given you to work out; or, just bear in mind that there is a certain and ready solution for every problem, and all that you need to do is to keep right on in the line of your high calling, never halting in your rectitude of life, and you may be assured that you will discover “the way out;” for that phrase “the way out,” well expresses what we are all seeking, and shall seek until we have fully worked out the obstacles and through them have grown in wisdom, power and faith, and have entered into Life. The Master taught us the way of *life* and how to attain life. He tells us that if we keep his doctrine we shall never see death, shall never hunger; that the sun shall not scorch, and that its light, or the light of the moon, shall not be needed; he says that the sun shall not strike upon such. Again, he speaks much about being born again, about the wedding and marriage supper, and garments, robes, and all that is allied to “holiness to the Lord.” It is very important that you should muse earnestly and long upon these statements of his, both throughout the four gospels, and in Revelation, for we believe they have special reference to the regenerate life and its immediate ultimate, which is immortal life. We should like to help each one to help self, and suggestion only can do that. We come still nearer the point when we say the physical body is intended to be the house of God, it is to take on immortality; it must then be perfected; it must regain its normal condition such as it had in the beginning.

We find in the narrative that Adam and Eve did not perceive their nakedness until they chose a course of life which made them naked; they then lost their true garments. Now, by the regenerate life, man is to regain those garments. Here we get some important clues, each for himself according to his or her special needs. The Book of Job is doubtless, like "Pilgrim's Progress," allegorical, a history of man's tribulations in the regeneration. When Job was perfected in one plane and was ready for the true regeneration, the refining process, Satan desired Job, just as he desired Peter, to sift him thoroughly; Satan said, "but touch his skin" and he will curse you. So we find a close relation between skin and garment; and we infer that when Job's skin was "touched" his troubles began, he was no longer normal. We know, too, that even in our physical life if the skin is burned or scarred it causes intense suffering; and if the pores are all closed it may cause death. And now we take up other thought in the same connection: It is promised that the "sun shall not strike upon them;" and we perceive that in order that this be so, and still that such should apparently walk in the light of the sun, they must have a light and a garment that withstands heat and obviates necessity for other light than its own. We find profitable investigation, and solutions for all difficulties; not all at once, but as we are ready for them. As each finds verification even in the slightest degree in these wonderful truths of life, such is inspiration and preparation for other discoveries; and so exact and curative are the truths in the Word that each will find Life's solution there.

Whatever your difficulty, now or henceforth, may be, if you trust God, and move steadily forward, with the eye single to the purpose of absolute "Holiness to the Lord," every difficulty will raise you higher. No doubt that is why the Lord says that the "fearful and unbelievers" shall not enter the kingdom; for we are not to fear and evade, but by the power of God's Spirit, which is love and faith, we are to meet difficulties and find that they are, after all, not really difficulties and evils,

but virtues up-side-down; or, in other words, in the law of correspondence. So long as we are abnormal within ourselves, we behold that abnormality around and about us. But as the might of God's spirit puts in order the house (and just here is constant need for the application of the precepts of Christ, especially the "Sermon on the Mount"), and the eye becomes rightly focussed, it shall be "single" and behold things in their true light, true order, which is use.

The time comes, we believe with each, when the physical should be considered in its intimate relation to the spiritual, for it must be discovered what all these "sayings" mean. They have reference to us in the present time. Revelation, too, without doubt, has special reference to those now in the regenerate life; and we believe that those charges to the Seven Churches are answers to the difficulties of each one in the regeneration; for that reason it is well for every one to read slowly through those promises to the churches, to the Angels in those Churches. It may be that in time of actual need each will find there some special insight into individual requirements. The Apostle says the "last enemy to be overcome is death," and in the Old Testament we are exhorted, "Arise, put on thy strength and thy beautiful garments, O, Zion!" Then, too, there is much written about the breath of God in man; and there is a saying, doubtless true, in the wisdom of the Hindus, "Blessed is the man that can breathe through his bones," which all has relation to spiritual and physical, by which we find that the man must become "altogether the Lords," body, mind and soul. We also find frequent reference in the Gospels and in Revelation to the blood. We know that this in a special manner relates to the essence in the blood; but we must consider the blood along with its essence, for it is the conveyancer, and we should question what is the true office and coarse of the blood, the vehicle of spiritual substance, and its relation to the skin and flesh, and in relation to all of the fore-

going. We know that congestion of some sort is the cause of all disease, and we find that "As below, so above;" as in the physical, so in the spiritual. As we come now in this Age to the consideration of both physical and spiritual, and that a body must be prepared, each must find for self how so to perfect that body that it will be a fit expresser of the spiritual; and then it will doubtless be found that all one's troubles have been and are in restoring his physical to its right estate, so that the two, body and spirit, will be as one.

When this is accomplished then the physical becomes the mere emanator, out-breather of spirit; so that the members of the Christ-body become imparters of Life, just as the Christ means of himself where he says, "Unless ye eat my flesh and drink my blood ye have no life in you." The process evidently is an out-breathing, not in the sense of lungs only, but an emanation from the whole man; and so again this brings into consideration the skin, the garments, which are not only adornment but protection. We know that the aged are nervous and susceptible to cold, but that the young, both in vegetable and animal life, become vigorous thereby; and we question and find why. It is also known that the nerves do not grow old, so that we question then, "why we die," and we get answer, each as suited to self. The regenerate life enables us to receive into us the spirit of God; devotion to God, and to his purpose concerning us and concerning humanity, full covenant to him to do his will, this is the fundamental requisite; the rest all follow, and all work toward that end, become spontaneous, as play to a child.

To the purely reasoning mind this is all a medley, and it may be well that it is so; but we do trust and believe that they are hints to the wise.

Those who carefully consider will doubtless find why "The fearful and unbelievers" cannot enter; they will understand why Love is the divine and only true emotion, and why it is

directly associated with the garments of life—that it is constructive, and that all other emotions are congestive and destructive. There is a circulation in the body aggregate; there is likewise a circulation in the individual; if that circulation is normal, it circulates life. Unity with the mind of God brings about the harmony and unity of body and soul; and so again we find consideration for these—love, blood, skin, garment. When we have these adjusted shall we be clothed and in our right mind?

“ ‘Pray without ceasing’ has a very different sound from, ‘Think of God without ceasing,’ or ‘Think of Love and Wisdom without ceasing,’ yet they are practically the same.

“When one thinks of praying, he thinks of it as an act which to do requires him to leave all else that he may be doing. For this, one may feel that he has no time, that it is not possible to pray. But thinking is different. One is always thinking. One does not have to stop anything to think, for he thinks continually without ceasing.

* * * * *

“A knowledge of the fact that man thinks without ceasing is what helps many to think in a new way. In the sense of not having time one can say, with seeming reason, ‘I cannot stop what I am doing to pray.’ But there would be less seeming reason to say, ‘I cannot stop thinking of hate to think of Love,’ or ‘I cannot stop thinking of foolishness to think of Wisdom,’ or ‘I cannot stop thinking of the devil to think of God,’ or ‘I cannot stop thinking of evil to think of good.’ ”

—ALMA GILLEN.

THE STORY OF THE PHANTOM SHIP

BY HULDA C. REESE

I looked adown the Stream of Life
And saw a *rock* projecting,
And there I saw the Stream divide
Which set me a-reflecting.

Half went by the Home of Peace
My fellowman a-loving,
And *half* plunged into a chasm deep
Much dark bitumen shoving.

I wondered much why this should be
Until I heard the story
About a Phantom Ship that sailed
Upon the Sea of Glory.

The sails were set, the wind was strong,
Darkness was o'er it stealing,
Over the chasm the Phantom went
With no Life-boat revealing.

Down! down! at the *left* of the Rock
That men call *righteousness*,
This Phantom Ship that men call SELF
Sunk in *unrighteousness*.

Up! up! at the *right* of the Rock—
Far greater than mortal goals—
Arose a Life-boat freighted o'er
With loving for human Souls.

It sailed adown the Sea of Trust
Which scanned I to see whether
There might be any flound'ring ships
Adrift in stormy weather.

All was Peace, for the Righteous Star
Hung above their dwelling,
And not a single soul was lost
Or unto Mammon selling.

And then I thought I would like to tell
The wonderful sad story
About the Phantom Ship called SELF
Lost on the Sea of Glory.

And I, if I be lifted up from the earth, will draw all men unto me.
—John xii. 32.

Life in the living Christ is all-power. Life in the living Christ is peace superb. Come all ye suffering souls and live in the Christ. Come, be at one with the living Good! Lift up the "I" [the ego, self] and crucify your sins. Let the "I" reign and have sovereignty over your house (body). Lift up the "I,, and you will have all, for the door of the treasure house will be thrown open to you, and you will have treasures galore. The Book of Knowledge will be open before you and all things will be at your feet.

Stoop! Lift up the "I", and crucify your sins, and have Eternal Life and at-one-ment with the living Christ. —R. D.

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XVII.

THE CREATIVE PROCESS (Continued)

CREATION BY GENERATION OR INCUBATION

IF what has been said is correct, that all creation is made up of living forms, including the universe as a whole, then all creation is the product of birth. The cosmical universe had its father and mother just as any and every animal organism. It was conceived, gestated and born. It is itself therefore a vast, illimitable, cosmical animal. It is a living being on the cosmical plane possessing life-organs, sustained by nourishment appropriate to its use, constantly dying in its cellular make-up as world after world perishes, and this waste constantly being replenished as new world after new world is created and takes its place in the Body Universal.

What is thus true of the universal order is true of each system and each world and every fraction of a world down to the smallest electron. Each is a living being upon its own plane having been brought into being as a living organism by the process of generation. All this is true not only of the material universe and all its constituent parts, but also of the universal order on all planes above the material. The Orient speak of five planes of organic being, the animal or material body, the astral body, the animal psychic-body, the human psychic-body or soul, and the spiritual soul or body. All bodies on whatever plane, whether cosmical or mineral or vegetable or animal or human, all have come into being by the birth-process.

From the time that spiritual substance in the process of involution reaches its first organic condition in the infinitesimal corpuscle, it becomes polarized, possessing a positive and a negative condition. These poles correspond to the masculine and the feminine natures. The positive pole is masculine gender, the negative, is feminine. These poles are the sex-organs by which organic beings on the same plane are conceived and brought forth. This law of sexuality runs throughout nature embracing the creative Deity himself.

THE MUNDANE EGG

All great religions, and all minor religions perhaps, have believed in this idea of conception and birth of all organic life, including the cosmical order, and have symbolized the process by the Egg. By all peoples therefore the egg has been held as sacred. This is true partly on account of its form. The sphere and the circle have ever been regarded as symbols of the Absolute. Neither has a beginning nor an ending. The egg is an oblong sphere of which one view is represented by a circle with a dot in the center. The circle with a dot in the center, and the sphere with its heart-center, represent the beginning of differentiation. The egg with its yolk, symbolizes this also. Thus in Nature, God geometrizes, as all forms are geometrical. The cosmos was made in the likeness of the Divine Form, that is, in the form of the cell or of the sphere. The cell then, which is the egg, is the primal form in nature and therefore the basis of area, of duration and of differentiation.

But the egg has ever been the symbol of creation, not only on account of its form, but on account of its mysterious possibility. Under the brooding process there is a gradual unfolding of the invisible germ within the closed shell. Thus without any apparent outward influence, an internal creative-force is set into operation producing from the mere substance of the egg a living organic form. Heat and moisture alone are the prerequisites to this mysterious result. In this process we have

the symbol of all life-unfoldment, for all spring from the egg, each after its own kind, and each upon its own plane. From earliest history of human conceptions the egg has most completely represented the mystery of organic being.

Now, because the egg has ever been the symbol of organic life, it has ever been the symbol of the creative process, whether of a single world or of the Universe as a whole. Among the sacred symbols of the Hindus is the Brahmanic, Golden Egg, from which the Brahmans supposed emerged the creation. Among pre-historic races the "First Cause" had no name at first, but afterwards it was thought that an invisible, mysterious Bird dropped an Egg into chaos, which hatched out the universe.

Among all religions the egg has ever been the symbol of the resurrection or reincarnation. Hence its current use on the Easter occasion. In the case of the cosmical order it symbolizes the new creation after the long sleep or rest of God. The Brahmans called their god "Brahm" which means a swan. This Swan of Eternity at the beginning of each cycle lays the golden, cosmical egg. The internal auric egg, or egg-shaped aura, which exists in every organism but especially in man, called popularly the "shade" or "Ghost," is the karmic record of the creative process or of human reincarnation.

Among the ancient Greeks there was the Orphic Egg which was a part of the Dionysiac mysteries and other mysteries, during the rites of which the Mundane Egg was consecrated and its significance explained. Dionysos, or what answers to him, both in Greece and in India, is supposed to have been the "firstborn of the world." He united in himself the dual sex-nature, and is supposed to have both sprung from the Mundane Egg, and to have lived in it. From him both mortals and immortals were thought to have been derived. Among the ancient Egyptians as seen in their "Book of the Dead," the god "Ra" is represented as beaming in his egg, which in this in-

stance symbolizes the Sun, and he is represented as starting off as soon as the solar energy (the god Shoo) awakens and supplies him the impulse.

Even among the Hebrews this incubative-idea of creation was accepted. In the second verse of the first chapter of Genesis, we find these words, "And the Spirit of God moved upon the face of the waters" (Amer. Rev.). But the word "moved" in the original means hovered or brooded, carrying the idea of incubation.

Among all ancient peoples birds in general have been held sacred, but certain kinds of birds especially sacred. Hence their dread of killing these birds, fearing that in consequence some evil would befall them. Zoroaster, in his teaching, forbade the killing of birds as a heinous crime. Among the ancients divination by birds was common, not excepting the Hebrews as in the case of Abraham as seen in Genesis xv. 8-18. This occult art of thousands of years gone by, required extensive research into Nature and the most abstruse mathematical calculations, indicating that those peoples fully understood the mysterious process of creation.

For a similar reason—because the serpent is oviparous or an egg-laying creature—the serpent was by all ancient peoples regarded as sacred, and is so even to-day among the aborigines of Hindoostan. It was regarded as the symbol of Wisdom and was an emblem of the Logos, or self-born. The creative God (Logos) is represented as emerging from the egg that issued from the mouth of a Kneph, in the shape of a winged-serpent, because the serpent is the symbol of the All-wise One. Among the Hebrews the serpent hanging upon a pole was worshiped during their exodus. Whenever associated with the egg, the serpent always related to cosmic creation.

By all theists it is conceded that creation is the result of the divine thought, but thought is a conception, and every conception is the forerunner of a birth. It is this creative-thought

that awakens at the beginning of a new creative-day that is regarded as the Golden creative-Egg or Mundane Egg of the Brahmans. A conception on the thought-plane is the result of the action and reaction of the two sexual forces on the same plane that produce creation. The Thought is the Son, the Logos, springing from the Mundane Egg.

Viewed, then, from any standpoint, we shall always find that the creative process is that of generation or incubation. By this we do not mean to say that the same process of cohabitation is pursued that is normal with mankind in the production of progeny, nor even that which is natural to simpler forms of sentient beings. Processes are all provisional, arising simply to meet changing conditions. Generation merely means the offspring of the two forces in Nature, the Positive and Negative. This much only is essential.

PLANES OF EXISTENCE, OR OF CREATION

Occultists claim that during the present creative-period, or Day of Brahm, there are seven planes of existence, beginning with the Absolute and ending with the plane of the crystal or metal. It is thought, by some Occultists at least, that during each preceding creative-period, the number of planes of creation decreased, there having been but six in the last, and five in the one preceding that, and so on back to the beginning; and that in the future the number will increase to eight and then to nine, and then so continue until the process is completed according to the Divine Mind, embracing a period called A Day of Parabrahman, which is eight hundred and seventy-six millions of these creative-periods. When this period of many eternities is completed, with its day and night of equal length, the whole process will again be enacted. Whatever of truth or mere fiction there may be in this conception, it surely greatly enlarges our idea of the immensity of duration and so of the Absolute ONE.

When we say that there are seven planes of creation, we would not be understood as absolute in fixing the number. In

fact the planes are many multiples of seven in number, on up to the Infinite, as was seen in a previous chapter. The planes merge into each other in their descent toward the lowest, so that it is impossible to say where one ends and the other begins. The process is like the delicate shading in a picture from pure whiteness to an absolute blackness. And yet because the number seven is the fundamental number in the present round of creation as we know it, or the Key Note of creation, we simplify the subject by confining ourselves to this sacred and mystical number. Others, notably St. Paul, have simplified the subject to three planes, but while this meets all practical demands, it does not allow for an intelligent analysis and insight into Nature, and does not clearly elucidate the great mystery of God in manifestation.

These planes of creation found in the process of involution, are all found in evolution and in man. We have said that man is microcosmic, a miniature of the macrocosm. This being true, the planes of existence without must correspond with the planes within. This view of the subject will be discussed in a later article.

SACREDNESS OF NUMBERS

All numbers are sacred, as indeed is everything. All are involved in the "Perfect Whole," and the perfect whole is Deity. Nothing is secular only as it seems to the perishable mind to be; all is religious. St. Paul says "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (I. Cor. x. 31 Amer. Rev.). If eating and drinking are religious acts then is every act religious, and everything a sacred thing.

To this rule numbers are no exception. Mathematics lays at the foundation of nature; the universe is built upon numbers, so that Henry Drummond was right when he declared that "Natural Law" runs throughout the spiritual sphere. There is nothing supernatural only as the mortal mind so sees it; even the Absolute is mathematical, scientific, a God of order,

for the Absolute is ONE, beside whom there is no other (Deut. vi. 4). Numbers are founded upon the alphabets of peoples. This is true of the ancient Hebrews as it is of others. Alphabets are sacred, then, as are numbers. The first Hebrew letter "Aleph," is the Hebrew number one; "Beth" is two, and so on throughout.

To illustrate this principle: The name "Adam" stands for the universal, positive, creative-principle. Why? Because A in the name stands for one, being the first letter of their alphabet. D stands for four. A, again, stands for one. M stands for thirteen. One plus four, plus one, plus thirteen, equal nineteen. Nineteen divided cabalistically is one plus nine, which equal ten. One in ten is the perpendicular line extending from the zenith to the earth. Zero in ten represents a circle. Now let the perpendicular one pass through the center of zero and we have the astronomical symbol for the sun, which is the positive creative-energy. Again, the name "Eve" represents the universal negative creative-energy. E is the fifth letter of the alphabet and so stands for five. V stands for twenty two. E stands for five. Five plus twenty two, plus five, equal thirty two. Cabalistically read this is three plus two, which equal five. Now five is half of ten; if ten represents the sun, five represents the moon. Now the moon is the astronomical symbol of the negative creative-energy. Thus Adam is the father, and Eve, the mother of all living.

Again, taking the two universal creative-principles, the positive and negative, the masculine and feminine, ten plus five, and we have fifteen. This number read cabalistically gives us one plus five, which equal six. Six (6) doubled, and lying thus ∞ gives us the zodiacal sign Cancer, which sign is found in the mid-heaven, both in the macrocosm and in the microcosm. But mid-heaven is the place of the great central sun, the heart of the universe, or of space. Now this is the abode of The ABSOLUTE, the ONE undifferentiated.

Once more, six (6) run round the circle to the other side, is a

six (6) reversed, or 9. Nine multiplied by ten, the number which represents completeness, gives us 90, or one quarter of the circle. Multiplying this by four, the four quarters, we have 360, or a complete circle, the entire belt of the zodiac, the symbol of absolute space and duration. Continuing this process, according to cabalistic usage, we may derive all the symbols of sacred signs.

And once again, in the Hebrew alphabet there are seven letters called "doubles," so-called because they may be reduced into their opposite significance; thus, these seven letters, B, G, D, K, P, R, and T, signify life, peace, knowledge, riches, grace, fecundity and dominion; but may be made to signify their opposites by permutation, so as to mean death, war, ignorance *et cetera*. These seven letters have been divided into groups of three and four, the squares of which added give the square of the next figure. Thus, 3 squared gives 9: 4 squared gives 16. Three squared (9), added to four squared (16), give 25, or the square of the next figure 5 which is 25. This is the eternal law of the hypotenuse: "The square of the hypotenuse of a right-angle triangle is equal to the squares of the other two sides." By this law only, the human mind can measure the infinite circle and sphere. Thus are all alphabets, numbers and forms sacred.

In our papers on "The Trinity," Part xii to Part xiv, we presented the sacredness of the numbers one, two and three. We showed that one stands for the Absolute, or the fatherhood—the FATHER of all the living. Two, stands for the first differentiation, or motherhood—the MOTHER of all the living. And three, stands for the filial relation, the offspring of the ONE and the Two, the representative of all living progeny. One stands for the masculine or positive universal creative-energy; Two for the feminine, or negative universal creative-energy, and three for the androgenous universal creative-energy, the Logos or Word without whom was nothing made that has been made (John i. 3).

(To be continued.)

IT IS WRITTEN

By ENOCH PENN

Of making many books there is no end.—Eccl. xii, 12.

THE time was when to say, "It is written," settled in the mind of the hearer all doubts concerning the truth of the statement made. We reason when books were few, and those who wrote and those who read were few, that only those thoughts which were considered valuable and certainly true were written. Because of this, whatever thoughts were recorded were given full credence, especially by the unlearned. But all this has changed. Writers are many and writings abundant; and every writer who has an idea, however crude, however ludicrous, preposterous, fantastic, or whatever adjective most appropriately applies, can easily have it "written." So abundant are the writings of the many theorists to-day and so fully do men realize that what is written may be false, that frequently we hear the statement, "I read so and so by such and such a writer, I wonder if there is any truth in it?"

To such an extent are "writings" produced to-day, clear, logical statements of supposed-to-be facts, based some of them upon false premises and some upon true—statements of would-be teachers, oftentimes more anxious for a following than for anything else—that even an omnivorous reader can but race through a few of them. The thoughtful readers soon become disgusted with the conflicting opinions expressed and the flippancy with which statements devoid of proof are made; and for one to attempt to consider the mass of thoughts presented in the various publications of to-day, is like one listening to the noise and cries of a crowded market place. Finally in despair all, or nearly all, books are laid aside, recognizing the writers in

the majority of cases but prattling children who have but just begun to think, who write because it is a pleasure to write with but little idea of a clearly-defined purpose, recognizing that their immature and usually false ideas are stated with a sober dignity befitting only clearly-proved and severely-tested facts.

“Further, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. . . . Fear God, and keep his commandments; for this is the whole duty of man.” This quotation is, in a nut-shell, a statement of our whole thought, and implies that in all things on earth, God rules, that men should recognize the fact, and that to gain a knowledge of all God’s (nature’s) laws which touch man—are there any laws which do not affect man?—and to live in harmony with those laws, is all that is required of man.

When in our earnest desire for the truth we search the writings of men, we ought not to forget the simple fact, that those who do not know are not fitted to teach. No father would think of sending his child to school to a teacher who had not the knowledge desired. Neither should the father think to learn from a teacher who can talk or write but does not know.

It seems that there is but little truth in the world which a man really needs to know. This thought is emphasized when we consider how little the normal man really knows. But when we consider that the purpose of being taught, or of gaining knowledge, is that we may direct our life into more desirable channels, we perceive that every advance step is preceded by some new thing learned. We perceive also that if we would advance in any direction whatsoever we must have knowledge, yet any knowledge will not answer our purpose. It must be knowledge relative to the step which we desire to take. Hence the statement, “of making many books there is no end,” implies that there may be knowledge and thought which, however

good and true in themselves, may only clutter the mind and be but a burden to carry. Therefore the warning relative to the duty of man leads us to the realization that there are certain knowledge and duties which are essential to the well-being of man. So that man who would in any measure direct his footsteps and not be as a leaf blown about by every gust of wind, should consider well what are those things which are vital to him regarding the direction in which he would go, assuming indeed that such direction has been considered and accepted.

In a general way we may say that there are two classes of people in the world, namely, those who have no definite purpose in life and the comparatively few who have a definite purpose. To those who have no special purpose in life, no special knowledge is necessary. To those who have a definite purpose in life, knowledge relative to that purpose is essential. We are of those, however, who believe that there is a clearly-defined purpose relative to man, a purpose designed in the Mind which brought man into existence.

The question sometimes arises: "What is your life?" and the answer "For ye are a vapor that appeareth for a little time and then vanishes away," we think applies only to our "earthly house of our bodily frames" and we believe that what is mortal "will be swallowed up of life." The purpose concerning man's life was, we believe, expressed by the words, "Let us make man in our image and after our likeness; and let them have dominion . . . over all the earth." If, as we believe, the Mind which made man with this purpose in view is all-wise and omnipotent, then that purpose cannot fail, and every man may know that his destiny is irrevocably fixed, he cannot change it, onward he must go, onward in development of mind, in the growth and development of every faculty and power of those who created the world and man upon it, until he becomes as one of them and by mind dominates all below him in the scale of evolution.

Considering this we perceive that man has a definite object in life, there is a definite object and direction of life held concerning him, and onward in that direction, toward that object, he must go whether he will or no. We do not say to a child,

"Unless you recognize that you are to become a man and make it your object and ambition you never will become a man," because we know that he must grow and will grow no matter what his desires may be. This matter is not left in his hands, the word was given "you cannot make one hair white or black."

Since then, the path of man's life is mapped out before him and he must walk in it whether or no, what then? What is there for him to do but to be like "dumb driven cattle"? Can he "be a hero in the strife"? Perhaps not a hero, but this we perceive: As every sentient creature pursues his journey upon the path of life, behind him, ever following close, ever pursuing, is pain, driving him on; without mercy the lash is applied, onward he must go; before and on each side of the path, ever illusive, ever enticing, is pleasure, to avoid the one, to grasp the other, the creature struggles continually.

"Consider the lilies of the field," cried the great teacher, warning man lest he fly from pain too fearfully or pursue pleasure too ardently—lest pleasure turn to pain. Some teach that pain may turn to pleasure, failing to understand that to escape pain or gain pleasure is not the end designed for man, that they are but the means whereby the creature is enticed and compelled to advance in the direction intended. Since then, all sentient creatures are driven by pain and the fear of pain, and allured by pleasure and the hope of pleasure, in the direction in which they must go, by these means they will eventually attain the end marked out for them. Since man had nothing to do with his beginning, since he cannot "make one hair white or black," how then can he ameliorate his condition? Some will answer, by becoming stoic, and thereby being indifferent to pleasure and to pain. Others will refuse to consider the matter at all and

be like excited children with their whole attention and efforts fixed upon chasing bubbles. But this we perceive: Since all, beyond all doubt, is governed by law and these laws are learnable by man, he were wise if he would by careful observation learn the causes of those things which affect him and by a wise course and prudent action walk quietly forward, avoiding when possible the scourge of pain and pursuing not too ardently alluring pleasure; rather seeking the goal by complying with the law, regardless of both pain and pleasure, being as one of whom the Psalmist wrote, "Surely I have behaved and quieted myself as a weaned child, as a child that is weaned from his mother." Heeding the voice of the prophet who cried, "He hath shown thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God." Yes, we believe there is much that man can do. He may learn of his destiny and setting that destiny before him as his goal pursue the path of life with greater satisfaction to himself.

In pursuing this path man will find teachers and would-be teachers many, so that at times teachers are enemies more to be feared than any other; for there are also those whose greatest delight is to turn the blind from the path, and but little better are those whose pious satisfaction it is to convert all to their schism. Yet long ago there came a teacher, who came not only to teach man the way of life by word of mouth, but also by example, by making of himself an object lesson, exemplifying in his own person all that he taught, saying: If you cannot believe what I say, you at least can believe what I do, for my works testify of me—corroborate my teachings. Therefore "follow me," and he enumerated the laws and the methods of life and practice whereby man should advance most directly toward the goal designed for him. Through the method of advance he neither sought pleasure nor avoided pain, but sought only the attainment of the Goal, needing neither of

these means to help or to hinder, and he proved that to follow him one would gain the ultimate; for the fact that he taught the poor, healed the sick, raised the dead, controlled the forces of nature, and raised himself from the dead—these things, done before their eyes he asked them to believe as evidence of the truth of his teachings—proved beyond all question that he had gained the ultimate declared concerning man at his creation, and that his followers would gain the same ultimate, namely, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, 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." Yes, we believe Jesus gained all power, and we also can gain "all power in heaven and in earth," also that we can say, "All that the Father hath is mine," mine to use in the furtherance of his work and will, for the Father will leave his work in the hands of his son that the son may carry it on. Thus man becomes as God to creation below him, becoming king and priest unto God and reigning on the earth.

Therefore we would say, seek knowledge concerning the way in which you go. Seek wisdom, "And in all thy getting get understanding."

NOTICES OF THE BRITISH ESOTERIC SOCIETY

"THE BRITISH ESOTERIC SOCIETY.*—Last Friday night, at the Restaurant, 35, Battersea Rise, and under the auspices of the British Esoteric Society, Mr. Proctor, F. R. S. L., M. R. A. S., A. V. I., delivered a lecture entitled 'The Universal Christ.' The lecturer contended that Christ was in every human being, the scriptural view of the macrocosmic Christ corresponding to the scientific conception of the ether. Just as the ether permeates everything in the universe (man, of course, included), so Christ was the true light in every man. All re-

*Closed during July and August.

This Journal contains about as much of "a tittle of everything" good that can be put into its space; every one should find a sample copy worth more than the small sum asked.

Another new monthly is *THE NEW THEOLOGY MAGAZINE*, a trial subscription, for three months is offered for only 10 cents. Madison Pub. Co., 21 Madison St., Boston, Mass.

Its purpose, as we understand, is to give people of the churches the Christian life—as little comprehended in the orthodox rendering of the Scripture.

THE SUFISM OF THE RUBAIYAT (by which is meant the mysticism contained in the language of this celebrated Persian poem) is a little book of 56 pp., in cloth and gold, by Morton F. W. Hazeldine. Price 50 cents. Venice Health School, Venice, Cal.

It is replete with precepts of highest wisdom for the seeker in Christhood. We understand that the book is verbatim from a portion, at least, of the original, to which prefatory and foot-notes have been added by the above-mentioned writer. It is promised in Scripture that all truths needful shall be made known; this book is another of the many evidences of the fulfillment. It appears to contain far more than poetic excellence and ideal truism; it makes mystic allusion to the relatedness of human anatomy and physiology to perfected states of mind and soul, somewhat as riddles or emblematic brevity would suggest.

ENTERING THE KINGDOM, by James Allen. 82 pp., cloth. Price 50 cents. R. F. Fenno & Co., 18 E-17th St., New York City.

This book is a splendid effort to bring the doctrine of Christ into actual practice. He presents a law that favors all who have courage to live the regeneration: "Each man comes under the laws of his own being . . . he will suffer like another . . . if he elects to live under the same conditions as that other. But if he chooses to desert those conditions and to live another and higher set of conditions of which that other is ignorant, he will cease to come under, or be affected by, the lower laws." He also impresses these points: "A man will reach the Kingdom by purifying himself, and he can only do this by self-examination . . . the surrender of desire, surrender of self, surrender of opinion." "The desires will not be stilled until they are utterly ignored." " . . . a permanent, imperishable Principle." "All may enter in who will, but all must pay the price, and that is—the unconditional abandonment of self."

THE NEW OLD HEALING, by Henry Wood. 304 pp., cloth. Price \$1.30. Lothrop, Lee & Shepard Co., 93 Federal St., Boston, Mass.

If Mr. Wood had written this book first, we believe his other books, and many of the New Thought books, need not have been written; and yet

ods" is written from beginning to end, large numbers of men and women tell us that they do not understand it. Some tell us that they perceive there is something of value in it, and that they have read it two or three times, yet they say they must admit they do not understand it. What is the matter with the mind? It is this: There are two classes of minds, the majority of the human family do not think, the Universal Mind thinks through them; they are exactly like the little bird. A little bluebird built her nest in the corner of our porch; she raised her young until they were nearly grown, when the rats came one night and ate them; yet she continued for nearly a week to bring grasshoppers to feed her young, coming and going as regularly as if the young were there. Why?—Because of the impulse without thought.

The human family is doing the same thing. They are moving under the impulse of the Universal Mind without thought, like the animal creation. Do you wonder that the Lord Christ said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have not life in yourselves"? This seems like denying an obvious truth, but man has no life in himself, his life is of the universal life, and, as we read in the Psalms, "Nevertheless man being in honor abideth not: he is like the beasts that perish."

The value of PRACTICAL METHODS is far greater than most people realize. Just as soon as a man or a woman takes hold upon their own body to control it, even by the simple methods laid down in that little book, they begin to take control of the thought-action within them and to subordinate the thought-action of the Universal Mind to the will-action of their own mind. Those who see fit to lay hold upon the thought of regeneration—which is made a very prominent feature of that work—as soon as they begin to control the generative principle in their nature, begin to take hold upon the fountains of life and of mind; and in accordance with the law expressed in the divine name, YAHVEH, the "I will be what I will to be,"

Time of Cusp Transits. Washington, D. C., Aug. 1908.					
Body	Enters	day	h.	m.	
☾	♈	1	5	48	p. m.
"	♏	4	4	43	a. m.
"	♏	6	0	38	p. m.
"	♏	8	4	48	p. m.
"	♏	10	5	44	p. m.
"	♏	12	5	1	p. m.
"	♏	14	4	41	p. m.
"	♏	16	6	46	p. m.
"	♏	19	0	40	a. m.
"	♏	21	10	18	a. m.
"	♏	23	10	23	p. m.
"	♏	26	11	14	a. m.
"	♏	28	11	39	p. m.
"	♏	31	10	47	a. m.
⊕	♏	23	8	49	a. m.
♂	♏	24	11	10	p. m.
♀	♏	4	5	40	a. m.
♀	♏	23	3	17	a. m.
♂	♏	5	8	58	p. m.
♂	♏	10	10	22	a. m.
♂	♏	15	9	0	a. m.
♂	♏	20	11	26	p. m.
♂	♏	27	6	45	p. m.
On July 1 ♄, ♅ and ♆ are situated as follows:					
♄	♏	23°	12'	9"	
♅	♏	4	42	33	
♆	♏	15	11	40	

priesthood in regard to which all things were done according to the patterns or "types of things in the heavens."

Now, looking at the Levitical priesthood we find that it was divided into twenty-four courses, each of which was ruled over by a presbyter (elder or ancient). These twenty-four elders were called princes of the sanctuary, and princes of God. † Now the antitypes of these are seen in heaven sitting upon four and twenty thrones, round about the throne of God ‡ on which sits *Adonai*—or God-manifest—the Logos. This is our Lord Jesus Christ, who is "God over all blessed for ever." He is transcendently above all the Elohim,* who are commanded to worship him.

For when *El Elyon* "bringeth his first-begotten into the world, he saith, Let all the Elohim (*cal-Alhim*) worship him, and he is far above all principality and authority and power and lordship, and every name that is named not only in this age but also in the coming one.** All judgment is committed to him, and "all things are made subject beneath his feet." In him all things consist.

In regard therefore to the Melchizedek priesthood, he is "Pontifex Maximus" the "Great High Priest." †† He is the Supreme Head of the Order. This fact is obscured in our English Version, for "after the order of Melchizedek" would

† I. Chr. xxiv. 4, "ἀρχοντες τῶν ἁγίων καὶ ἀρχοντες κυρίου" (*sacerdotes-Elohim*).

‡ Rev. iv. 4.

** Eph. i. 21, "πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυναμὸς καὶ κυριότητος."

†† Heb. iv. 14, "ἀρχιερεὶς μεγάλῃ."

*We hope that none of our readers will understand Mr. Proctor as meaning that Jesus the Christ is the highest of all the Elohim, but the general trend of the article shows that he refers to Christ as the great Door to the Order of Melchizedek, Mediator between the highest developed souls of earth's inhabitants and the Elohim, and our Head, Lord of lords. [Ed.]

SOLAR BIOLOGY

BY ALEXANDER MCINNES

WHATEVER be the cause, many persons, even among Christians who call the Bible the Word of God, refuse to believe that the sun, moon and planets exert any influence over their lives. In vain one points to portions of the Scriptures that clearly support the contrary. By some peculiar aberration, their mentality refuses to carry reason to its just conclusion.

It is only possible here to sight a few of the more conspicuous passages contained in Holy Writ:

“ . . . THERE SHALL COME A STAR OUT OF JACOB, AND A SCEPTER SHALL RISE OUT OF ISRAEL AND SHALL SMITE,” *et cetera* (Num. xxiv. 17).

Notice how Balaam, under Divine influence, brackets together—a star, a scepter (kingly power), and ability to smite.

The “STAR OF BETHLEHEM” which was the sign of the advent of the Lord Jesus Christ (Matt. ii. 2–10).

“THE SUN TO RULE THE DAY . . . THE MOON AND STARS TO RULE THE NIGHT” (Ps. cxxxvi. 8, 9).

“THE STARS IN THEIR COURSES FOUGHT AGAINST SISERA” (Judg. v. 20). And the verse under consideration:

“THERE SHALL BE LIGHTS IN THE EXPANSE OF THE HEAVENS . . . FOR SIGNS [the twelve signs of the zodiac], and FOR SEASONS [the four trinities], and FOR DAYS [periods of 24 hours], and YEARS [lunar, solar, and stellar movements]” (Gen. i. 14).

By accepting the Biblical teachings as set forth by Mr. Butler, it is easy to explain phenomena that otherwise are incapable of illucidation. Galileo offered no further explanation than this for his teaching of the Globular Earth.

unusual, as any great game hunter can testify. But a Bull is different. He is a fearless fighter, as was evinced when the Bisons used to charge the locomotives on the American railroads. He is rather inclined to be unreasonable and one had better be on the far side of a fence when they dare an argument with him; because he will not always say much, he will simply toss them for it. Besides it is more comfortable to go over the fence independently of his help; for Taurus will not be satisfied till the adversary is over.

At any rate we know that two days after Napoleon had defeated Blucher, he pushed on to Waterloo to meet Wellington (the great Bull) who had command of an army of 40,000 men (*all sons of John Bull*). And did not they toss Napoleon for it? Why, they tossed him not only out of France, and out of European politics for ever, but also away over the seas to St. Helena, to finish his disturbed days as best he could.

In as few words as possible the various *systems* in the human body ruled by each sign of the Zodiac might be advantageously designated.

LIFE	BLOSSOM
INTELLECTUAL	MATERNAL
TRINITY (SPRING)	TRINITY (SUMMER)
21 Mar. to June 21	21 June to Sept. 21
ARIES ♈ Sensatory	CANCER ♋ Synthetic
TAURUS ♉ Lymphatic	LEO ♌ Circulatory
GEMINI ♊ Executive	VIRGO ♍ Nutritive
FRUIT	DEATH
REPRODUCTIVE	SERVING
TRINITY (AUTUMN)	TRINITY (WINTER)
21 Sept. to Dec. 21	21 Dec. to 21 Mar.
LIBRA ♎ Excretory	CAPRICORN ♐ Flexible
SCORPIO ♏ Propagatory	AQUARIUS ♒ Sinewous
SAGITTARIUS ♐ Muscular	PISCES ♓ Motor

words, saying with Paul, "Oh wretched man that I am! who will deliver me from this death?" Because we are all born under the stars.

The Lord Christ calls man-kind to Regeneration. He calls on us to become followers of the Son of God in whom is the light, and the light is the life of men. We know that if we were able to follow the sun, we would live in eternal day. The only way this can be done is to enter through Regeneration and devotion, into the life of the Christ, and become, as Tertullian puts it, "little fishes inside the Christ the great fish." This will exclude us from all influence from the stars of night. We must be children of the day, of the sun. As in earth, so in heaven, and *vice versa*.

The Father dwells in the glory (like the golden fleece) ; the Son is in the bosom of the Father (like the sun that shines above us) ; and from the Son come the benign rays of Holy Spirit (like our sunshine). These rays are the love of Christ and we are commanded to dwell continually in his love. To be spiritually minded is life; to be carnally minded is death. The spirit wars against the flesh and the flesh against the spirit.

As we pass from under the rule of the moon and planets, with their death from *generation*, and moving in the opposite direction, come into the rule of the sun, with life from *regeneration*, then we know something of that beautiful statement, "Eye has not seen and ear has not heard, neither has it entered into the heart of man to conceive, what God has in store for those who love Him."

At the end, the stars shall fall (lose their *ruling power*) ; but the Sun of righteousness shall rise with healing in his wings. Nor do the moon and stars shine in the heavenly state. Because there is no night there ; for the Elohim made the greater light (the Sun) *to rule the day*, and the lesser light (the moon) and the planets as well, *to rule the night*. When full Regeneration and Christship are reached all old things have passed away and all things have become new.

The church has never explained the "Dual Office of the Christ" as he himself explained it, "I am the door: [means of entrance] by me if any man enter in he shall be saved" (John x. 9). David's preference, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness," shows that he considered it to be the humblest office in the Lord's earthly tabernacle. If it be true, "as below so above," if all below are but "a copy and shadow of the heavenly things," then the door-keeper must be the humblest office in the heavenly tabernacle. In the same chapter that Christ says "I am the Door," he says, "I and the Father are one," he made himself "co-equal with God." For this first assumption, "I am the Door" the Jews did not try to stone him, but for the second, because thou "being a man, makest thyself God."

But when we understand that he is the door—the door-keeper, porter—to "that house not made with hands eternal in the heavens," viz., that great Order of Melchizedek, the Body of Elohim, then it is plain that he claims the humblest office in that Body. But when he says, "Ye do well to call me Lord and Master for so am I," it is plain that he claims himself to be a God to us in our present state of development. "I am the Good Shepherd." There are many degrees of unfoldment between the shepherd and the sheep.

Christ being the door, door-keeper, to that Heavenly Body, his office in that Body is to lead us in through the door and introduce us, for "he has broken down the middle wall of partition between us." But to this Order of Melchizedek being formed on earth from the Church of God, he is the "Great High Priest," the "Lord and Master," and "head over all things to the church."

In the light of the fact that he was the first of earth-born souls to enter the Body of Elohim in the heavens, but the last and youngest member of that Body, the following quotations are self explaining: "He was the firstborn of many brethren," "Our Elder Brother," "The firstborn from the dead," "The first-

versal Order of Elohim they are a younger Order, a Younger Brother. Christ is our Elder Brother, but in the Order in which he is the Door he is a Younger Brother. And in view of the fact that all of these Orders are members of one Universal Body, differing only in degree of unfoldment, but one in purpose and desire—"I and the Father are one"—prophets, priests, and kings have proclaimed Christ the "Wonderful," "Counselor," "Mighty God," "Everlasting Father," "Prince of Peace," "Most High," "Holy One of God," "Sun of Righteousness," "Heir of All things" and "The express Image of the Father." The Protestant Church have been more correct than they knew in founding their Creed "On this Rock [Jesus Christ, not on Peter as Rome has], I will build my church and the gates of Hell shall not prevail against it." How can Christ fail in leading his people through the Door, for he is reinforced by order after order of powerful beings. With the knowledge of this power back of him he could truthfully say, "All power is given me in heaven and in earth." And with certainty he can say "In my Father's house are many mansions [many degrees of unfoldment] I go to prepare a place for you." For he is put "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world but also that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church" (Eph. i. 21, 22).

The New Thought people are, generally speaking, out of the different Churches, people who can no longer accept a dead Christ. Their desire for something better shows them to be advanced souls who can no longer be satisfied with the milk of the word. But alas for the want of teachers who have the true knowledge, many have thrown away the little light they did have, they are sheep without a shepherd, "tossed to and fro and carried about with every wind of doctrine, by the sleight of men," many of them hopelessly foundered in the Astral mire of their own making. They have no Christ, only a Christ-prin-

THE GOSPEL OF THE KINGDOM

BY I. L. HARPSTER

PART VIII.

THE CULMINATING PROPHECIES

It is a common belief with many people that the prophecies were all fulfilled when Jesus the Christ finished his mission upon earth and, that the order he instituted while on earth in the flesh was to continue indefinitely, so that when a different order of life is suggested that must displace the one in vogue since his time, the average individual is ready to decry the thought as fanatical, as originating from the hallucination of a diseased brain. This is the verdict of the reasoning, carnal mind, and it is not at all surprising that this view should be entertained when we take into consideration the Master's words in Matthew xxiv. 38, 39 wherein he draws a comparison of conditions of this closing age with those of the days of Noah and the flood: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so *shall* also the coming of the Son of man be."

The Master's words are ominous in drawing this comparison, for he foresaw what the social conditions would be at this age. Is it not evident what the Lord Christ is here referring to? No truthful construction of the Master's language can here be construed to mean other than referring to the carnal nature of man, namely, his appetites, passions and lusts; and he would be so lulled to sleep and controlled by this arch deceiver, that

to "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" (Rev. i. 19). It will be seen from this, that the apostle John was to write the things that he had seen in the past, the things that were then transpiring, and the things which were to take place in the future.

After John had received the message of the Seven Churches, the messenger further speaks to John in the 4th chapter, 1st and 2nd verses: "And after this I looked and, behold, a door was opened in heaven; and the first voice which I heard was as it were a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit." Please notice, "and I will show thee things which must be hereafter." What John was to see, for he was then in the Spirit, were the things which were to be thereafter; and so beginning with the 4th chapter to the end of Revelation has reference to future time. There is much in Revelation that is "mystic," couched in symbolic language, and we shall not attempt an exposition of it, more than to give a brief account of that portion that bears upon our subject.

The reader's attention is now called to the 10th chapter: In the 1st verse John informs us that he saw a mighty angel come down from heaven, and in describing this angel, says, he was "clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire," denoting beauty, majesty, wisdom, power, knowledge and authority.

In the 2nd verse John mentions this angel having "in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth." This indicates that the message the "little book" contained was unsealed, and that its contents might be understood by John. And the angel standing with his right foot upon the sea, and his left foot upon the

for this was not the purpose, but that the old order of religious faith and practice must cease. The order of leaning, trusting faith in Jesus heretofore in vogue with the Christian world must be supplanted by an active overcoming faith. "That there should be time no longer" marks a special epoch or order in the Christian's experience; neither could the old order of "religious faith and practice" cease until that which was to take its place was in the world. This accounts for the lethargy now existing in the Christian Churches. The "trusting faith in Jesus" which has been in order since the apostles' time, must now give way to the "active living, overcoming faith," exemplifying the life and character of Jesus the Christ.

"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" (ver. vii). This has reference to the seventh angel, or order of time; and when this last angel begins to sound, the "mystery" in its completeness will be given to the world; that "which is perfect" having "come," the perfect rules longed for by the apostle Paul. And when the perfect rules are in the world, these are to be taught the people, this constitutes the "mystery" that "should be finished." These principles or rules were to be set in vibration by the seventh angel to culminate the present order of things preparatory for the "new age" to come.

"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter" (ver. 8, 9, 10).

In these verses it will be seen that John was commanded by the "voice from heaven"—coming from the Divine Source—to take the "little book open" in the hand of the "mighty angel," and as "the little book" was given to John the "mighty angel" told him to "eat it up." Eating it up meant to study and to understand the knowledge within this "little book" and to put its principles into practice. And as John did this, he found that what the "mighty angel" told him was true; for the message the "little book" contained was in his "mouth sweet as honey," denoting some grand ultimate; but as soon as he put its principles into practice his "belly was bitter," which referred to his physical or carnal nature.

"And he said unto me, thou must prophesy again before many peoples, and nations, and tongues, and kings" (ver. 11). After John had eaten "the little book," so to speak, that is, comprehended its knowledge and purpose, he was given to understand he must "prophesy again," that is, to preach and to publish the message the "little book" contained.

But it is well at this point to remember that the message this "little book" contained could not be given to the world until the Higher, Holier Ones gave it to John, or the one who was to represent John on earth, and this too at a future time, or when conditions were ripe for it.

This latter verse clearly shows that John had to prophesy (give a distinct message to the world) again. It also shows this message is a peculiar one, for it, the "little book," had a two-fold effect upon John. First: Its effect after John had absorbed its contents, so to speak, was to produce in his mentality a feeling akin to that of "sweet as honey" to his palate. Second: The other effect was just the reverse; "bitter" being the opposite of "sweet" or "honey," bitter relating to his physical or carnal nature. Paul speaks of the carnal mind as being at enmity with the spiritual; so that what was "sweet as honey" to his spiritual nature, was the "bitter," to his carnal nature.

The "mighty angel" that John saw while in the Spirit state, or while his vision lasted, has not been seen by the world at this time, but that which he brought, "the little book open," is now in the world. Why do we say, "is now in the world," for John did not tell us the name of this "little book?" It is true he did not give the title of this "little book," but he gave us something better and more reliable than that, for he gave us a clear description of what the qualities of this "little book" were to be. Qualities which were opposites; one being sweet, while the other was bitter. Had John given this "little book" a title, the powers of darkness would have had many counterfeits of it in the world to-day; herein again is where the wisdom of God is manifested. But here the Father employed qualities requisite for the "little book" and not a title, for Revelation deals with qualities and principles. John eating the book is symbolic language. We know this was not true in the literal sense, but a figure of speech, meaning to familiarize himself with the knowledge embodied within the "little book."

The question may be asked: What has this to do with us?—It has everything. This is the most important matter in the Christian's entire experience and growth. And it is at this point where the second phase of our subject "The Life Permanent and Enduring," "And in the age to come life everlasting," can be rightly understood. There had to be a dividing line, something that would mark the leaving off of the Gentile age, and the beginning of the "kingdom of God," or "everlasting life" promised by the Master. A correct knowledge of, and a strict adherence to the principles this "little book" contains, have everything to do, so far as we are concerned, with the "life everlasting" promised by the Master.

John having "eaten the little book," learned its full import, having put into practice its teachings, and these in turn making his body bitter. His physical body or carnal nature having to be subdued with all its passions and appetites, he was informed

that he had to prophesy again before "many peoples, and nations, and tongues, and kings." Here was a message, something different than the world had hitherto understood had to be prophesied, preached and published. This is what we had reference to when we stated that the "Gospel of the Kingdom" had not yet been preached. It is quite obvious why the "gospel of the kingdom" has not yet been preached, for the reason that "God's kingdom" could not be published or preached until "that which is perfect is come," perfect principles or rules to enable one to make attainments that he may enter into the "kingdom of God." This being the "straight and narrow way" that leads to "life everlasting."

(To be continued.)

"What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."—*Emerson*.

"But I have faith in the working-out of higher possibilities than the Catholic or any other Church has presented; and those who have strength to wait and endure are bound to accept no formula which their whole souls—their intellect as well as their emotions—do not embrace with entire reverence. The "highest calling and election" is to *do without opium*, and live through all our pain with conscious, clear-eyed endurance."

—*George Eliot*.

GROWTH

BY ABIYAH

ARE we growing? Do we know that we are growing? Webster defines the verb, "to grow" as meaning "to spring up and to come to maturity." We have sprung up, so evidently we have started to grow; but are we coming to maturity? What is it to come to maturity? Here is a limber little sapling bowing before every passing breeze. Yonder is a stately oak from which the sappling came. We see a fearful, timid little colt and near by is its proud, majestic sire. When the sapling comes to maturity it will be another stately oak, and when the colt comes to maturity it will be another graceful, prancing stallion. When we come to maturity we shall be another—what?

The stately oak finally dies and decomposes; the proud stallion shares the same fate. The life that found expression in those transient forms vacates its old and worn-out habitation in order to find re-embodiment in new and vigorous forms. So after all, it was only the form that came to maturity in the oak and the stallion, while the inner life passes from one re-embodiment or incarnation to another.

The human race is bound in the same process. So long as the inner life of man is subject to incarnation and disembodiment, although the external form may come to maturity, the inner self or real man has not yet come to maturity.

When the human race has come to maturity it will be another race of men like the race of real men who spoke this world into existence. Then in order for us to know whether we are growing, we must know whether we are becoming like that race of beings who produced our world.

"How can you know the nature of those beings?" asks one;

or "How do you know any such beings exist?" asks another. Can any man tell us how a plant grows into the image of its parent? It grows just the same, although man does not know *how*. Here is a little plant growing from a seed blown miles away from the plant that produced it. Yet that little plant has within it the picture of its parent and by the process of growth will fully express it.

So there is imbedded in the human mind a picture, a consciousness, and a knowledge of the race of beings whence we came; and those of us who are the more mature know more accurately and more vividly what our parents are like and come nearer to expressing fully their nature.

Let us for a moment look at the universe as a whole, in order that we may the better comprehend what our world will be like when it is mature.

Jesus said to his church: "I am the vine, ye are the branches." The Christ-body when it is perfected will be a world in miniature, and not only a world but also the universe in miniature. For the microcosmos is as the macrocosmos. The whole universe is fashioned after the symbol of the vine, with one great central branch bearing off-shoots which also produce other branches, all bearing fruit from the one central source. The new shoot that bears fruit this year becomes the part of the vine from which spring the new shoots of the next year. As our earth is one of the new shoots of the universal vine, so at the close of this grand universal cycle, the God of the universe will look to this earth for the ripe fruit of a race of beings that have attained unto his image and likeness. There will come a time when the words will go forth, "Send forth thy sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe" (Rev. xiv. 18). When we perceive that the ripe grapes which are to be gathered are clusters of individual minds that have reached a state where they are able to be one with their parent minds who comprehend the underlying principles of creation and are able to control

them so as constantly to produce undying life, joy, and intelligence—when we perceive that coming to maturity means to reach this state—can not we discern that being incarnated in a fleshly body, living the life-time of a mortal and dying and going to heaven are but a small part of reaching the goal for which we are placed on earth?

The messenger of God who was sent to Esdras, in speaking of the tribulations that would come to the people during the harvest period of the world said, "Whosoever remaineth from all these that I have told thee shall escape and see my salvation and the end of your world. And the men that are received shall see it, who have not tasted death from their birth; and the heart of the inhabitants shall be changed and turned into another meaning." "The heart of the inhabitants" is equivalent to the desire of the inhabitants. So this messenger stated that as the race came to maturity its desire would change and be turned into another meaning. Changed from what? and turned toward what?

During the past the natural desire of man has been to establish a home of flesh and blood and to raise a family. But as the ultimate of mortal existence dawns upon man's consciousness and he begins to sense the quality of mind that belongs to the state of Godhood, he finds that his attention is no longer turned toward producing fleshly forms; but on the contrary, he finds that in order to attain unto Godhood, he must lay hold of a higher will that will enable him to control the vitality of his body so that it will no longer be subject to the processes of Nature operating in the production of fleshly forms. In order to accomplish this work a capacity of mind is required that will enable one to grasp the principles of creation, and a steadfast purpose and will that is consecrated to act in accord with the Will of the universe.

This is the path that Jesus trod and it is the path that he has marked out for his followers to tread who are to be the first ripe fruit of the earth. The first ripe fruit of the earth

will form the Christ-body who will stand to the whole world as Jesus has stood to them. During the ages to come the whole world will finally tread this path; and this dark earth shall become the glorified home of a perfected race of Gods.

COURAGE, STRENGTH AND LOVE

BY CHARLOTTE P. GILMAN

"It takes great strength to live where you belong
When other people think that you are wrong;
People you love, and who love you, and whose
Approval is a pleasure you would choose;
To bear this pressure and succeed at length
In living your belief—well, it takes strength!

And courage, too. But what does courage mean,
Save strength to help you face a pain foreseen?
Courage to undertake this lifelong strain
Of setting yours against your grandsire's brain;
Dangerous risks of walking lone and free
Out of the easy paths that used to be,
And the fierce pain of hurting those we love
When love meets truth, and truth must ride above?
But the best courage man has ever shown
Is daring to cut loose and think alone.

It takes great love to stir a human heart
To live beyond the others and apart.
A love that is not shallow, is not small;
Is not for one, or two, but for them all.
Love that can wound love, tho the heart may bleed;
Love that can lose love, family and friend;
Yet steadfastly live, loving to the end.
A love that asks no answer, that can live
Moved by one burning deathless force—to give.
Love, strength and courage; courage, strength and love!
The heroes of all times are built thereof."

THOUGHTS CONCERNING GOD

By ENOCH PENN

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 3.

JESUS showed man the powers, capabilities and possibilities that were latent in man. The forces and powers which surround and continually act upon man are good in themselves, "And God saw everything that he had made, and, behold, it was very good." Because of man's wrong attitude towards the forces and powers of nature, caused by his ignorance and weakness, they are oftentimes evil to him, and in the end fatally evil. "Death hath passed on all men."

Inherent within man is the capacity to dominate all creation below himself. "And God said, Let us make man . . . and let them have dominion over . . . all the earth." Nevertheless we see man at the mercy of the forces active in nature, and continually dominated by them—enslaved by his own servants.

It was to save man from this enslavement, to teach and to show him how he might become lord and master over all nature, that he might not any more sin, suffer or die, that Jesus came. "I am come that they might have [eternal] life."

When Jesus began to impart to men that knowledge which he brought, he proved by his miracles the power to which this knowledge would lead them, assuring the people that if they would believe the things which he told them, not because he told them, but because he proved them by his works, and through that belief put forth the necessary effort to live according to these methods of life, they would not only gain all the powers which he manifested but also in time, they would gain greater powers, "Greater things than these shall ye do."

These greater powers would result through the aggregation of units in harmony. The aggregate power of the units comprising one body is greater than the sum of the powers of separate units. "If two of you agree on earth as touching anything that they shall ask, it shall be done for them." Because of the increased power by aggregation Jesus would have his followers unite in one body, thus forming his church. When his church is finally organized it is to rule the earth and all the nations upon it, and all the forces and elements of nature. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron."

When we speak of the church, the church of Christ, we mean that body of men and women who in the fullness of time will have come to an understanding of the teachings of Jesus, understanding the laws and applying in their lives all the methods of life which characterized the Christ himself, and attaining the same results, which results will be the doing of the "greater things" than Jesus did. These greater things will be the complete subjugation of all nature, all the elements, and all living things below themselves. In other words they will have the promised dominion "over all the earth." "The saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and forever, . . . and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."

When this church is first organized it will be composed of 144,000 individuals, therefore it cannot have a standing upon earth until there is that number who, by following the Master's teachings, have overcome and obtained the dominion over their own natures, over themselves. "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads, And I heard the number of them which were sealed: And there were sealed a hundred and forty and four thousand."

Jesus said that the greater things which his followers would do would be "because I go unto the Father." It was the Elohim, "a body of just men made perfect in the heavens" that said, "let us make man in our image, after our likeness, and let them have dominion . . . over all the earth." The church catechism tells us that the likeness of God "consists in righteousness and true holiness." This is true so far as it goes. The likeness spoken of at the creation is also that of a like organization and a like dominion. The idea appears to be, "let them have dominion" on earth as we have in our sphere. This dominion is to be fully obtained only by a body of many members united, the aggregation of the 144,000 servants of God, who will form the Body of Christ, "A body hast thou prepared me." Through the power exercised by this body all enemies of man will be destroyed, even death. "The last enemy which shall be destroyed is death." Therefore it is through this body, the offspring, the Son of that heavenly Body who made them, that the world is to be saved from sin, sorrow, pain and death. This body is to be anointed to be the savior of the world. "And Saviors shall come up on Mount Zion, to judge the Mount of Esau." Then when Jesus said: "I go to the Father," it is apparent that he meant that he would rejoin and take his place in that body in the heavens who made the world and man. This also explains how he came forth from the Father. Without doubt the fact that Jesus was one of those who made the world was referred to by Jesus himself in prayer to the Father when he said, "that they may behold the glory that I had with thee before the world was."

To us, then, God the Infinite, is Spirit, but the Father, the Creator of mankind, is a body of perfect men in the heavens, who have lived in the consciousness and glory of God's presence since "before the world was," and who in creating man would have him become an organized body like unto themselves, masters in their own sphere. The relation of these two bodies being that of father and son.

Therefore to us, God the Father, is not a great man seated on a throne away off in the sky with another person, his son; but is a body of "the spirits of just men made perfect in the heavens," a body of perfect men, God-men, in the spirit-world. And the Son, is to be revealed in due time, a like-body upon earth, living and ruling upon earth as the parent-body rules in the heavens. And YAHVEH is the Infinite Holy Spirit who "fill-eth all in all," "in whom we live and move and have our being." This is our understanding of the Godhead. The Father, Son, and Holy Spirit.

The church tells us there are three persons in the Godhead. But God said, "Let us make man in our image after our likeness." We perceive a plurality of intelligences holding council and agreeing upon a plan of action. To know what that body of intelligences is like we are referred to the description of what man is to become, namely an organized body acting as a unit, therefore God is an organized body, for, mark you, perfected man, the organized body of man called by various names, as, "the church," "the 144,000 on Mount Zion," "the saviors on Mount Zion," "the New Jerusalem," "the Saints of the Most High" etc., are in the image and likeness of God, therefore God, the Elohim, who created the earth and man, is an organized body in the heavens. Accepting this we see that the Elohim, the Father, is not a person but a body of spirits. And their Son in their likeness and image is also to be a body, a body of men in the flesh, while the Holy Spirit being, to us, formless life, mind, that which "filleth all," in whom we live and move and have our being," is the life of all, and cannot be a person.

There are many who understand that the miracles which Jesus performed, being works which no other man could perform, proved his divinity, proved him to be the second person in the Godhead. But the orthodox belief that God the Father is a person, and that God the Son is also a person, is evidently a misconception. And the thought that Jesus proved his divin-

ity by his works, proved himself the second person in the Godhead that he might offer himself an acceptable vicarious atonement, is evidently a mistake.

While it is true that Jesus speaks of himself as the son of God, and he is spoken of as the only son, we must remember that as the captain of our salvation, he will bring "many sons unto glory" so that he was *at that time* the only son, the one man on earth who had attained to the consciousness of his divine sonship. When Jesus said "Believe me for the very works sake" it was as much as to say, "I am able to do these things because I live as I teach you to live; and if you follow my methods of life you also will be able to do these things which I do."

"But unto the Son he saith, thy throne, O God, is for ever and ever." In this we find that the Son is called God. While we have been taught to believe that Jesus is God, yet we find that the kingdom and the dominion which will last forever is to be given not to one person only but to that body of 144,000 who are sealed "servants of our God." They are the saints of the Most High, who will come up on Mount Zion and "shall take the kingdom and the dominion" and they, as a God to this world, God the Son, shall reign forever and ever, and a promise to them is, "the nation that will not serve thee shall perish."

"For as the exhalations which arise from the earth, and from marshes, gather into mists and cloudy masses, so the vapours of fleshly lusts bring on the soul an evil condition, scattering about the idols of pleasure before the soul. Accordingly, they spread darkness over the light of intelligence, the spirit attracting the exhalations that arise from lust, and thickening the masses of the passions by persistency in pleasures."

—*Clement of Alexandria.*

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XVIII.

THE CREATIVE PROCESS (Continued)

THE SACREDNESS OF THE NUMBER SEVEN

In the opening of this article we said there are seven planes of existence or of creation. If numbers one to three refer to Deity, and are therefore supremely sacred, number seven refers to the cosmical order, the manifestation of Deity, and is therefore subordinately sacred. It has the equivalent in the Hebrew letter *zain*, or the seventh letter in the alphabet.

In the creative power this number represents or symbolizes the seven Elohim, or Creative Gods. "In the beginning God (the Gods, or Elohim) created the heavens and the earth" (Gen. i. 1). These are the Logoi, or Words, or Breaths, or Emanations that proceeded from the Absolute through the mediation of whom the whole creative process was enacted. These constitute the Primordial seven, the Divine Flames proceeding from Father-Mother, or from Spirit-Matter. They are the highest beings in the hierarchy of Heaven, standing next to the Absolute, above even the Archangels of Christianity.

Every great religion has its Elohim, or equivalent. The Brahmins have their seven Prajapatis of whom Vishnu is the chief; the Egyptians have their seven Great Gods, whose chief is Osiris; the Persians have their seven Amshaspands with Ormuzd at the head; the ancient Hebrews had their seven Spirits of the Face, mentioned in the Kabala; the Christians have the equivalent in the seven virtues ascribed by the many angels round about the throne, the ten thousand times ten thou-

sand, and thousands of thousands, to the Lamb that was slain, saying "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. v. 12).

These seven Spirits not only create the cosmos, but they control it and decide its destiny. They operate within the seven great circles within which are contained all that is. To them the Supreme ONE has committed the empire of all the elements, the creation of their combinations and compositions, and the final winding up of all cosmical affairs.

The seven planes of creation are matched in the seven days of creation. Each plane has its day, or period. Seven then is the number of completeness in the cycles of creation. It represents a day (six days) and a night of Brahm, the night as long in duration as the six periods constituting the Day. Thus in six days—a day of Brahm or of YAHVEH—the heavens and the earth were consummated, and on the seventh day—the night of Brahm, the rest period of YAHVEH, Brahm slept, or Jehovah rested. Thus the law of Periodicity is a universal law and it proceeds by sevens. There are seven days in a week, and four times seven, or twenty-eight days in a month or moon, or forty-eight sevens—12 moons, 336 days—in a sacred year, and so on. This law cannot be interfered with, with impunity, at least during the present creative-period. The inevitable carmic results will surely follow. The French revolutionists attempted to lengthen the week to fourteen days, but this was a defiance of the cyclic order, a discord projected into Nature, and it utterly failed. It is a principle imbedded in Nature that six days should be spent in active work, and that the seventh should be spent in rest or relaxation.

Mankind may defy Nature, or God, in working seven days in the week, but for this innovation they must pay the penalty. The displeasure of God, as expressed in carmic results, is manifested against the man or woman who lightly esteems his fixed

order of things. The keeping of the Sabbaths insures prosperity; their desecration, in the long run, will result in defeat and disaster.

This law of periodicity has long been known in its action in the vibrations producing light and sound, and it has recently been recognized by scientists in experiments tending to prove that all so-called simple elements are only various states of vibration of one primordial element, manifesting itself in seven principal modes of action, each of which may be subdivided into seven again.

As there are seven creative planes, and seven creative periods, so there are "Seven Creative Principles," each principle corresponding to a plane and a period. These principles are force, discrimination, order, cohesion, fermentation, transmutation and sensation, each following the other in the order given as steps are taken, one following the other.

Connected with the seven of the manifesting scale are the seven planets composing our system of worlds, and the seven days of the week are named after these planets. This series is arranged in strict conformity to the precise order in which the human Soul is supposed to be finally launched from the Lunar surface, traversing our world, returning back at each start toward the Solar center to which it is strongly attached, the order being thus: Sunday (Sun), Monday (Moon), Tuesday, or Marsday (Mars), Wednesday (Mercury), Thursday, or Thorsday (Jupiter or Thor), Friday (Venus), and Saturday (Saturn). Returning from the sphere of Saturn the soul is supposed to travel through the constellations of the Zodiac, escaping and ascending by a Gate which is called "Gate of the Gods," at the winter solstice (Capricorn); the "Gate of Man," or entry gate of descent of the soul being opposite, at the summer solstice (Cancer).

Seven represents the scale of Nature. It is discovered in all parts of Nature from the radiant sun whose light is broken by a

dewdrop into the seven colors of the rainbow, down to the snowflake crystalizing into a six-pointed star around the heart-center, making the seven. Seven and multiples of seven constitute the key to sound as well as to sight. There are seven notes in the staff or octave, the eighth being but a repetition of the first—an octave above or below—each tone and each octave differing from every other tone or octave simply in the rate of vibration. The same law holds good for the phenomena that appeal to the other senses. There are said to be Seven Regents enclosing within their circles the world of the senses.

The law of seven has been found to rule in the development and growth of vegetables and animals, of all organisms indeed, throughout the universal order. Of mankind this is especially true, or rather especially marked. Man, like Nature, is seven-fold in his make up, or he possesses seven planes of existence. There are seven doorways into his body, two eyes, two nostrils, two ears and a mouth. There are seven races of humankind. The heart of man possesses seven cavities, four lower and three higher. Seven nervous plexuses are in the body radiating seven rays. There are seven distinct layers in the human cuticle. Wynn Westcott gives the following curious information relative to this number Seven in its reference to man: "After birth the seventh hour decides whether the child will live; the seventh day the cord falls off; in twenty-seven days the eyes follow a light; thrice seven days, turns the head; seven months, gets teeth; twice seven months, sits firmly; thrice seven months, begins to talk; four times seven months, walks strongly." Of our race there are seven primitive initiators, Enoch being the seventh from Adam. Every religion and philosophy has seven meanings, each pertaining to its special plane of thought.

All religions have recognized the sacredness of this number and have used it in their worship. In the temple of the Sun in Egypt there were seven vases; in the great pyramid, originally a temple to the Sun, there are seven stories; there were seven

perpetual fires on the altar of Mithra ; there were six candles used on the altar of the Romish church with the cross of light in the center, making the seven lights. There are all these with innumerable other sevens, too numerous to be mentioned, recognized by man in the constitution of nature and of human nature, revealing the fact that Seven is the sacred number of life, three female and four male, seven in all.

In its reference to the creative process, or the process of involution, the number seven represents the triumph of spirit over matter. Spirit is the creative power, matter is the creative substance into which spirit involves itself in creation. The positive Being that involves is greater than the negative into which it is involved. Again in the after process, that of Evolution, in which matter ultimately returns into the bosom of Spirit, is revealed the triumph of Spirit. Of both processes, involution and evolution, the number seven is the key. As the triumphant force this number is symbolized by the prophet Ezekiel as "The CHARIOT OF GOD," in the first chapter from the fourth to the twenty-eighth verses inclusive.

(To be continued.)

"WOULDST thou plant for Eternity, then plant into the deep infinite faculties of man, his Fantasy and Heart ; wouldst thou plant for Year and Day, then plant into his shallow superficial faculties, his self-love and arithmetical understanding, what will grow there."—*Caryle*.

"Unanswered yet!—the prayers your lips have pleaded
In agony of heart these many years;—
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer:
He'll answer yet your right desire—sometime, somewhere."

WHERE ARE YOU GOING?

By H. E. BUTLER

WHEN it is understood that this question relates to the ultimate of our existence how varied will be the answers. Notwithstanding the great importance that gathers round a proper conception of the object of our existence, how few there would be among a promiscuous crowd who could give a correct answer.

Most people live like animals, they live in the senses and they live to gratify the senses; the only difference being that animals follow instinct* and thus act in harmony with the Universal Mind. But as man has developed mind-powers, and those mind-powers are centralized or turned back upon the body, upon the senses and in pursuit of pleasure, he knows no pleasure but sensation. Therefore all the powers of the mind are used for the gratification of the senses. Because of this there is no ultimate in his mind beyond the immediate gratification, and he destroys his body by creating sensations that be-

* Bear in mind that instinct is the Universal Mind controlling, running, so to speak, the machinery of the body in accordance with the Universal Mind and with the form and quality of the organism. For instance, a dog is a living organism but it acts out the nature of a dog. A horse is a living organism and it acts out the nature of a horse. The animal man is a living organism but of a higher type and therefore the Universal Mind runs it, in accordance with that higher quality. This then is instinct. Mark the difference between instinct and intuition. Intuition is the same force acting in a higher organism, a mind has been developed in the organism—and the reason or intellect in place of acting blindly without knowing why, challenges the impulse and asks: Why should I do thus and so? and when that mind is reasonable it finds a solution to the question and acts in accordance with it. In other words, the Universal Mind illuminates the intellect and man acts from an illuminated intellect. This is intuition.

come abnormal, and when the pleasurable sensations are turned to pain, through fear, the pain becomes the precursor of the destroyer.

Is this what we were made for? How many are asking the question, "For what were we created?" We know that thousands upon thousands are not asking that question, but are simply turning their attention to their surroundings and in the failure to ask that question they conclude that life is not worth living, that if there is a God he must be unjust, therefore there can be no God and they seek and desire death rather than life.

Again we ask the question, "Where are you going?" For what were you created? We persist in reaching to the depths of your soul for an answer and if you will stop and be still for a moment and listen for the voice that speaks in the silence of the soul-consciousness while you read these words, we shall give voice to the soul and your soul-consciousness will answer "Amen."

You were made to become like your Creator, like unto, in all particulars, God, the Father, or Source of your existence. Strange answer, is it not? But all those who have been constant readers of this magazine will realize that we have been keeping before the world the thought of the purpose in the creation of the world, expressed in that oft-repeated verse, "Let us [said YAHVEH Elohim] 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" (Gen. i. 26). Mark you, "over all the earth." Is this the ultimate in the design of the Creator? If it is and if God created the world and all things in it, then all law, the laws governing your physical body, and every other law must necessarily be working together toward the accomplishing of this purpose.

What does this argue? First, the very constitution of your

nature is to work toward that purpose. This would be harmony with your nature, it would be life-giving, and not only life-giving, but it would create in you joy, peace and true happiness. If this is true then living in harmony with the laws of your nature; Divine law, is the only source of true happiness.

Does not the soul within you, the highest instinct within your nature, tell you that this is a great truth? If it does, then the door is open before you, the methods of life requisite to apply in order to reach this ultimate have been set forth by the aid of the Eternal Ones in this magazine, in "The Goal of Life," and in all our writings, methods to apply in your life in order to bring you into harmony with your own being, with the laws that produced your organism, and by the aid of these universal laws you may increase your mental capacity, your spiritual-consciousness and all that goes to make up your ego. Increase it we say, because the realm of your consciousness will be expanded beyond all conception.

Let us stop and think for a moment, let us go with the Muse and see what she says. God created the world by a word, a thought. God—the fulness that filleth all things, that Fountain of life, mind, thought-substance that fills all space, that fulness of consciousness from which we derived that which we call consciousness—are we a part, a small and limited part of that Infinite Mind? We must be. If this be true then it follows that as truly as the consciousness that fills our body is conscious of whatever takes place in any part of the body, so truly is the All-Consciousness from which we are derived, conscious in all places throughout the boundless universe.

Our hand is extended, a fly lights upon it, we are conscious of it. A fly lights upon our neighbor but we are not conscious of it. Why? Because our sense-consciousness is limited by our organism. But is it not possible to break this limitation and to extend our consciousness? If we are only a limited, separate part of the Infinite-consciousness and if that limita-

tion is only by our faith, by our belief, by our mind being centered upon self, earth and material things, then is it not possible that that limitation may be overcome, yea, may be destroyed? and that there are methods by which we may go out into the boundless? and when we turn our mind to the inhabitants of some far-off world, may we not know the knowledge of that world? When we turn our mind to the body of YAHVEH Elohim, the God of this system, may we not be conscious of being one with that body? Can we not so break down all bounds, all limitations, that we may reach out and gather whatever the soul feels the need of?

Do not answer from the brain, go into the inner consciousness and ask the question and be still and listen for the answer. Deep down in the inner recesses of your soul I hear the answer coming—Yes, we may. Then comes the question—How? By what means? Let us listen further. God by a word created the world. He said to the creatures that he created, “Multiply and *re*-plenish the earth.” Is this the dominant law of all creative-energy? Look out into the grass. Every blade of grass is producing its kind. Every little insect that creeps, every living creature is busily engaged in producing its kind. The very constitution of your organism is to produce your kind. Is it possible that the right hand of creative-power is generation?—Yes.

What is the result of generation? Generation demands that your consciousness, your very life be carried down and embodied in your offspring, and as fast as life becomes superabundant, the demand becomes (to many) imperative for reproduction. Then here is the opening in your life wherein in place of your gathering added life from God you are exhausting the life as soon as it is gathered.

What if you should declare in yourself: I will not suffer this to continue; I will no longer give the substance of my life to the creative-energies. Ah! now you have risen up in rebel-

lion against the Creator. Is this right or is it wrong? Listen to what the Creator who made you said: "Let us make man in our image and like us, and let them have dominion." If that was the purpose then he endowed you with the right—when the time shall have arrived that you feel the impulse in that direction—to take the dominion over all earthly conditions. You have the right even to dominate the God of creation, the *spiritus mundi*. Suppose you try this. Stop the work of creation in yourself and will to be that which you will to be. That is taking the name YAHVEH, *I will be what I will to be*, and God gave you this name and with that he gave you the right to dominate over creation.

As soon as you begin to dominate creation in yourself, the life from God, drawn in by a loving spirit of prayerful devotion toward God, will begin to fill your entire organism, will begin to create in you senses that are superior to the senses that you have had in the past. It will create in you a consciousness, yea more, a refined quality that is capable of touching and sensing that Universal Spirit in whom we live and breathe and have our being.

What! capable of touching and being conscious that you are one with, a part and parcel of the very body of the Infinite God of the universe?—Yes. If this is true then this is the method by which the bounds are broken. The method is found in the regeneration. Did not the great Master, Jesus the Christ, say "Ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Twelve thrones? Why twelve? Certainly there will be more than twelve persons saved! Yes, but why were there only twelve patriarchs, fathers of the twelve tribes of Israel? Why did the Christ choose only twelve apostles? Was it not because the creative-mind elements are the twelve signs of the zodiac, which are twelve in number? Every individual

is born in one of these twelve signs. Then the twelve thrones are the twelve dominions which comprehend all of earth's causative-powers, and in the regeneration man awakens to the consciousness that he is the word, the expression of God and God manifest in the flesh ("I said, ye are gods," John x. 34; Ps. lxxxii. 6.).

If you have been following the muse through this broad ramification of mind, life, causation, then can you return to your old manner of life and follow the senses, like dumb brute beasts? Can you follow the authors, and editors and writers that are writing simply words, words, words? Remember the universal law, "Use determines all qualities, whether good or evil," and if you occupy your time in writing or reading useless words that charm the ear because they are pleasing and good amusement, are you not sinning against your own soul? The question should be: "Of what use is this, that or the other that demands my attention?"

Thus we have a picture before us. There is an object in our existence, there is an ultimate toward which our life must tend in order to be healthy, happy and strong. If this is true, then we must work toward that object. If you hire a carpenter to build a house and he goes to work and saws and planes and then throws aside the lumber, you would discharge him. But if that carpenter goes to work and fits every piece into the place for which it was made then you will say, "He is a good carpenter."

Examine yourself. Are you fitting every thought, every act to the place that it was designed, to develop yourself into the image and likeness of God? If you are, then it is good; if you are not, then you are like the false carpenter who simply destroys the material and does nothing.

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city," said YAHVEH the God of the universe by the prophet Isaiah, and these words

ring down the ages with the vital strength of the mind of God and they speak to your soul. Awake and be doing. Waste not your life, destroy no longer your comfort, your pleasure, your health. Begin at once to work with God in harmony with the currents of your own life and remember the object in your creation, to become like God. Begin at once to seek for knowledge that will enable you to be like God. Remember then that all other knowledge is useless and that knowledge that will lead you into Godlikeness is the one essential factor. The Christ devoted himself to give you that knowledge. The God of the universe has called into existence the Esoteric Movement to give you that knowledge. That knowledge then is here, it awaits you. "Arise, and be enlightened; for thy light is come, and the glory of YAHVEH is risen upon thee."

EDITORIAL

THIS number of BIBLE REVIEW closes the twenty-first year of our magazine work and we soon begin the twenty-second year. On the cover of the magazine we call this the twentieth volume of the Esoteric series, for one year only three numbers of the magazine were published, so we do not count that year, but this number really closes the twenty-first year.

In this period of time surely there has been with us a super-human power to hold and to guide us in our work. We, like all others, are progressing continually, daily learning something new, something more comprehensive and important, but the remarkable part of it is when we go back and take up our books and magazine articles that were written twenty years ago with the thought of revising or changing them in view of the higher light that we have received since, we find nothing to change, we cannot revise them. This to our mind shows that the angel of the Most High has been with our work

from the beginning, and that there has been a mind guiding our work, that knew the end from the beginning and we are now more vividly conscious of being in direct touch with the Father than in the years that have passed.

It is easy to see what a wondrous work the Lord has been doing on the earth during these twenty-one years. There has been almost a complete revolution in the thought-habit of the people. The old theologians in a great measure have awakened to a consciousness that they are poor, blind and naked; that they really have nothing for the people, but the dark forces that are infesting our earth are preventing many honest and earnest souls from taking hold of the great truths that God has given to the world during these years, and working on them for the good of the people. Yet this is not absolutely the case, because there are at the present time many ministers that we are in correspondence with who claim that they are preaching the Esoteric truths to their people. To our certain knowledge many of them are so doing. The ministry to a large extent have awakened to the necessity of buying our books and looking into the great truths that the Lord has given us.

If our people were all more zealous and active in bringing these thoughts to the attention of others, the work would go on and spread with great rapidity. For we are convinced beyond all doubt that it is the work that is to bring about the salvation of our race. Not that it comprehends all truth, but it does lay the foundation so deep and so broad that there is ample room for the great and final structure of knowledge, that temple of truth that is to be erected in the world in this the closing age of the world's history.

That our work has lived and gradually grown to what it is, is truly a marvel, and were it not that we had help from those that rule the world, it would long since have been crushed out of existence, for there has been no work that the adversary has been so diligent in trying to destroy as the Esoteric work.

It has been a marvel to us that it is the people who do not know anything about us or our work that become excited and angry and say the worst things about us when our work is mentioned to them.

It seems that the Esoteric work has touched the life and mind-currents of the planet, so that those that are friends are friends soul and body and those that are enemies are enemies with all they are, and the latter is true when they know nothing from the external of the Esoteric work.

Another very encouraging feature of the work is that there are at present several magazines that have begun to teach purity of life, and not only are some of the magazines taking up the thought of the regenerate life, but societies are being formed all over the civilized world for the advancement of the regeneration. It has recently been brought to our notice that in the colleges of Germany and other countries, societies have been formed, its members pledging themselves to live an absolutely pure life. And outside of the colleges in America, there are many such societies now organizing and carrying forward the work.

There is something in the law of regeneration that none but those who live the life can know what the Apostle John meant when he said "Whosoever is begotten of God doeth not sin, because his seed abideth in him: and he cannot sin, because he is begotten of God." He here expressed a law that is deeper than he himself realized. For any person who will retain all the life generated in the body, the seed, and maintain a desire to do right and to live right will soon begin to be conscious from within that he is in touch with the Spirit of God and it will take out of him all desires that lead to evil. We believe that a perfect manhood may be manifested on our planet by means of the regeneration, and it is these and only these that are prophesied of in the Scriptures to become Saviors of the world.

If our readers could realize the importance of this work, yes, if the devout Christians—for there are many—could know of its importance, it would soon become the central work of a religious or Christian life. That it is destined to become the central work in God's great plan of salvation there is no doubt, and those of you that have been striving to bring these truths before the people and have received rebuffs and so many discouragements should bear in mind that those who scoff and ridicule and turn against you now, because of these truths, will in the near future come bending before you in humility, desiring that you teach them of God. For if God is for us, who can be against us? and we know that God is for us and with us and they that are against us are against their own selves, yes, against their very own life in the body; they are really destroying themselves, for who can fight against God and live! God is the life from which all things live and to fight against him is to fight against one's own existence, and to fight against the knowledge that this work is bringing to the world is to fight against God and against one's own life. For the mission of this work is to bring life and immortality to light. Because of this no one can fight against this work without fighting against the life that it offers them. As the prophet said, "Men choose death rather than life."

We can make no promises as to the coming volume of this magazine, for many reasons. One is, that we are led from day to day by the Spirit of him who knows. Another is that we see working in the world an embodied power that is determined in the near future to stop the publication of all magazines and books that are not in harmony with their own selfish and effete ideas.

We have come face to face with the time of the great battle between darkness and light and while, according to the prophecies, the dark forces will appear to have the mastery at first, yet this will be only to give them an opportunity to

destroy themselves, for the Lord truly will "destroy them that destroy the earth," but so long as it is God's will that our public work continue, so long it will continue, and there is no power on earth that can prevent it. But if it is God's will that there should come the famine prophesied by the prophet Amos, namely, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it," then the time will come, because of the refusal of the people to receive it, that the truth will be withdrawn from them until they seek it with all the heart, and then they will find it.

But remember this, dear friends, that this is God's work and not man's. God through his servants is holding out to the world the jewels of knowledge that are so essential to the life and happiness of the people. They that will accept it will enjoy its advantages; they that reject it, we repeat, are rejecting their own life and will find death in place of life. Therefore let us bear in mind that the one thing for us each is to have faith in God and to persevere.

We wish to call the attention of all those who for the first time see this magazine to the fact that we are making a special effort to get before the world as many as possible of the little book "Practical Methods to Insure Success." As advertising is so common, we deem it the better plan to ask our readers to send us the names and addresses of all their acquaintances who are in any way inclined to aspire to a higher life.

This little book carries a message of the highest importance to all classes. It lays the foundation for a noble character and a successful life for the young. By following its methods

the minds of all persons become so perfectly in harmony with universal law, the law of their own being, that health will be brought to the diseased; the worn-out tissues of the aged will be restored; the minds of those who are inclined toward spiritual things will be put in condition to receive spiritual knowledge, and the door will be opened wide to a higher and a nobler civilization.

We repeat only that which is generally expressed by many who are reading and practicing the methods in this little book when we say, "There is not a work before the world that is of so vast and far-reaching importance as the teachings contained in this little book." Get it and read it yourselves. Get the addresses of as many as you think would be interested and send them to us and we shall send them our circulars. Better still, buy copies of the book and give them to your friends with the request that they read them and think about the truth therein, for we believe the verdict of thousands, namely, that there is nothing we can do for our friends that will be of so great a value to them as to interest them in this work.

We are also desirous of sending out sample copies of the magazine to those that would probably become subscribers, and we would suggest that whenever you meet a devout Christian, whether in or out of the church, send us the name and address and we will send a sample copy of the magazine.

Let us urge you to be diligent in this matter for the time now is that we can work, and it may be that the time is short. But let that be as it may, let us awake to diligence that we may do our duty; and a consciousness that we please God will accompany every effort in the right direction.

Time of Cusp Transits.
Washington, D. C., Sept. 1908.

Body	Enters	On			
		day	h.	m.	
☾	♏	2	7	43	p. m.
"	♏	5	1	30	a. m.
"	♏	7	3	57	a. m.
"	♏	9	3	55	a. m.
"	♏	11	3	13	a. m.
"	♏	13	4	3	a. m.
"	♏	15	8	19	a. m.
"	♏	17	4	48	p. m.
"	♏	20	4	33	a. m.
"	♏	22	5	25	p. m.
"	♏	25	5	37	a. m.
"	♏	27	4	21	p. m.
"	♏	30	1	19	a. m.

⊕	♏	23	5	51	a. m.
♀	♏	11	6	16	a. m.
♀	♏	29	4	6	p. m.
♀	♏	5	6	29	a. m.
♀	♏	15	10	14	a. m.
♀	♏	26	7	1	a. m.

On Sept. 1 ☿, ♃, ♅ and ♁ are situated as follows:

☿	♏	3°	11'	50"
♃	♏	25	37	31
♅	♏	5	45	36
♁	♏	15	32	43