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BIBLE REVIEW

Advanced Esoteric Thought.

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BIBLE REVIEW

Vol. VII.

OCTOBER, 1908

No. 1

THE BRITISH ESOTERIC SOCIETY

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

THE Nineteenth Century was an Era of discovery greater than any previous century known to history; but among all the discoveries there were none greater than those made by Professor Butler, for the propagation of which he founded the Esoteric Fraternity. For while "Solar Biology" is of immense interest and utility, the doctrine of Regeneration is certainly the most important theme that could possibly engage the attention of man. For what could be of more vital import to mankind in general, than the knowledge of the means whereby he can recover himself from the Fall, and get back again to the Paradise from which Adam was repelled? It is certain that there have been men in all ages who have sought for that "glory, honor and incorruption" which can be found by initiation into the Esoteric teaching. For the seed of life, which is the germ of immortality, is *common*, in greater or lesser degree, to all mankind, and so he really has within him, did he know how to utilize the priceless asset, that Elixir of life for which the alchemists of all ages sought with untiring energy and ceaseless diligence. To disseminate this priceless knowledge has been all along the object of the Esoteric Fraternity, and it is for the same purpose that the BRITISH ESOTERIC SOCIETY has been inaugurated.

The formation of new societies, often on very slight grounds, is a thing of common, and daily occurrence, but this society deals not with matters of minor import merely, but with matters of life and death, health and sickness. It deals alike with the physical, the mental and the spiritual. It teaches man how to achieve the highest success on every plane; how to obtain perfect health, and to eliminate even hereditary disease. It has a message, not only to the man and woman of the highest spiritual attainment, but one also to "the man in the street."

There are few, indeed, who could not benefit in some way by its teachings as embodied in "Practical Methods," which little work is so clear that the ordinary schoolboy could understand it. It ought to be, indeed, in the hands of all our youth of both sexes. Matters concerning sex are dealt with in it in a masterly way, and it shows how to achieve success in every walk of life, and from every stand-point.

There are other works, however, such as the "Goal of Life," "Bible Review," "The Esoteric" etc., which provide mental and spiritual food for the most advanced minds.

The British Esoteric Society desires therefore to make this literature as widely known as possible, through Great Britain, Greater Britain, and the world. For wherever it goes we find that men and women of intelligence are stirred up to *think*, as never before. As its teachings are so comprehensive, they are necessarily also diverse, according to the quality of the mind with which they come in contact. So that while we have an inner circle who only can receive its higher teachings on the regeneration and consequent immortality (or incorruption) of the body, yet there are parts of its teaching which are open to, and will eventually become the property of, the whole world.

For if the Bible is more clear on one point than any other, it is this, that the whole earth shall eventually become the Garden of the Lord, having the River of the Water of Life flowing through it, and the Tree of Life on either side of the River

and that all sickness, and sin, and disease, and all anathema, shall be finally abolished from the earth. But this is to be brought about by means of that Inner Circle of which the Bible speaks as the Order of Melchizedek. For it is said that: "the whole creation groans and travails in pain together, *waiting* for the revelation (apocalypse) of the Sons of God; for the *creation itself* shall be delivered from the bondage of corruption (in which it now languishes), into the glorious liberty of the children of God." And this liberty means freedom from sin, disease and death and all the evils to which the world is now subject; from all of which it is to be delivered in the Dispensation of the Fullness of Times. But it is to be brought about through the Sons of God, the first-ripe fruit of the present harvest of the earth; and it is for the purpose of helping those who are ready to become such that the British Esoteric Society has been formed, on the lines laid down by the Esoteric Fraternity, with whom it acknowledges a delightful brotherhood and for whom it cherishes a spirit of deepest gratitude for all the light which has been thrown by its means on

"Things which eye saw not, and ear heard not,

And which entered not into the heart of man."

But which God *has* revealed and *is* revealing unto them and also unto us by His Spirit—even the deep things of God (τα βάθη τοῦ θεοῦ).

These are the matters which are taught to the Inner Circle: "We speak wisdom among the *τελειοι* or perfect ones—the true Theosophy (*θεοσοφία*) or God-wisdom. To them that are without—to the whole race of mankind, however, we have a wider message as set forth in "Solar Biology," "Practical Methods," etc., and to those who cannot grasp Regeneration we teach the higher generation—the value of even a measure of conservation, and the tremendous importance of chastity; for sins against the body are *deadly* sins, which bring their own punishment as certainly as day follows night.

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XVIII.

THE CREATIVE PROCESS (Continued)

SIX WITH SEVEN

WE have said that the number seven is the key to the present order of creation, and yet the seven is the six with its heart-center. This is the esoteric view of this number. Our schools of to-day are upon the exoteric plane. In the study of all their geometric figures they see but the three dimensions, length, breadth and thickness. All their drill in the study of these figures is purely intellectual, so the study is classed with the secular. But all figures, from the atom up, possess a fourth dimension, a heart-center, from which radiates its lines and planes. This gives radiance to all forms of life, from the single cube upon the mineral plane, up to the spiritual body of the fully spiritualized. All Nature is replete with this lesson. Of the seven planes of Creation the Absolute is the heart-center around whom all that is perishable gathers. Every atom has its heart-center with its sixfold emanations that constitute its perishable sheath. The same is true of every combination of atoms, molecules, cells and all organisms. This heart-center is the soul, the divinity within, on the plane of the organism. It is because this is the immortal entity, spiritual substance and life, finer and more etheric than its sheath, that it radiates, causing an aura that transmutes the sheath, spiritualizing it; it radiates beyond the sheath or body, causing a spiritual magnetism, and often a glow as in the case of suns, and sometimes of saintly people. Of this the transfiguration of Jesus was a marked example.

Seven is the number by which the totality of existence is measured, but six is the number of the Body, that is, of illusion. The six constitutes the visible products which revolve around the invisible center. Wherever there is a six there must be a seventh, for without the seventh the body would be in the process of decay and dissolution. Six, then, is also a sacred number, but regarded by the ancient mystics not so sacred as the seven. Six represents the outward dimensions of bodies, four lines extending to their cardinal points, and two of height and thickness, but the central seventh is essential to the completeness of the form. Thus in Rev. iv. 8, we have an account of the four sacred animals each possessing six wings. The four animals are the Souls, the twenty-four wings the perishable sheaths. We have also an account of the twenty-four ancients prostrated before the throne of God; and kabalistically this number resolves itself into 2 plus 4, which equal six. Each of the "fiery serpents," or "seraphim," had thus six wings, and these are the symbols of the Elohim in their creative work, that is, Spirit creating by involving itself in matter.

The earth was at first divided into sixty degrees; subsequently this number was multiplied by six, so that afterward there were 360 degrees. The hour contains 60 minutes; the minute 60 seconds. The Babylonian Great Year was 3,600 years; the Naros was 600 years; the Tartar Cycle, Van, was 180 years or three sixties: This 180 years multiplied by twelve times twelve, or 144, give us 25,920 years, which is the period of the revolution of the heavens, or of our system about its great center.

In the six-pointed star we have the symbol of this number "six" with its heart center, the six representing the six forces of nature, the six planes and the six principles. This sexogram is a double triangle representing the perfect unfoldment of organic life with its divine soul. On the human plane one triangle means mental perfection; the double triangle, the triumph of the soul over the intellect.

INVOLUTION, THE FALL OF DEITY

The doctrine of the "Fall" is a true doctrine rightly understood because an eternal principle. Indeed all the great doctrines of Christianity, which are also the great doctrines of all other religions, are embraced in Deity, and not temporary provisions to meet unforeseen contingencies as usually they are interpreted. The age of literalism was well enough in its day when the mass of the people could not think for themselves, and when even their leaders could not make them understand abstract truths even if the leaders themselves were familiar with them. Such was the dark period running through the middle ages, and largely such the period since the Reformation. That great movement under Luther was indeed an aim at the recovery of freedom of thought, but a race of people long held in bondage to superstition could not emerge from this condition at once.

ORTHODOX DOGMA OF THE FALL

With the disposition of crude thinkers to literalize everything in the Bible, theologians, so-called, have literalized the Genesis account of the Fall. The account is quite romantic and full of symbolism, and rightly interpreted is full of significance, but literalized it is the extreme of folly because counter to nature throughout. All literalism or dogmatism is contrary to nature, and should never be entertained any longer than necessary to meet the requirements of childish minds. The dogma in general runs about thus: That man was created out of hand full statue, and was endowed with both innocence and wisdom, that is, he was created an ideal man. This much is implied in the endeavor to regain the Paradise lost as the ultimate of human destiny. Now both of these suppositions are false to nature. Man was not created in full statue, nor out of hand, as will be seen later in this course of articles. That he was created or born in innocence goes without saying, but that he was also endowed with wisdom so as to have been an ideal, or Christ-man, is also contrary to nature. Nor as we understand the constitu-

tion of Nature could God have so endowed him. There are things that even Deity cannot do even with his Absoluteness, he cannot contradict himself. His Absoluteness forbids this. Wisdom is the mark of experience, it is obtained by a slow and tedious process. No one was ever born wise, wisdom is the result of a re-birth, of a sensitization of the psychic nature, the result of large spiritual attainment. For this, long preparation is essential.

Again, it is held that by a single act of disobedience to the Divine command, under the severest provocation, while as yet man is supposed to have been temptable in large measure because of his lack of experience, man fell from his exalted station, incurring thereby the condemnation of Deity expressed in terms of great severity, and that in this fall the whole unborn race would be involved, notwithstanding their individual innocence. Not only so, but that the whole creation was cursed with the curse of man. In all this there is so palpable an unnaturalness that merely to mention it refutes it. It is unnatural in the extreme upon its very face.

Again, since this unnatural "fall" the world has always been involved in sin, "conceived and born in sin," not only, but a conception and birth that has ever outworked into actual transgression, so that it is impossible for any member of the race to do a righteous act or think a pure thought until after he has been redeemed, by a process equally unnatural to be referred to later, and that so virulent did this condition become that it actually repented God that he had created the race. It is amusing to see how theologians have tried to reconcile the idea that our race is conceived and born in sin, and yet in infancy is innocent. Some indeed conceiving the grotesqueness of the logic, have corrected the logic at the expense of the babies, who, if non elect, are consigned to the penalty of the sin of the progenitor of the race. But this school has its own tussle in its attempt to reconcile such glaring inhumanity with the

justice of God, and failing in their logic, make short work of it by declaring that the whole transaction is "for the glory of God," but just how, one fails to see. Again theologians have had no easy time of it in their endeavor to prove the Divine Omniscience and yet to reconcile this with the idea that it repented God that he had made man. Omniscience in the Absolute One is not reconcilable with his nescience.

It is held that because of this fall on the part of man, and because of the absolute righteousness of God—the "fall," an absolute offence because committed against an Absolute Deity—man's desert is an absolute punishment. That is, that his desert and lot are torment indescribable and that without cessation, commensurate with the being of Deity. This is too horrible even for its advocates, so that they vindicate God by assuring us that a certain "scheme of redemption" has been provided for the race, and this an after-thought as will be seen, of which if one avails himself he may "escape the wrath of God" and reach heaven. But this is a vindication that does not vindicate, since for thousands of years people lived before this scheme was effected, and again, since the vast majority of the people of our globe live in countries where the knowledge of this scheme was not heard of. Here again appears more of this illogical logic. God is vindicated again, or the attempt made to vindicate him, by asserting that he received on trust all those who lived and died before this provision was made, who seeing by faith that such a provision would be made, accepted it on credit. To harmonize this with the assurance that there would be no mistake in the case, these same so-called theologians have declared that it was absolutely impossible for the Christ to have made a failure of the work of redemption. As for the heathens who have never heard of a Savior, and therefore could not have accepted his provisions of mercy, the more charitable say, "they are in the hands of a merciful God, he will do what seemeth him best." But to make sure for the

future of such, civilization, so-called, is scoured for money to send abroad missionaries to proselyte these benighted souls. Now it is certainly commendable in the churches that they are laboring in this direction with an earnestness that truly indicates their fear, but when they have made a proselyte to such a creed as this, they make him ten-fold more the child of the "evil one" than they themselves are.

Of all this, it will be said by those of the old school that in what has been said with regard to the creed of standard orthodoxy we are but overthrowing a man of straw. They will say that the version given here is but a mere caricature of the real doctrine as held by its advocates. The writer is not an old man, and yet he has heard the doctrine discussed in just this ridiculous way, and by representative ministers, and ministers representing a school more liberal than that of John Calvin. And though the dogma has been greatly modified during the last half-century, and has in a way been rejected by the more progressive thinkers, yet these same ministers, having as yet not fully broken with the old, and being not fully adjusted to the so-called new, are in a snarl from which they do not seem able to extricate themselves, and so they go on using antiquated terms that imply these absurdities, and that if logically carried out would involve them. If theologians and ministers holding these ideas were not better than their creed they would be demons incarnate, and because they are to even a limited extent influenced by it they lack that fine sensibility to ideal ethics that so characterized the life and teachings of the great Master.

(To be continued.)

"Oft have I walked these woodland paths,
Without the blest fore-knowing
That underneath the withered leaves
The fairest buds were growing."

—Leighton.

THE DUAL NATURE OF THE MESSIAH

BY LEO LIBRA

Jesus said unto them, Verily, verily, I say unto you, before Abraham was I am—John viii. 58.

THAT the world was created six thousand years ago is no more believed by geologists than that it was created in six literal days. "Taking all the evidence from both continents into consideration, our most conservative geologists have put the length of the 'ice age' from twenty to thirty thousand years," and, "as the minimum time since man first appeared, about fifty thousand years." Occult science has always taught that the earth has passed through many cycles, each extending through many millions of years, that at the end of each cycle all life ceases and the earth passes into a state of rest, analogous to our winter and summer. Esdras evidently refers to this: "And the world shall be turned into the old silence seven days, like as in the former judgments: so that no man shall remain" (II. Esdras vii. 30). "Be fruitful and multiply, *re*-plenish [*re*-fill] the earth" indicates that the earth had been previously filled, also, "after seven days the world that yet awaketh not shall be raised up" (II. Esdras vii. 31).

Although science and religion agree generally as to the age of the earth, they are both at sea with regard to the origin of man. The Darwinian theory of evolution which has done more to change scientific thought than any other one thing, never could supply the "missing link" although it was searched for hard and long. Religionists themselves are coming to disbelieve in a "specific creation," viz., "the literal making and moulding of a man by an external creator." If Modern Research in all its various branches in no way conflicts with the Biblical statements, but on the contrary confirms them, then

shall we not find in Genesis the history of the true origin of man? If any one will compare the first and second chapters of Genesis, he will find them to be the accounts of two different creations. The first chapter gives an account of the creation of the world and man upon it, and the second, gives the account of a "specific creation"—Adam.

The first chapter of Genesis accords exactly with the theory of evolution, God first prepared the earth, then the "creeping things" then the animals and lastly man. It evidently took millions of years to evolve this pre-Adamic man—the black, brown, and yellow races. But the making of Adam seems to be a "specific creation," something contrary to law. In all the wonderful facts that Scientific Research has disclosed never one has been found that is contrary to law, neither can the making of Adam be contrary to law.

To those who understand the doctrine of Metempsychosis or Re-incarnation (which we have not time to enter into here, but it is deeply imbedded in the soil of all religions) the making of Adam is not hard to understand. "And Jehovah God formed man of the dust of the ground [the pre-Adamic man, pure animal man], and breathed into his nostrils the breath of life and man became 'a living soul' "—Adam. Notice that man did not become a *living* soul until the second creation. Could not a matured soul from some previous cycle re-incarnate in a pre-Adamic man? In the account of the first creation God said, "Let us make man in our own image and likeness," in the second creation he said, "Behold the man is as one of us."

According to the most orthodox versions, Christ came and took on the flesh of a lower race in order to raise it to his level, then why not a matured soul from a former cycle, a God, take on the flesh of a lower race to produce a higher race? Would not the presence of a highly developed soul in a body refine it very much materially which would account for the beauty of the Caucasian Race? Without any intermingling of the races, which was forbidden, would not the presence of a higher race

in the world tend to elevate all life—create a new world of people? Are the souls of the lowest savages very much above the beasts of the field? and we have reason to believe that they were much lower before the white race elevated them. God made man of the dust of the earth—the pre-Adamic man evolved from the lowest protoplasm. If the incarnation of a God in the man Christ Jesus, translated his fleshly body into a spiritual body, why not the presence of a God in a far inferior race, raise it proportionally to a higher degree of unfoldment. Would not a God-soul incarnated in clay have to fall into a “deep sleep” as to his former glory? Eve was evidently of the same origin, a matured soul, “answering to” Adam. Adam named her Eve, “the mother of all living”—the mother of all “living souls,” the white race.

That Adam was no inferior man so far as his physical endowments, is shown from the fact that he lived 930 years. That he had immortality as far as his body was concerned is evident, but for the procreation of his race he ate of the tree of knowledge (carnal knowledge) which was giving the life of his body for his offspring, which would necessarily prevent his eating of the tree of life—conserving all the seed in the body, which is the law of immortality. It is evident that he fully understood the laws of regeneration which have been lost to the world until recently restored and given in “Practical Methods.” That he was a superior man so far as his mental endowments were concerned is shown from God saying: “Behold, the man is become as one of us to know good and evil.” It is evident that Adam was no “missing link” but a man far superior to any on earth to-day—the crowning work of Creation.

That the lower races were on the earth when Adam made his advent is certain, for we read in Genesis vi. 2, 3, 4: “The sons of God [evidently Adam] saw the daughters of men that they were fair, and they took them wives of all that they chose. And Jehovah said “My spirit shall not strive with man forever.

. . . The giants were in the earth in those days, and also

after that, when the sons of God came in unto the daughters of men, and they bear children to them: the same were mighty men of renown." The knowledge of this is evidently what gave rise to the Gods of mythology.

We read further that the mixing up of the Adamic race with the pre-Adamic races brought corruption on the earth (Gen. vi. 5). This mixing up of the races is probably the origin of the heathen nations, spoken of in the Bible. To keep the race pure God forbade the old Israelites from intermarrying with them. The old patriarchs* were evidently of the pure stock, for some of them lived longer than their father and had the power to commune with the Holy Ones on the other side.

Now whether the second Adam be a re-incarnation of the first Adam, as some claim, it matters little, but there are some things to be learned by a comparison:

The first Adam was the first man, seed-man, of a great race, the second Adam was the first-fruits of them that slept. The first Adam was a living soul, the second Adam was a life-giving spirit. The first Adam came to establish generation, the second Adam came to establish re-generation. The first Adam taught man to eat of the tree of knowledge, the second Adam taught man to eat of the tree of life. The first Adam by entering into generation lost his ability to commune face to face with God (Gen. iii. 8). The second Adam came to teach men how to regain that ability. The first Adam brought death, as in Adam we all die, the second Adam brought life, "so in Christ shall we all be made alive." The first Adam took on the flesh of a lower race to elevate it, the second Adam took on the flesh of a lower race to spiritualize it. The first Adam came not to people the whole world, but to start one superior race of people. The second Adam came to gather these people, "I pray not for the world, but for those that thou hast given me out of the world."

* See "Regeneration in the Pentateuch," By Henry Proctor, "Bible Review," Aug. 1908.

We will pass to the New Testament and see what light we can get on the second Adam :

“And now, O, Father, Glorify thou me with thine own self with the glory which I had with thee before the world was.” That Christ was with God when he said, “Let us make man in our image and likeness” certainly is so stated by Paul when he said, “For in him [Christ] were all things created in the heavens and upon the earth, things visible, and things invisible.

. . And he is before all things” (Col.i. 16, 17). “All things were made by him, and without him was not anything made that was made. He was in the world and the world was made by him.”

Matthew traces the genealogy of Christ thus: “The genealogy of Jesus Christ, the Son of David, the Son of Abraham,” he continues to trace him to “Joseph the husband of Mary,” notice he does not trace the genealogy to Mary but to Joseph. If Joseph was not the father of Jesus, why trace his genealogy? The genealogy nowhere in the Bible is traced through the mother but always through the father. Notice also that Matthew traces Christ through 6 times 7 generations, 6 is the number of a man, and seven is the perfect number, the triumph of spirit over matter.

That Christ came of the seed of Abraham as far as his physical body was concerned there can be no doubt, because it is so often referred to in both the Old and New Testaments, “Now to Abraham were the promises spoken and to his seed. He saith not, and to seeds as of many; but as of one, and to thy seed which is Christ.” But Christ flatly contradicts this: “Before Abraham was I am.” In Revelation he says, “I am the root and offspring of David.” How can a man be his own son? This is meaningless as well as the preceding contradictory passages unless one sees that Christ is one of the Gods that made the world of men, as well as the literal descendant of Abraham so far as his physical body was concerned.

That the parents never give the child anything but its body and that the soul comes from God, is the belief of the most orthodox. Then why any difference in the law that produced our Lord's body, only in the degree of unfoldment of the Soul? In the first birth that we have any account of, the mother said, "I have gotten a man with the help of Jehovah," but no one thinks of God's being the physical father, or of His being the father of Ruth's son, although it is plainly stated, "Jehovah gave her conception and she bare a son." If any one can see anything less pure in the conception of our Lord's body by a man, than in the gestation of it by a woman, it shows the depravity to which man has fallen since the Maker of the law of procreation pronounced on all his works: "Behold it is very good." If a woman could be pure enough to be the mother of Christ's body, why not a man be pure enough to be the father of his body? God considered the *making* of man his crowning work, that men should hatch up some other *heathen* way contrary to all law to make a physical body, because to their puny minds it seems higher and holier than God's way, shows to what extent God's highest and holiest law of procreation has been degraded. Like begets like, therefore pure Spirit cannot beget flesh. "That which is born of the spirit is spirit, and that which is born of the flesh is flesh," therefore our Lord's body was brought forth by his own Divine Fiat: "Let the earth bring forth the living creature after its kind."

But we have statements in the New Testament that seem to contradict that Joseph was the father of Christ's body, to wit:

Behold a *virgin* shall be with child. In the authentic Hebrew Bible, translated by Rabbi Leeser, the word *virgin* is rendered "A young marriageable woman." "Behold a *young woman* shall be with child," would upset the "Miraculous Conception." "That which is conceived in her is of the Holy Spirit," it certainly was if Christ was the reincarnation of one of the Gods that made the earth. "The Holy Spirit shall overshadow thee," if that that was conceived in her was of the Holy Spirit,

then as a logical conclusion the Holy Spirit would overshadow the conception, which would render Mary and Joseph unconscious of what had taken place. If the "Holy Spirit descended in a bodily form as a dove" upon Christ at his baptism, it is not remarkable that it should descend upon him at his conception. "Elizabeth was filled with the Holy Spirit" but no one thinks of ascribing anything miraculous to her conception. "Blessed art thou among women," Mary certainly was chosen for the highest office for a woman in the generation, but there will be women chosen for a higher office in the regeneration. "Joseph her husband being a righteous man," that Joseph and Mary were both highly developed souls there is no doubt. But neither Matthew nor Luke thought it worth while to trace her genealogy, consequently there is very little known regarding her.

From Christ's last two utterances at the cross, it is evident that he recognized his dual nature. One was in relation to his physical existence, in behalf of her who had given him his body. In that utterance, viz., "Woman behold thy son, then saith he to his disciple, Behold thy mother," he resigned all physical relationship to the world, for he no longer called her mother knowing that henceforth he would have a body that no woman could give birth to.

His last utterance referred to his spiritual nature. The physical man suffering in agony cried out, "Eloi Eloi, [possessive singular of Elohim=Gods], why hast thou forsaken me?" When Eloah, the God that dwelt in his body, left him, he suffered as any other man.

These are significant facts—that for a woman was his last earthly solicitation, and that it was the great privilege of a woman to recognize him first when he arose from the dead, and that woman first recognized his Messiahship, his true relationship to the world, for "she turned and said unto him Raboni!" which means Master, Teacher. From how much error and superstition would the Church have been saved if they had recognized what Mary Magdalene recognized.

THE POSITION OF THE CHRIST OR YAHVEH ELOHIM

By H. E. BUTLER

SINCE the publication of **THE GOAL OF LIFE OR SCIENCE AND REVELATION**, the Spirit has caused many to perceive therein the truth in the revelation of the Lord Christ and of the Father, but there has been some little misunderstanding in regard to Christ's position, relative to the earth and to the heaven. In the absence of personal revelation there are sufficient records in the Scriptures, it seems to us, to satisfy our mind in this particular. In other words, it would be wise for us to claim no more for Christ than he claims for himself. True, he claimed a perfect oneness with the Father, and we believe that there was a oneness existing between him and the Father that does not exist between the Father and the members of Christ's church on earth.

As we have shown in **THE GOAL OF LIFE** he was the incarnation of Eloah, one of the Elohim, and that it was his unity with the Father that enabled him to stand to the world as a savior, for God said by the prophet Isaiah, "I, even I, am YAHVEH; and beside me there is no savior."

No man, no matter how high he may have attained, can ever be a savior to the world unless he has embodied in him the spirit of YAHVEH, the God of the universe, and it is that spirit only that can save.

The Christ declared himself to be the Door, because his whole mission, as shown by his teachings, was to lead man from the realm of the material senses, from his position in the world as a mere animal, up to where he was introduced, so to speak, to the Father, where he became conscious of oneness with YAHVEH, the God of the universe. And this leading

men from the darkness of the material world to the light of the eternal Spirit constituted him the Door, it constituted him the mediator, standing immediately between the sons of earth and the consciousness of the God of the whole universe.

When we say the consciousness of the God of the whole universe, we speak of that eternal Spirit, the all pervading Spirit, the fulness that filleth all things and the Source on which all souls are dependent. Even the Elohim, the God's of this system, are Gods only because of their soul-growth and development to where they are perfectly conscious of being the embodied expression of YAHVEH, the God of the universe. For YAHVEH is one, one Spirit, pervading all worlds and systems of worlds throughout the infinitude of space and every individuality is a thought formed of the substance of that One, and, as we have tried to set forth in *THE GOAL OF LIFE*, a thought upon any particular subject, takes the form of that subject and embodies the qualities of that subject. So it must necessarily be even in the heavens, YAHVEH Elohim the God of the solar system, must of necessity embody the thought that is manifested in the solar system, thus qualifying them (him, one in many, many in one) to become the governing power of the entire system.

Thus Jesus being the incarnation of Eloah, one of the Elohim, he became the Door, as it were, the doorkeeper, that admits sons of earth into unity, oneness, with YAHVEH Elohim, the God of this system. And when man becomes one with Elohim YAHVEH then will the order, image of Elohim, be established among men on earth and that body that will be gathered and organized will become YAHVEH Elohim in essence and quality and therefore the God of this world and its inhabitants.

Therefore being the incarnation of Eloah and being as he said the Door, he is made the doorkeeper to the house of YAHVEH to admit those who have overcome and are worthy to enter into that Eternal Order, which, as we have said, introduces

them to the Father and they become one with the Father, the spirit of life from God, Father of all those that attain.

When it became necessary as a result of the growth and development of the planet earth that the inhabitants should receive a new and higher influx of knowledge of spiritual life, Eloah, one of the body of the Elohim, prepared for himself a body of the seed of Abraham and of Lot, and when that body was prepared he united himself with it and became the power, the wisdom and knowledge of that body. In preparing that body we are shown by careful study of the Scriptures that Abraham was called out from Ur of the Chaldees, the highest developed race of people at that day and Lot came with him and that Abraham was kept under the immediate guidance and instruction of the members of that body on earth known as the Order of Melchizedek, which he always called YAHVEH Elohim. He was led, guided and instructed by this order and kept under their immediate influence for over a hundred years before his son Isaac came into existence. Thus he was developed spiritually in all that it was possible to develop one individual, that he might become the worthy father of a great and mighty people and that that people might furnish one man who was worthy to furnish the material for the body of the Christ. And not only did Elohim carefully choose and lead out a people that were to furnish the body of the Christ from the paternal side, but they also took charge of Lot from whose posterity came Ruth the Moabitess who in the genealogy of the Christ figured most prominently of all women.

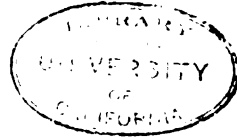
Thus we have the two lines in the Scriptures, the seed of Abraham and the seed of Lot, Abraham's nephew. These two branches, according to the Scriptures, were carefully led, protected and instructed by those holy men and by the angels sent from Elohim until the birth of the Christ, then when the Christ came he said, "My Father is greater than all." We be-

lieve this is the only instance in which the Christ made reference to the greatness of his Father, who he said dwelt in him and did all the mighty works among men.

When he said, "My Father is greater than all," it will readily be seen that that expression is susceptible of being applied in many directions. He did not say that his Father was greater than all souls throughout the immensity of the universe or of all universes, but simply "greater than all." There was no qualifying term given save in the context, therefore we are at liberty to qualify it by saying the Father that he referred to was greater than all earthly beings, which is fully justified by the context. Please read John x. 27-29, where he 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." It will be seen from these words, "no one is able to snatch them out of the Father's hand," that he referred to the forces active on earth and that there was no effort made to compare his Father with the body of the Elohim or the souls occupying the heavens. It is naturally inferred here that he had reference to the adverse conditions that were striving to take his own children out of his hands and that there was no reference whatever to the Elohim, beyond Eloah's ability to prevent the adverse forces from taking his own from him.

It will be seen from the foregoing how necessary it is in order to understand the Scriptures to recognize the law which has been denominated evolution, the law of growth and development and of heredity. If there was not a very important law here why should Elohim follow up and carefully instruct Abraham and Lot in order to prepare them to become the progenitors of Israel and of the Christ?

If any one will open his eyes and look around him, he cannot but see how the law of heredity runs through everything in nature and it was no less true in God's dealings with his people and in preparing the son of man (Abraham) to become the pro-



genitor of the man Jesus, who was indeed the temple of Eloah. This expression, "the temple of Eloah," is fully justified by the Lord's words on the cross, "Eloi, Eloi, why hast thou forsaken me?" Which is to say that Eloah, one of the Elohim, who had been with him all through his life was independent of the body and was capable of withdrawing from the man Jesus whenever he wished to and that he had led and characterized the body and life of the Lord Christ so perfectly that he had but to withdraw from the body and the body died. For, according to the account, the cross did not kill him, neither did the spear of the soldiers—he was already dead when pierced by the soldiers—for the account says that immediately after he cried, "Eloi, Eloi, why hast thou forsaken me," he bowed his head and died.

We have here presented before our mind, in a way, two personalities, the son of Abraham and of Lot, so to speak, and his Father, Eloah, and that the two were one in thought, in feeling, in effort and in object was fully demonstrated in all the life and character of the man Jesus.

One more thought: Jesus said at one time, "All power is delivered unto me in heaven and in earth." This would cause those who think from the earthly experiences only, to conclude that he meant to declare that he became the head over all powers, both heavenly and earthly, but such is not the case. He undoubtedly was accepted at that time and had then become fully conscious in the external of being a member of the body of Elohim.

If we should tell you that it is your privilege to occupy the same position that he occupied, many would doubt, but let Jesus tell the story himself. In that noted prayer recorded in the seventeenth chapter of John—and bear in mind his words in another place, "I know that thou always hearest me, for I always do the things that please thee" therefore this prayer must and will be answered—he prayed that those that the

Father had given him might be one even as he and the Father were one, "I in them and thou in me." Please read the whole prayer and you will see that the central thought that he brought out was that all they that believed on him, that entered in by him, might be one with the Father and bear exactly the same relation to the Father that he bore to the Father.

This is a hard saying in view of the doctrines of the church at the present time, but we must accept the truth even though it is contrary to former beliefs. Again we are told by the same authority that we are to become heirs of God—God who created the world and who is the God of the world. We understand what it is to be an heir of a "millionaire," that the son who is the heir of such a man inherits the entire estate. We are told that we are to be heirs of God, jointly so with the Christ. That then places Jesus the Christ in the position of our elder brother. Some will think that this dethrones him and makes him just an ordinary man, but it is quite the reverse, it means just what the Christ said, "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." Again in his revelation to John he said, "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." Thus you see in place of dethroning the Christ it enthrones man who becomes the overcomer and places him with the Father on the throne of glory and dominion over the whole earth.

Then we draw from this that when the Christ said, "All power is given unto me in heaven and in earth," he was then given the right to the throne of the Father, and as we are told in one prophecy, he will create a new heaven and a new earth, wherein will dwell righteousness. That this heaven to which he referred is to be the new heaven there is no doubt, and as to where that heaven is, it is clearly stated in the Reve-

lation that "they shall be kings and priests unto God and reign on earth."

The Apostle evidently understood this when he said, "And raised us up with him, and made us to sit with him in the heavenly places." And the angel said to John, "The kingdom of the world is become the kingdom of our Lord, and of his Christ." Again we are told by the apostle that the Christ shall reign until he has put down all earthly rule and authority, then he himself would become subject to him that did subject all things unto him that "God may be all in all." (See I. Cor. xv. 24-28.)

Thus we are told, if these quotations are recognized as authority, that the Christ stands in relation to us of an elder brother who has attained that toward which we are striving and that he stands in the same relation to the Father that we shall stand to the Father when we have attained to his likeness. And when Christ has brought the earth under subjection to the mind and will of God, the Creator, then he as one with us, as our elder brother, will have introduced us, so to speak, to the Father and the Father will be recognized by Him and by all the body as the All and the Spirit that is in all, and that that Spirit is the one great Center and Source of all life and adoration.

THINGS UNSEEN

BY BEELE BUSH

"There are marvels unseen at one's very door,
 There are richest hearts that the world calls poor,
 There are lives so true and dutiful,
 That men see not that they are beautiful,
 There are lowly ones that the proud despise,
 And yet to watchers with angel eyes,
 They are heirs to wonderful destinies."

—*Harbinger of Light.*

THE GOSPEL OF THE KINGDOM

BY I. L. HARPSTER

PART IX.

THE CULMINATING PROPHECIES

WE mentioned this "little book" was in the world. Yes this book is in the world presenting the principles or qualities which produce the effects as described in Revelation, and the name of this "little book" is PRACTICAL METHODS TO INSURE SUCCESS. This "little book" deals with the phase called the "water" of life spoken of in John iii. 5 and referred to in the article "Ye Must Be Born Again." This "little book" deals with the law of "regeneration," the life Jesus led, and the life every man or woman must live in order to inherit immortal life.

It can be truthfully said, the trial one encounters while putting these rules into practice will be "bitter" so far as the body is concerned, in practicing these rules it will be found that the body is not master, but servant; not the individual, but the covering for the individual. The physical body is useful, necessary and highly important, and must be given the best care possible, but the WILL is the master. This "little book," in brief, teaches how to conquer the body, and when the "strong man" or carnal nature is being bound, this nature rebels, and it can be conquered by the Will only, the *real* man; and it is the asserting of the *real* man over the carnal nature where the "bitter" results come in. Although the effects are "bitterness" so far as the body is concerned, yet the ultimate purpose wrought is thrilling to the soul-consciousness as it results in the immortalizing of the body.

In the past the Christian Church has proclaimed from the pulpit, "In life we are in death" and so it has been. The

Scriptures inform us the "wages of sin is death." This being the inexorable law, the whole world, including the Christian people, have been living in sin; that is, sinning against their bodies. The thought must not be lost sight of that "Ye are the temple of the living God." It is true "generation" has been necessary and important, being in Divine Order, for the developing of the faculties through experience was necessary for higher and spiritual unfoldment; but that purpose having been accomplished, the people are now ready for higher knowledge, a knowledge of the law whereby sin may cease in their mortal members.

The apostle Paul longed for the time when he, as well as the race, could escape or over-ride the law of sin and "death." He knew that when "that which is perfect is come," perfect rules or principles to enable him and the world to overcome "death" in the flesh, would be given; or as he expressed it, "waiting for the adoption, to wit, the REDEMPTION of our body." This "little book" gives the "perfect rules" whereby this purpose may and can be accomplished. As "that which is perfect is come" is now in the world, we are reminded of the words of the Lord Christ where he says, "If I had not come and spoken unto them they would not have had sin, but now they have no cloak for their sin." So it is with those who see the truth, but neglect to apply the principles at this time—their sin remains.

Death, as we all know, has been the one thing that has caused untold sorrow and unhappiness in the world, for it is common to all to dislike to part with friends and loved ones, for it brings sadness. To cling to those we love is implanted within the human heart. It is the love of God within the soul—for God is Love. No wonder, then, this "little book" carried a message "sweet as honey" to the beloved apostle John, for he was isolated from Peter his old-time companion and the other apostles, and those whom he loved; and being thus situated the "message" he received must have been a pleasing and a

happy one to John as he contemplated the time when death might be overcome and when partings should be no more, for John was of a loving nature. Those who love will realize that "message" must have been "sweet as honey" in John's mouth, for he knew he would be permitted to give these "glad tidings" to the world at the appointed time, when he would be allowed to prophesy again.

If this is true, that this message from the "mighty angel" given to the apostle John has been given to some representative upon the earth, then it may be said, "this implies personality." So it does, and is there anything strange about this? We doubt whether the author of "Practical Methods To Insure Success" is aware of any former incarnation, any more than John the Baptist was. John the Baptist was the forerunner of Christ, and we know what Jesus said about him; and we also know the "little book" spoken of by the apostle John is now in the world, no matter by whom it was given.

Speaking of personalities, did not the Lord choose Abraham by whom and through whom to work out a special purpose upon earth? Again the Lord informed Abraham, "that in Isaac thy seed shall be called." Then again we find in Isaac's issue the younger, Jacob, instead of Esau the elder was chosen the Father of Israel. Later we find that the Lord appeared unto Moses calling him to return to Egypt and to liberate and to lead out the children of Israel from bondage to the land of Caanan. Nineteen centuries ago the man Jesus was here in the flesh, the greatest personality that ever walked the earth; bringing the greatest message the world has ever received. And now one has arisen and given to the world the "final message" of Jesus the Christ, that was promised the apostle John should be given the world in the fulness of time. And as the Higher Powers have ever wrought their purpose through personalities, is there anything at all strange that there should be some person selected to perform this peculiar work at this time?—No! Persons are the means the

Lord has ever employed to carry out his purposes upon earth, for he works through human instrumentalities. So the world need not be startled at this late day, the closing of the Gentile age, to learn that the Lord has wrought the last act that is necessary to prepare his people for the age to come, the "Life Everlasting."

We read in Zechariah iv. 9, "The hands of Zerubbabel have laid the foundation of the house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you." This phrophecy has reference to the final "Spiritual Body" made up of "living stones" to be erected upon earth; and this prophecy is truly effective now. We said "Practical Methods To Insure Success" treats of the "water" of life spoken of in John iii. 5; this symbolizes the "foundation" of the Lord's house, the "temple of the living God," the physical body. This is the foundation of the "regeneration," the "water" being the basic principle, the substance holding spirit from which the Spiritual Body is formed; for the body must first be brought under control of the WILL before the Higher Spiritual nature can attain.

It will be remembered in the "new birth" that Jesus explained to Nicodemus, there were two things requisite for this birth, the "water" and the "Spirit." The author of "Practical Methods To Insure Success" in this "little book" deals with that phase of the "regeneration" known and described as the "water" of life, this being symbolical to the "laying of the foundation of the Lord's house" referred to in Zechariah iv. 9. This same author has now given the world a new book entitled THE GOAL OF LIFE which deals with the "Spirit" phase of the "regeneration." This latter book deals with the spiritual side of life, giving methods whereby the "overcomer" of the psychic principle may through these instructions become immortalized, leading the regenerate son or daughter up where he or she may enter the "kingdom of God." So the two all-important factors, the "water" and the "Spirit" are fully dealt with by

this author in the two books mentioned. The "water" and the Spirit are the requisites for the "birth" that Jesus explained to Nicodemus viz., "Ye must be born again." This all harmonizes with the prophecy concerning Zerubbabel, for he was not only to lay the "foundation of the Lord's house, but his hands were also to finish it."

Are not these prophecies truly wonderful? One given more than twenty-four hundred years ago, while the other nineteen centuries ago; and now they are just being fulfilled. When we come to consider these latter prophecies, and the infallible instructions (infallible, for the reason that they have been tested by many) these books give for the completing of the temple, the rounding out of the "living stones" for the Spiritual Temple being erected upon earth, then it must be admitted that we are living in the most wonderful age for the fulfilling of prophecies the world has ever known. We believe that the Higher, Holier Ones are dealing with the human race at the present time in a way surpassing anything that has taken place in all history from the time of Adam down to the present time; and we may add too that this is the most trying time for the people of this world, for the reason there is so much now in the world that is erroneous and misleading, "that if it were possible, even the elect should be deceived."

Now, for we may be misunderstood in regard to the "kingdom of God," we would call attention to the Master's words in Luke xvii. 20, 21: "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or Lo there! for, behold, the kingdom of God is within you." And it can be truthfully said, unless the "kingdom of God" is developed within us, we shall never find the "kingdom of God." Now while this is true, yet there is a longing, an intense desire upon the part of those who have made and those who are making divine attainments, for outward conditions that are harmonious with the "kingdom of heaven" within. If it were not so all would be a mockery; but the Fath-

er has promised harmonious conditions for his people in the fulness of time; this is verified by prophecy in Rev. xi. 15, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

That the kingdom to be established is to be a righteous one, we feel no one will dispute, for the Scriptures have plainly portrayed the character of him who is to rule the nations of earth.

That there would be (in the fulness of time) an intense desire upon the part of God's people for better conditions, for just and equitable laws, a righteous kingdom, is plainly foretold by prophecy in Rev. xii. 2. And "she [the true Church] being with child cried, travailing in birth, and pained to be delivered." The language here employed is very expressive, and denotes the intensity of desire to be liberated from the bondage in which the Christian world finds itself, desiring justice and righteousness, for the just and upright are oppressed under the present order of things.

This intense desire upon the part of God's people, believing "the time is at hand," is in itself effecting the life-currents, and moulding the thought for new and better conditions to be brought about.

Now while much of this is new to the world, not having been permitted to be understood until now, because this knowledge was not to come until the "fulness of time," yet the instructions contained in the books mentioned are embodied in the "mystic" sayings of Jesus the Christ, which must be apparent in His teachings in the Gospels to the one whose spiritual eyes are opened to the truth. These instructions do not conflict but are in harmony with the teachings of Jesus, being an elaboration of his theme, the "regeneration." In all this, there is nothing "added to, nor taken from" the Divine Law, but all is in harmony and conformity with God's Word, the age having come for this "mystery" to be understood in order that his people may now reach forth and partake of the fruit of the "Tree of Life" and live throughout the ages.

(The end.)

FISH AND FOWL

BY ALEXANDER MCINNES (London, Eng.)

Genesis i. 20-23

ON writing the article on the third period (B. R. July) I stated a number of thoughts which were original as far as I was concerned. It is obvious that somewhat the same ideas present themselves to different individuals at the same time; for in "Popular Science Siftings," Aug. 22, 1908, page 323, we find:

"The visit to the seaside is prompted really by instinct. As Dr. Gerosa has just pointed out, all living organisms began their first existence in salt water and as a result the human body is largely made up of salt. . . . Every human being possesses within his body, in the cellular stage, all the strange marine organisms which we study so curiously in museums. And seeing, says Dr. Gerosa, that the amount of sea-water contained in every body is equal to one third of that body's weight, it is clear that in infinitesimally rudimentary form all known marine life must be present in the blood."

Not only is it true that (animal?) organic life commences in the sea; but so also does spiritual life. Beyond question it has been shown that the Lord Jesus Christ came in the Solar Regime of Pisces (Fishes) and taught the doctrine of Living Water—or Water of Life, and the being salted by fire. Showing yet again how the material and spiritual are one, only being differentiated on other planes.

Animal man having in his blood all these miniature forms of marine life, it seems to me to account for some forms of

INSANITY.

If one looks into the eyes of a person (say polarized in Li-bra) who suffers from chronic biliousness, a number of minute specks are seen in the iris. These particles are borne there by the blood. They should have been discharged from the body. Owing, however, to the liver being disordered, they passed into the circulation. Through time they may be carried into the pupil of the eye. Then, when the individual uses his sight at an angle where the particle is in focus, the vision gives it an objective appearance, at the same time enlarging the diameter, thus forming a terrifying apparition. The patient so persistently sees this monster following him, that the nerves become deranged with fear. Latterly reason is unseated. There is cause to believe that such cases are more common than one is, perhaps, prepared to admit.

WHERE DO FUTURE CHILDREN LIVE?

Besides those marine animals (and wild beasts) it is rather startling to find that in our interior also reside generations still future. In the 20th century New Testament we read, "Moreover, in a sense, even Levi . . . has, through Abraham, paid tithes; for LEVI WAS STILL IN THE BODY OF HIS ANCESTOR WHEN MELCHISEDEK MET ABRAHAM" (Heb. vii. 9-10). Levi was Abraham's great-grandchild. Abraham had eight sons (one by Hagar, one by Sarah, and six by Keturah), a larger number of grandsons, and how many great grandchildren I would not attempt to say.

If Levi was then in the body of his great grandfather, all the other grandsons must have been there too. If not, why not? Is it possible that the whole of Israel was in Abraham's body as well? We think not, when it is remembered that the twelve tribes (144,000 persons) are said, in Revelations, to be one body. And this peculiar idea is emphasized in Gen. xxv. 23, where the Lord informed Rebekah that she was GESTATING TWO NATIONS! Of course many explain these quotations, like numerous other parts of Scripture, until they are made to mean

exactly the opposite of what they say. Indeed, man is fearfully and wonderfully made. Until the Spirit reveals it, no man is able properly to esteem the privilege of deriving his body from good, moral parents. It is as when an arrow is being shot, the bow gives it the impetus; but the archer gives it direction. So do the parents trend the child to good or to evil. However, an arrow sometimes is deflected in its flight by an opposing body. Many an evil person's life has been entirely changed by contact with the Lord Christ.

LEVITATION.

It is also stated that Elohim made the birds during this period. And if the marine animals (and afterwards the wild beasts) are in our interior, surely the birds are there too. Man walks on land like the beasts, many swim in the sea like the fish, but who can transport his body through the air like a bird? We have not the wings. Neither have we the fins. Yet we can swim. Besides, animals use four legs for locomotion, we get along well with two. Are wings absolutely indispensable for aerial transit? We know it was the Spirit (the Divine Breath) that separated Philip and the Eunuch, and transported Philip to another part of the country. We believe it was the Spirit that bodily transported Christ, Enoch, and Elijah. When by seeking the kingdom of God and his righteousness, we are filled with Holy Spirit, when the earth has lost all its attraction (gravity) for us, then will levitation be possible.

WILL is the first essential. We can neither walk, run, swim, nor do anything else, without the WILL. The second is the KNOWLEDGE of how to do a given thing. The third is PRACTICE in putting our knowledge to use. Full instructions are given through Isaiah, "They that wait upon the Lord shall renew their strength. THEY SHALL MOUNT UP WITH WINGS AS EAGLES, they shall run and not be weary, shall walk and not faint." Man was told to subdue the earth and to rule over every creature. How can he rule the birds of the aerial part of his dominion unless he WILLS and knows how to fly?

THE SCHOOL OF THE SPIRIT

By L. D. N.

PART I.

"God is Spirit"—Intelligence and Wisdom, Love and Goodness, Energy and Creative Power. These are the necessary attributes of original, self-existent Being. He is not only the animating life and all-embracing providence of creation, but in a special sense the Father of mankind. This confirmation and affirmation holds the first and fundamental position in the teaching of the Spirit.

Man is the immediate offspring of God, since he is the only self-conscious, personal identity on our planet, and no other existence prior to man could bestow on him these transcendent endowments. The rational, moral and inspirational powers which distinguish him from the animal creation, are the attributes only of spiritual being. They link man with Divinity and attest his spiritual origin, nature and destiny. The essential and real man is a spirit, clothed upon with a fleshly garment of refined and flexible material, woven into the life and held around the indestructible form of the spiritual organism as a physical instrument through which to come in contact with and handle the things of the outer world.

Man is not a physical being or body with an indefinable something called a soul; but a living and spiritual being, with a physical body and its senses as a medium of communication with the physical world. Hence all that pertains to man of a physical and sensuous character is transient in its nature and designed only for temporary service, to be wholly subordinated to and ruled by the higher powers of the internal, spiritual and true man.

As a spiritual being and child of God, man of necessity partakes of the nature and attributes of the Father; yet because he is first a child, that which is actual and manifest in the Father is of necessity but potential and possible to him in his childhood stage, just as the full-grown oak is potential in the acorn and the adult man is a possibility in the child. Nevertheless, because of the inherent possibilities of godhood in man as the child of Deity, holding potentially the nature and attributes, he must and will under the proper conditions unfold into all the perfection and supremacy of being which characterize the Father.

The human attributes of reason, conscience and faith, are the germs of the Divine Nature implanted in material conditions for their individualization and primary development; and when these attributes are sufficiently established in organic function on the sensuous plane, they are capable of being exercised in and thereby illuminated from the Divine Spirit, and thus they take on divine activity and unfold the real man into the express image and likeness of the Father, a true son or reproduction of God—a God-man.

God being pure Spirit, his attributes of wisdom, goodness and power could be expressed and made manifest only through divine economy and government. This necessitates the universe as a field of divine activities, and makes of it a vast organism, projected from the exhaustless depths of Spiritual Being, and throbbing with the indwelling, energizing principles of the Divine Nature.

The manifestation of God in creation was from within outward, from the Spiritual to the physical; but man being born into and under material conditions, first awakening to consciousness and commencing his career on the plane of the external and physical, reverses this order and rises as he unfolds inwardly to the final realization of his true being as a spiritual man and child of God.

The universe, both physical and spiritual, is the birth-place, home, school-room and play-ground for the commencement, development, education and perfection of man as the immediate offspring of Deity. The physical world and the sensuous life are the nursery and primary department of this school, in which the All-Father places his children of the infant classes for their first rudimentary education and training, through the senses, in the object lessons of this world. This affects the individualization of the human spirit as a personal identity, and establishes its various powers in organic function and activity.

The great primary lesson of life, the recognition of inexorable law, the necessity of personal obedience, and the sense of dependence upon and accountability to a higher, and so of personal responsibility, are also fully acquired through the discipline of experience in the school of sensuous life. The outward world, however, being but the external and temporary manifestation of a corresponding inner world of permanent realities, has served its purpose when it has called forth and individualized the various powers of the spiritual man in his relation to the externals of things. These powers are then prepared to take on their higher, psychic activity in their corresponding relation to the internal of things, through which man enters upon the higher department of the school of life on the plane of the spiritual. "Howbeit that is not first which is spiritual, but that which is natural, then that which is spiritual."

When the perceptive powers manifest in the five physical organs of sense they are thus turned within and focalized upon the purely psychic plane of action, they become one all-inclusive inner sense, through which the mind comes into immediate contact and communication with the internal or soul of things—with their real character, quality and condition.

It should be remembered that it is not the eyes, ears, and nerves, that see, hear, feel, etc., but the mind that sees, hears,

feels, tastes and smells, in and through these physical organs; hence these functions are essentially mental, not physical. The physical organs of sense are but the instruments of the mind's activities on the plane of the external for its primary education and development; but the unfolding powers of the soul were not meant to be confined to the narrow and superficial limits of sense-perception.

The external perceptions bring about the outward focalization of the mind's perceptive powers in the physical organs, when these powers become in turn focalized inwardly they combine in unity of action in one all-comprehensive sense of inward perception. But this perception is of the inward quality and condition of things, rather than of outward form, though the external is readily determined from the character of the internal.

By this unity of action, or unity of mind's activity on the plane of inward perception or vision, the power of perception is enhanced many fold; indeed is made practically perfect. "If thine eye be single thy whole body shall be full of light."

This higher psychic development is open and possible to all under the proper conditions. Indeed the soul cannot attain the full measure of its normal development without it.

Some will say, however, that it is only for the few who are exceptionally organized, that it is not attainable by others in the period of an ordinary life-time.

Nevertheless man is organized with direct reference to this experience, which is one of the necessary and legitimate steps in his normal development. In all purely mental processes, the results are largely determined by the dominant ideas at the period of experimentation. "For as he thinketh in his heart, so is he." In the earliest stages of human growth the world was not ready for this higher education. The object-teaching of the sensuous life was then a necessity, and the external method the only one either practicable or possible.

But when the fulness of time had come, for which the world had been prepared by those which the ages had produced, the true spiritual man appeared, introduced the school of the spirit, and established its interior methods for the higher advanced training of mankind. In the realm of the Spirit this supreme Teacher is still active and at the head of the work of this school.

This training of the psychic powers may now be commenced in childhood, and the education of the external man from the first be subordinated to and co-ordinated with the internal. "Suffer little children to come unto me and forbid them not for of such is the kingdom."

(To be continued.)

ABUNDANT LOVE

BY MARTHA SHEPARD LIPPINCOTT

"Fill life's cup so full of love
That no evil may creep in,
Then will earth soon be transformed,
And no more be courting sin.
Peace, sweet peace, will fill the soul,
As the rule of love holds sway,
Angel voices then will sing
Through the long mellennial day.

Hearts o'erflowing with God's love,
Make the sunshine of the world.
Love and kindness e'er should then
Have their banners all unfurled,
So that all may see the way
To the Heavenly Father's light,
Which illumines earth with joy,
Filling it with sweet delight."

From *The Wise-man*.

THE ELOHIM
OR THE GOD OF THIS EARTH

By A. L. NATHAN

PART I.

THE Editor having, in the June number of this magazine, invited contributions on this subject, the writer would add his mite. The ideas presented have been principally gathered from the Bible, the various writings of the editor, and thoughts which have flowed in from that infinite fountain of all knowledge—Spirit, colored by the particular mentality of the instrument through which the thoughts have come.

In dealing with this subject, we should dismiss from our minds the idea that this earth was created in six days of twenty-four hours each, or even in six thousand years. Without direct revelation, no man can give the date when "In the beginning God created the heaven and the earth." We should also bear in mind that our Bible was written exclusively for the benefit of the people of this earth in their present state of unfoldment; and therefore would be out of place on a world which had passed through our stage of development billions of ages before the time when "In the beginning [of this particular earth] God created it."

In all organizations for the accomplishment of a specific work, whether great or small, there is always an individual mind at the head of the organization, to direct and control the different functions of the body. It matters not whether the organization be that of a nation, a trust, a railroad, a city, a family, or even an individual man, woman or child; the law is the same, viz., one mind governs the body. Moses was commanded to make all things in accordance with the pattern

shown him in the mount; and we have no doubt of the truth of the law contained in the old maxim "As above, so below; as below, so above;" for, as Paul said, "The laws that be are ordained of God," therefore we believe the Bible is correct when it usually speaks of God, who created and controls this earth, as an individual, and not as a body of individuals working together in concert, though that may be the ultimate in the time to come. To illustrate: The United States is divided into states, counties, cities, towns, villages, etc. While each individual part recognizes itself as a part of the U. S., the government of each part being distinctly separate from that of every other part, no combination of the governments of the cities, towns and villages is called upon to manage the local affairs of any individual part. Yet, the whole of the parts constitute the U. S., which is, as a whole, governed by one head, the president, though aided by many sub-heads.

From the "Introduction" to Solar Biology we cull the thought that there are "sublime lengths, breadths, heights and depths" to that science "which far exceeds the grasp and comprehension of the human mind in its present degree of unfoldment," in other words, we believe the author hinted that our earth-life is patterned after the life in the heavens so far as it is able to express it. This being so, there is good reason for the statement that "The laws that be are ordained of God," because they are the laws which he made and observes. Therefore the law that we find on earth, that every organization is ruled by an individual mind, obtains in the heavens; and consequently, there is an individual mind, Eloah, that rules the organization that we know as our earth. Does this abrogate the Elohim? Certainly not. Every other world in infinite space was brought into being and is ruled by an individual mind, another Eloah. As the number of worlds our finite eyes and minds can grasp is reckoned by millions, then these millions of Eloahs who created them constitute the Elohim. But as we have reason to

believe that the number of worlds we cannot see with our physical eyes, or even grasp with our finite minds, is infinitely greater than those which we can perceive: and as each one is governed by another Eloah, this adds an infinite number of more millions to the body of that Eternal Order of Melchizedek.

But we ask, is this all? And again the answer is, certainly not. While each world was created by an individual Eloah, it was for the express purpose of making man in his image and like him, and giving them the dominion; in other words, making man into individual Eloahs and introducing them as new members into that Eternal Brotherhood where they "go no more out for ever." As this process is going on, not only for millions, billions or trillions of years, but from all eternity, what finite mind can grasp the magnitude of that Order? What finite mind can grasp the number of the Elohim? John was shown in vision the 144,000, the first ripe fruit of this earth; who are to be admitted as new members into that Grand Order. But after that, he saw an "Innumerable company which no man could number." If this little ball, our earth, a mere grain of sand in comparison with some others, can produce an innumerable company of new members of the Order of Melchizedek, what of the innumerable millions of worlds that have been producing from all eternity? No wonder that God was displeased with David when he essayed to number the "Prevailing Princes" in his kingdom.

Solar Biology unfolds to us through the allegory of Jacob and his twelve sons, the fact that there are twelve foundation principles in all nature. These twelve foundation principles are active, not only in the human body, but in all organizations, whether on this earth or in the heavens; not only in the body of man, but also in the systems of worlds. Let us then examine the origin of this earth by the aid of the light thrown upon it by Solar Biology, the Bible, or by any other light we can get.

That oft-quoted passage, Genesis i. 26, "Let us make man in

our image, and like us etc.," would apparently disprove the theory of an individual mind being the sole author of this earth. But when we look at it from a different point of view, we may be surprised to find that it does not teach anything of the kind. We believe that Thomas Lake Harris in his "Lyric of the Golden Age" expressed a great truth when he said:

"Twelve Angels rule the planetary scheme.

Each has an orb; one Deity supreme

Is their indwelling life; they bow the knee

To one God-man who rules immensity."

Here we have the prototype of Jacob and his twelve sons; the twelve sons, in this case, being Gods instead of men; each of these twelve Gods being the Author, the Builder, and therefore the God of an individual earth. Carrying out this idea that there are twelve Angels, or Gods, who rule *this* planetary scheme, our solar system, each having a world of his own, his own creation, wherein he is Lord and Master, then he is the Creator of that particular earth. They as individuals, and also as a body, bow the knee to one God-man, their Father—God, the Creator of our sun, who also, as an individual, is one of another family of twelve sons, and having, as a matter of course, their own Father-God, and so on backward to the beginning of eternity. And shall we not say that this same process is to continue forward to all eternity? If this is one of the laws governing world-building, and we have many reasons for believing that it is, let us see if the Bible will support us in this theory in regard to this particular earth on which we live. Before doing so, however, it would be best to state that the word "God," as used in the Bible, has more than one meaning. As usually used by Ezekiel and some of the other prophets, it is the English word used in translating the Hebrew word "Yahveh," which has at least two meanings: one being the name of the Infinite Holy Spirit, and the other being the name of the individual Creator of this earth. The

word "God" is also used to signify the Elohim, the twelve Angels, or Gods who rule this Solar System. It is also used to designate a part of, or the whole of, the Order of Melchizedek. Power, Almighty Power, is also expressed by this word—God.

We return to the first statement of the Bible: "In the beginning, God created the heaven and the earth." If we translate this into current English, it would read, "In the beginning, the Gods [the Elohim, the twelve Gods] created the heaven and the earth." As all the students of Solar Biology know, this earth is only a small part of the Solar System: consequently when these twelve Gods came together, billions of years ago, and said "Let us make man in our image, and like us, etc.," they knew that it was necessary that twelve worlds should be built, each one to express a function of the "Grand Man" of the heavens. So we understand that the creation of this earth was only a part of the design of the twelve Gods, each having to build a world of his own, to express his own function in the "Grand Man." Therefore we may readily see that the twelve Gods are not called into counsel to govern the details of this earth; even as the mayors of twelve cities, the government of each city being left to its own mayor. In like manner, each of the twelve worlds is left to the care and management of its own God.

(To be continued.)

"Have you had a kindness shown?

Pass it on;

'Twas not given for thee alone,

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on."

—From *Wee Wisdom*.

BOOK REVIEWS

A COUNTERFEIT CITIZEN, by Sam Scudder. 346 pp., cloth. Price (supposed) \$1.25. Broadway Pub. Co., 835 Broadway, New York City.

Purpose of this book is to show that the Naturalization Laws of the United States are put to corrupt uses, the chief of which is, to admit to citizenship numbers of foreigners who cannot vote intelligently, and whose votes are sold for the highest price. The Publishers state in the preface of this book: "It is right to state that this novel is from the pen of one who was for many years in the service of the Government in a high and confidential capacity, and every statement is based upon unquestionable fact. The novel is founded upon actual occurrences, with the names disguised, and the career of the Italian has been deviated from but slightly."

THE REV. IRL R. HICKS ALMANAC—1908. 116 pp., Price 35 cents. This almanac contains: Eclipses and Astronomic Miscellany; Sun and Moon Calendars; Storm and Weather forecasts for every day of the year; Monthly Progress of Sun and Planets; Moon's Daily Signs, Constellations, etc.; The Sun, Its Influence in Terrestrial Phenomena. It is necessary to caution the users of this almanac that the positions of the planets there shown are according to the geocentric system, not in accordance with "Solar Biology," which uses the heliocentric system.

THE SECRET OF SUCCESS, by Wm. Walker Atkinson. 92 pp. Cloth. Price 50 cents. Yogi Pub. Society, 1408 Masonic Temple, Chicago, Ill.

This magnificent little work is intended for all the world, but, as small successes, and unwise ambitions often engulf one in disappointments and selfishness, we wish especially to commend the book to those who are seeking first the Kingdom of God. No class of people so much needs courage, orderly, persistent and indomitable will as do those who enter the regenerate life, and for such this little book will be of great value.

The following is a partial enumeration of its contents: Spiritedness; Your Latent Powers; Soul Force; The Power of Desire; The Law of Attraction; Personal Magnetism; Attractive Personality.

But even this gives little idea of the spirit of the book; it is not one to be easily defined in words. Every page imparts to the reader consciousness of

ability to accomplish; and for this reason we trust that all who have "Practical Methods To Insure Success" will get this other book, and that all who get "The Secret of Success" will also have "Practical Methods;" their precepts need to be practiced for a life-time.

A BRAINY DIET FOR THE HEALTHY, and Foods And Their Effects, by Sophie Leppel. 85 pp. Paper. Price 50 cents. L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, London, Eng., and Fowler & Wells Co., 24 East 22nd St., New York City.

We recommend this book only for its suggestive and experimental value, for we do not believe definite knowledge has yet been deduced from experience upon matters of diet. It is a question only satisfactorily determined by each for self. We say this for we do not believe that any writer can yet be considered authoritative. It is one of the many books that will help the individual to "Prove all things and hold fast that which is good."

TIME OF DAY AT ANY PLACE IN THE WORLD AT A GLANCE, by Dr. J. F. B. Cordeiro, U. S. N. Price 25 cents. Leon Barritt, 150 Nassau St., New York City.

This is a 7 x 9 inches pasteboard chart showing the principal cities of the world, with lines indicating standard and local time; and a rotating top-disc indicates the 24 hours, with A. M., P. M., Noon and Midnight. By rotating the top-disc, just as you would set your watch, the correct time is at the same time shown all over the world—being set for one locality, it is set for all localities. We saw this chart advertised, and have found it exceedingly simple and useful.

OPTIMISM A REAL REMEDY, by Horace Fletcher. 79 pp. Beautifully printed, and bound in boards. Price 50 cents. A. C. McClurg & Co., 215 Wabash Ave., Chicago, Ill.

This book is by a grand man, as all may know by reading his "New Glutton or Epicure," and the "A. B.—Z. of Our Own Nutrition," price \$1.00 each; but in justice to our readers we must say that the best in the book, on optimism, is the title; beyond all question, Optimism is the Real Remedy, but a difficult thing to add to by words. It is an acquired gift. Good health naturally has it in some degree; but genuine optimism is a producer of health, and invulnerable to all but itself. Still we thoroughly endorse the book, and we are confident that all will find it more than worth the price.

PSYCHICAL RESEARCH AND ITS BEARING ON CHRISTIAN FAITH, by Rev. Joseph B. Lyman, Pittsfield, N. H. 20 pp. Paper. Price 10 cents. Address as above.

This writer ably presents thought and authority in the encouraging of investigation in the line of research indicated by the title of his pamphlet. He evinces that fearless spirit that comes of love and wisdom, by which investigation loses all dangers, and invariably rewards the seeker.

His conclusion is: "Study of Psychical Research leads one to believe that a larger, truer, more spiritual science will give back to us belief in the Miracles of Christ, his pre-existence and his resurrection—not as miraculous elements of his being, but as a revelation of the latent, embryonic powers of humanity, revealed by him who was the Son of Man because he was the Son of God."

THE NEW LIFE MAGAZINE, June, '08, No. 1, Vol. I. 15 cents a copy. Monthly. \$1.50 a year. John Fair, Editor. Address The New Life Society, 3015 North Broad St., Philadelphia, Pa.

In a 12-page editorial greeting Mr. Fair gives an exposition of the work before this magazine and organization. This initial number consists of 85 pages of unusual interest and promise. 15 cents for a copy would be well invested, and if every one who reads this notice will send for a copy we believe it would be sent whether the price is remitted or not. And if the copy is passed on to others it would be a great help for a work that is clearly a step in the right direction—Universal Brotherhood.

LOVE'S ROSES, by Lucy C. Kellerhouse. 30 pp. Paper. Price 25 cents. Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

This is a beautiful booklet in large type. The subject is Love; roses are its symbol. The allegory is so simple, and the thought so apparently for the child-mind, the reader is very apt to pass a valuable lesson in such disguise: in fact, for some, it may be too sentimental, but only five minutes patience and the reading may reward you with a lesson in virtue never to be forgotten.

EDITORIAL

THE leading journals of our day are telling us that our clergy of the different churches are very much discouraged and that they are even wishing for different professions. And we are told that it is very difficult now to get good men into the ministry and people are wondering why, and this to our mind is the most wonderful part of it.

The conditions of the present-day church are such that it is no longer a church, "a called out assembly from the world."

Any one who will think intelligently of the history of the Christian church cannot but admit that the Christian church has lived and has been preserved all these centuries not by an intellectual power, not because the Christ left on record some great intellectual fact, but by the power of an indwelling spirit. As we read in Zechariah, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

That there has been a loving, vital spirit in the church from the time of its organization up to within the last few years, no one can doubt, but as the present generation began to step upon the stage of action and to take control of the machinery of the world, it seems that their eyes were turned wholly toward the externalities of life. For the last fifty or seventy-five years the clergy have been prepared in our colleges, and the teachers of our colleges are men that live entirely in the senses. Of course many will criticise this statement, but remember that memory is wholly of the senses. The person whose senses are in a condition that a thought makes a deep impression, that impression is lasting, and men become professors of colleges because of their accurate memory. They remember what they have studied and therefore they are learned men, but living wholly in the senses as they do, their reasoning ability is at a very low ebb, their only exercise in reasoning is the comparing of that which they have studied with the external experiences.

So strong is this principle of living in the senses in the world to-day that the college professor denies the existence of the spirit and power of Christianity; and this has gone on step by step until the last fifty years have been years in which our ministry have been taught, drilled and educated by infidels, nothing more, nothing less. Infidels, not only to the spirit and power of Christianity, but they have become infidel to the whole Scriptures. And the pupils of infidels wonder why it is that they have nothing to preach to the people and that the church

is dying—no, is dead. The vague and uncertain form of religion is rapidly decomposing.

Human nature is the same now as it was 3000 years ago, when God caused the prophet to exclaim, "O Israel, thou hast destroyed thyself; but in me is thy help . . . where is any other that can save thee."

This would imply that Christianity had failed, but it has not. There are now in the world a great many people who have in their inner consciousness some of the spirit and power of Christianity. We do not mean by this to imply that it is the fanatics that are holding tenaciously to the old doctrine and are rejecting so vigorously every new truth that comes to the world, for they are the other extreme of the infidel and are in just as bad a plight as the infidel. A good representative of this class is one of our correspondents who thinks he is an advanced thinker. A few days ago he wrote us and said, "O, if you people would only accept Jesus as your Savior, what a grand people you would be!" The trouble is that he, like thousands of others, has got his mind fixed on 150 pounds of flesh that came from the seed of Abraham and thinks that is his Savior, and as the Church and the people generally have thrown aside the Old Testament Scriptures, they do not know the word of God that, "I, even I, am YAHVEH; and beside me there is no Savior;" again, "Cursed is the man that trusteth in man, and maketh flesh his arm [strength]."

Those who are still clinging to the doctrines of the church have only a fleshly Savior, the God incarnate they know nothing about, the spirit of life from God that has led the church to where it is, they know nothing about, and what is there to save or to protect? But thank God there are a few to-day, as at the time of Elijah, who love truth and righteousness, regardless of church theories or theological doctrines and of these will God build his temple—the temple of eternal truth.

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.

NOTICE OF THE BRITISH ESOTERIC SOCIETY

THE British Esoteric Society meets at 35 Battersea Rise, Clapham Junction, London, S. W. every Friday evening at 8 p. m. All interested in this teaching are heartily invited.

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., Oct. 1908.

Body	Enters	On			
		day	h.	m.	
☾	♊	2	8	4	a. m.
"	♋	4	0	7	p. m.
"	♌	6	1	42	p. m.
"	♍	8	1	53	p. m.
"	♎	10	2	34	p. m.
"	♏	12		46	p. m.
"	♐	15	0	52	a. m.
"	♑	17	11	42	a. m.
"	♒	20	0	24	a. m.
"	♓	22	0	33	p. m.
"	♈	24	10	51	p. m.
"	♉	27	7	3	a. m.
"	♊	29	1	26	p. m.
"	♋	31	6	4	p. m.

☼	♈	23	2	29	p. m.
☽	♌	27	0	1	p. m.
♀	♊	18	6	47	a. m.
♂	♏	6	10	17	a. m.
"	♒	14	11	3	p. m.
"	♓	21	9	8	p. m.
"	♈	27	2	38	p. m.

On Oct. 1 ☿, ♃ and ♅ are situated as follows:

☿	♌	16°	18'	50"
♃	♓	6	46	45
♅	♐	15	53	45

BIBLE REVIEW

Vol. VII.

NOVEMBER, 1908

No. 2

OUR DESTINATION

BY ABIYAH

WHAT is man? What do we know of ourselves? What is our relation to all the rest of creation? What is actually going on in the universe? What part have we in it?

These are questions that as often as we shall ever ask them, we shall be able to answer them with a deeper knowledge, with a broader comprehension and in a more satisfactory manner than ever before. How can we answer them to-day?

In taking notice of ourselves we find that here swinging thru space is a little ball of earth covered with myriads of little beings running to and fro, prying into this and prying into that, wondering what they themselves are, where they are, where they came from and where they are going; and they wonder at the purpose of all they see that makes them wonder.

In the developing of our intelligence we have become convinced that we are not the only little ball of earth swinging thru space, but from the deductions of even the external mind we have every reason to believe that we are a comparatively small member of a vast organization of worlds; and now as our interior faculties are beginning to assert themselves, we can conceive of the possibility of the existence of worlds on planes interior to the physical plane, and in realms of which the physical senses can take no cognizance.

Professors of physical science used to say that matter has

three dimensions, length, breadth and thickness; and that two objects cannot occupy the same space at the same time. We now know that matter has at least four dimensions, length, breadth, thickness, and *interiorness*. Interior to the physical plane are other planes of life whose rate of vibration far exceeds that of the physical plane. Therefore two objects can occupy the same space at the same time, providing that the rate of vibration of the more interior object sufficiently exceeds the rate of vibration of the external object. As we become conscious of this fourth dimension of matter, our universe acquires far vaster proportions than those in which it has been appearing to us thru the aid of only the physical senses. Jesus spoke in a very realistic sense when he said that he "came out from God."

The figures of modern astronomy impress upon our mind the vastness of the physical universe. The telescope reveals to us that in every direction, at inconceivable distances, exist magnificent worlds and systems. Altho the extent of the physical universe is too vast for the human mind to comprehend; and if we could roam thru it, altho it would take us millions of years, yet this is only the *physical* universe which has been projected out from a more interior and a more spiritual universe. The new wood that grows on the tree this year will form a ring or layer of wood that will become interior to the new growth of next year. The physical plane of all that exists thruout space is to the *entire* universe as the new bark of an ever-growing tree. Each year's growth becomes incorporated into the constitution of the body of the tree. All the cells of the tree that are produced this year will form a distinct layer of wood which will retain its distinctness from all the other layers of cells that have been produced before it; and each layer of cells will ever approach *relatively* nearer the heart of the tree so long as the tree continues to grow.

The projection of a material universe into existence; its

coming to maturity ; its transmutation into spirit ; and its incorporation into unity with the *entire* universe, are a grand universal cycle that the Hindu philosophers have termed a "day of Brahm" which is a period of many millions of years.

This little earth of ours is a cell in this great layer of worlds that is being produced by the entire universe. All the worlds or cells of this physical plane are being prepared for that great day when the material universe will be joined to the spiritual universe. It is inspiring to think of the condition that will exist when the vital currents of the human race are joined to the inner realm of spiritual life and light ; and still more inspiring is it to think that our world is to be a participant in a yet grander culmination when there will be withdrawn the veil that hangs between the entire *physical* universe and the inner spheres. Then will the pulsations that proceed from the very center of all that is, throb thru our being, and our life will be reciprocal with the Heart of hearts.

How are we being prepared for this grand event, when with an innumerable company of worlds—each world having attained to the consciousness of its own world-unity—this world as one great Son of God, will be brought into the glorious presence of the Father of all worlds? Altho we refer to an event far distant in the future, yet we are being prepared for it *now*. All thru the Bible from Genesis to Revelation in many apparently trivial stories, are pictured the pattern and process after which the universe is built and after which our world is being fashioned on a lesser tho similar scale.

In the account of Jacob and his twelve sons and one daughter, we have a picture of the qualities of which the universe is composed and of which every perfected world on a lesser scale is composed, and also of which every perfected body of individuals and every perfected individual on a still lesser scale, is composed. When our world becomes perfected, it will be composed of twelve grand nations, and each nation will be com-

posed of twelve tribes. The most advanced spiritual work that is being wrought out into the physical plane of our planet / to-day, is the bringing to maturity one of the twelve grand nations that is to be an integral part of this world thruout eternity. This great nation is termed in Scriptures the "House of Israel." The God of our planet is a Jacob having twelve sons. One of his twelve sons has been sent down into the plane of carnal generation to become the head of one of the twelve grand nations that are to abide permanently on the face of the earth. This chosen nation is composed of twelve tribes at the head of which are the twelve patriarchs. The redemption of the Adamic race and its attaining to an enduring place in the eternal order of things are the great events upon which lies the stress of the Hebrew Scriptures and the Christian Testament.

Every day many souls are born into the world and many souls pass out. What relation does this process bear toward the establishing on earth of a people who will never become disembodied? What has become of the many true Christians, some of whom in their dying moments have been conscious of being lifted up into a realm of joy and peace?

There is only one organization of beings in the universe whose members occupy a place and consciousness that endure forever. This is the body of the Elohim or the Order of Melchizedek. Every growing planet has around it different grades of heavens and of hells, to which its disembodied souls return according to their state. "I knew a man . . . caught up to the third heaven," (II. Cor. xii. 2) and "Thou hast delivered my soul from the lowest hell" (Ps. lxxxvi. 13), are statements implying the existence of different realms or abodes of departed souls. The place that a disembodied soul occupies in one of these heavens or hells is not permanent, after a disembodied soul has remained in its heaven or hell sufficiently long to digest the results of its experience in its previous incarnation, it can develop further only by taking up another fleshly form.

At certain grand cycles each planet has harvest periods in which the Door of the Order of Melchizedek is swung open for the entrance into it of the souls who are able. Individuals are not recieved into *full* membership into this Order separately, but collectively in an organized body. Hence the exclamation, "Who hath heard such a thing? shall a nation be brought forth at once? for as soon as Zion travailed she brought forth her children."

The question that concerns each man and woman of our day is this: Do I want to direct my conduct so that I shall be an acceptable member unto the Eternal order of Melchizedek and acquire an enduring consciousness and an everlasting place in the structure of this world of ours and thus in the universe? or do I choose to still remain a subject to the old order of mortal existence, and be among those who know not whence they come or whither they go? If we are able to comprehend the nature of the Universal Mind and Will sufficiently to enable us to perceive that in being one with God and a follower of Jesus our Elder brother, we cannot be a partaker in the works of fleshly generation—if we can perceive the existence of this line that is drawn between the really living and the dead, then by perseverance there is hope of crossing it and obtaining that state of which the prophet spoke when he said "Thus saith YAHVEH of the eunuchs that keep my Sabbaths, and choose the things that please me, and hold fast my covenant. Unto them will I give in my house and within my walls a memorial and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off" (Is. lvi. 4, 5). "He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more" (Rev. iii. 12). For having obtained a place in the body of the Elohim, we shall retain our conscious individuality forever and shall be a participant in the development and culmination of all the grand events that are to be enacted in the universe from eternity to eternity.

THE PARADISE OF GOD

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

"To him that conquers I will give to eat of the tree of life which is in the midst of the Paradise of God."

IN these words our minds are carried back at once to the Garden of Eden which is the Hebrew equivalent for the Greek, "Paradise," as shown by the Septuagint, which renders the Hebrew term "Gan Eden" as, "Παραδεισος τῆς τρυφῆς" (Paradise of luxury or pleasure). This we have already seen symbolizes the body of the overcomer. All the occupants of the Paradise can be seen in this garden of the body.* Adam is the intellect, Eve, the intuition. The tree of knowledge is represented by the nervous system, thru which the vital fluids descend; and the tree of life by means of which the river of life ascends, is represented by the lymphatic system. The "Four Living Creatures" or Cherubim, the Lion, the Man, the Ox, and the Eagle, are also to be seen in the Paradise. But in fallen Adam the Eagle is represented by Scorpio, which by means of the sword of death-bearing generation, flaming with lust, keeps him back from the tree of life. Leo (the heart) also aids in this, so long as he loves the world and the things of this world, the love of the Father is not in him. These are the Cherubim with the Flaming Sword which turns every way to keep Adam back from the tree of life. The necessity of overcoming Leo (the heart) is indicated in the words: "If any one is for coming unto me and hates not his father and mother and wife and children and brothers and sisters—further, also, even his own soul—he cannot be my disciple." No natural affection must be allowed to dominate the life, *all* must die, and rise

*A garden enclosed is my sister, my spouse. Cant. iv. 12.

again into the spiritual. *Eros* (sexual love) must be changed into *agape* or divine love. All family love and friendship which is mortal must be swallowed up of the immortal, "*ἀγαπή*."

Leo then becomes his friend because he "loves the Lord his God with all his *heart*, soul, mind and strength," and having crushed the head of the serpent of generation (*Scorpio*) he is borne up on the wings of the Great Eagle.

The number of the Gates of the Paradise are twelve, and at the Gates there are twelve Janitors, and the overcoming of these constitute the "Twelve Labors." And the Name of the overcomer is "Israel," for as a prince he has power with God and with man and prevails.* And of every tree of the Paradise he may freely eat, and drink of the waters of the river of life, and the tree of life yields him its twelve fruits—*month by month, severally*. For he has washed his robes, and will touch no unclean thing. His own body becomes "the Paradise of Pleasure" in which God walks and talks, according to his promise: "I will inhabit them and walk about in them." Our great need is to cleanse ourselves from *all defilement of the flesh and spirit*.†

And loss of the seed of life, in any manner, whether in man or woman, has always been counted impurity, pollution and uncleanness. Indeed the law of Moses proves that the whole process of generation from beginning to end, was unclean in the sight of God. For even in its most natural and legitimate aspect, viz., that of child-bearing, we find that the woman who had borne a male child was unclean for forty days, and she who had borne a female, for no less than eighty days, and was then purged only by means of sacrifice of a burnt-offering and a sin-offering. During all this period she could touch no holy thing nor even enter into the sanctuary; she was in fact excommunicate. All this goes far to prove what we have already asserted,

*Gen. xxxii. 28.

†II. Cor. vii. 1.

that so far as the Adamic race is concerned, generation and the consequent loss of the seed of life was the primary cause of the death of the body, and that this is what is meant by eating of the tree of knowledge. This being so, it becomes evident that the way back into Eden must be by means of regeneration, turning back the waters of the mystical Euphrates (Heb. *Phrath*) or water of fruitfulness. By this means, man will regain the angelic body and spirit which Adam lost by the Fall. For his separation from "his angel" (genius or *higher-ego*) is what is intended by the expulsion from the Garden.

But while the loss of the seed has always been an offence to God, the conservation of the seed is well-pleasing to him. For no one of the sons of Aaron who was defective in this respect was eligible for the priesthood, and no eunuch or any emasculated person could enter into the church of the Lord, or any public meeting of the Eternal.* It is not therefore asceticism that the Lord delights in, or any affliction of the body for the sin of the soul, but that the overcomer should have fulness of life—that there should be *in* him a fountain of water springing up into everlasting life, and that out of his belly should flow rivers of living water.

The first essential toward this attainment is to bruise the head of the Serpent†—and to tread upon Scorpio‡ by entire renunciation of the work of generation and the conservation of *all* the seed of life. This is to some a great and difficult labor—a work lasting over many years and requiring the utmost patience to accomplish. But it is certain in the end of great reward, and that not merely in some dim, distant future, but it is here and now, on this earth and in this life that the overcomer enters and lives in the Paradise, or Garden of Eden

*Deut. xxiii. 1.

†Gen. iii. 15.

‡Luke x. 19 "I have given you authority to tread upon serpents and scorpions."

and eats of the tree of life. In the fulness of its fruition he will have truly "the days of heaven upon earth," and conscious enjoyment far beyond the highest of his present conceptions. In order to eat of the twelve fruits of the tree of life, however, he must overcome in the twelve departments of his being as represented by the twelve signs of the zodiac. He must overcome Aries (intellect) by entering into the kingdom of heaven as a little child; Virgo, by hating his own soul; Cancer, by the spiritualization of the domestic relations, and all the rest in due order.

THE LIVING NOW

By ANNIE C. MCQUEEN

"NOT what *we were* but what *we are*,
The soul is *white* within,
A single gleam may pierce the bar
Of ignorance and sin,
And lo! the mists arise in light—
That bound the dismal years—
While blissful colors put to flight
The gloom of hates and fears.

Not what *we did* but what *we do*,
The past lies low in dust,
And thoughts are gathering force anew
To build the future's trust;
The scroll of days, or years, or lives
May records old avow,
The soul is what *IT IS* and strives
To prove the LIVING NOW."

THE SCHOOL OF THE SPIRIT

By L. D. N.

PART II.

THE true school of the spiritual method for the higher education and development of man on earth, is not responsible in any way for the monstrous misconceptions and perverted teaching of theology, which, blind to the possibilities of man in this world, is mainly concerned about heaven and hell, or conditions of another world. The ideal of the Christ for which he taught his disciples to labor and to pray was, "Thy kingdom come and thy will be done on earth as it is in heaven." This higher psychic culture is not so much a question of physical susceptibility, as of mental determination. It is true that mind and body are mutually interdependent, and that primarily, physical conditions largely determine mental states; but mind is designed and destined for the mastery, and so in turn may and can determine absolutely physical conditions.

The primary object of physical sensation is to awaken, develop and focalize the attention, and thereby awaken, individualize and call into activity, the perceptive powers of the mind in their separate and divided activity, thru the several physical organs of sense; and thru perception to call into action the still higher mental and moral powers in their relation to the objects of the outward world to which the attention has been called; in other words, to awaken and compel thought and establish understanding.

All action on the primary plane of sensation is, from necessity, spontaneous; but on the higher plane of mentality or of thought and volition, when these are fully established, it be-

comes a matter of determination and choice. It is true that habit finally renders actions along chosen and selected paths automatic and spontaneous; but even these in turn may be broken up and changed by an effort of choice and will.

Man is not only a circumstance, but a "centerstance" as well. At first a creature of circumstance, he holds potentially within himself a power which sooner or later becomes awakened and, springing forth, enables him to rise above circumstances and create and direct them to suit himself.

This is the sublime destiny awaiting all men thru the achievement of man himself, the strong helping the weak. The school of the Spirit opens the doors to the humble as well as to the great, and converts the strong into willing, loving helpers of the weak. In this school, all distinction of caste and rank is lost in the spirit of Brotherhood and the recognition of equity of rights and privileges.

It is not denied that this psychic development is and will be more readily attained by some than by others, yet it is possible to all, thru the earnest effort which comes of real desire and faith. "All things are possible to him that believeth." This is the emphatic statement of the Christ.

Is it because the nature of this attainment and the higher education it involves are misunderstood or misconceived, that so few really desire them? When the call to this higher education is made, do not they all with one consent begin to make excuses?

The attractions and demands of the sensuous life outweigh with the many, those of the spiritual. "Where thy treasure is will thy heart be also." As the primary consciousness of the external man is awakened and established by mental and moral contact and communication with the outward world thru the senses, so the higher spiritual consciousness and understanding are awakened and established by mental and moral contact and communication with the inner world thru this inward focal-

ization of attention and perception. So long as the human consciousness and the mental and moral activities, are confined to the sphere of the external senses, man will be governed by the law of the animal life under which he was born—the law of self and self-seeking. But when he is born into the true spiritual consciousness, the Divine Spirit witnessing with his spirit that he is a child of God, and if a child, then heir—heir with Christ—he comes under the law of the spiritual life, the law of impartial love and ministration. The birth of all men into the physical world, or the first awakening of consciousness in the body, is of necessity on the plane of the external thru physical sensation, and under the law of the animal life—physical generation. So the awakening of the spiritual consciousness on the plane of the internal and spiritual, thru the inmost or God-sense, constitutes a second birth under the law of the spiritual life—a regeneration from the spirit. “Ye must be born again.” “Except a man be born anew [from above] he cannot see the kingdom of God.”—“That which is born of the spirit is spirit.”

The spiritual senses, and the inspirational power they confer on man as a source of enlightenment and means of unfolding and bringing to perfection all the powers of the personal life, transcend the external senses and methods of education and development, as much as the soul transcends the body.

The deepest yearning of the human soul, however, is for absolute freedom and supremacy, and these await man, as the child of the Divine Paternity, when he shall seek them in the right direction and true spirit. This is the glorious liberty of the children of God.

Absolute freedom can be realized only on the plane of the spirit, the inmost and highest sphere of human activity and experience in which being is perfect and so above all possibility of perverted motive or activity.

Being one with God, all selfish and isolated interests are

forgotten, and the individual interests become merged into and one with the whole, and the universal good the only basis of personal good. In this realm of the Divine, personal considerations and preferences are impossible, because it is the realm of the impersonal and absolute. Those who attain this condition of being become a law unto themselves; since every possible desire of the heart is one with the universal, and so one with the supreme law of life. Until this condition and plane of life are attained, man needs and will have the discipline of law and penalty; until he rises above all personal considerations in the presence of universal needs, and thus becomes one with the supreme law of universal love and impartial justice. When this condition of being is reached, and man becomes at-one with universal law, his life is one spontaneous expression of goodness and truth, love and wisdom, and carries with it all power of mastery.

(The end.)

ACHIEVEMENT

By ELLA WHEELER WILCOX

"TRUST in thine own untried capacity
As thou wouldst trust in God himself. Thy soul
Is but an emanation from the whole.
Thou dost not dream what forces lie in thee.
Vast and unfathomed as the deepest sea,
Thy silent mind, o'er diamond caves may roll.
Go seek them; and let Pilot Will control
Those passions which thy favoring winds may be.
No man shall place a limit on thy strength;
Such triumphs as no mortal ever gained
May yet be thine if thou wilt but believe
In thy Creator and thyself. At length
Some feet will tread all heights now unattained,
Why not thine own? Press on! Achieve! Achieve!"

GOD'S CHILDREN

By H. E. BUTLER

For thou hast trusted in thy wickedness; thou hast said, None seeth me; thy wisdom and thy knowledge, it hath perverted thee: and thou hast said in thine heart, I am, and there is none else beside me.

Therefore evil shall come upon thee; thou shalt not know the dawning thereof: and mischief shall fall upon thee; thou shalt not be able to put it away: and desolation shall come upon thee suddenly, which thou knowest not. —Isa. xlvii. 10, 11.

WHEN we hear sermons and especially when we talk with leading ministers and read scientific books or talk with the learned men in any sphere of life, we find the one thought ever active, namely: This world is ours and there is nothing beyond it; there is no power that rules it but our own and we have got to make our own way. We make things good or bad, *et cetera*.

The main idea seems to be that there is nothing beyond our present existence; no ruling power that has dominion over the earth. It seems to us a sad commentary on the human mind that even our most learned philosophers should think that this little grain of sand upon which we live bears no real connection with any other sphere of action, and that we are in some way independent of everything else in the universe. Nevertheless scientists are telling us to-day that in the last analysis of matter they have reached a realm where they question even the existence of matter, as we have heretofore thought of it, and that it is questionable whether the smallest conceivable particle of matter is not simply a center of force possessing none of the attributes that have been heretofore given to matter. They tell us that an atom is made up of a great number of atomoles floating around a center as the planets around our sun; that an

atom is a system of such atomoles and that the spaces between them are as great comparatively as the spaces between the planets of the solar system.

What then is it that constitutes solid matter? Is it size? Astronomers tell us that our universe is disk-shaped. Now if a man were large enough to walk upon this disk would he have to use the suns for stepping-stones, as it were? or is there a subtle something that he could step on that is more potential than these suns and worlds which to us seem to be the only matter? True, this thought is almost unthinkable and it would require a volume to carry it to its ultimate conclusion. But as we have shown in *THE GOAL OF LIFE OR SCIENCE AND REVELATION* the legitimate conclusion of all scientific discoveries up to the present time, is that there are unlimited universes and that in the process of development, evolutionary progress, worlds are becoming finer, passing from the sphere that we call matter into a sphere of vibrations so much greater that they cease to be to us material substance.

And if, as we have shown in that work, there are centers beyond centers, each center ruling all below it, then it would naturally follow that there is a Center which rules our little planet, and as Revelation so expressly declares, "The worlds were framed by the word of God," therefore it follows that the ruling Center that governs our world is spirit, mind, and that that Mind formed a thought, which is our world. We have also shown that that Center is not one man-God, as we have thought in the past, but is a Body of men, a Body that has become one in the perfection of their unity, oneness—oneness of mind, purpose, feeling, desire, sympathy, consciousness.

Now if this Body created this world and man upon it, then is not this Body, this Center, our God, our Father? Is not the world his? Are we not his? Has he not a right to command the work of his hands, and to direct it in all its doings? And surely, if he is sufficiently wise and all-knowing to create a

world, he is sufficiently wise to have a purpose and he must necessarily be sufficiently good for that purpose to be for the highest good, comfort, enjoyment and pleasure of the creatures he has made.

If we believe this, how foolish it is for us to forget the Source of our being and to begin to think there is nothing beyond us and to try to take into our own hands the government and control of the world or of nations or even of our own life. We have a little knowledge—yes. Where did we get it? Is not all the mind, the knowledge that we possess derived from our Creator? Is the knowledge in us, or is the knowledge drawn in by that peculiar function of mind that we have named “inspiration?” Stop and ask yourself the question: How do I think? What is this process of thinking? Is it not the forming of life into images which we sense? if it is, then do we not inspire, draw in from the invisible source, the source of our being perhaps, all that we call thought? and if so, then all that we call knowledge is thought-substance that has been inspired and formed in our experience.

If you were in a boat floating down a stream of crystal water—the stream may be flowing through a desert, but it matters not where—and you became very thirsty, famished for water, how foolish you would be if you refused to reach out and dip up the water and drink therefrom. This is really the condition of the human family at the present time.

We are floating in the fountain of infinite life, mind and will, in which is all the power that formed the world and even the universe; in which is all the power that controls everything in the world and in all systems of worlds—limitless power, limitless knowledge, limitless wisdom, everything that we desire is unlimited and fills the very sphere in which we move. Yes, it moves thru us and we thru it, and with every breath we draw we inhale, draw in that substance which contains everything that we desire, and yet, like blind men, we complain of

the darkness when the sun is shining brightly. We refuse even to look or to believe that there exists anything beyond ourselves. Thus we like the one floating down the stream of crystal water, famished for water, refuse to partake of the abundant supply all around us.

Yes, there is a God so sublimely beyond anything that has ever entered into the imagination of man, so superior in goodness, in wisdom and in power that even in this age of advanced civilization the mind cannot conceive of his greatness and grandeur, his love and his goodness, and that Mind made the world for a definite object, and man, being nearest to the ultimate of that object, is his special care, as we read in the message that God gave to Moses for the children of Israel, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me from among all peoples: for all the earth is mine." Stop for a moment and think what this means. What is your special treasure? What do you treasure above everything else? That is what these words mean—a peculiar or special treasure. Whatever business or pursuit you may be engaged in, that which pertains to the ultimate object involved in that pursuit, is a special treasure, because you are giving all your effort, all your thought, sacrificing your pleasure, everything is made to bend toward the accomplishing of that object, therefore that object is your special treasure.

So God has a special object in the creation of this world and that object is beginning to find its focal point in the highest development of humanity. If you did not belong to this class you would not be interested in this magazine sufficiently to read it. But as you are interested in these thoughts, it is evident that you are among the highest developed of our race and thus you are the special treasure of him who created the world, who rules it, who gave it life, mind, consciousness.

Then, if we can here see a picture before our mind of a God

so great and so wise and so all-powerful that by mind he formed the world and formed us, and who is in the very essence of his substance love, that which men treasure above all else, can we not turn our attention from the giddy whirl of the world's interests, from following the bubbles and fancies of man's imagination, toward the fountain and cause of our existence, the fountain of every good thing, the fountain from which everything sprang? Surely it is wiser to go where everything is accessible than to be running around hunting for something, we know not what!

Let us then turn our attention wholly to the Cause. You may say : But we have no evidence of anything beyond this life. You will never have any evidence until you honestly and earnestly desire that evidence. You could never have any evidence that the sun shown if you sought a dark cavern and refused to leave it. You might complain of the darkness, but the darkness is where you are ; the sun still shines in all its glory and brightness. When you do desire it and when you earnestly and honestly strive to live in harmony with the Cause of your existence, which will give you health, strength, mind-power and all that is good, then will he who loves you, whose very substance is love, begin to manifest himself to you, begin to cause you to know him, to know that he exists as a more real, tangible substance than anything that he has made.

This knowledge then is the knowledge above all other knowledge that the world needs, for without it the difficulties and conditions spoken of in the quotation at the beginning of this article will surely come upon the world, namely, "Thou hast said in thine heart, I am, and there is none else beside me. Therefore shall evil come upon thee ; thou shalt not know the dawning thereof : and mischief shall fall upon thee ; thou shalt not be able to put it away : and desolation shall come upon thee suddenly, which thou knowest not." For, if you sow to the wind, you will of the wind reap waste. If you seek good

where no good is, how can you expect to obtain good? But if you seek good where it resides, you will find it, and all good was created and made accessible to you by him who created it.

When God by the Psalmist said, "The world is mine, and the fulness thereof," he claimed his legitimate property, for is not the world the legitimate property of its Creator? and are you not a part of that legitimate property? Certainly you are. If there is a Creator that made you then certainly you are his. He has a right to the disposition of your life, the same right that he had to make you, to bring you into existence, and the recognition of that right will bring you into a consciousness of him who said "Ye are mine." And when you have come into a consciousness that you are his by inalienable right, then you may ask the question: What is there for me, for self is the dominant factor in all conscious existence? And when you answer that question you will also answer the question: What am I? The correct answer to this question is: I am the life, the thought, the legitimate offspring of YAHVEH Elohim, the God and Creator of this system.

Do you love your children? Have you not seen a loving mother who would sacrifice everything, even her life, for her child? She inspired that love, she inherited it from her Father-Mother—God, and she was capable of embodying only a very diminutive part of it. How much greater is the love of him from whom you came? Then can you lose anything by giving yourself to God, by giving your all to him? I will tell you what you will lose, you will lose your sorrow, your sickness, your anxiety and all the ills you have sought and found by a perverted life, and you will find peace, love and joy. Jesus called his Father's house that has abundance of everything—riches unlimited, treasures untold. These you find when you return to the Father, when you realize the meaning of the prayer taught us by the Lord Christ, "Our Father, who art in heaven," and then in worshipful reverence say, "Hallowed

[sacred above all things] be thy name." Stop for a moment and think what this means.

When you were young and had a father and a mother; you had a home and were provided for; you had no cares, no anxieties. You went out from that home, failure, disappointment, sickness and many evils assailed you. In that condition did you think of the father's house from which you came out? Your father and mother claimed you as theirs. Have you not heard them say, "This is my child?" You did not think it a great hardship to be owned and claimed by them, because their claim was not a servile one, but a loving claim, a claim of a right to love you, to nourish and to hold you as a special treasure above all others and to do everything in their power to make you happy.

How much more is this true of our heavenly Father when we return to the Father's house and realize that he is and that he is the preserver of all those that put their trust in him. For the world has rushed on and on until there is no more faith in God nor in his revelation. The people are saying: The world is ours and we shall make it what we please. But, alas! look about you, there are men stronger and wiser than you and they have gathered the wealth of the world, they hold it in their right hand and they say to you: "You have got to be my servant." They say even to the government of the United States: "Do thus and so or I will break you up," or "If you do thus and so I will withdraw my wealth and you will starve." These men do not love you, they love themselves and power, they love to rule. Rebellion is rife in the land against such power and what will be the end thereof? Surely "evil shall come upon thee; and thou shalt not know the dawning thereof: and mischief shall fall upon thee; thou shalt not be able to put it away: and desolation shall come upon thee suddenly, which thou knowest not." It does not require the eye of a prophet to see that this is true, that this is rapidly coming upon us. We believe that

every intelligent man and woman in the land realizes this, and why is it so? Because they have forsaken YAHVEH, the fountain of every good thing and have been chasing the bubbles of fancy. No wonder God by the prophet exclaimed, "O, Israel (prevailing prince), thou hast destroyed thyself; but in me is thine help . . . where is there any that can save thee in all thy cities?"

"WHAT I must do, is all that concerns me, not what the people think. This rule, equally arduous in actual 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.

A PETITION

By HENRY VAN DYKE

"THESE are the gifts I ask of thee, Spirit serene :
Strength for the daily task,
Courage to face the road,
Good cheer to help to bear the traveler's load ;
And for the hours of rest that come between,
An inward joy in all things heard and seen.
These are the sins I fain
Would have thee take away :
Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadow grey
On all the brightness of the common day."

THE ULTIMATE

BY ALEXANDER MCINNIS (London, Eng.)

It is essential that all things be done in order. All are called upon to build, and are building, conditions for themselves; but most are doing so without plan or purpose. Yesterday they determined to become a merchant-prince, to-day the idea of being a great general appeals to them, to-morrow they may feel too tired for anything. They are building on sand, their works are as unstable as water.

For the purpose of attainment the ultimate must be calmly considered from all points, and once a determination is reached, should be unwaveringly adhered to. The first question is: What do I desire to be? God put each of us here for some definite purpose. As a man must have an architect to plan a great building, so *we* must inquire what purpose he has for us as individuals in his divine economy. Some are for hands, some for feet, some for eyes, and if these be misplaced or undeveloped the unity of the whole body will be impaired, besides its usefulness being crippled.

Also it is apparent, to use a crude analogy, that the processes of constructing an arc light, an electric motor, or an electric cooker, are absolutely different, and, once made, are useless for any other employment from that for which they were constructed until they pass through a form of disintegration (death).

If Bunyan had continued as a tinker and had not written "The Pilgrim's Progress," if George Muller had remained an ordinary Baptist minister, without ultimating his life-work in the orphanages; if Mrs Stowe had not responded to the Divine call to write "Uncle Tom's Cabin," consider the loss that would have accrued to mankind, the vacant niche that no other one could fill—the delay of humanity in its great march heavenward.

Having definitely determined upon our ultimate, it is well to remember that the Lord Jesus said, "The kingdom [reign, rule or power] of heaven is with you," hence, "all things are possible to them that believe [or have steadfast faith]." With all this power at command, and all the substance of things at our disposal we are now prepared to build. There must be no flaw in the structure. A bridge or a boiler with a weak point is inevitably doomed to sudden disaster, bringing disgrace on the builder, discredit to the profession, and pain and death to the innocent. There must be no foundation but the Christ-life—a celibate life of spotless purity, a crucifying of self with its affections and lusts, an overcoming of the world, the flesh and the devil. Jesus said we should be salted as by fire. Again, we are told that our works will be tested by fire. Now if we keep in us God, who is a consuming fire, to continually test our work by application of this fire, surely the result will stand, because it is approved of God.

There is nothing to be had without payment of some kind. Do we wish to reach perfection? Christ is the only way; we must walk in him and this is sometimes very trying. Do we desire to wear the crown of life? Then we must pass thru our Calvary. Do we long for the peace of God that passeth all understanding? Then there must be for us the tribulation in the world. Are we willing to pay? Then Build—in the name of God. Build—on the foundation of the Christ. Build—in the power of the Holy Spirit. But, remember, except YAH-VEH build, the builder works in vain.

Are we called to be a compass for God? Let us gather celestial magnetism, and point without deflection to the Eternal and Universal Christ slain from the foundation of the world. Is it our function to be a light? Let us be clear, pure, white and set upon the Rock of Ages. Or a locomotive? Let us be full of the divine power, and bring to the higher life a full train, freighted with God's sons. Aye, whatever we are called to be and do, it must be done with a single intention—to the Glory of God.

THE GREATER AND THE LESSER LIGHTS

BY I. L. HARPSTER

In the account given in Genesis concerning the creation of the two great lights, God said, "Let there be lights in the expansion of the heaven to divide between the day and the night; and let them be for signs, and for seasons, and for days, and for years: And let them be for lights in the expansion of the heaven, to give light upon the earth: and it was so. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night; and the stars" (Genesis i. 14-16. Isaac Leeser's Trans.).

It is evident from the account given that there are two ruling worlds or lights, governing the world and life upon it. These lights have ever been understood as representing the sun, the orb ruling the day, and the moon governing the night—the two great lights ruling in our natural world. Farrar Fenton's Translation gives the following: "God had made two large luminaries, the larger one to control the day, and the smaller one to control the night, accompanied by the stars." The latter part of this verse in both the authorized and revised versions gives the following: "He made the stars also." The words, "he made" are in italics. The insertion of these words "he made" changes the meaning entirely; the thought being, the "lesser light," the moon, was to rule the night "accompanied by the stars"—the planets of our solar system. For a full exposition of the influence exerted by the planets upon the human race, see "Solar Biology."

While the sun and the moon were to rule the natural world,

yet back of and anterior to the physical expression of these great luminaries, we must recognize the spiritual or invisible power, the power that animates all things. All visible and material forms whether they be worlds or other manifestation, are by virtue of thought-crystalizations.

If all worlds, and in fact all objective manifestation, are the result of thought-emanations, thought-forms, and we are led to conclude that it must be so from the account given in Genesis of the creation, for YAHVEH Elohim said, "let there be so and so, and it was so;" then all we see manifested in nature, the earth, the sun, the moon and the stars have been created by the word of YAHVEH Elohim. If this is true, then this earth and the life upon it must make final the Word or Thought of YAHVEH Elohim from the beginning.

In the account of the creation we learn that YAHVEH Elohim created man in his image, after his likeness; but we are led to conclude by the law of evolution that man was not so created instantaneously, for we are constantly reminded of the advancement, an ever unceasing progression of the human race. We see this exemplified in the life of man from childhood to old age; also in a higher civilization with every new generation. History has left its footprints from which there can be no appeal. It is true at periods the human race has seemingly retrograded. But while man has sunk low in materialism and corruption, yet he has been restrained and again has moved upward in the scale of advancement. But can it be said that these periods of retrogression have been futile of good? Rather have not the errors and the accompanying sufferings of the race been the means of enabling it to become larger in wisdom, stronger in virtue, thus bringing it into harmony with the being of its Creator? After Adam stepped aside in partaking of the forbidden fruit YAHVEH Elohim said, "Behold, the man has become as one of us, to know good and evil."

As the human race has been advancing, must not our planet earth of which we are a part be developing to a higher condition as well? We must view the earth and its inhabitants as all of one; one organism, an epitome in the galaxy of worlds, influencing and being influenced by other planets and worlds. This, then, brings us, if our reasoning is true, to the thought, viz., "The Greater and the Lesser Lights."

We believe it is generally held that the function of the two great luminaries is to give "light" to the earth. This is true, for the earth is lighted by them, but there is a mystic meaning to these words of YAHVEH Elohim: "God had made two large luminaries, the larger one to control the day, and the smaller one to control the night, accompanied by the stars." The thought herein expressed is, the larger luminary is to control, rule or govern the day, while the smaller one is to control the night. The thought is esoteric, the function of these luminaries being the controlling influence upon the life of the planet earth.

The question then arises: Which luminary has been the controlling power? When YAHVEH Elohim drove Adam out of the garden of Eden, he placed at the East of the garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life, then Adam was ruled by the "lesser light." The moon the "lesser light" then became the controlling power under which the Adamic race had to serve, and have been serving since the YAHVEH Elohim commanded man to "multiply and replenish the earth."

As the moon affects the ebb and flow of the tides, so does it affect and influence the human race; this influence is more noticeable in the woman than in the man, yet both are influenced by the same cause and come under the same ruling power—the power of generation. When Adam fell under the ruling power of the moon, he became subject to the law of sin and death; that is to say, so far as his body or physical organism was con-

cerned; for it is the function of those governed by the god of generation to "multiply [supply bodily forms], and replenish the earth." Thru this law and thru it only, have the souls of men found bodies thru which to function to enable them to make progression during the time the human race had to serve under the god of generation.

"Six days shalt thou labor and do all thy work." YAHVEH Elohim set the bounds under which the Adamic race should serve the god of generation, to be ruled by the moon—"the lesser light."

The apostle Peter informs us "That one day is with the Lord as a thousand years, and a thousand years as one day." The prophet Hosea in exhorting Israel to repentance speaks of the Lord as follows: "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." It must be remembered the prophet Hosea is here speaking of the Lord's days. These represent days or periods of time under which the Adamic race has been serving the rule of the night.

The apostle Paul in Romans xiii. 12 says, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." The rule of the night was to continue until the Lord's judgment, according to the prophet Malachi iv. 2, "But unto you that fear my name shall the SUN of righteousness arise with healing in his wings."

To corroborate our statement that the Adamic race is ruled by the moon—the "lesser light," we quote from Revelation xii. 1: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Here the apostle John foresaw the time would come when a people would overcome the rule of the moon—the "lesser light." The moon "under her feet," symbolizes the victory over generation and death. The

"woman clothed with the sun," shows that she was clothed with the true light, immortality—the "greater light," the ruler of the day. "And upon her head a crown of twelve stars," refers to the twelve signs of the zodiac, representing the twelve tribes of Israel.

In the 14th chapter of Revelation a body of 144,000 souls is mentioned. These represent the "firstfruits" of the earth. These are also called the "overcomers," having overcome the "lesser light," the moon, they are clothed with the SUN of righteousness, becoming the SONS of the DAY, and entering upon their sabbath, the day of rest.

THE ERROR

By SUSIE M. BEST

"I SOUGHT for God afar, afar!

I cast my gaze on high!

I reached my Soul to some vague star,

Nor knew that he was nigh!

I strove to learn where heaven might be;

To many a sage I spake!

I puzzled sore, nor knew that I

Myself my heaven must make."

"To be satisfied with a high aim altho incapable of achieving; to be true to the truth altho falsehood sits enthroned; to build a character altho working in difficulties; to love right, altho often wrong; to live with what one has; to love life in its purpose, is to live bravely, trustingly, kindly, and what is more than all these—to live naturally."

LOVE

By J. C. LAVATER (Translated by F. EGLE.)

“HOWEVER low Love speaks, the heart is able to hear it.
Love which does not long to sacrifice and which does not wish
to bear is loveless.

Faithful Love, thou stream from God's bosom thru the hearts.
Love, thy accent is a sound from the realm of Heavenly
Light.

Love, thou art grave and glad, patient and active.
Death does not destroy Love, it only inflames it for immor-
tality.

Love pays all and remains for ever a debtor.
Love, thy silence is beautiful, often more so than thy speaking.
Love is glad in denying itself, in working and bearing for
others.

Love, thy strength is often silent and yet all-powerful.
What Love unites can not be separated by separating fate.
Love, thou wilt once unite all those that love.
Men are created for Truth, for God, and for Love.
Man, you are only true man thru a true knowledge of God.
The soul of virtue is Love, and hope is the crown of faith.
Become more immortal by faith, hope and Love.
Love gives new and ever-immortal existence.
Believing Love has immortality's pledge in itself.
He who does not know how to love, does not know how to live
humanely.

Love only guides to the source of Love.
Pure lovingness makes the dream of Life a reality.
Suffer, bear, save, spare, forgive, and always keep on loving.
Love only gives value to mortal days.
Let no glittering chance, no painful misery, deceive you.
All that glitters vanishes, all that which satisfies comes to
an end.

Eternally remains but one thing: Love and the love of Love.”

—*Washington News Letter.*

WORDS OF CHEER

By ENOCH PENN

JESUS said to his disciples, "Be of good cheer, I have overcome the world." What did he mean? Why should he say to them, "Be of good cheer"? One needs to be cheered and comforted when trying to accomplish some difficult task, the spirits begin to flag and the body to grow weary.

We believe that Jesus had in mind the long, weary task which was before those who would overcome the world. But what is it to overcome the world? And why should the world be overcome? As we look about us and we see the trees, the rocks, the streams, the hills, and the mountains and say, this is the world, we cannot understand what Jesus meant by overcoming the world. When we understand that the earth, as we see it, is but the body of the world and that the world is a living mind and soul, even as a man is not a body, but a living mind and soul, then we begin to perceive somewhat of his meaning.

The mind of the world is called the *Spiritus Mundi*. The thinking of that mind manifests in the operations of nature. In Genesis it is declared that God created and made "every plant of the field before it was in the earth, and every herb of the field before it grew." That is, all vegetation—and shall we not say all animal life as well?—was made and finished before it appeared. In other words, it was stored as a thought, a plan, in the world-mind, an ideal to be wrought out in due time. Near our house stands a pine tree, a strong wind, apparently, broke off the top of the tree about twenty feet from the ground, out from its side near the broken part came a shoot, it started

out horizontally, then curved upward and continued to curve until it became a semi-circle, then being in line with the trunk of the tree, it shot straight up for twenty feet in line with the trunk and in the place where the top of the tree had been, finishing the tree, shall we not say, according to the original pattern? Was not this tree, in spite of its mutilated condition, compelled to build itself according to a pattern held in store in the creative mind of the world? We believe so.

This power which makes things live and all things to act according to their nature is of the world-mind. It impels the birds to fly north in the spring and, south in the fall. It impels the deer into the low vallies in the fall and to ascend the mountains in the spring. The bee does not know five from six or six from seven, but the mind which guides it impels it always under normal conditions to build a six-sided cell. It impels the squirrel to store away nuts for the winter which the squirrel does not know is coming.

We have seen flocks of migratory fowl flying swiftly along following in the current of that mind which impelled them toward their season's food—illustrating the Master's words "your heavenly Father feedeth them." We have seen them as they approached the telegraph wires, altho hundreds of feet below them, thrown into confusion and with loud cries and confused whirlings they would ascend up, up until one would break thru the disturbed area and finding the current in which they had been flying this one would speed on with triumphant calls followed by all the rest. We have seen a forest of trees high upon a mountain side, beyond a certain height they could not grow. At the timber line a tree grew to be a scraggly bush two feet high and six feet across, spreading itself on the ground like a climbing plant, while its brother tree, not a hundred yards below, towered a hundred feet or more in height. The limit of the current of mind in which these trees live, is, in places, sharply defined, above that limit they cannot grow.

What do these things mean? They mean that all the phenomena of nature are the results of the action of mind, the mind of the world.

It is the action of the world-mind which impels all living things to generation. This impulse is referred to in the story of Eden in the words, "And God said, Be fruitful and multiply." It is this mind which impels the brain to form thought. Even as the wind turns the windmill so the world-mind impels the brain to think. Sometimes these thought-currents impel the brain to such activity that one cannot stop thinking, cannot sleep, cannot rest. And here is a vital point: The world-mind compels the brain to think, and the thinker to be conscious of the things of earth only, of those things which are purely of the animal consciousness.

In his prayer to the Father, Jesus declared, "I have manifested thy name to the men which thou gavest me." What did he mean? God's name as given to Moses was YAHVEH, translated into English, "I will be what I will to be." When Jesus said, "I have manifested thy name," he meant that he had proven to his disciples that he could be what he willed to be. That he could refuse to be dominated by the world-mind in any particular, could refuse to think the world-thought. That he had wholly conquered all the impulses of the world-mind which would impel him, as all other men, to think of and be conscious of, only the things of time and sense.

But what of it? Suppose Jesus had done all this, and suppose his disciples also could by faithful effort overcome the world, is it desirable? It is desirable for the reason that our attention is fixed on that which we think. Therefore while the world-mind controls us, our attention is fixed upon the natural world; and the things of this world we love or hate and strive for or combat as the case may be, and are thus held in ignorance of any other state of existence and of the highers phere of consciousness which it is possible for man to attain. "Where your

treasure is there will your heart be also," exclaims the Master. "I have bought a farm." "I have married a wife." "I have bought some cattle," are the excuses for holding the attention fixed upon earth. "How hardly shall a rich man enter the kingdom!"

When thru following the Master's teachings, we have so far conquered the world-mind's impulse to generation as to be able to conserve the seed generated in the body, we find that the nervous system becomes so vitalized and sensitized that new powers and a new set of senses awaken within us, we are born into a new life. "He that is born of God sinneth not for his seed remaineth in him and he cannot sin because he is born of God." That is, we begin to see, hear and know in a realm of existence unknown to those whose senses are stupefied by the generative currents and impulses of the world-mind. As Jesus said to Nicodemus, "Except a man be born of water [of life, the transmuted seed] and of the Spirit [the inflow of the life of that higher realm thru true devotion to God] he cannot see the kingdom of God."

If we search carefully we shall find that the Bible condemns in every instance, all loss of the seed as a sin and a pollution save it be for the purpose of procreation (Lev. xv. 16). And any voluntary waste of the seed is counted a crime worthy of death (Gen. xxxviii). These things are because without the vitalizing action of the conserved and transmuted seed in vivifying and intensifying the senses, it is impossible for man to rise into and be conscious of the spirit-world and its inhabitants, which consciousness his Creator designed that he should attain.

If we conserve all the seed generated in the body, and the mind and heart are fixed, and the eye single to know God and live in harmony with his will, if we feel after God that we may find him, there will now and again appear before us bright

ones, angels of God, ministering spirits, who come to minister in lovingkindness to those who are thus proving their right to fellow-heirship with Jesus to those things which those in the generation may know about but can never know. And in proportion as we can refuse the world-thought which presses in upon us, and can silence the desires, impulses and thoughts of this animal nature, are we able to hold fast to that consciousness and think the thoughts and know the truths of that world which the church calls "heaven."

Thus, with a violent effort we press into the kingdom of heaven (Matt. xi. 12) for the kingdom of heaven suffereth violence—is gained by a forceful effort of those that overcome the world.

And so, to those who grow weary at times with their striving against the principalities and powers of spiritual darkness, we would quote the Master's thought: Do not be discouraged, it can be done, I have done it and so can you.

"RICH he is in the highest degree in desiring nothing, as having few wants; and being in the midst of abundance of all good thru the knowledge of the good. For it is the first effect of his righteousness, to love to spend his time and associate with those of his own race both in earth and heaven. So also he is liberal of what he possesses. And being a lover of men, he is a hater of the wicked, entertaining a perfect aversion to all villainy. He must consequently learn to be faithful both to himself and to his neighbors, and obedient to the commandments. . . . And he who already, not thru the commandments, but thru knowledge itself, is pure in heart, is the friend of God."

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XIX.

THE CREATIVE PROCESS (Continued)

GENESIS STORY IS NOT HISTORY BUT ALLEGORY

THE Genesis account from which this dogma is drawn, but which in the dogma is so grossly misrepresented, is not history but is the Oriental way of teaching a profound truth, a great and eternal principle. Nearly all the Christian Church fathers, such as Irenæus, Justin, the Martyr, Papias, Clement of Alexandria, Ambrose, and the two Gregories, held that the Mosaic account of Creation and of the Fall was to be regarded as allegories. Previously to the advent of Jesus, the greatest of the Rabbinical writers held a similar view. Besides, this Genesis account is borrowed from that of the Egyptians, in the philosophy and wisdom of whose religion Moses was educated. The temptation of the woman by the serpent and of the man by the woman; the sacred trees of knowledge and of life; the cherubs guarding with flaming sword the gateway of the garden; the warfare declared between the woman and the serpent, have all been discovered sculptured upon Egyptian monuments. Other ancient religions have had the same story agreeing in its fundamentals with this account. Now, among all these religions this account was used not to teach the fall of our race in its progenitor, as has been taught by Christian theologians, but to teach eternal principles lodged within Deity himself.

Primarily, then, it is a story intended to represent the descent of Spirit into matter in the process of creation, or of the fall of the Absolute into the relative. If it be asked why God

the Absolute let himself down upon the plane of the relative, we would reply that it is the nature of Being and of existence to manifest themselves. All life from the low to the high tends toward manifestation. God as Absolute is impersonal Deity. In this state he could know himself simply as Being, as the "I AM." He could know nothing more, for there would be nothing else to know. To know more than this, manifestation or embodiment is a necessity. To know himself, then, in all his possible unfoldment, and so, in all his potentiality, it is necessary that Deity should step out of his oneness into the many, into all that is possible. The eye cannot see itself only as it sees itself in a mirror; and Deity cannot discern himself only as he sees himself in the cosmos with all it contains. Thus to know the conditions of existence, Deity embodied himself in human form, and in doing so acquired knowledge, that is, ate of the forbidden fruit of the tree of knowledge.

Now in becoming personal in form, Spirit became imprisoned in matter in the cosmos, and in flesh in man. It is enslaved to limitation within illusion, and is associated with mortality with all its attendant evils, so-called. But having accomplished the purpose of involution, or the descent of Spirit into matter, or of the Formless into form, manifestation would no longer be needed, so by the long, slow process of evolution, Deity returns within himself.

Again, as was shown in Part III. in this course, Evil, so-called, is not evil, neither natural nor moral. All is embraced within the Deity and as evil cannot be found in God, evil is not. It is simply a negation, the absence of the good, as darkness is the absence of light. Or we might say that evil is the good on a lower plane of relativity. But every lower plane is negative to the next higher. Looked at any way that we may, evil is only a negative entity, a not-being. God sees no evil because to his pure eye all is good; man sees the evil only

thru the carnal, or the illusive eye ; with his pure eye he sees God or the good only.

What, then, we think of as evil and call evil is a part of the divine process, a necessity of the finite and involving creation. The idea of good implies evil ; the former never could be thought of as good had it not been brought into contrast with evil, Light could never have been thought of as light had not darkness first appeared, so out of absolute darkness prior to creation, light sprang. Health could never have been known as health had there not preceded it that which we call "sickness." Of course *all* these opposing ideas are relative terms, because on the plane of the relative, and yet only the *good*, the light, the health, etc., are positive, and in a way real, as they only will survive in the Absolute, while the evil and all that it stands for is negative, not real in any sense, as, like a shadow, it disappears into nothingness. Without what we call "evil," then, there could have been no creation ; or supposing the cosmos to be in existence, it could never have evolved into anything more that it was. Manifestation, then, implies evil as a necessity.

True it is that in the case of Deity and in the case of man—Deity incarnate—as the fall is a letting down the positive within the negative, the spirit within matter, the absolute within the relative, the good within the evil, while in this condition, and while dominated by the flesh, or the evil, both the cosmos and the race are subject to all sorts of so-called natural evil.

But because we *think* of sin as sin, and disease as disease, and deplore both, all sufferings in the flesh and the fleshly mind because of them, are disciplinary in their very nature. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. xii. 6. Am. Rev.). Limitation demands suffering, one can never become his best without it. Suffering was even essential for the perfecting of the Master. Love, the unselfish, the universal, or the all-inclusive, is one's best or ideal

state; but how can any one know what love is without having first lived the narrow, selfish life? and how can any one overcome this narrowness and attain to the altruistic without the suffering incident to self-sacrifice? "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the Gospel's shall save it" (Luke viii. 35, Am. Rev.). This is the eternal law of the Divine Being. It is necessary that he should be eternally giving out in manifestation, in providence and in grace—in self-sacrifice. Without this he could never know that his nature is Love. This same law is the law of mankind. We too are perfected by the things which we suffer.

GOD VINDICATED IN HIS FALL

God, then, is vindicated under this conception of the subject, first, in that evil, so-called, is not in reality what we think of as evil, but only the good in lower relativity. That is, it is not man's enemy only as he allows it to dominate him, and even in this case it is self-corrective as it carries within itself its own discipline. And, secondly, that which we think of as evil is essential to our unfoldment up into the Divinity. And, thirdly, that in proportion as we progress, the evil diminishes until at last it ceases altogether. In this regard it is as a pair of crutches to a crippled man. They are not an evil, but his dependants while he needs them; but he having been restored lays them to one side. Thus did St. Paul view this whole subject of so-called evil: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward, etc. (Rom. viii. 18-25).

True it is also that sin works toward death and hell. When sin is continually indulged in, these are the inevitable results. But neither death nor hell are what they are popularly thought to be. In fact they are not, as evil is not. They are also negative forces, the absence of heaven and life. What we call death is simply the flight of the soul—the real Ego, the central

life-force that keeps the material composing the body together—from the body, into that sub-conscious or psychic sphere where it awaits re-birth if needed for its perfection, or from where it ascends into the Bosom of the Absolute as a perfected soul. Hell is not of eternal duration, but this word “Eternal” in Scripture means “during a cycle,” which in itself is an eternity. The soul remains there during its cyclic period when it returns in the person of a babe to try over life of which previously it made a failure. Thus are Death and Hell, Resurrection, or reincarnation, eternal principles of Creation. These processes are eternally going on as remedial and evolutionary processes.

GENESIS' SYMBOLS UNVEILED

And now a few words with regard to the imagery and its lessons of the account of the Fall. The book of Genesis itself, which means “beginnings,” is a prologue to the whole Scriptures and to existence and to being. Its symbology thruout supplies us with the key that opens to us, and makes plain all the mysteries contained in these various books, which, in fact, are altogether but one book—the “Book of Life.” Once we get this thought imbedded in our mind, and then procure the key, all mysteries will unveil themselves.

THE GARDEN

The man whom God made, male and female, in his ideal state, is an incarnation of Deity. In his lowest state he is this potentially, but not consciously. The Garden which God is said to have planted eastward in Eden, in its larger sense refers to the macrocosm, the cosmical body in which God manifests himself. In the lesser sense it refers to the microcosm, or miniature cosmos, the human body. The man whom God made is said to have been placed in it to live, and he is said to have been assigned to cultivate it. The trees that are pleasant to the sight which grew out of the ground and that were good for food, are the faculties which man possesses, from the lowest physical up thru the mental—in the tree of the knowl-

edge of good and evil—to the spiritual, in the Tree of Life.

THE RIVERS

The river that went out of Eden, that parted into four heads, represents the Absolute One differentiating into four natures in the process of manifestation. The name of the first river is said to have been "Pishon." It is said that this river compassed the whole land of Havilah where there was gold; and the gold of that land is said to have been good; and besides gold there was there bedellium and the onyx stone. In its cosmical sense onyx represents matter, one of the four cardinal elements out of which all forms are made. In the more restricted sense it represents flesh out of which the human body is composed. In a general way it stands for all material form. The gold and precious stones symbolize prosperity and renown which we obtain from the earth thru the body.

The name of the second river was "Gihon." This stream is said to have compassed the whole land of Cush, or Ethiopia. This word is a compound composed of *eth* and *opis* and literally means "the fire serpent" or "astral fluid." From it is derived the word "Gehenna," the valley of purgation outside the walls of Jerusalem. This river, then, represents the astral nature, in the broader sense the interstellar substance, or currents emanating from the stars. In the restricted sense, it refers to the astral body in man, that mysterious connecting link between the material body and the soul.

The third river was called "Hiddekel." Of this river it is said that it ran in front of Assyria. Assyria means plane, level, or perfect land. Hiddekel means "double tongue" of two meanings. This stream, then, means that part of God's and man's nature that answers to this description. This can be nothing less than the soul, with God, the Universal Soul, with man, the individual soul. In either case it refers to the abiding or permanent element. With God, the Universal Soul is commensurate with his Being. In its reference to man it is the eternal

ray ever emanating from the Universal. This is the stream that had its rise in God, the first differentiation, that flows out from this source thru fleshly bodies, and finally flows past the Assyria of perfection back into the Universal. Being divine in nature and human in experience, the soul possesses the double tongue, speaking the language of both earth and heaven.

The fourth river was called "Euphrates." This river is not said to have had any local bed. It was therefore universal. The word means bursting, or sweet. It is the one pre-eminently great river of Asia Minor that never gets dry, which is in marked contrast to other rivers that disappear during the dry season. It was then a river of great magnitude and perennially flowing. The word carries the significance of "The power of Pharaoh," or *Phi Ourah*, which means the voice of heaven, the oracle and Divine Will. It then refers to the Spirit. In the larger sense it refers to the Universal Spirit, or Deity essentially. In the narrower sense, it refers to the Spirit in man, or the essential Deity in the human.

These rivers, then, represent the differentiation of the Absolute One into the four-fold nature of body, astral form, living soul and Spirit. They represent the law of the "fourth dimension" that scientists are saying so much about. Of all form the cube is the unit. The cube is the form of the atom on the lowest plane, the plane of crystal or of mineral. In our schools Geometry is taught exoterically only. Respecting the cube it is said to have three dimensions, length, breadth, and thickness. But since we have learned that the atom is a living organism, we now speak of a fourth dimension, the "heart center," which is the soul, which gathers about it the material essential for its body, and from which radiates the soul-life constituting its aura and magnetism. This is the lesson taught by the four rivers of Eden. It is God, the Spirit, dwelling in Body, Mind, and Soul. The figure of flowing Rivers is used to show that by the process of evolution, or growth, or progress, the whole man from bottom

to top, may advance to the highest degree under the domination of the Spirit and become veritable Sons of God, having a spiritualized body and mind as well as Soul.

(To be continued.)

SERENITY

"CALMNESS of mind is one of the beautiful jewels of wisdom. It is the result of long and patient effort in self-control. Its presence is an indication of ripened experience, and of a more than ordinary knowledge of the laws and operations of thought.

A man becomes calm in the measure that he understands himself as a thought-evolved being, for such knowledge necessitates the understanding of others as the result of thought, and as he develops a right understanding, and sees more and more clearly the internal relations of things by the action of cause and effect, he ceases to fuss and fume and worry and grieve, and remains poised, steadfast, serene.

The calm man, having learned how to govern himself, knows how to adapt himself to others; and they in turn, reverence his spiritual strength, and feel that they can learn of him and rely upon him. The more tranquil a man becomes, the greater is his success, his influence, his power for good. Even the ordinary trader will find business prosperity increase as he develops a greater self-control and equanimity, for people will always prefer to deal with a man whose demeanor is strongly equable.

* * * *

Tempest tossed souls, wherever you may be, under whatever conditions you may live, know this—in the ocean of life the isles of Blessedness are smiling, and the sunny shore of your ideal awaits your coming. Keep your hand firmly upon the helm of thought. In the bark of your soul, reclines the commanding Master; He does but sleep; wake Him. Self-control is strength; Right Thought is mastery; Calmness is power. Say unto your heart, 'Peace be Still.'"—Extract from, *As a man Thinketh*, by JAMES ALLEN.

THE DEGENERACY OF THE CHRISTIAN CHURCH

By H. E. BUTLER

It is appalling to any one who loves truth and righteousness to see to what extent the so-called Christian church has degenerated into a mere social, and in many instances, political center. The doctrines of the Christ, his noble and elevating teachings, have been transformed, as one has said, "plastered over with untempered mortar," until they are so thoroly obscured that none but an honest and devout soul can even see them. Many of our ministers feel the force of these thoughts, many are leaving the church on account of these facts, and many young graduates of theology have refused to enter the church because they see that to do so and maintain the instructions they have received would be hypocrisy, yea, worse, it would be living a lie. And there are many noble souls that entered the ministry with honest, earnest and sincere purposes, who are dragging out a miserable existence, being ground between the selfish, sordid, social degeneracy, and the high, noble teachings of the Christ.

We believe it is because of these conditions that the inspiration was given us from on high to give to the world the book entitled "The Goal of Life or Science and Revelation." For when the truths express in that book are understood and preached, they will be so convincing and the arguments so overwhelming, that the present state of infidelity will appear as it should appear—rediculous.

Many of our ministers feel the sad plight into which the Christian church has fallen thru the savants of theology and science in their materialistic research; and they know from the depths of the soul how profligate and untrue the conclusions of these savants are and how almost hopeless, in view of their

lack of greater knowledge, it is to think of preaching the Gospel of Christ to the people of to-day.

A good illustration of this condition is found in the recent suicide of the Reverend Albert H. Trick, graduate of Williams College and the Auburn Theological Seminary, a portion of whose letter to a friend we here publish, because it is a mournful commentary on the condition of the Christian church at the present time—not one church, not one denomination, but sad to say, every one of them, and the older the denomination, the more depraved it has become. As you read this sad message, the last words of an honest, earnest, devout soul, think and pray.

“Melancholy has grown on me yearly despite everything I could do to overcome it. Then, too, I have never been able to conquer an inborn contempt for the place money has in this world, tho knowing so well how absolutely a fair amount of it at least is necessary to all of us. I could never adapt myself, in view of my early ideas, to the methods by which money is made. They are so transparently selfish and more or less unscrupulous, whether used in the church or the so-called ‘world.’

“I could never worship America’s trinity—success, pleasure and gold. I am too old and settled in my character to change, tho my eyes have long been spent on my delusions. I took deeply to heart the teachings of Jesus, and tried so hard and long to ‘square’ myself by them. I found at last what a pitiful mistake I made and how lonely I was even in the church. The average man cares little about what Jesus taught, and it makes one heartsick to hear them prate about it.

“I think that the average man, so-called, is nearer to wisdom, but it is rank hypocrisy for them to claim His leadership.

“Every sensible American admits that he wants to prosper, to enjoy life reasonably, in every proper way; but that is not what the Founder taught or did. I cannot change, but I rejoice in the better day dawning, when society, with its superstitions

and errors, like all the other religions of men, shall have past away, and religion itself, free and simple—religion that has a passion for truth, justice, love, liberty, purity and humanity—shall rule. Ye gods, what does the church care for these things?

“It twists all the facts, philosophy and expressions of history to make them square with their petty traditions and systems of a day. The day will soon come when the world will prove that sacred as is the place that Jesus holds in the world’s esteem they are no more bound by what he taught than they were by the precepts of Robert Ingersoll, and the modern church more nearly follows this kindly and honest American than it does the Oriental.

“I wish I could live and preach this, but I am broken too much and the habit of my long life of self-denial and suffering always so tragically forbade it. I do not complain. It is all of destiny. I feared life from infancy, and I regret that I did not bravely dare to be my own true self and fight out my life as God made me. Not as he made the Nazarene, who simply in His time and way lived out His brief and tragical life, which all the world reveres and so few ever attempt to follow or imitate.

“I write you, Carl, because I love you as a friend and brother. You never had to contend as I have with weaknesses of temperament that afflict me—you are so well balanced. But I think you have known me well enough to know my fundamental and ruling passion of life—ruling, in spite of everything; the passion of love to God and my fellows, to my loss and hurt perhaps, but always sincere and deep.

“I lay down the burden of life because that life has been ground to powder between the upper and nether millstones of conflicting elements, human and divine. Think of me as kindly as you can. I hope and expect that we shall meet again.

Yours in affection and pain, ALBERT H. TRICK.”

CORRESPONDENCE

Shreveport, La.

Esoteric Publishing Co.,

Dear Friends: Enclosed find P. O. Order for \$2.00 for which send me another copy of "The Goal of Life." I want to loan it to some of my friends. The copy I have is loaned out now, but I can make use of another one. Sometimes you can get people to read a book in this way when they would not buy it themselves. Many of the church people are beginning to realize the necessity of some reviving influence in the churches. They admit there is no real life in them, and they are beginning to investigate the reasons for this spiritual indifference which is so apparent. This is healthy sign, in this condition of mind they are more receptive to the truth. No class of men perhaps are more alive to this spirit of unrest and general dissatisfaction than the preachers themselves, and the idea has presented itself very forcibly to me that a decided effort should be made to put "The Goal of Life" into the hands of every minister. I feel confident that if this could be done, it would result in an incalculable amount of good. A little effort on the part of all who are friends of this movement, especially those whom God has prospered in worldly matters would do a great deal towards accomplishing this object. The more I think of it, the more I am impressed with the great good that would result, even if we could only succeed in furnishing one or two ministers in each community. I would like to hear from some of our friends on the subject, and would gladly co-operate in any movement having this object in view.

Yours very sincerely,

John Garson,
Contractor and Builder.

We publish the foregoing letter because it is in perfect accord with the deep spiritual impression that was given to us when writing "The Goal of Life." We feel that the thought in that work is the vital center requisite for vitalizing and perpetuating the Christian church, and ever since the book was published, we have had a sincere desire to get it into the hands of the clergy, for they are the teachers of the people. As we know that "The Goal of Life" is the absolute truth, therefore whatever our friends may see fit to do to assist us in getting this book into the hands of the clergy, will be a most important work for humanity.

As our friend has asked for suggestions as to the methods by which "The Goal of Life" may be put into the hands of the clergy, notwithstanding we have depended on the proceeds of our publications for the means to continue the publishing work, yet, knowing that it is God's work and that God will provide the means to continue it, we make this proposition: If our readers will propose means by which this book may be placed into the hands of the clergy we promise those that are working toward that end to send the book to the clergy at 50 per cent off of the regular price. Thus we shall do our part in sacrificing our living profit for the sake of accomplishing the work that is so necessary.

We hope that the friends and readers of this magazine will not get the thought that we have reduced the price of "The Goal of Life," for we have not, and we do not propose to sell it to any but the clergy for anything less than the price we have been selling it which is \$2.00.

We shall be glad to hear whatever practical means may be suggested to the minds of our readers, and our friend and brother who wrote the foregoing letter, will also be pleased to hear from them.

We are ready to co-operate in any way that we are capable of doing to accomplish the object that our brother has suggested,

and that we have felt is so necessary to accomplish. Here is an opportunity for doing what we consider the greatest possible good to the world. Philanthropy might be said to focalize in this one effort.

We shall with mingled interest and prayer, await the response of the friends of these most vital truths.

BOOK REVIEWS

AN OCCULTIST'S TRAVELS, by Prof. Willy Reichel. 244 pp. Cloth. Price \$1.00. R. F. Fenno & Co., 18 East 17 St., New York City.

This book is the most interesting account of spiritualism that we have ever read; not that it is at all exciting or of undesirable influence so common with that subject, but because of the truth and purity that pervades it all. The author says: "The first portion of this present work has already appeared in Paris. . . . and in Germany, also in abridged form in England as "Occult Experiences." "The second portion is new;" and it recounts not only his investigations of Spiritualism with the aid of some of the best mediums of America, but also, in beautiful simplicity and directness, his travels.

For those, however, who have read the experiments of the Psychical Research Society we do not believe the book contains much that is new; but we do commend Prof. Reichel's book to the thousands who desire to have some knowledge and corroboration of the facts of spiritualism.

THE MASTERY OF MIND IN THE MAKING OF A MAN, by Henry Frank 234 pp. Cloth. Price \$1.00. R. F. Fenno & Co., 18 E. 17 St., New York City.

Mr. Henry Frank is a writer and lecturer on all that relates to mental culture and character building. For many years he edited "The Independent Thinker," a monthly magazine, during this time, and we believe continuously since, he has lectured on Mind-Building. He is also the author of "The Doom of Dogma And the Dawn of Truth," "The Kingdom of Love," and other valuable books. But his latest book, now in consideration unquestionably contains the substance of his labors and experience in the investigation of Mind. His book will be appreciated by all who desire mental excellence, even the schoolboy would find it much more profitable, and fascinating we

believe, than text books, because the essentials of the book are quickly available on account of the simplicity of utterance; but the book should have special value for the many thousands who now realize the necessity of mind-control as a factor in the attainment of Christhood. He believes that the mind of man is inhered, and functions, thruout the entirety of his nerve structure, and his treatment upon the "Mastery of Mind" involves the excellence of the whole man.

THE TRAINING OF CHILDREN; Based Upon the Practical Principles of Life. By Rev. Nona L. Brooks. The Power Pub. Co., 730 E. 17 Ave., Denver, Colo. The subjects here discussed are: The Training of Children; Character Building; Rewards and Punishments; and, Cultivating the Imagination. Price 15 cents, or 10 cents in lots of ten or more.

THE OPEN ROAD, Sept. Number, being No. 1, Vol.i., a new pocket size magazine of 30 pp., edited by Bruce T. Calvert, at Griffith, Lake County, Indiana. Price 50 cents a year. Sample copy free.

ASTROLOGICAL ICONOCLAST, Monthly, 18 pp. Price 5 cents a copy, 25 cents a year. Sample copy free. Edited by Frank Theodore Allen, Clementon, N. J.

The very best recommendation is the paper itself, we therefore trust that all who read this notice will send for a sample of both the above-mentioned magazines.

The New Life Theology, by John Fair. 540 pp. Cloth. Price \$2.00. The Fair Publication House, Philadelphia.

This book is not a formulated creed, but a broad interpretation of the true Christian Religion. The author impresses thruout what constitutes true Christianity in the light of the Bible; and his belief is in the dominion of love and to the active expression of all virtue. His ideas are not new; his object is to encourage all people into the intelligent practice of Truth as revealed in Scripture, to help mankind to demonstrate that health and general well-being here are as much or more a part of religion as is any consideration of future states. The New Theology believes the world should prepare for life, not for death.

THE INNER CONSCIOUSNESS, by Wm. Walker Atkinson. 94 pp. Cloth. Price 50 cents. Advanced Thought Pub. Co., 1408 Masonic Temple, Chicago. Ill.

The author here treats in a fascinating manner of the interior mind, ordinarily termed the "intuitional," and presents some splendid ideas for its unity with the reasoning mind, so as to obtain a harmonious functioning of one's entire mentality.

He recounts instances of the workings of this, our "intuitional mind," in response to extraordinary necessities, when the feeling, common to all persons, that knowledge, wisdom, impressions as to what is right must be had, becomes so impressed upon the deeps of our natures, that without the devious labors of the reasoning faculty, the required memory or knowledge or ability to accomplish is present, we scarcely know how.

Man's innermost mind is nearest to the Infinite Mind, and whatever we impress upon our own nature as truly desirable or necessary is fulfilled to us by the mind of God operating through our interiors. This little book by Mr. Atkinson is exceedingly encouraging, for it presents suggestions that one recognizes are practicable and certain to strengthen, by faith, and to call into use the individual's best, his whole mentality, by the blending of intuition and reason. We therefore commend it thoroly to the discriminating mind that will pass over the few doubtful portions, and grasp and utilize the spirit and purpose of the book.

EDITORIAL

Probably all our readers have recognized the fact that we are in strange and uncertain times and many of us believe that we are in the time of the fulfilling of the prophecy relative to the establishing of the kingdom of God on earth, or, in the language of the Revelation, the old heaven and the old earth are about to pass away and a new heaven and new earth are to be established.

In the establishing of that new condition, all the prophecies indicate that there is to be a time of great trouble, and we believe that the Catholic church is spoken of in symbolic language as the chief instrumentality for bringing about these changes.

There is also a prophecy which reads, "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 YAHVEH. 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 YAHVEH, and shall not find it."

That this famine is near us, we think there is little doubt and it is very natural for us to look around and see from what cause we may expect it to come, and the cause to our mind is very apparent. We all know that the Roman Catholic church has always been disposed to suppress everything not in harmony with their doctrine. Again, most of our readers will probably realize the fact that the Roman hierarchy has been making special effort during the last fifty years to get control of America. She has been working wisely and diligently and to-day she has got sufficient control of our government to cause it to do everything favorable for her, even to the sacrificing of the wealth of the American people for Rome's sake. As for instance the buying of the Friar lands in the Philippine Islands at an enormous sum and then giving them right back to the Roman church as church property.

Mr. Taft's family are Roman Catholics, and if he is elected the Roman Catholic power will have complete control of America, and in that case all that is called New Thought, or, in other words, all religious movements that seem antagonistic to the Roman doctrines will have to go and, of course, the Esoteric work may be stopt by that power having control of the government of the United States. The government has already past laws giving the Postmaster General authority to stop the mailing of any magazine or paper that he deems wise by declaring a "fraud order" against it, and there is no appeal from his decision, for congress has so empowered him.

The object of this editorial is not to say anything against the Roman Catholic hierarchy, but it is to forewarn our readers so that if a "fraud order" should be issued against us, claiming that the "Bible Review" is immoral and is unfit for circulation among the people, you will know why. It will be evident to

you, if you will think about it, that it is not because there is anything immoral in "Bible Review" but because it is a light beyond the light of the Catholic church, and as they cannot understand it, they will suppress it. Therefore this editorial is not for our sake but for yours, so that in case the Postmaster General should see fit to declare us "fraudulent," illegal, *et cetera*, you may know why, and that it is not because of immorality on our part, but because our views are heterodox to the Roman Catholic organization.

Bear in mind this fact, however, if it is not the will of the Father that this should occur, it will not occur. God is able to perpetuate this movement, as he has done in the years past, and no power on earth can hinder or stop it unless it be the will of the Father. But, as we have quoted, the prophets have prophesied that there will come a famine of hearing of the words of YAHVEH and that the people will wander from sea to sea, and from the north to the east seeking knowledge, and will not be able to find it, but this time will not be for long, for if we mistake not, the prophecies indicate that this power will have but three years and a half of complete dominion. The Catholics of America are enlightened men and women and they will rise up and destroy the power that takes away their liberty, for God is using the material things of this world to accomplish his purpose in that he said to John he will "destroy those that corrupt the earth." For the earth must be cleansed and prepared for the new, divine order that is now coming in.

Therefore, as we have said, it is not because we fear what is coming that we write this editorial, but if it should come, that you may know why and may still continue to believe the truth that God has given you thru this movement and may not be deceived by the accusation of illegality, immorality, *et cetera*, which would naturally attend a "fraud order."

We have refrained in the past from speaking on this subject, but as we see there may be an important use to be served in it,

we take this occasion to forewarn you, and let it stop here. If you remember and are forewarned thereby, you are forearmed and prepared to meet whatever may come in this direction, but we commend the whole matter into the hands of him who has led this work from its inception to the present time, knowing that "all things will work together for the good of those that are called of God according to his purpose."

We have for many years even been disturbed at the crudity of our spelling. We know that in the old English the past tense is formed by the syllable "ed" and it was distinctly pronounced, but for the last one hundred years this pronunciation has been obsolete, while the spelling has been maintained. Then the letters "ough" are a superfluity which to our mind is even ridiculous in many cases and therefore we have accepted many of the new spellings and have begun in this issue to use the modern idea of spelling. At the same time those forms that do not seem outrageous (perhaps this is a strong word) we shall continue to use. Our object is clearness of understanding and direct expression. In other words, to serve the greatest possible use.

In view of the extra amount of manuscript that is being sent to us for "Bible Review" we have decided to increase the size of the magazine so far as the demands make it necessary, in order to accommodate important articles that otherwise would be kept waiting. This issue contains eight additional pages and we may reasonably expect that this will be continued for some time. This gives us a magazine of fifty-six pages of reading matter.

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 only repeat 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.

NOTICE OF THE BRITISH ESOTERIC SOCIETY

THE British Esoteric Society meets at 35 Battersea Rise, Clapham Junction, London, S. W. every Friday evening at 8 p. m. All interested in this teaching are heartily invited.

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., Nov. 1908.				
Body	Enters	day	On h.	m.
☉	☾	2	9	2 p. m.
"	♊	4	10	49 p. m.
"	♋	7	0	35 a. m.
"	♌	9	3	52 a. m.
"	♍	11	10	9 a. m.
"	♎	13	7	59 p. m.
"	♏	16	8	15 a. m.
"	♐	18	8	34 p. m.
"	♑	21	6	55 a. m.
"	♒	23	2	30 p. m.
"	♓	25	7	46 p. m.
"	♈	27	11	32 p. m.
"	☾	30	2	31 a. m.
♅	♑	22	11	27 a. m.
♂	♊	1	6	38 a. m.
♀	♈	5	7	7 p. m.
"	☾	24	6	8 a. m.
♄	♑	1	3	13 p. m.
"	♓	6	9	37 a. m.
"	♈	11	8	15 a. m.
"	☾	16	10	41 p. m.
"	♊	23	6	0 p. m.
On Nov. 1 ♃, ♅ and ♄ are situated as follows:				
♃	☾	0°	22'	17"
♅	♐	7	50	4
♄	♍	16	14	41

BIBLE REVIEW

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No. 3

IMMORTALITY

BY I. L. HARPSTER

IMMORTALITY is a term implying the thought of everlasting, being so understood by the Church. Mr. Webster in defining the term employs the following words:

“Immortality. The quality or state of being immortal; exemption from death and annihilation; unending existence; as, the immortality of the soul.”

“Immortal. (L. *immortalis*; prefix *im* minus, not plus, *mortalis* mortal.) 1. Not mortal; exempt from liability to die; undying; imperishable; lasting forever; having unlimited, or eternal, existence.”

It is apparent from this definition that the mortal, the physical body, is not subject to the law of immortality. The prefix “im” denoting minus, not plus, *mortalis* mortal. This signifies that the mortal cannot be transformed into the immortal; this being the general interpretation and meaning of the term. The meaning of immortality to the average individual, implies a condition taken on after the death of the body.

The Church in contemplating the term has reference only to the soul of man—that which is considered everlasting and that which survives the dissolution of the body. The word comprising a two-fold nature, (yet often used synonymously) namely,

the spirit and the soul; but Paul, speaking of the Christ, says, "A body hast thou prepared me," therefore we are confronted with the triune nature, namely, body, soul and spirit. The body and soul are in basic principle, Spirit, but of different vibrations; yet they are essential for the completion of the microcosm.

So long as the mind can conceive of spirit and soul only being immortal, so long will one's nature remain imperfect, and so long will the "Temple of God" be incomplete.

In speaking of the Macrocosm, the Master said, "God is Spirit." God being Spirit and comprising all, which we must come to realize sooner or later, then all we are in nature is from necessity spiritual manifestation. If this is true, not only soul, which is a vital sublimated essence of transmuted life, Spirit, but the physical body also is spiritual manifestation, and therefore subject to the law of immortality. However, in the physical body, the manifestation is of a grosser spiritual nature, the rate of vibration being less than the soul, which of necessity must be, yet, in its growth or evolution through the "regeneration," it is constantly evolving a more vital substance, finer in texture and becoming more immune from the disintegrating influences of the purely Adamic nature.

Man living in the purely Adamic state is subject to disintegration, death and decay. YAHVEH Elohim's instructions to Adam regarding this state were: "For in the day that thou eatest thereof, dying thou shalt die." Why is this?—The reason is obvious. When the system is depleted or exhausted of vital-force or life, the cells of the body are correspondingly lacking in fulness, becoming contracted, and this emptiness or void filling up with disease brought about by the perversion of the race, must in the natural order of things, finally thru the law of fermentation, that which tears down—the Satanic principle—cause the Adamic nature to respond to the "law of sin and death." Because of this, man, so far as his body is

concerned, has been considered mortal. His training in life, nature as he beholds it, teaches him he is subject to the law of mortality. He classifies himself with the entire animal kingdom, that of being subject to death. He loses sight of the fact that man, being created in the "image and likeness of God," is immortal. Furthermore, he thinks less of achieving it within himself, but he looks upon this longed-for state as a special gift from God; never dreaming this is something that must be acquired while in the flesh—here and now.

On the other hand, when the cells within the human organism are completely filled with vitalized life, no foreign substance can invade it. The process is simple, for when the cells of the body are filled with vitalized life-element, the disintegrating influences of death and dissolution cannot invade them. The constant supplying of the cells of the physical by the vital life-element is the renewing of one's life "like the eagle's." This symbolizing of the Scorpio nature has been dethroned by its true function, the eagle, the everlasting emblem.

The law governing immortality is not a mythical one but it is strictly rational and scientific, neither is this gift bestowed on us after death, neither can it be, for the reason an entity cannot arise from a nonentity. In explanation of this we must again refer to Mr. Webster's definition of "immortal: The prefix *im* minus, not plus, *mortalis* mortal." This plainly indicates that immortality is attained without the mortal; agreeing with the Church's idea that immortality is attained after death. But is this the thought the apostle Paul wished to convey? for the apostle Paul only has employed the words immortal and immortality. Let us turn to I. Cor. xv. 53, referred to by Mr. Webster: "For this corruptible must put on incorruption, and this mortal must put on immortality." This language is very explicit, the apostle Paul plainly stated the mortal, referring to the body, must put on immortality. This idea is fully con-

firmed in the following verse: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up of victory."

We learn by the Divine Word that "God is Spirit," and the Spirit residing in us is indestructible; therefore, it is impossible to immortalize Spirit—God. The Church affirms the soul is immortal, that it survives the grave, and that it will exist throughout all eternity. If this be true, then the soul is not to be immortalized for it is already immortal. So how can that be immortalized that is not in existence, seeing the soul is void of a body as it passes to the beyond at death?

The apostle Paul has clearly stated the fact that it is the mortal, the body, that is to be immortalized. This may sound strange to many, but why should it sound strange? Simply because we have been taught to believe that immortality is a gift of God and given to us after the death of the body. This erroneous belief must and will be broken down sooner or later. We know the honest, sincere seeker after truth will abandon the old way of belief in death as he grasps the law that leads to immortality. What is required is an understanding of the term. When the Christian people and humanity in general grasp the thought, then the immortalizing of the race will be but a matter of time; for there are many in the world to-day who are anxiously seeking the truth, and when they once realize it, they will make the required attainment no matter what it costs.

It is therefore the body that is to be quickened—immortalized. "The first Adam became a living soul; the last Adam a life-giving Spirit. The spiritual, however, was not the first, but the animal; afterwards, the spiritual" (1. Cor. xv. 45, 46. Emphatic Diaglott). With what remarkable clearness has the apostle Paul stated this great truth, and yet the thought he wished to convey has been absolutely misunderstood. The

Church has ever looked upon the "first Adam" as representing the Adam of the garden of Eden, and the "last Adam" as representing the Christ; this is true, but it has lost sight of the all-important purpose of their Christian development, that of becoming like the Christ. If man is to become like the Christ, then the two Adams referred to by Paul become a personal matter. That this is the thought the apostle wished to convey is evident, for he mentions, "The spiritual, however, was not the first, but the animal; afterwards, the spiritual."

Our physical bodies, that which is given us at birth is the animal, the first Adam; and so long as one follows the inclinations of the animal nature, so long he remains in the Adamic state, and therefore, is subject to the law of "sin and death." The second Adam is the first Adam, the animal or physical body, spiritualized. This state of the second Adam is attained through the "regeneration."

Jesus the Christ in explanation of the "regeneration" informed Nicodemus that he had to be born again. There were two things requisite for the new birth, namely, "the water and the Spirit." The water is that substance which creates and sustains life on the physical plane; this vitalized by the Spirit produces the spiritual body—immortalizes.*

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." We learn also that Jesus lived the "regeneration." If this is true, then in order that we may enter with Christ to the Father, we must also live the "regeneration," for the ELOHIM alone dwell in immortality.

*For complete instructions see "Practical Methods to Insure Success."

THE VIRGIN-BIRTH

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

It is the fashion in this day of fancied intellectual superiority to deny the "virgin-birth" of our Lord Jesus Christ, and to assert, contrary to the express terms of Scripture, that Joseph was his father. The virgin-birth has been hitherto denied in the name of Science, because it has been thought to be contrary to nature and to law so far as it is known. But now, on the contrary, it is said that "Science proves that not only is the virgin-birth possible, but that the *greater number* of living organisms are entirely virgin-born and that actually more species are brought into existence without the male organism, than with its cooperation. From the investigations of Professor Jacques Loeb it has been proved that only a transitory change in the *ions* of the blood may allow of complete parthenogenesis in the higher mammalia. Romanes and other most uncompromising materialists held that it was not an impossible thing in nature for a virgin to give birth to a child, and according to the hypothesis of Weismann, such a fact need betoken no more than that "the ovum failed to eliminate from its substance an almost inconceivably minute portion of the nucleus," which ordinarily is replaced by fertilization.

When this infinitesimal portion is retained by the ovum, it remains complete in itself and therefore capable of full organic development.*

We believe that all miracles are in accordance with the law of nature and we are glad to see how this greatest of all the manifestations of the love of God for this lost and ruined world may also be in strict agreement with it. It must not be thought

*"The Cosmic Procession," by F. Swiney.

however, that we hereby bring down the Second Adam, the Lord of glory, to the general level of mankind. For we are expressly told that there was in His case a Divine Overshadowing of his mother Mary, by the Power of the Highest (*δυναμὶς ὑψίστου*) so that which was conceived within her was of the Holy Spirit, and was called "holy"—Son of God.

The two genealogies have always been made a source of stumbling and difficulty, but this may be caused, not by the ignorance of the sacred writers, but by our own, and there may be uses for them of which we are not at present cognizant. At all events, a comparison of the two will help us greatly to a decision as to the point under discussion. For there can be no doubt that the genealogy of Matthew (ch i. 1-17) is meant to be that of Joseph, and that being so, the genealogy in Luke which is quite distinct from it, cannot be Joseph's genealogy, and *must* be therefore that of Mary. I gather that the first genealogy is certainly that of Joseph, because it states plainly that Jacob *begat* Joseph, the husband of Mary, whereas the language of Luke (ch. iii. 23) is quite different—reading thus:

“Jesus (being the son, as was supposed)
of Joseph
of Heli
of Matthat
of Levi, etc.,

quite a different set of names to those of Matthew. Now if Joseph was the son of Jacob, he could not be the son of Heli—but would be the son-in-law of Heli, the father of Mary. So that on the assumption that we have here the genealogy of Mary's father showing her descent from David (v. 31) through Nathan, the whole matter is made clear, and Jesus is proved to be the son of David without reference to his foster-father Joseph whose descent is traced thru the line of Solomon. Had he been the son of Joseph, he would have been debarred from the

right to David's throne, for the promise of the succession to Solomon's seed was made conditional on his obedience in these words: "Moreover I will establish his kingdom forever, *if he will be constant to do my statutes and my judgments as at this day*" (1. Chron. xxviii. 5-7). Now the question is—Did Solomon and his successors on the throne "take heed to their way, to walk before God in truth, with all their heart and with all their soul"? We know that they did not, for God said to Solomon, "Forasmuch as this is done of thee and thou hast *not* kept my covenant and my statutes which I have commanded thee, *I will surely rend the kingdom from thee.*" Also, against three of his descendants, sentence of absolute rejection is pronounced—viz., against Coniah (Jeconiah), Jehoiakim and Zedekiah, the last three kings of Solomon's line. Of Coniah it is said, "As I live, saith the Lord, tho Coniah, king of Judah, were the signet upon my right hand yet would I pluck thee hence," and "no man of his seed shall prosper sitting upon the throne of David, and *ruling any more in Judah*" (Jer. xxii. 24-30). And of Jehoiakim He says: "He shall have none to sit upon the throne of David" (Jer. xxxvi. 30). And of Zedekiah we read: "Remove the diadem and take off the crown." "I will overturn, overturn, overturn it: and it shall be no more until he come whose right it is and I will give it to him" (Ezek. xxi. 25-27).

It will be seen that none of these are in the genealogy of Mary as given by Luke, but that her descent is traced thru Nathan, fulfilling thus the prophecy of Ezekiel (xxi. 26) that God would exalt him that was low (the line of Nathan) and abase him that was high (the line of Solomon). So we see that while God fulfils his promise to David, that the Messiah should spring as a Branch out of his roots, yet the idolatrous and unfaithful Solomon and his descendants are rejected from actual participation therein, and the use of the two genealogies may

now be clearly discerned, and the wisdom of the sacred writers vindicated against the claims of modern criticism.

We do not deny, however, that the so-called orthodox view is open to many objections, but these do not apply to our present conception of the method of virgin-birth which may in the fulness of times become common to mankind. For it has been wisely said that "All nature is a vast symbolism," and that every material fact sheathes a spiritual truth and brings to light the things that are unseen. If it be true therefore that the *greater* number of living organisms are entirely virgin-born, can it be supposed that "Earth's noblest thing, a woman perfected, will remain less potent in self-procreation than the humblest of animals?" No, we believe that what is foreshadowed in simplicity is perfected in complexity. And it may be in this sense also that Christ is "the *first-born* of an entire creation." The method of his birth as much as the acts of his life being a prophecy of the future, and of what the race is to be. For the supreme goal can only be attained thru the obliteration of the sex characteristics—which now appear natural and unchangeable. For if death is to be abolished, and entirely to disappear, so that "there is no more death," then that which is the root-cause of death (*viz.*, generation) must disappear also.

"AS, then, lyres ought not to be touched by those who are destitute of skill in playing the lyre, nor flutes by those who are unskilled in flute-playing, neither are those to put their hands to affairs who have no knowledge, and know not how to use them in the whole of life.

"The struggle for freedom, then, is waged not alone by the athletes of battles in wars, but also in banquets, and in bed, and in the tribunals, by those who are anointed by the word, who are ashamed to become the captives of pleasures."

THE MIND OF MAN? OR THE MIND OF GOD?

By P. J. WILKINS (London)

MAN's life in its many variations is hardly more than a series of experiments. His consciousness is made up entirely of the things he sees, hears, tastes or handles in the material world, and he experiments with these according to his own ideas, or the general ideas of the community in which he lives. One day, however, his soul will fully awake to the fact that the things of this world are not meant to be lasting or real, even in his own life, and that thru them he will never obtain that lasting peace, or happiness which he desires. Until this point is reached, he is wise if he believes in the existence of an omnipotent and loving Father; but as long as he is satisfied with the pursuit and attainment of wealth, power of any description, whether mental or physical, or with the mere enjoyment of the senses in any form, he is not in a position to understand spiritual things or the nature of God in any degree. Among those who have reached this point and are dissatisfied with present conditions, there are many willing to forego the enjoyments of humanity, as it knows them to-day, in order that they may obtain an understanding of God, for the sake of their fellow men. An opportunity now presents itself for all these to embrace, by means of which they may enter the Kingdom of Heaven themselves, and ultimately lead others into the Way of Life, which will open up before them. This way is open only to those who follow and practice the teachings, or principles, laid down by the Christ, and who, at the same time, live the regenerate life, as He did. The two conditions referred to here are so absolutely essential to one another, that, if we wish to obtain a perfect understanding of the Christ and his mission, we must accept the help which the Esoteric work affords us, for it un-

doubtedly brings to light the "things of the Father" which are promised us in St. John xvi. 12 and elsewhere, by the Christ. The Esoteric teachings are the work of years, and contain almost all that it is possible for human intelligence to convey, in the way of instruction to those who are determined to live this life.

When we begin our study of the life of the Christ, and honestly endeavor to model our lives in accordance with the principles he expressed, we meet with a whole world of contradictory ideas, and the task appears almost hopeless from the ordinary point of view. From that "point of view," we do not hesitate to tell you that the task is no less hopeless than it appears. For the "ordinary point of view" is derived from the spirit of the mundane, or mind of man, and that mind is at variance with the mind of God. This fact is expressed in different ways on nearly every page of the Bible, from beginning to end, and received its culminating expression more than 1800 years ago at Calvary. We soon see then how necessary it is for us to cast aside our old ideas if we wish to become conscious of the mind, or rather, the Spirit of God. When we desire this consciousness with all our heart we are glad to learn that we may begin at once, for we are surrounded with object lessons on every side.

Let us start quite simply, and to this end consider the following intelligent action on the part of, say, a student of plant life, which action we may use without prejudice as an illustration of the experimental nature of man's life, together with the paucity of result so far as any real benefit to himself or to others is concerned.

This student takes a plant which spreads its leaves in the day-time and droops them at night and places it in a dark cellar away from the sun. He finds that the plant continues its old habits for a few days, under the desire to live, until the stored-up life which it possesses is exhausted, when of course the

plant dies, being wholly dependent upon natural circumstances, including the sun's ray which it now lacks, for its continued existence. We are not concerned at the moment with any conclusion which our student arrives at with regard to plants being creatures of habit like ourselves, we only wish to *compare* the action of the intelligence which created the plant, as well as the conditions for which it was designed, with the action of the intelligence which, innocently enough no doubt, destroys its life for the sake of an experiment. What happens is this:

Our representative man takes a portion of the life of the visible world in the form of a plant, and so circumstances it, that it can live for a short time only. God takes the thought-form of the plant from his own life in the invisible world and, thru the action of certain laws, causes it to materialize on the earth, so circumstancing it that it lives for a season, or a few years as the case may be. But when the time comes for the plant, as such, to die, the life which animates it returns to its original source, and our intelligence concludes that the design of the Creator has been accomplished in that particular direction. It is true that in each case death to the plant ultimately occurs, and that we may not regard the actions of either intelligence as either good or bad, for each has served the purpose for which it was intended, and in itself is, therefore, good according to the law of use. The difference we are looking for does not lie in this direction. In order to see the true light we must also compare the methods employed in conjunction with the purpose in the minds of each. Herein we shall discover that difference between the mind of man and the mind of God, which will open to us the gates of heaven. It is easily seen that man's work resolves itself into an experiment for what he considers to be his own interests, at the expense of other life, and ends there. While on the other hand God's work resolves itself into a continual giving up of his own life for the growth and development of all life on this planet, we ourselves, the

ultimate of this life, included. He is making man at the expense of his own-life, for all things are a part of God, and if this is so, he must be working wholly in the interests of humanity and not for his own good as man. We are the creatures of his infinite Love and Wisdom. We say Love, because he gives his life for ours, and we say Wisdom, because everything in the visible universe denotes an almighty Omniscience (the more we know about it the more we can say this) which we, the inhabitants of this grain of sand, are destined to enjoy more fully every day until the end of time.

His declared purpose is to make man in his own image and to give him dominion over all the earth. When we have united our desires with the Divine purpose, we have entered the Kingdom of Heaven, and then, as Sons of God, we must begin to make this earth the Heaven it is destined to become. God himself has devoted his own life to the accomplishment of that purpose. Was not this the central thought in our Lord's own life? and does he not, as our Lord and Master, still live to carry on his work thru the mature souls of this age? Did he not work as his Father works, in laying down his own life, so that we might learn to know the Father too? It is this manifestation of the life of God which we must lay hold of, and the Spirit which we must adopt as the leading Spirit of our lives if we wish to know God, the all-Good, as he did. The spirit of the world is the spirit of self, of destruction, and of death. The spirit of that realm of life and thought in which Jesus lived, which he called his Father's kingdom, and to which we are joined by the heaven within, is the spirit of unselfish love, of constructive, useful, active love for all true knowledge, all life and all mankind, in conformity with the purpose of the Creator. This love is not an inheritance of the physical man. It belongs to the spiritual man within, but that spiritual man within is endowed with power from God to make a physical Eden of your body, and to perpetuate your existence, so that in the end all things will be yours, including an immortal life.

THE STAR OF BETHLEHEM

BY ALEXANDER MCINNES (London)

MANY stars rise on our individual life; the stars of hope, purity, love, peace, etc. Sometimes they are spheres of immense orbit and for years seem to pass away beyond our ken. How many lives are filled with endless drudgery, impurity, hatred, and strife, and the blue dome obscured by an accumulation of gloomy clouds! But the Christ-star rising in such a life dispels the darkness. Becoming a center, it causes all the other beautiful stars to return and as they circle round it to bejewel the celestial blue with the golden luster.

For the Star of Bethlehem was not a material star; but an occult or psychic manifestation that required the gift of the seer (the Magi) to behold it. So brilliant was it that they saw it in the East, yet neither the people of Jerusalem, their chiefs, nor King Herod himself saw it. Even the Magi lost sight of it for a time; afterwards to their great joy, it reappeared, tho no other persons seem to have seen it even then. But more wonderful than all, it LED THEM AND STOOD OVER THE PLACE WHERE THE YOUNG CHILD WAS! What manner of physical star could do this?

In the same way as Leverrier by his astronomical theory located the planet Neptune before its presence could be actually demonstrated, so Isaiah and other prophets, standing as it were, on the very summit of the Mount of God, looking down thru the ages saw rays from the Star of Bethlehem, centuries before Jesus was born, and they sang in holy joy of the brightness of his rising.

God's will is not the will of man. God wills that all men should turn from their wickedness and live to be his Sons,

co-workers and co-heirs of the Lord Christ. But CHURCHIANITY teaches that however much we may strive for the higher life we are all miserable sinners and shall die so. Truly, by their own words are they condemned. They fasten around them the curtains of blackness, the veil of various man-made cast-iron creeds thru which they will not permit the light of this sacred star to shine.

When a fresh opinion is presented, the question is not, Is it truth? but, Does it agree with our creed? In vain the Christ-Star has risen in the East, the star of Hope that has power to loosen every chain of sin, to free every captive from evil. In vain the holy angels have caroled his advent. In vain God has called, not once nor twice. Like a loving Father wishing to bring his children to the warmth, brightness, and love of home before the darkness of night descends, God has visited them thru his Christ, prophets, apostles, mystics, and, in these days, thru the Esoteric teaching. However, they have shut their eyes that they should not see and their ears that they should not hear, lest seeing and hearing they might be converted (turned back) and saved; for the evil man has his back to the Christ-Star.

The word "Bethlehem" is the same, practically, as the Hebrew word for Virginity. We know by ocular demonstration that in the Occult East this star still blazes with pure, white light. It can be seen by those from whose eyes the veil has been lifted. The warp, the foundation of the texture of this veil, is generation; the woof, that which is shot across the warp, is degeneration. When this veil is removed we enter with the Lord Christ into the regeneration (virginity, Bethlehem) where is the Star of light and life.

Then our hearts join in the angelic benediction,
To God in the highest—Glory;
On earth—Peace;
To mankind—Goodwill.

THE KINGDOM OF GOD: WHAT IS IT?

By DUDLEY WRIGHT

Assistant Editor of "The Annals of Psychological Science,"

*Author of "Was Jesus an Essene?" Contributor
to "The Homiletic Review," etc., etc.*

PUBLIC attention has been greatly drawn of late to certain schemes of social reform, the clerical advocates of which contend have, as their ultimate, the establishment of the Kingdom of God upon earth. It is undesirable to underrate the importance of furthering the progress of any scheme or schemes which will brighten the lives of men or lessen cares and worries, which, too long, have been regarded as ills to which flesh is heir, but it is necessary to consider whether the kingdom of God can be established by any material agency.

Utopian schemes have been propounded from time to time in the history of mankind; Zionism to-day is seeking to re-people Palestine with the Jewish race, while others are endeavoring to identify the British race with the lost tribes of Israel, and, according to tradition, St. Peter appeared to St. Brihtnoth and declared that "the kingdom of the English is the kingdom of God."

The subject was regarded by one, who by millions is claimed as Master and Teacher, as of primary importance, for not only did Jesus the Nazarene declare emphatically that men should seek first the kingdom of God and his righteousness, but the gospel he always preached was "the Gospel of the kingdom." When the commission was given to the twelve apostles "he sent them to preach the kingdom of God." There were those who desired that the instruction should be confined to one

section of the population, they who were known to be of the Jewish faith, but he declared: "I must preach the kingdom of God in other cities also, for therefore am I sent."

The apostles in common with others, were slaves to the literal interpretation of prophecy, and, doubtless, as the Jews recalled the splendor of the reigns of David and Solomon, their hearts yearned for the re-establishment of an earthly kingdom when they would have freedom from persecutions which seemed to increase as the years rolled on, even tho they might not be able to put their feet upon the necks of their oppressors.

Dalman and others have, however, contended that the expressions rendered "kingdom of heaven" and "kingdom of God" are, more correctly, "sovereignty of God," a view supported by A. N. Jannaris, a Greek, in the *Contemporary Review* for October, 1894. In this sense it is continually used in Rabbinical writings. The idea of the materialistic kingdom of Israel, in the course of time, supplanted this nobler and more spiritual conception, and, after the death of the prophet Malachi, those Jews whose hopes had not been completely crushed longed for the re-establishment of the Jerusalem kingdom and prayed for the advent of the Messiah, who, they believed, would again occupy the throne of their father David. There seems little doubt but that in the majority of those who followed Jesus there was the full expectation that he would eventually assume the reins of government and become their king.

It is sometimes claimed that the crucifixion is the basic fact of the kingdom of God, but the twelve departed to fulfil their commission long before they were informed of the approaching death of their leader. Peter acknowledged Jesus as Messiah long before he knew of his approaching death and against which he strongly protested. The crucifixion, resurrection and ascension made no difference in the message delivered and Philip and Paul continued to preach the gospel of the kingdom. If, however, the apostles themselves, down to the very day of

the Ascension, were unable to rise above a materialistic view it is not an occasion for wonder that their hearers could not. Had it not been declared, tho in metaphor, that God's throne should be established in Jerusalem, which name was forbidden to be taken in an oath, because it was "the city of the great King"? The "throne" is an expression used in the Christian Scriptures to denote the recognition of the presence of the Supreme. Every place showing his light and splendor and majesty is called his throne. It was because of this materialistic conception that Titus resolved to destroy the Temple in order that the religion of Jews and Christians might be more completely abolished. The idea, however, was not without salutary influence upon the lives of the early Christians, if we may give any credence to Gibbon's testimony, but, like all other materialistic conceptions, its influence was only of a transient or impermanent character.

Much confusion often arises from the indiscriminate use of terms, as we have evidence in the later writings of the New Testament. The term "Christos" or "Anointed" is often regarded as an exclusive possession, even as "Buddha," and it was this fact, coupled with the undue elevation of the teacher over his teachings, which led to the development of the belief in a second personal advent and a material heaven. The mists are clearing gradually, and the term "heaven" is now regarded not as indicative of locality, but of a state attainable on this sphere of consciousness, and men are beginning to realize that the Supreme is not a far-away Ruler but his dwelling is with the children of men.

A rapidly increasing minority, apparently forgetful of the fact that "the letter killeth but the Spirit giveth life," may still cling to the belief in a future material kingdom which will be signalized in its advent by some marvelous and, at present, incomprehensible anatomical change, teaching which is contradictory to what Madam Guyon has described as the

fundamental truth we have to learn—"the kingdom of God is within you," and to the parabolic teaching of Jesus, who compared the kingdom with the grain of mustard seed, the smallest of beginnings which sprang into the majestic tree; with the "hidden treasure" and with "the pearl of great price" which could be found only by diligent search.

The kingdom of God is an individual rather than a national possession; it is not the peculiar possession of any one individual or nation, but possible for all; the means to its attainment have not been bequeathed exclusively to any and are the inheritance of those whom we commiserate as heathen equally with those who hold to the belief that worship can only be efficiently performed with the accompaniment of an elaborate and ornate form of ritual.

As Clifford Harrison has written:

"God's kingdom is on earth begun:

Time and eternity are one:

And heaven is not some distant sphere:

It lies about us now and here."

The kingdom of heaven is the kingdom of soul-life and the first step towards its possession is repentance or change of mind. The teaching of Jesus was not to emphasize any particular locality as the abode of the Eternal, but to bring heaven to earth and raise earth to heaven, in other words, to let the spiritual dominate and submerge the material, as emphasized in the form of prayer he gave to his apostles. This, too, is the spirit of the Vedantic philosophy, which has directed attention to the impermanence of the outward or material and the permanence of the hidden or spiritual. Ritual and ceremonial may have their place in worship, but there is a strong tendency in human nature, as evidenced in the history of all religious systems, for these material aids gradually to overshadow the spiritual facts they symbolize, and thus the truth that God is

Spirit and must be worshipped in the spirit and in the truth becomes more and more dimmed and obscured. In this manner the Book of Revelation has come to be regarded as a detailed prophetic history of events to happen on this plane, instead of a parabolic or symbolical narrative.

We have to pass beyond the stage of mere formal worship and the repetition of words and phrases, for the kingdom of God "cometh not with outward show" nor is it "meat and drink." Religion, so-called, is to-day centered more upon the warfare of creeds and dogmas, ceremonial and ritual, than upon the dissemination of spiritual truths and the development of the individual. In this hustling age the art of meditation is in danger of passing from us. I was recently informed by one who was in a position to speak with authority that even of the large number of Buddhist priests in Burma not more than seven or eight are able to give themselves to meditation.

The effort of the philanthropists of the present age is towards the uplifting of humanity by material rather than spiritual means. As in the parable of the temptation in the wilderness, Humanity is exalted upon the high mountain and the Kingdoms of this world promised for high appraisement of material things. Travellers have marvelled at the depth of Oriental knowledge coupled with disregard for the possessions on which the Occidental sets so high a value, tho, as the anonymous author of "The Creed of Buddha" points out, "the communism and idealism of the East have been unfavorable to the growth of physical science and to the development by man of the material resources of the earth." In the West the emphasis has been laid on the betterment of social conditions, which is sorely needed, but for whose conditions the false religious teaching of the past is, in the main, responsible.

The "word of God" is not confined to any one document; it comes to us in history and romance, the songs of poets, the

tomes of philosophers, and more often and more sure, from within—the still, small, voice, and

The unpardonable sin

Is to deny the word of God within!

The prophet discerned not the Supreme in the great and strong wind which rent the mountains and brake the rocks in pieces, nor in the earthquake nor fire, but in the still, small voice. Unto faith were committed the keys of the kingdom of heaven, not to the mis-termed faith which consists of a blind, unquestioning acceptance of illogical dogma, but the faith which is the outcome of discerning and hearing with acceptance the word of God.

Mr. Matthew Arnold in his preface to *Literature and Dogma* has written:

“The materialistic future state, the materialistic kingdom of God, of our popular religion, will dissolve ‘like some unsubstantial vision faded.’ But they will dissolve thru the action, thru the gradually increasing influence, of other and profounder texts of Scripture than the popular texts on which they base themselves. Using the language of accommodation to the ideas current among his hearers, Jesus talked of drinking wine and sitting on thrones in the kingdom of God: and texts of this kind are what popular religion promptly seized and built upon. But other profounder texts meanwhile there were, which remained, one might say, in shadow. ‘This is life eternal to know Thee, the only true God, and Jesus the Christ, whom Thou hast sent’; ‘The Kingdom of God is righteousness, and peace, and joy in the holy spirit.’ These deeper texts will gradually come more and more into prominence and use, as it becomes evident that the future state built on the language of accommodation has no reality.”

Is the earthly kingdom for which we are to look, a political organization, or a kingdom of peace to be gained only by love, and the development of the individual from within rather than without?

EDITOR'S NOTE—In the foregoing article our respected friend

considers but one side of a truth, the interior side, but there is nothing true that is not true upon every plane of existence. If it is true that "by the word of God the worlds were made," and that by that word the things that were unseen became visible, then it is also true that if the kingdom of God be within many individuals—and according to the revelation given to John it will be within 144,000 individuals, the first ripe fruit of the earth—that body of individuals will constitute the physical manifestation of the kingdom of God on earth, in place of being wholly a spiritual state, as recognized by our friend. If "the kingdom of God is an individual rather than a national possession," then if a nation of individuals were to establish this kingdom within themselves would it not be a national as well as an individual possession? would it not be physical as well as spiritual possession? in other words, would not the kingdom of God be manifested in a physical Body of people, a nation?

If the spirit is first and the manifestation which we call the physical is the result—which seems to be the divine order in creation—then it follows that the kingdom of God will sometime be a physical manifestation. It was said to John in the Revelation that "the kingdom of the world is become the kingdom of our Lord, and of his Christ," in other words, the kingdom of God on earth. How this is to be accomplished is set forth in the whole story of the Bible, beginning with the first chapter of Genesis and running thru to the last chapter of Revelation.

If we believe the declared purpose was to make man in God's image and like him, we should like to ask the advocate of a wholly spiritual kingdom what is meant by the word "man"? Does it mean only part of man? the soul of man after death? If the soul came out from God and returns to God, as we are told, then what is accomplished thru all these centuries of labor, sorrow and struggle? Anything?—Nothing. No, God's Spirit is the creative-force in earth and all that is being worked out by that Spirit is being worked from the spirit within to its manifestation in the material without, otherwise nothing would be accomplished. [Ed.]

SPIRITUALITY THE BASIS OF A PERFECT LIFE

By L. D. N.

MAN can do and be his best only by the exercise of his powers, or as he puts forth effort from the highest plane of being. To seek to centralize himself upon this plane should, therefore, be the first business of life; then the legitimate result or realization of every laudable ambition is within his reach. The development and perfection of all his powers, the complete mastery of self and attainment of personal supremacy in the kingdom of life, are his. "Seek first the kingdom of God," which means "spiritual power on earth," and all these things will be easily attained. Let no one for a moment indulge the thought that spirituality calls for the life of a "recluse," "asceticism," "mortification of the flesh," or any abnormal condition whatever.

Spirituality is the only real naturalism or true rationalism possible to man. Materialism and sensuality are as abnormal and distorting to true manhood as the opposite extremes of an austere fanaticism or a morbid sentimentalism, which too often pass for religion and true piety. God is Spirit, and the most natural Being in existence. All the joyous life of nature breaking forth in the beauty and fragrance of the flower, the song and charm of bird, and the spontaneous exuberance and delight of animal activity, are but the manifestations of his omnipresent cheer and perpetual inspiration in the life of his creation. When man comes into unity with God thru unity with the spirit that is in himself, he too will be as spontaneously happy and exuberant as is the life of the flower or bird.

The self-denial which spirituality demands, is not the de-

struction of the flesh or its functions, but their subordination to and coordination with the spiritual nature. This insures temperance, chastity and the healthful and vigorous activity and hearty enjoyment of every function of soul and body, each in its own legitimate sphere, time, and place.

"To everything there is a season, and a time to every purpose under the heaven." "Render to Caesar the things that are Caesar's, and to God the things that are God's." As in physical healing we have to recognize the healing power of God in the life—which is always one with his life—and turning from all thought of disease, unite with that power in desire and faith to secure the immediate healing of the body, so in spiritual illumination and guidance, we have only to recognize the light of God in our spirit—which is always one with him—and withdrawing from the external unite with the Spirit thru desire and faith, to secure its immediate illumination and teaching. The seeker after psychic development may rest assured that to the extent to which the thought, desire and attention are withdrawn from all else and focalized in concentration upon any specific object in full recognition of the inner light, to that extent will the object be revealed. When the whole attention becomes absorbed in the act, the result will be perfect. This is a law of mind in its relation to spirit—which embodies all intelligence—as surely as it is a law that in its contact with the outer world thru the senses, it should perceive the externals of things. This law of inward illumination was revealed in that luminous saying of the Christ, so often quoted, "If thine eye be single thy whole body shall be full of light."

When this art of inwardly concentrating and uniting the mind with the Spirit is mastered, the initiate has taken his first step in the true spirit. He has then the ability not only to focalize the inner light upon all matters of legitimate inquiry and

knowledge, but in the sincere desire to bless another, he may come at once into unobstructed spiritual presence and contact with the object of his desire, and focalize upon him the quickening, illuminating, comforting and healing powers of the spirit, and pray him, so to speak, into the realization of the desired blessing. Let two or more unite truly in the spirit for such a work, and the power will become absolute. The most marvelous and undreamed of possibilities await this united action in the spirit. The all-important principle of united spiritual action should not be forgotten, either in carrying forward the true work of the spiritual or efforts after the attainment of adeptship, associative effort being much more effective and rapid in results. United effort in any direction succeeds where individual effort often fails.

There is not only an increase of power from the union of numbers, but there is a stimulus and inspiration from the association which quickens and enhances the specific effort and power of each. It is better, therefore, that two or more earnest souls should unite in the spirit of brotherhood and mutual helpfulness, in these efforts of psychic culture and attainment of spiritual gifts. Had the disciples on the day of Pentecost been each by himself in separate and isolated prayer, that mighty awakening and influx of spiritual life and power might not have taken place. They had been specifically instructed by the Master in this united and associated effort, and implicitly followed that instruction by meeting "with one accord, in one place." "Again, I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

When two or more truly unite in seeking this attainment of "spiritual power on earth," they practically become one soul of

communion, and are united in that spirit which constitutes the unity of the Godhead, the "Holy Spirit," which makes all "perfect in one." In this unity of Spirit among themselves, they come into unity with God, with Christ and with the whole Brotherhood of the Spirit in God; and the power of God as manifest in the Christ, becomes at once manifest to and in each according to the measure of his faith and concentration.

"I HAVE always held, and hold firmly, that any thing out of which we may extract criticism or reproof, just or unjust, can be made to yield us profit, and is less dangerous than praise.—
WILLIAM E. GLADSTONE.

A NEW YEAR'S WISH

By MARY VANANDERSON

"MAY each day bring thee something
Fair to hold in memory—
Some true light to shine
Upon thee in the after days.
May each night bring thee peace,
As when the dove broods o'er
The young she loves; may day
And night the circle of
A rich experience weave
About thy life, and make
It rich with knowledge, but radiant
With Love, whose blossoms shall be
Tender deeds."

CHARACTER READING

By ENOCH PENN

EDITOR'S NOTE.—While undoubtedly "Solar Biology" is the oldest science the world has ever possessed, yet in this, the twentieth century, it is in its infancy with us. Thru our suggestion the following delineation has been made by a Gemini with a Virgo body, or Virgo rising, and we think it is a very complete delineation. We publish it as a suggestion to others of other signs to do likewise. That is, we should like to have others study up and carefully write out a delineation of their own combinations. We do not ask for the Gemini-Virgo again but for other combinations, and if the individual will study his own and write it out as carefully as this Gemini-Virgo has written his, it will be a great aid to Solar Biology as a science and to every student, in fact to every individual, for it will help him to understand his own characteristics. If we can get a delineation of each of the combinations it will make a very nice pamphlet to go with and be an addition to Solar Biology.

Will some one write such a delineation for our next number? We should like to publish one each month. [ED.]

THE MERCURIAL NATURE—GEMINI-VIRGO FUNCTION—TO RECEIVE, FORMULATE, AND VERBALLY EXPRESS MIND—THE VOICE

If we accept that the Creator is one, it is evident that there can be no two truths in nature which conflict; and, in realizing this, we perceive that altho there are diverse methods of reading character, as, Solar Biology, Astrology, Palmistry, Phrenology, *et cetera*, yet so far as these sciences are true they must of necessity in every case in reading any character reach the same conclusions.

The chief difficulty in reading character is not to declare what certain characteristics appertain to one who has such and

such planetary positions, or, shape of head, or, lines in the hands, *et cetera*, but to sum up and read the character correctly as a whole ; this is the difficult part.

The students of Astrology long ago personified the qualities of certain signs and combinations of signs of the zodiac, declaring that there are certain combinations which manifest emphatically in persons born with them, the natures of the different gods of mythology. For instance, Gemini and Virgo have and embody the qualities of Mercury, the messenger of the gods. And so Mercury is said to be lord of these signs. Libra and Taurus embody in a person the characteristics of Venus, hence, Venus is lord of these two signs. Likewise of Aries and Scorpio, Mars is lord. Of Sagittarius and Pisces, Jupiter is lord. Of Aquarius and Capricorn, Saturn is lord. Of Leo the Sun is lord, and of Cancer the moon is lord. We desire herein to present the characteristics of the Mercurial nature as manifested in the Gemini and Virgo combination. By the Gemini and Virgo combination we mean one who has one of these signs rising at birth and (in geocentric astrology) the sun in the other, or, according to Solar Biology (heliocentric), with one of these signs rising and the earth in the other. We speak of these positions because we observe that they are the strongest factors in forming character, while the positions of the other heavenly bodies are but modifiers of the combination.

There are some, however, who ask, To what end do we spend our time and thought with these things?" The object is two-fold. Solar Biology has two general uses, the first is, when carefully studied it gives an insight into the mechanism of the universe, and this insight leads to a broad, general understanding of God's methods of operation in nature ; secondly, it gives what all true systems of character reading give, namely, a better understanding of ourselves and of the natures of those about us ; and this knowledge is good in that it aids us to come into

harmony both with ourselves and with those with whom we have to deal.

Since Mercury is called lord of both Gemini and Virgo, let us see what characteristics we may expect of those persons who are dominated by these two signs, and who are therefore the personifications of their qualities, and so have the Mercurial nature; not forgetting, however, that other planetary positions sometimes bring in strong modifying influences.

Mercury was the messenger of the gods. Apparently because his character fitted him for that office. Being simply a messenger we reasonably assume him eminently fitted for that work, that he possessed all the qualities and characteristics becoming a messenger. And those who are dominated by the two signs of which he is lord should manifest like characteristics.

The characteristics of a messenger are :

1. A receptive, retentive mind, so versatile that it can take interest in many things; therefore is able to receive and communicate understandingly a message concerning any subject. Hence, has a store of varied knowledges or perhaps only a superficial knowledge of many things.
2. Ability to express himself clearly, with a tendency to supplement words with gestures. Hence, eloquent, talkative, or perhaps, simply gossipy.
3. To deliver a message correctly regardless of the kind or of the consequences to the recipient, even as a postman delivers a letter faithfully whether it contains a message of joy or of sorrow, necessitates that he be unsympathetic.
4. That he may be always free to go on a journey to carry a message he forms no deep, lasting ties of affection either to person or place. Hence is lacking in friendship and inhabitiveness.
5. Again, being unsympathetic, he is a poor judge of character save in so far as character may be discerned by perception

of form and color. Hence, judges character and quality by appearance.

6. Everything except money, which a messenger is compelled to take with him on his journey, is so many impediments. He has a keen appreciation of the value of money.

7. To a messenger there exist but two places, one where he receives his message and the other where he is to deliver the message. The intervening space is to be gotten over as rapidly as possible aided by whatever means may come to hand. Whatever is found by the way that his ingenuity can utilize to expedite his passage is used. Because of this tendency to haste he prefers to build rather than to make; that is, he prefers to put together things already prepared rather than make them himself, being impatient of processes.

8. As soon as one message is delivered he is ready for another message and another journey. Hence, is lacking in continuity.

9. As a messenger he mingles freely with and readily accosts strangers.

10. Having a message on his mind he may pay little attention to the words of others, and feeling able to "get there" by some means, management, or trick he usually gives slight heed to advice, and is called a poor listener. But being talkative and quickly recognizing expedients for accomplishing ends, is ever ready with suggestions or advice, generally useless to one of a different nature.

11. Being a traveler he appreciates and respects travelers, their rights, *et cetera*.

12. A traveler is impatient of delays and is therefore a poor hand to wait. He may quote, "They also serve who only stand and wait," but much prefers that some one else do the waiting.

13. A traveler is pleased when speeding on his way, and to be compelled to make a long detour or to retrace his steps is, to say the least, annoying. To have to tear down his work

and do it over again because of a mistake is, perhaps, his sordest punishment.

14. The Mercurean is not an original thinker; he is original only in the matter of expedients for accomplishing a purpose. He is inventive.

15. A messenger is used to speaking with delegated authority. Hence, when he expresses himself in all sincerity and it is rejected or contradicted he is apt to feel "all broken up." He feels that what he has said should stand; yet he has no hesitancy in contradicting or disregarding the statements of others.

16. Being a repeater of thought rather than an original thinker, when expressing himself before a number of persons he is quite likely to express simply the dominant thought of that number; because of this his expressions of thought are usually acceptable.

We find reference to this peculiarity of the Mercurial nature in the story of ancient mythology which declares that Mercury stole the scepter of Jupiter, the sword of Mars, the girdle of Venus, Neptune's trident, the tongs of Vulcan, and the bow and arrows of Apollo, and, "in each case managing to make up matters, and smooth away the indignation of his victims." The Mercurean takes the mental energy of Aries and the ideality of Capricorn, which come thru Taurus, he takes the inspiration of Libra which comes thru Aquarius, and he takes the conservative restraints of Cancer which come thru Leo, and with these faculties and powers of others he expresses, gives forth in words the thoughts of the body with which he is associated. He expresses the conclusions of Aries, the head of the Intellectual Trinity; of Cancer, the head of the Maternal Trinity; of Libra, the head of the Airy Triplicity; and of Capricorn, the head of the Earthy Triplicity. As Gemini is individually the embodiment of Jupiter, and the Jovian nature also expresses the four heads, so we find that the

Mercurian is the expressor of all the zodiac, of all the Body.

Even as Mercury could have accomplished little had he not taken his means of accomplishing from the gods, so the Mercurian separated from Aries, his mentality loses brilliancy, separated from Capricorn his ideality is sluggish, separated from Libra his perceptions of spiritual things are not clear, and separated from Cancer he goes to unreasonable extremes. He receives from all and is the expressor of the knowledge, the thought, the mind of the body to which he is united. He is the messenger of all to all.

When by following in the footsteps of the Master he has, thru the regeneration, attained to a consciousness of his higher, divine self and of his unity with the infinite Body of "just men made perfect in the heavens," so that the imperfections and idiosyncrasies of the personality are held in abeyance, the body will feel that his words are true and faithful, a correct rendering of the mind of the Body thru the voice of the Body and are the voice of God to man. Then his words will be the expression of those whose lives are hid with Christ in God. Having overcome the carnal mind and put on the new mind, the mind that was in Christ, he will have right "to eat of the fruit of the tree of life which is in the midst of the paradise of God."

When there is no realization or understanding of the wonderful God-ordained ultimate designed for each one of us to reach, there is but little effort put forth to attain it, but when we begin to realize in a measure the solemn importance of the place in the Body which God is preparing, and which he is preparing us for, we can intelligently, earnestly and zealously put forth our strength towards attaining that end. As we begin to grasp a realization of our destiny we feel the force of the words, "Eye hath not seen nor ear heard, neither hath it entered the heart of man, what things God hath in store for us."

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XX.

THE CREATIVE PROCESS (Continued)

GENESIS STORY IS NOT HISTORY BUT ALLEGORY

ADAM AND EVE

ADAM and Eve are not intended to represent literally the progenitors of our race, but are simply types of character. Adam represents the sensuous nature, the animal, the material, both in the macrocosm and in the microcosm. In the former instance he is called Adam Cadmon, in the Cabala. In the latter instance it refers to the objective man. Eve, the feminine, the intuitive, represents the soul or psychic nature. She was Adam's helpmeet, which signifies his guide or overseeing power. Before the Fall she was not called Eve, but Isha, denoting the generative substance, or feminine principle, the mother of all the living. Originally Adam, or that which stands for him—God as Absolute, and man in the absolute—was androgynous. That is, they were dual-sexed, they possessed within themselves all after possibilities of the separated dual nature. The Absolute was neither masculine nor feminine, or rather he was both. The same was true of Adam as representative of our race. In this case both are essentially and entirely immortal. Nothing of the mortal had as yet made its appearance. But so soon as God differentiated himself and became two—masculine and feminine, or positive and negative separately, then creation was born of these twain. But Creation is the limitable, the perishable, mortality then, began. So, before Adam was separated

into the two, male and female, he too was immortal. Nothing as yet had issued from him of a mortal character. But when Eve appeared as a separate personality, then cohabitation became possible, progeny were born, forms appeared, and the mortal came into existence. It is in this state that Adam refers to the Grand Man, or the Adam Cadmon. This is what is meant by the deathless state of Adam before the fall. To literalize this thought as theologians have almost uniformly done, that is, to assign immortal existence to the body of Adam as a man, before the fall, is foolishness.

In the Genesis story Eve is said to have been taken from the side of Adam while asleep. This as has been intimated, in the broadest sense, refers to the first differentiation of the Absolute. It was the one becoming the two—becoming Father-Mother God. But it was and is true of organic life as well. Many plants and some animals are at present androgynous. The one form embraces the two natures. Some plants, as the strawberry, are both androgynous and dual-sexed. Some are self pollenizing and others need the presence of male plants in order that they may bear. In every instance of this separation the masculine stands for the positive, the centrifugal, the astral, the animal soul, while the feminine represents the spiritual soul. We do not mean by this that man is soulless, but his soul is on the earth plane, inductive, controlled by the perishable affairs. This is not true of all men. Some there are who are as intuitive as women. These are advanced souls who are progressing toward that androgynous union of nature from which we all came. Nor do we mean to say that in the separation, woman is only spiritual soul. She too possesses a body, but of finer texture than man. She too is more or less governed by the objective. There are, indeed, some women who are more man than woman. There are also some who, altho quite masculine, are also very intuitive. These are also advanced souls hastening back to the state of the One.

This separation is said to have occurred when Adam was asleep, that is, when he was passive, in the sub-conscious state. It is then that the soul is assertive. While awake the objective rules. This also contains a deep lesson. It is while God the Absolute is resting, or as the Brahmins put it, while Brahm is asleep, that the Motherhood, the Oversoul, the substance of which all forms are made, emanates. While God is active during the creative periods the objective has its inning, but when he enters into his rest, the inner Being is dominantly assertive.

Such, then, are the mysteries unveiled of the Edenic story prior to the Fall. In our next we shall explain the symbols involved in the Fall and the after consequences.

THE GENESIS SYMBOL OF THE FALL UNVEILED

We have referred to the process of creation as the Fall of the Deity, that is, of Spirit into Substance, which is the real fall on any plane. We also unveiled the symbols referring to the Edenic state prior to the Fall. We desire to continue to unveil the symbols of the Genesis account, unfolding the symbols referring to the Fall and expulsion from Eden.

BEFORE THE FALL

From the interpretation of the symbols referring to the time anterior to the fall, we learn that it was a period in the history of our race of childhood innocence. Thru many ages organic life has been evolving from the state of rudimentary man, and at the time referred to the distinctively human had appeared. This then is not history but allegory, as we have seen. The Garden is the world at large, the theater of human activity. Adam referred to the natural or sentient part of our nature, and Isha, or Eve before the fall, to the psychic and spiritual. Two separate individuals are not to be thought of, but one individual as representative of our race with its dual nature.

In this sense God is forever creating Man in his own likeness and image in the person of every child born into the world.

He is forever placing him, male and female, into the garden of Edenic innocence. And as we shall see, Adam and Eve are forever falling from their estate of childhood unsophistication. Neither man nor woman is an image of God in completeness until the nature is dual. God, as Creator, is both masculine—Adam, and feminine—Isha, and in his absoluteness is this a possibility. Every man is both masculine—objective-souled, and feminine—subjective-souled. The same is true of every woman. They are each a complement of the other, as in this dual sexuality they are the reverse of each other.

We call this Edenic state before the fall that of childhood innocence because our race will never reach its full manhood until the Christ-perfectness shall have been attained. We are now God's little children, and as such see things only mystically; but in our manhood state we shall know as we are known, and see as we are seen, and shall be like God for we shall see him as he is. In this childhood state there are all the possibilities of the matured spiritual life, but as yet not awakened. In real childhood the worshipping faculty is awakened as the child worships its parents as its first divinity. In the childhood of our race there was ancestral worship, which among crude people is continued to this day. In real children the voice of conscience is awakened, "the light that lighteth every man that cometh into the world." This is the voice of God with which the people of this Edenic life communed in their unfallen state. Without this the fall would have been an impossibility. This is the Isha, the Eve, the soul-expressive power. This was that ray from the Celestial Wisdom or Soul of the universe expressed as soul in man. At that time the moral condition of our race was that of obedience to the inner voice. The sense nature was dominated by the soul which was its helpmeet or guide and master. Adam was obedient to, and directed by Eve. Before the fall, then, our race knew neither good nor evil, as in its state of unsophistication, it knew no difference. This

state will be recovered with added experience when we get back to the childhood innocence, to that state of heart-purity that sees only God or good. Then again good and evil will be alike to the redeemed soul. The eye, like that of God, will be too pure to behold evil.

THE FALL

The fall of man is said to have been occasioned by his disobedience to the voice of God, the conscience or moral faculty within. Like the fall of Deity in evolution, that occurred after his long rest period, man's fall occurred after the Edenic Sabbath. With this fall the Golden Age of childhood innocence ceased. Like all else in this allegory this is not to be thought of as the fall of two separate individuals, nor of merely the progenitors of our race, but of each and every individual coming into the world after he has reached the period of moral accountability. The Genesis account fits the case of every child who falls to-day just as it did in the days referred to in the text. The first fall that occurred by man in the childhood of our race is being enacted in the fall of every child now, and will continue to be, so long as the fall is necessary to the rise and evolution of mankind. As has been seen, the fall is but a part of the process of human unfoldment. It is necessary that a soul should inhabit a body in order for its evolution, and during the early years of childhood and youth, while the physical is the stronger, it is but natural that the soul should drop into submission to the carnal appetites and passions. It is here the soul gets its first lessons, although they are lessons of experience which cost it dearly. The whole race has been evolved in the fall and will continue to be for an indefinite future.

It is in this way that we all are involved in Adam's transgression. It was not the fall of a man called Adam, thought of as our federal head, for which we are responsible, but each one

is responsible for his own falls. We all fell in Adam in that our fall is like unto his as all falls are alike.

Eve or the Woman, is said to have been the first in the fall, and this is perfectly natural. As the woman represents the soul, this simply means that sin always originates within the soul as the morally responsible part of man's being. The fleshly or objective part of man's nature is not moral but natural, and in itself it is incapable of moral acts either good or evil. It is the office of the soul to guide and to oversee, and that of the body to submit to its dictates. All moral evil, then, originates in the soul, and Eve, therefore, was and always is the first in the transgression. In the fall then, she whose office it is to guide and to oversee, becomes the betrayer of her charge, the occasion of his fall as well as of her own.

In the fall Eve—the soul—lets herself down to the plane of the Adam-consciousness, or to the consciousness of the purely human. So long as the voice of conscience was awake in her she possessed the God-consciousness, but in the fall the voice of conscience was put to sleep and God was no longer felt to speak in her. The same condition occurs in Creation when the Oversoul involves itself in matter. In the Absolute One is divine consciousness found in its absolute purity, and here only potentially. But in the creative God, tho not absolutely pure, it is God-consciousness to us. But when the cosmos appeared Divine Consciousness fell into cosmic consciousness. Here it will remain so until the cosmos has been transmuted back into pure spirit during the long period of Rest. Just so Eve in her fall lost the Divine Consciousness, in that "rest which remains for the people of God."

In Grecian classic poetry this whole process of the fall, whether of God in the Macrocosm, or of man in the microcosm, is set forth most strikingly true to nature in the story of Prometheus. It is said that Zeus the Father-god, for some reason known to himself, denied man the use of fire. Prometheus

who is said to have been the friend of mankind, is said to have stolen fire from heaven, concealed it in a hollow fennel stalk, and to have given it to men. He is said to have formed men of clay and to have given life to them by means of this stolen fire. For this act Zeus is said to have become angry at him and sent Mercury to bind him to Mount Caucasus, and placed a vulture to prey upon his liver. From this condition Hercules is said to have released him. In this myth fire represents spirit, and bringing it from heaven to earth represents the involution of spirit into matter, and of the descent of soul into fleshly conditions in the fall of man. Prometheus, who stole the fire from heaven, represents pseudo or spurious thought, that is, the objective mind which is the purely human. So long as this fire remained in heaven it was the Divine Reason or God-consciousness, but once it descended to earth it lost the heavenly nature and partook of the earthly. Thenceforth both the cosmical and the human consciousness ceased to rise to the Divine plane. In the case of mankind his whole consciousness is toward that of the selfhood of the body. His whole thought is toward sentient things and he believes wholly in the phenomenal. By the transference of the divine vital-fire from heaven to earth, from soul to body, in the human system, the passions and lower desires become inflamed and clamor for gratification.

The binding of Prometheus to the mountain, represents the slavery of the soul to the passions and lower desires, once the body has completely dominated it. And the gradual consuming of his liver by the vulture is intended to teach that sin gradually consumes all in man that is perishable. It was by Hermes, or Mercury, that Prometheus was bound. Now Hermes represents divine wisdom. Thus soul knowledge, or divine wisdom is superior to objective or spurious knowledge, the knowledge of good and evil gained by the fall. It is said in the fable that

Hercules afterwards released him and set him at liberty. Hercules here represents the Christ-spirit and power within. No one by his human self can extricate himself from the bondage of sin, indeed it is the purpose of the human to keep one in this slavery. It is only the God within, willing and doing of his good pleasure, that can release any one from sin's thralldom. St. Paul graphically describes the conflict between the carnal and the spiritual man, in the seventh of Romans, and after reaching the point of despair, throwing himself back upon the Christ within, he finds the victory.

Altho sin has its origin in the soul—the Eve within; the carnal nature—the Adam within—is the ultimate offender. Eve having eaten of the forbidden fruit gave of it to Adam and he ate also. This teaches that the human, the objective, is the medium of all vice and crime. Sin, tho originating in the soul, must have a medium of operation upon the earth plane. Even in its fallen state, the soul is not of the earth, but is still of the heavenly. Hence it is to Adam, the human, that after the fall God addresses himself. “Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?” The soul is the morally responsible, but the body is responsible in its way, in permitting itself to become the instrument of sin. Each suffers its own karma or curse. Here, as thruout this allegory, the parallel holds good. As we have seen, the fall of spirit into matter, is the eating of the forbidden tree of the knowledge of good and evil, as without the cosmos such a distinction could never have been known. The sin, so called, began with the Oversoul, where this fruit was first eaten and was afterward passed to the cosmical order, the theater of all activity of both good and evil. And here each must bear its own penalty, the nature of which will be seen later.

(To be continued.)

THE VIRGIN-BIRTH

By H. E. BUTLER

THIS ideal of the virgin-birth, in all its phases and manifestations in all the different myths of the Greeks, the Egyptians, and in fact all other nations, has undoubtedly but one origin, and that is in the uses and abuses of the life-currents. Mind—thought—arises from the conditions of the life of the individual. If the conditions of the life-currents are perfectly normal, in perfect order with creative law, the mental conceptions are in perfect harmony, but if the life-conditions are in discord, then the mental conditions of the individual, because of self-condemnation, will begin at once to seek for and to invent something transcendently beyond his own conditions that he can look up to, venerate and worship. For the mind that is clear, logical and inventive it is not hard to invent some theory that will suit the demand of a perverted consciousness.

We wish it understood that we mean that a pure, normal consciousness thinks orderly and correctly and does not have to invent something to counteract a disordered state of the life-currents, whereas the disordered and self-condemning spirit of the life-currents causes the inventive mind to seek for, search out and produce something that justifies an ideal, regardless of its reality.

In the beginning of our history when man's mind had sufficiently developed to think and to turn towards its Source, it found that within its own organism which it must, from the deep currents of common instinct, condemn, and thus the inventive mind has set to work to find something to aspire to that is pure in the eyes of such a mind, and free from all possible condemnation. Thus, according to the Egyptian ideal of

Deity their gods married and brought forth children on a plane that met the demands of their ideal. To a certain extent these Egyptian conceptions of Deity were copied by all other ancient nations, only colored by each nation's respective characteristics.

The Jewish rabbis and priests when asked concerning the advent of the Christ plainly asserted that he was to come of the seed of Abraham and of the lineage of David. This does not throw the slightest shadow concerning a virgin-conception, or some far-off spiritual myth, by which their savior, the *Masiah nagidh* or the temporal ruling prince, was to be manifest. They understood the Scriptures correctly, that he was to be, as Moses said, "of thy brethren, like unto me; unto him ye shall harken."

We understand the birth and history of Moses perfectly, how, according to the law of the Egyptians he must die, and how his mother nourished him in secret until she could keep the secret no longer and she made a basket of bulrushes and covered it with slime and put the child therein and hid him in the flags of the river. When the daughter of Pharaoh went to bathe in the river she found the child and took it home and afterward his own mother was called to nurse him. So there was no doubt about the origin of the man Moses, and neither was there any doubt about his being a great prophet. If there were any prophets in the Old Testament times, Moses certainly was accepted as the prophet of prophets, and he prophesied of the Christ, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me." What more can we have in regard to the prophecy of the advent of the Christ? If he was to be like unto Moses it did not follow that he had to be hidden in the bulrushes and found by the daughter of Pharaoh and educated in all the wisdom of the Egyptians. We have no idea that this was comprehended in the words of Moses when he said "of thy brethren, like unto

me," for these experiences did not change the real character of Moses. Moses was a son of Israel, of the tribe of Levi and undoubtedly when he voiced the mind of the Spirit, he simply referred to the fact that Jesus was a son of Israel, the same as he was, born of a son and daughter of Israel for a specific purpose, educated and prepared for that purpose by the leading and governing powers of the Spirit, yet he was "of thy brethren"—Israel's brethren.

The article by our respected friend, Mr. Proctor, gives the scientific hypothesis recently invented, that it is possible for a woman to bring forth of herself, without the aid of the male element. While we may, for argument's sake, concede the possibility of God's overstepping all his laws and abrogating the law that the positive always neutralizes the negative and causes inaction when combined in one organism; yet the reason we oppose the idea of the miraculous conception in our own mind is that if such a one should have come to the world he would not have been the Christ prophesied of by Moses and by all the prophets who followed him. He would not have been the promised Savior, and no prophecy from Genesis to Revelation justifies such an idea. On the contrary, they all demand just what Moses said, that he was to be one of our brethren, and even the apostle Paul said, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Paul's idea here seems to be that in order for Christ to be a faithful high priest and savior of his people, he must be born the same as his brethren were, and, possessed of all tempting, human inclinations; he must necessarily overcome the animal propensities of the body derived from his physical

father and mother, which alone would qualify him to know and to judge of human nature correctly. Yet, because of man's consciousness of perversion in the creative function, he shrinks from the idea that one whom he could worship as the Savior should have come of those very functions of creation that he by his own perversion has made so low, base, corrupt and even vile.

But how came this creative-function into existence? Did not God make it as much as he made anything else? As we read, "And God saw everything that he had made, and, behold, it was very good." Again, "God made man upright; but they have sought out many inventions," and in their inventions they have corrupted the very fountains of their life, so that everything in their mental conditions, as well as in their instinctive feelings, condemns their own acts of self-corruption, and it is because of this that they strain their mentality, their conceptive ability to find a God, a Savior, who is above and separate from all their corrupt actions. This is necessary to their conception because of their own perversion, but when God made the creative function that found expression in the human existence, it was good and bore his likeness.

"God is the source of all that is." "God never changes." "God is the creator of all things." "In him we live and move and have our being," for "he is the fulness that filleth all things." If we unite in accepting these statements, which all Christian believers do (We admit that there are many profest Christians who do not believe in Christianity or in the Bible), then we must accept that all that we are has come directly from the Father of all life. Therefore it follows that if all the functions of our being are kept in perfect order with divine law then every function of our being is as pure, as perfect, as holy as he from whom it was derived, and if he who created the world was disposed to overstep the laws that he had made, then he himself would become a sinner

against his own law, and, we repeat, it is impossible for God to sin. But the inventive minds of our leading scientists tell us in their search for justification in this fallacy that has been perpetuated since the earliest history of the world, that there are laws which indicate the possibility of a woman's producing a child without the aid of the male element. But we defy the scientific mind or the most careful historian in all the ages of the world to point out a single instance where a mammal has produced offspring without the aid of the male function.

Because the lower forms of life approaching the vegetable produce their kind by parthenogenesis, it does not follow that the higher organisms have ever brought forth offspring without the aid of the male element.

If our scientific friends believe that man is going to descend again to the law of parthenogenesis, or if they believe that in order to produce a Christ a human parthenogenesis is to be induced in woman, it certainly is a tremendous leap of imagination into the dark abyss of the unknown past.

But let this pass as it may, one fact remains, namely, all the prophecies concerning the advent of the Christ, prophesy that a Messiah should come as "one of our brethren," "of the seed of Abraham" "and lineage of David." Humanity would like to make it appear that the flesh of the man Jesus, the seed of Abraham, was the Savior. First they say that he was not the seed of Abraham, but he was the seed of God, in fact that he was God, and then they say that the flesh was the seed of God and was God, whereas the word is emphatic, "God is Spirit," and Christ himself said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," yet they love a lie and want to make his flesh to be begotten of Spirit, when Christ said it is impossible. Then they want to make that flesh their savior, when God by the prophet said, "I am YAHVEH and beside me there is no savior."

Mark the words, "beside me there is no savior," and still the

world is trying to invent a man of flesh and to make him their savior. O, how blind and deaf and obtuse are even the most illuminated! They forget the words of their master and teacher, the Christ, who said, "The flesh profiteth nothing." Do they believe it—THE FLESH PROFITETH NOTHING? No, they do not believe it. They are trying to build something wonderful from their imagination, by which the flesh profits everything, even to the making of a spiritual being. Such trash! Who can believe it? Those who do not think, and those only.

Our savior, our only Master, whom we are following is YAHVEH Eloah who while on earth occupied a body of the seed of Abraham, and was one of our brethren, constituted in all things as we are, but the distinguishing feature between his life and ours is that he was obedient in all things to the voice of the Father, the Eloah that dwelt in him. He that said, "I am YAHVEH and beside me there is no savior," dwelt in him and he it was that became the savior of the world thru manifesting God's law, the method by which we may become sons of God thru the man who was of the seed of Abraham, the lineage of David.

Any one who will carefully read "The Goal of Life or Science and Revelation," especially the chapter entitled "The Office of the Christ," cannot help—if they remove the veil of preconceived ideas—but get a clear understanding of the whole Scriptural teachings concerning the manifestation of the Christ of Nazareth, the Savior of the world. For in reading the Scriptures from Genesis to Revelation, we find that the one central thought all thru is the great overshadowing, all-dominant ideal—Emanuel, God with us and in us. And the Christ's teaching centered in the thought that we are to be begotten from above and that our body is to become the matrix for the development and manifestation of the son of God, Spirit. The Lord's prayer before he left the world was, "that they may all be one; even as thou, Father, art in me, and I in

thee, that they also may be in us." "I in thee," is one phase of it, and "thou in me" is a still more interior phase of it; and this trinity of the Christ conceived and born in us, and the Father in the Christ becoming our interior, the innermost of our being, makes up the trinity of the Father, Son and Holy Spirit.

This is the purpose as declared in the beginning, to make man in the image and in the likeness of God, and we are all agreed that Christ was in the Divine Likeness, and if we are intelligently agreed on the truths of the Scripture, we must be agreed in the fact that we shall be like him—a body conceived and born of man, a soul conceived and born of the Holy Spirit, a God-spirit dwelling in the soul, being the life of it, the mind of it, the soul-power of it, and it becoming absolute master over flesh and material things, thus taking and possessing the kingdom and the dominion under the whole heaven
May wisdom and peace guide you.

THE TWO SELVES

By ARTHUR GOODENOUGH

"Two selves have I and one is vile
As the bed-slime of a brook;
And one is pure, with angel face
Ringed 'round with Heaven's sweetest grace
And holy visioned like The Place
Where souls are brought to book.

Two souls have I and one is vile,
How vile I dare not tell;
And one is free from any guile
And looks to Heaven all the while,
And seeing how the angels smile,
Pities the self in Hell!"

TWELVE AFFIRMATIVES

FOR THE NEOPHYTE TO BEAR IN MIND

By SAGITTARIUS

Always remember that all you are, all you have and all you ever will have, come from God.

Always bear in mind that every individual and every thing is subject to the will of God.

Constantly develop faith and confidence in God and banish fear.

Continually strive to be absolutely pure and single in mind and heart.

Be patient and steadfast in all your efforts.

Always live, act and strive in the present.

Always counsel your interior promptings and then act of and from yourself.

Learn to examine and to penetrate within and back of that which appears on the surface.

Be meek and ever ready to learn the use and truth in all things.

Be wise, yet humble and of few words.

Be always merciful and ever ready to serve others.

Be open, honest and equitable.

TWELVE NEGATIVES

Never exalt, esteem or pride your own person.

Never idealize, esteem or love any person.

Never control or interfere with any one.

Never use guile or take advantage of any one.

Never judge, condemn or criticise any body.

Never be wise or great in your own eyes.

Never compare your own qualities with another's.

Never be moved by either reproof or approbation.

Never boast or be too sure of the morrow.

Never allow yourself to sympathize with or take on the conditions of others.

Never permit yourself to become angry or to excite anger in another.

Never allow yourself to get excited or to be anxious or even in a hurry.

CHRISTMAS

By MARGARET KENNEY REGAN

THE wise men journeyed thru the night,
To greet the coming of the King,
The jeweled canopy ablaze with light,
Did listen to the angels sing.

From out the east, there rose a star,
Whose softly shining lambent flame,
Lit up the darkening blue afar,
Where heavenly voices praised His name.

The very silence turned to song
As Bethlehem in sleep lay stilled.
While rapturously a heavenly throng,
The listening earth with music filled.

The glorious words rang sweetly out,
"Peace! Peace on earth good-will toward men!"
The mountains caught the joyous shout,
And echoed back its strains again.

O joy supreme! O love divine!
Which never more shall pass away,
And this the everlasting sign,
"Christ the Lord is born to-day!"

"FOR unto you is born this day in the city of David a Savior,
which is Christ the Lord. And this shall be a sign unto you;
Ye shall find the babe wrapped in swaddling clothes, lying in a
manger."

BOOK REVIEWS

SPIRITUALISM THE OPEN DOOR TO THE UNSEEN UNIVERSE, by James Robertson. 413 pp. Cloth. Price \$2.00. L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, London, England, and Fowler & Wells Co., 24 E. 22nd St., New York City.

This is a new contribution to the literature of Spiritualism, by an English investigator, who in his Introduction over date of July, 1908, says: "I am quite willing to admit that my thoughts may seem to lack connection, nay, may even appear inconsistent one with another; but I shall be satisfied if what I have set down will cause others to think and investigate in a realm which has brought to me much joy and tranquil peace.

BRAIN ROOFS AND PORTICOES, By Jessie Allen Fowler. 148 pp. Cloth. Price \$1.09 postpaid. Address same as above.

The author says in the Preface of this book: " . . . the object of the writer has been to fill a long-felt want, by gathering together the best idea on the subjects treated upon, in order that busy students may have an opportunity of helping themselves in their study of Phrenology without wading thru a great deal of unnecessary literature." And we believe the book fulfils its mission.

THE LAW OF THE RYTHMIC BREATH, by Ella Adelia Fletcher. 372 pp. Cloth. R. F. Fenno & C., 18 East 17 St., New York City.

This new and thoro treatise of one phase of the Science of Breath, which has been issued serially in the magazine, "Nautilus," and just concluded after many months, is now offered in book form. We commend it because it possesses considerable merit, and because the function, Breath, concerns all, and should be understood. The author quotes from many writers upon the subjects of breath, physiology, and the zodiacal and astral influences, but especially is her work an exposition of Oriental methods of self-control and physical and mental culture thru the vital currents of the mind and body, which it is well-known are directly influenced by the Breath. Many Hindu words are used representing the science of Breath in detail, but these are defined in a Glossary; and there is also an enumeration of titles of books drawn from by

the writer in the preparation of her work. We believe she is thoroly conscientious, imbued with an earnest desire to go a step beyond the mere physical and mental control, and to bring these into harmony and obedience to the soul: "Teaching," as the sub-title says, "The Generation, Conservation, and Control of Vital-Force."

THE SECOND BOOK OF ACTS, claimed to be newly discovered, and having to do especially with the ministration of St. Paul, is now being published in the magazine, "Notes & Queries," Manchester, N. H.

We are reading this alleged "Second Book of Acts" with considerable interest and approval. We have read, as yet, only the middle portion, consisting of five chapters; the preceding portion has already appeared in one or more former issues of the magazine mentioned; the remainder is, we understand, forthcoming. We commend it to our readers, for it seems genuine, but each reader of course should decide that question entirely for self. The Lord has promised that there shall be nothing hid, and it may be that at this day many further truths, which have long been written, as well as those now being written, and yet to be made known, shall be given to the world. If those interested in the above-mentioned writing will send to "Notes & Queries" Manchester, N. H., enclosing 10 cents each for the May, Nov. and Dec. or further numbers, they will doubtless obtain all that has yet appeared on the subject.

THERAPUTIC DIETETICS, The Science of Health Foods and Their Medicinal Values, Norton F. W. Hazeldine, of the Venice Health School, Venice, Cal. 68 pp. Cloth. Price \$1.00. This is a small book of vegetarian recipes.

THE PRINCE OF PEACE, by Frederic Fisher, at 64 Hampton Park, Bristol, England. 100 pp. Paper. Price 7d., or 15 cents.

Some of the subjects considered in relation to Christhood are: Has Self-Love any place in the Christian Scheme of Life? Christ in Relation to Social Problems; Faith Healing; Why are the Churches Declining? Transmutation.

There is a beautiful spirit in this little book, which is its chief and adequate value.

EDITORIAL

THE TIME OF THE MORNING

THE time of the morning will be a time of joy and as well a time of sadness. Nineteen hundred years ago the Lord Christ said to his disciples, "With desire I have desired to eat this passover with you before I suffer." And when the feast was well in progress "he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." They drank the wine and ate their meal—in joy? Rather in sadness, a mixture of joy and sadness. Joy because they realized they were in the way the Lord YAHVEH had appointed, nevertheless the dark shadow of the last suffering hung over them; the sun was setting, the Son of God was soon to leave the haunts of men in the physical, and all was sadness and sorrow.

The night came on; long years have past; darkness has covered the earth and gross darkness the minds of the people, until, lo, in this, the nineteenth century, the closing period of 1908, the sun is again rising; the dawn is coming; the sons of God are awakening, and the Spirit of the highest is feeding his children with the spirit of joy and gladness. We shall eat and drink in the kingdom of God, for the Lord prophesied nineteen hundred years ago, "Blessed is he that shall eat bread in the kingdom of God." Eat bread—that could not mean up in heaven, in the spirit world. No, God's purpose is to make man in his image and like him and to let them have dominion over the earth. That is, man is to have dominion, not the spirit of man, not the spirit of God alone; but man.

The time has come for that first supper of the morning and blessed, happy, are they that are partakers of that first supper.

Is this mystical? No, it is real; it is as tangible as anything else in our lives. It is as real as any supper that we ever partook of, for YAHVEH is our God and Eloah who dwelt in the body of the Lord Christ is the same to-day as he was nineteen hundred years ago. The same? Is that correct? No, nothing will be the same tomorrow as it is to-day. All things are progressing, even YAHVEH Elohim is going on and on forever. There is no such thing as standing still. To stand still is to become stagnant, die and disintegrate. Even the Holy Spirit is going on. While it is true, as the Apostle said, he is the same to-day, yesterday and forever, yet that does not mean he is not progressing. But the apostle said he does not change. Yes, he is the same God. God is love, but it is flowing out in greater, grander, purer fountains continually. We cannot comprehend infinite progress, but still it is, and in this the dawn of the eternal morning, from which the sun shall set no more, the spirit of joy and gladness, the spirit of peace and consolation and also the spirit of power and dominion are upon God's elect, the mature souls of the present and passing age.

How many of the readers of this magazine have consecrated their lives to God and have come to the realization that God is all? Even the life that animates the individual is God's life and if that life goes out in loving devotion and unity with its Source then it will awaken to the realization that we are in the morning. After a long dreary sleep of nineteen hundred years we are awakening, we look around and behold the glory of YAHVEH and the fulness of his love. We see an immature world sleeping under the influence of the drug of the serpent power, which must now pass away, and a realization of the fulness of the words of the Lord by his angel to John must come to his people, "The first things are past away. And he that sitteth on the throne said, Behold, I make all things new." Oh, that that divine oneness and purity that comes from the life of the Infinite may spring up in the fulness of righteousness in all his children!

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 only repeat 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.

NOTICE OF THE BRITISH ESOTERIC SOCIETY

THE British Esoteric Society meets at 35 Battersea Rise, Clapham Junction, London, S. W. every Friday evening at 8 p. m. All interested in this teaching are heartily invited.

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., Dec. 1908.				
Body	Enters	day	h.	m.
☉	♈	2	5	18 a. m.
"	♉	4	8	28 a. m.
"	♊	6	0	52 p. m.
"	♋	8	7	25 p. m.
"	♌	11	4	44 a. m.
"	♍	13	4	30 p. m.
"	♎	16	5	4 a. m.
"	♏	18	4	4 p. m.
"	♐	20	11	54 p. m.
"	♑	23	4	29 a. m.
"	♒	25	6	53 a. m.
"	♓	27	8	30 a. m.
"	♈	29	10	39 a. m.
"	♉	31	2	16 p. m.
⊕	♑	22	0	26 a. m.
♀	♈	13	4	49 a. m.
"	♉	31	8	10 a. m.
♂	♉	2	5	44 a. m.
"	♊	12	9	28 a. m.
"	♋	23	6	18 a. m.
On Dec. 1 ♂, ♄, ♀ and ♂ are situated as follows:				
♂	♈	13°	31'	13"
♄	♓	2	41	45
♀	♎	8	51	37
♂	♋	16	35	6

BIBLE REVIEW

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No. 4

HOW CAN COLONIZATION BE MADE A SUCCESS?

(Copied from "*The Esoteric*," Vol., I. No. 1., 1887.)

By H. E. BUTLER

MAN'S natural and healthful place is on the soil. The ideal and true church is that of a "Husband-man"—a keeper of "The vineyard of the Lord." While cities have their advantages and civilizing tendencies, they are also centers of artificial life, of enervation, disease, of overcrowding, of sharp dealing and crime. There is great need that our attention be directed to first principles—to nature, where we may realize, as it were, the presence of "God walking in the garden in the cool of the day." There is a new, intelligent and higher relation that we must sustain to our mother earth. The burdened people need a change, their spirits need purer surroundings, opportunities for interior unfoldment and physical renewal which are not afforded by the compact and artificial crystallizations of city life. We are on the eve of a great exodus from old conditions; the germ of a new and higher civilization needs soil and opportunity for planting and growth; but this enterprise involves difficulties, necessitates much wisdom and patience, and also preliminary work of selection, organization and preparation; for the refined and sensitive persons who most require this change and new planting, are largely unfit for hard physical labor.

During the last two hundred years we have been passing thru a refining process. The intellect has been developed, the fine arts cultivated; homes with modern improvements have become a necessity; comforts that were unrealized and unknown to our fathers have become indispensable to us—and why? Both because of our greater development in brain-structure and organic quality. Take the portraits of even the foremost men of the Revolutionary period—a little more than a hundred years ago—and we find the hair and texture of the skin generally coarse, with the ear about midway from front to the back of the head, showing that they were better endowed in the physical, and had strength and endurance; but to-day we find the majority of persons have fine hair, and, in many cases, two-thirds or three-fourths of the brain is in front of the ears; they are, consequently, not fitted for hard labor, yet these are the very people who need a change. Then again, machinery of all kinds has been invented to lighten toil, but still they have need of the saying of Isaiah, “The son of the stranger shall be your plowman and vine-dresser.” For truly we have been “growing weaker,” and, may we not hope, “wiser”? And should we not use this wisdom for our own good, and the direction of the many who, while they are well calculated to be hands and feet, are at present ill adapted for self-employment and advance? And here it is well to state that humanity embraces the functions of a grand man, and “that we are each members in particular;” and what Paul said in this respect is not a mere figure of speech, but has a literal and specific application, as set forth in our recently published science of Solar Biology, which affords a most valuable key to the harmonious, social and industrial grouping of the diversified natures and characters of mankind. This science thus becomes an important guide in life and matters of reorganization, revealing the part of the grand body to which each individual belongs, and the consequent mental tendencies, physical fit-

ness, natural sphere, and highest and fitting use in the world. Efforts at colonization have usually been made with but an indefinite idea of what was wanted or how to do it; neither have the parties been able to answer the all-important question as to the cause of the trouble among the people, and why it is that hardly two persons can live together with any degree of harmony, no matter what plane of life they may occupy. When this question is answered, and the remedy found, then colonization on a higher and more Godlike basis can be had, founded on natural law.

At this point Solar Biology offers most valuable aid, for one of the main causes of inharmony arises from the fact that people do not understand each other; but this science aids them out of this difficulty, and is now ready to be put into the hands of every man and woman. It reveals a knowledge of one's self and gives a ready means of understanding others, simply from having the date of birth. Parents will find that it shows the real nature of their children far better than they could know them by any other method. It also aids every man and woman to know their true sphere of use in life, and sets forth the laws of organization after the pattern of the heavens.

Again, many in the world have come into the knowledge of the Society of Masters, or purified souls who have attained their place and function in the Grand Solar man of the heavens, and to which reference is made in Hebrews xii. 22-24. These it is who are instrumental in controlling and leading, educating and preparing people to come into the order of the heavens; and when this is accomplished, the higher faculties, the sixth sense, will be fully opened, and we shall no longer be solely dependent on speech and the vibrations of the natural atmosphere to communicate thought from mind to mind, but we shall understand and know each other thru this inner sense, and this alone will banish misunderstandings, and promote spiritual oneness, bringing all to work in harmony as the different or-

gans of a single brain. And thus, thru chastity and the conservation of their powers, will they come to be tenfold more powerful than ordinary men; and if the number that John saw in his vision were brought together, viz., 144,000, they again would be endowed with proportionately more psychic and mind power with which to influence, change, and control the world; and, as they will be entirely in harmony with God and the angels of the Solar Circle, they will rule the earth in righteousness.

It is necessary that people should become imprest with these things, and put themselves in training to attain the requisite powers and unfoldment. Societies must be formed in different localities, and in due time the ripe fruit will be gathered at the appointed place, with every facility of knowledge, experience, machinery, and means wherewith to lay the foundation of a new social and industrial world, thus carrying into effect the ultimate indicated by the angel that gave the Revelation to John on Patmos, being that for which Jesus wrought, and of which the prophets and seers of all ages have prophesied, and which has been foreshadowed in the many partial efforts at colonization in modern times—the great truth and necessity of which is imprest upon the interiors of every man and woman; so, while it has outwrought itself in multifarious systems and issues, it also has a great underlying truth which is yet to be realized.

I submit this hasty outline regarding what is, and is to be, as there will be a department in THE ESOTERIC for the discussion and answer of all questions relative to colonization and the necessary requisites of unfoldment in this direction, and attainment of higher powers in general.

WE republish here the first article that we wrote in the beginning of our public life, and while at that time the progressive mind of the people was fixed on colonization, it was necessary,

in order to get the thought of the people, to begin where they were and where the mind was interested. But as the thoughtful reader will see, the foundation was outlined for all that has followed. We stood then upon one of the lesser mountain peaks, looking to that far-off goal of high attainment and viewing as thru a glass darkly what, in the advancing time of over twenty-one years, has brought us to see more clearly, more perfectly, namely, the holy city and the light thereof. And then, as now, we were holding up before the world the necessity not merely of gathering the people as they were out from the old conditions that they had outgrown, but of preparing them, and that preparation was the preparation that was symbolized in all the prophecies and even in the symbolic religion given to Israel thru Moses. Everything in the Bible, from the beginning of Genesis to the last book of Revelation, has one central theme, namely, the preparing of a people who should become a central organization, a central government who should govern the world in righteousness, in justice, by the light of the mind of the Creator, having thru growth, development and culture attained that unity with the Father, with the Source of their being, which enables them to work from the fountains of supreme wisdom and knowledge.

We often feel as some of our people have said, that all the essentials have been written about and have been placed under circumstances where they are accessible to all men, and when this is done, what further can we do? If it were wisest and best we could tell the world what we have found on the way, but we do not believe in relating personal experiences for they would create a feeling in the mind of the public of fanaticism, of unreasonableness, because the things of God are foolishness to men; and if we should attempt to tell you the workings of the Spirit of the Highest within us and of our personal experiences, they would seem to you as idle tales; but God has so organized all nature and the laws governing even the

spirit-world that no one can be really held back from attaining whatever one's aspirations and untiring efforts are centered upon. So that those who began many years ago and faithfully followed the light of the Spirit have reached points of advantage that are unrealizable by the world at large, and because of this it would be folly for such persons to attempt to give the world what they have found. Did not even the Apostle Paul discern this fact in the early Christian period when he quoted the words of Isaiah, "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him"?

We know that this is a fact and while it is our hope and our desire to stand as we have for over twenty-one years and hold the light to the world, yet after the lamp has been set in all the dark places along the pathway as far as any have so far reached, why should we advance into the lonely path where no traveler is seen to set additional lamps in the way? Would not those lights obscure the vision of the traveler? Would they not be darkness to those on a lower plane? You know if you were traveling on a dark night with a lantern in hand and there was a bright light upon a hill that you were approaching, that light would blind your eyes and make all around you seem dark and dense; the pitfalls and difficulties in your pathway would be obscured and in place of lighting your pathway, it would be the cause of stumbling and falling, and it would perhaps cause many to fall to rise no more.

Neither has it been our desire or calling to do your thinking for you. Our calling has been to put in order the things that you should think about; to put in order many suggestions that when the mind has worked them out it will readily be seen that there is a great general order which is greater than the mind of man can grasp, yet that order has been provided for the world by the light of Him who was called of God to ac-

comply with such a work. Now that you have it, you stand in the same relation to the present light that Israel stood to Christ when he said to them, "If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin." That is to say, so long as you lived up to the light you had, it was all right, but now that the time has come that God has given you a greater light and, in the language of the prophet, "has set these things in order before you," that which was right and good before you had this light becomes evil to you now, because of the added light and knowledge which are accessible to you.

The light that began to shine with the beginning of the Esoteric work has permeated every sphere of human thought and action, and the responsibility rests upon every individual to answer the questions: Have I lived up to the light I have or was capable of obtaining? Have I done the best I know or was capable of knowing? If you have, you have done well. If you have not, if you have opposed the light, if you have fought against it, then you stand self-condemned and the time of judgment having come, the execution of divine justice is upon you, as it is upon the world. Do you realize what these words mean? Go into your inner self and ask the question: Am I ready for the execution of divine justice? Justice—think of the word. In itself it is simple, but were you before a court of justice to be judged, are you ready for the execution of justice? It certainly is coming upon the world, as the Psalmist said, "Justice and judgment are the habitation of thy throne," and as the angel said to John, "The kingdom of the world is become the kingdom of our Lord, and of his Christ." If this is to be so then the execution of justice, of judgment, must first come, in order that the world may become the fit habitation for righteousness. Therefore for this purpose divine justice has gone forth, the judgment is set and the throne of his righteousness is to be established among men. "Be ye also ready."

PERFECT HEALTH

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

NO matter what else we possess in this life, nothing can be enjoyed to the full without perfect health. To be happy one of the first essentials is to be healthy, and in the true sense of the word one cannot be said to *live** unless he is happy. We could scarcely propose to ourselves then a more interesting or a more useful question than—"How can I attain and maintain perfect health of body?"

Now the Esoteric Fraternity have for a long period put forth the claim to have solved this great problem, and they found their assertions upon the experience of the vast number who, by following out their teachings, have been able to eliminate disease and to enjoy an abundant and satisfying life in the body. They claim moreover that by the same process the mind becomes powerfully quickened and fortified so as to be able to grasp the most abstruse problems and to exercise faculties quite beyond the ordinary, and some which would appear to the uninitiated to be miraculous. In their invaluable text book called "Practical Methods" they point out the way, not only to secure perfect health, but also how to attain success in every walk of life, and how to reach not only the highest physical, but also the highest mental, and spiritual attainment.

For we realize that to stop short at the physical would be a failure, for as mankind progresses we find that the physical becomes of less and less comparative importance and that it is Mind that rules the world. And not only so but that Mind should be the Master, that the mental should control the physical, and such is the power of Mind over Matter that many

*The Greek word ζωή = *zoe*, includes the idea of happiness.

thousands all over the world have been healed by this method thru what is termed, "Christian Science." But we would not stop short at mental healing, for the reason that we find that this is imperfect, for when the mind loses its power, the body loses its health, and death follows sooner or later. We do not deny that it is a good thing so far as it goes, but we affirm that it is incomplete, and that for the spiritual man that grand old book, the Bible, provides something infinitely beyond mental healing; something far beyond even a sound mind in a sound body, great as the blessing of these are, for, according to the Bible, man is a trinity consisting of spirit, soul and body, and his salvation to be complete must be a triune salvation, to include the whole man. It is clear, not only from the most definite and plainest statements of Scripture, but from the very nature of God himself that his design is that man should be holy, "Even as He is holy," and that he should be clean from all defilement, and healthy in soul and spirit, for it is the inward man that is "being renewed after the image of Him that created him in holiness and righteousness." Now the inward man to be in the image of God, must be in perfect spiritual health, as expressed in 1. Thess. v. 23: "Now may the God of peace Himself sanctify you in all respects unto perfection."* But this is not to be confined to the inward man, for it goes on to say: "May your spirit and soul and *body* be possessed in *holokleros*,† that is, perfect and complete in all parts; blameless in the *parousia*‡ of our Lord Jesus Christ." And this is no uncertain wish or aspiration, but it is confirmed in the immediate context, showing that it is the *calling* of God and the *will* of God, and based on the *faithfulness* of God, by the assurance that: "He is faithful that calleth you, who will also do it" (v. 24).

Of God's faithfulness in respect to such a preservation of life

*ὁλοτελες = *holoteleis*. †ὁλοκληρος

‡παρουσία = *presence*.

in the body we have several concrete examples. Of Moses it is said that when he died at 120 years of age, at the special command of God, "his natural force* was not abated, nor had his eye become dim." Of Caleb we read that he was as strong at 84 as he had been at 44 years of age. To Abraham God promised when he was a century old and his body "as good as dead," "I will restore you as at the period of youth"† So we find this fulfilled to such an extent that after the death of Sarah he marries Keturah, and has six sons, and lives for 75 years longer, making 175 in all.

The body of the Apostle Paul like that of his Blessed Master was a fountain of life-power, so that handkerchiefs and aprons which had touched his body healed the sick, and of our blessed Lord we read that multitudes touched him, and there went out power‡ from him and healed them all. And as he promised that the believer in him should do even greater works than he did, it is clear that we also may have in us a fountain of life, so that it may flow out to others.

But this can only be accomplished by "walking even as he walked" and doing the will of God as he did it, for he hath left us an example that we should follow his steps, who did no sin, neither was any deceit found in his mouth. And this is what we learn concerning them that follow the Lamb whithersoever he goeth that they are virgins, not defiled with women. They keep under the body and bring it into subjection; into servitude to the soul and spirit. Regarding these bodies as temples (sanctuaries) of the Holy Spirit, they touch no unclean thing, but cleanse themselves from all *defilement* of the FLESH and spirit, thus perfecting holiness in the fear of God.§

Thus the secret of perfect health, is to "follow the Lamb whithersoever he goeth"—to be virgins, not defiled with women

*Heb., moisture.

†Translation of Farrar Fenton's.

‡*δυναμὶς dunamis*.

§1. Cor. vii. 1. R. V.

—for “it is good for a man not to touch a woman,” but to retain within his organism the seed of life, that it may be transmuted into the elixir of life. Then will he find a blessed experience of immunity from sickness, a feeling of buoyancy, of youth renewed like the eagle’s, and of abundance of life in the body. He will realize the truth of the promise in Romans viii. 11, that God *makes-alive* even “our death-doomed bodies, because of his indwelling Spirit *within* us.”* (Rotherham.)

*ζωο-ποιήσει, shall make alive.

THE LORD'S SINGERS

By JOHN PHILO TROWBRIDGE

“TWO singers in a village dwelt
Where common interests are felt.
The one sang but a simple song,
And crooned her music all day long;
The other, after many days,
Sang an immortal song of praise.
I questioned: ‘Lord of these which one
The better in Thy sight hath done?’
The Lord replied, ‘My son, beware!
I never listen to compare;
Alike the village singers twain
Acceptance in my presence gain,
For each with love’s supreme intent
Hath used the talent which I lent.’”

“THE man who seeks one thing in life and but one,
May hope to achieve it before life be done;
But he who seeks all things, wherever he goes,
Only reaps from the hopes which around him he sows,
A harvest of barren regrets.”

GOOD AND EVIL

BY ALEXANDER MCINNES (London)

A VEIL will ever hang over our understanding and obscure the clear, happy light of knowledge, until we know that all creation is worked on a basis of law—inexorable law. It is ignorance that causes trouble. The Book puts it more emphatically: "My people perish for lack of knowledge." "This is life eternal, to know Thee, the only true God and Jesus Christ whom thou hast sent." Sin, in the moral law, is the equivalent of crime in human law. Evil in any and every form is the punishment of sin. It will be remembered how the Christ said: "Thy sins are forgiven thee; arise, take up thy mat and walk," and to the man at Bethesda, "Thou art healed." "See thou sinnest no more, lest a worse evil befall thee." Death is the capital punishment of sin. Just as a monarch or a Home Secretary has the power to grant an amnesia or pardon to a criminal, so the Father, under conditions of true repentance, forgives sins thru the Lord Christ: for life is God's gift, but the wages of sin is death.

The very fact of disease or pain in the body would seem to indicate the commission of sin. Many good Christians think that bodily suffering is from God. Paul, however, states the case more clearly when he says: "We war not with flesh and blood, but with principalities and powers and wicked spirits in high places." It is true that as followers of Jesus we have to fill up in our body the measure of the sufferings of the Lord Christ. His sufferings were mental and spiritual, and not once do we read of his body being diseased or pained by internal malady. We would be surprised if we did.

"Churchianity" teaches that we are all sinners. Those who are in Christ as well as those who are not. By their own belief they are condemned. "As a man believeth in his heart so is he." Hence we can account for such people being subject to pains and disease. Being sinners, evil, the punishment of sin, works in them and manifests in disorders of mind, body and estate. In prison we confine our criminals. In like manner the sinner is now in hell, suffering torment. Notwithstanding all the various schools of healers and of medicine, notwithstanding the extraordinary advance in surgical science and laboratory research, one would think that there never has been a time when disease was so general and death so imminent. From the pulpits is preached hygiene of the body, instead of purity of purpose; theories concerning microbes, instead of truths relative to clean thoughts, words and actions; the grave as the portal of heaven, instead of the Christ, the Lord of life. The teaching of the Christ would seem to be all in the negative, i. e., upside down. The Master taught distinctly that the pure in heart shall see God, and Isaiah says: "The inhabitants shall not say, I am sick; for the people that dwell therein have been forgiven their iniquities."

In other words, the church emphasizes to its people that they are all sin-bearing animals, or goats, and so must ever remain—till death. Many a man who becomes quite irritable if the prayer-meeting lasts a quarter of an hour beyond the scheduled hour, expects that by some extraordinary metamorphosis, caused by the enemy death, he will be enabled to enjoy spending all his time thru endless ages in praise and prayer in a place he never knew.

How different is the Biblical version: "If any man be in Christ he is a NEW CREATURE, old things have passed away and all things have become new." The goat has become the sheep. After death? No. He IS a new creature. Again, we read: "The kingdom of heaven IS within you." Well it may

be said to the churches of to-day, as Jesus said to the Jewish churches of his day: "If the light within you be darkness, how great is that darkness."

I would not have it thought for a moment that all this is intended as an attack or as a form of judgment on the churches; for it is written, "Judge not that you be not judged." The one purpose is to sound a note of warning, to attempt to waken the sleepers. All is not well there. All is dark as night, doleful as the grave. Say, watchman, what of the night? Is there promise in the eastern horizon of the rising of the Sun of Righteousness, or must the darkness continue until all go down to the pit? O, eternal YAHVEH! if it be possible, awaken our brothers and sisters to the knowledge of Thee, that they may will to do thy will so that they may know the truth, and the truth shall make them free from sin, disease and death.

Not a gospel of darkness do I write, but a gospel of light. I write of heaven, of the indwelling Christ, of the entering into the rest that is reserved for the people of God, here and now, and for all future time.

"To as many as believed into Him, to them he gave power to become Sons of God," to be identified with the Lamb of God, instead of with the Scape-goat of the Mosaic law, to be numbered among the Saints instead of among the sinners.

THE DAWNING

By BARNETTA BROWN

"WHEN joy is the same as sorrow,
When cold is the same as heat,
When the night is the same as the morrow,
When time may be slow or fleet;
When peace on the heart descendeth
And quiet the senses soothe—
When the turmoil of living endeth—
Then dawns the Day of Truth."

ASK, SEEK, AND KNOCK

BY I. L. HARPSTER

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Matthew vii. 7.

THE Master in his notable sermon on the mount here calls attention to the three important steps necessary to enable the Christian man or woman to enter the "kingdom of heaven." This statement seems simple enough, described in simple language, yet the question may be asked: How many have found the way? A little further along in his wonderful sermon we find the following: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

This seems an amazing statement when we come to look out upon the world with its millions of profest Christians, that there should be so few that find the "kingdom of heaven." There is evidently a misunderstanding, or, misapplication upon the part of the Christian world, that so few find the kingdom.

At first thought in comparing these statements of the Christ, we think we find a contradiction, a paradox, for the command is: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." This appears simple and easy to accomplish, but when we consider the Master's other statement, "Because strait is the gate, and narrow is the way that leadeth unto life and few there be that find it," we are forced to the conclusion that there is much in the Master's statement that has not been rightly understood.

It is wonderful the bearing that each of these statements

has on the other. The second depending upon the successful carrying out of the first, and the first depending upon the second for the purpose to be attained, namely, "Which leadeth unto life." May not this latter, "Which leadeth unto life," contain the secret of the failure of so many Christians to find the "kingdom?" The "life" referred to by the Master, the majority of the Christian world look upon as that bestowed upon them after death of the body; but Jesus' mission was to bring immortality to light; to abolish death in the body. He came to quicken our mortal bodies that we might have everlasting life, immortality, while in the flesh. When the Christian people can grasp the thought that this was the purpose for which the Master came into the world, then they will begin to see the importance of his first statement, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

The neophyte's first step in his Christian experience is to "Ask." The reward of this asking is, "it shall be given you." But some will say, "I ask, but the things I ask for are not given me." The Apostle James has well said of this class, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Some may then say: In what manner shall we ask? This same apostle James answers this in the following: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he will receive anything of the Lord" (James i. 5-8). There is but one thing promised us of the Lord, and that is, wisdom. What more is required, for wisdom is the key to success? King Solomon recognized this truth, for all he asked the Lord for was wisdom. He not only received wisdom, but the Lord bestowed upon him great riches, glory and honor. So that which

we ask for is wisdom. Wisdom to know how to proceed that our desire may be finally attained.

The second step is to "Seek." The Lord's promise to this is, "and ye shall find." How seek? In the first step the Spiritual guidance is given to reflect knowledge and guidance to the mind, and in the second step we search for methods whereby our purpose may be attained; and we endeavor to find the way leading to the realization of our desire, to accomplish this we are admonished to search the Scriptures, "For in them ye think, [believe] ye have eternal life." In what manner shall we search? By this method: "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (Isaiah xxviii. 10). Not only should we search the Scriptures, but truth will be found all about us if we are in an attitude of mind to search for it and to receive it. Herein again, this Scripture is pertinent: "Prove all things; hold fast that which is good." Unless we search the Scriptures, and unless we seek for the truth in the various writings in the world, how are we to prove all things? The Word of God is not to be found in the Scriptures only, but every writer that gives truth to the world, is the Word of God. For Truth is of God. The Bible hints at great truths, but it remains for man to develop these truths and to give them to the world. King Solomon has well said, "It is the glory of God to conceal a thing: but the honor of a king is to search out a matter." As man develops, these truths become more clearly defined, until, finally, the divine word of God becomes fully comprehended by man. It has been the light thrown upon these vital truths by the different writers in the centuries past that now enables the race to arrive at a clear understanding of the truth.

Then by having made the Scriptures the foundation of our knowledge, that which enables us to compare spiritual things with spiritual things, a comparing of truths, we are fortified

against deceit and the sleight of man's reasoning, being endowed with knowledge which enables us to "Prove all things; hold fast that which is good."

When Adam entered the life of generation, he entered that course of existence known as labor, sorrow and death. His life was given for his offspring, for, the Lord God warned him, "The day thou eatest thereof, dying thou shalt die." This, then, gives us a clew to the fall and its inevitable result, DEATH. DEATH, then, is the result of generation. To abolish death in the body, generation must cease. The opposite of generation is the regeneration. Regeneration means to re-create, re-new one's life by the retention of the life-fluid (water of life). Jesus explained this mystery to Nicodemus in John iii. 3-10. It must be remembered that Jesus lived the life of "regeneration," and it also must be remembered that Jesus is our pattern, our example.

When certain of the Sadducees asked the Master concerning the woman having seven husbands whose wife she should be in the resurrection, he replied saying, "The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, [age] and the resurrection from the dead, [thru the regeneration] neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection"—regeneration (Luke xx. 34-36).

"Knock, and it shall be opened unto you." Having "asked," and received, "sought," and found, we now come to the third step which is, "Knock." The first two steps will benefit us but little unless we apply the third. This means TO DO. Without the application of the third step nothing can be accomplished; it being the same as "Faith without works is dead." So in making the final attainment we must knock; apply the principles that will enable us to enter the "kingdom." Herein is

where the struggle comes in, and here is where so many fail. "Knock, and it shall be opened unto you." This implies more than the average Christian is aware of; therefore the Master's words, "Because strait is the gate, and narrow is the way, which leadeth unto life, and FEW THERE BE that find it."

The Master admonished his followers to "Strive to enter in at the strait gate." The Master recognized the fact that one had to struggle to enter the "kingdom." But he also encouraged his followers, "Be of good cheer, I have overcome the world." This signifies that as he overcame the world, so can we. The promise is only to those who have overcome their carnal natures. This means much, but it is the only way admitting us to the kingdom of God. Remember, it is only the pure in heart that shall see God.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin but yield yourselves unto God, as those that are ALIVE from the DEAD, and your members as instruments of righteousness unto God" (Rom. vi. 12, 13). In this it is evident that to overcome the world, is to overcome self. The struggle is not of an external nature, but it is within our own nature; and in this struggle all we have to do is, not to do. "Be still and know that I am God." A paradox. "Thou shalt not," is the command. The carnal nature being subjugated by the higher, the spiritual; thus making clear the full import of the Ten Commandments to the one living the "regeneration," the one striving to enter the "kingdom."

"SEND your noblest thoughts abroad,
Nor idly wait some higher call;
Give to humanity and God,
Your best—Nor deem the gift too small."

THE HEALING POWER OF THE SPIRIT

By L. D. N.

THE true spiritual adept has not only the ability to attain unto all useful and legitimate knowledge of men and things, but to become a direct co-worker with his fellowmen and Divine Providence. Bringing the world of mankind to perfection thru this immediate inward or spiritual action upon them. Immediate and instantaneous healing is always affected—whether consciously or unconsciously—from this spiritual plane of mental action, whether in the healer's own body or upon another.

As one flash of spiritual intuition reveals more real truth to the mind than months of hard intellectual effort secures, so one full unobstructed touch of this divine energy of spirit, will effect more healing action than weeks or months of mental treatment from the mere intellectual plane, or where this introversion is partial and incomplete.

Where the inward concentration of the healer in spiritual contact with the patient is perfect, he with his patient, being absorbed in the one thought, desire and expectation of healing, the united prayer of faith, the divine touch is secured and the healing is inevitable. In this state of inward concentration and mental unity with the spirit, which, when once fairly established, can at any time be induced in a few seconds at will, the power of the soul over the body is made absolutely supreme. As men come into unity of life and action on this plane, they become practically one in soul of communion and fellowship, and not only one supreme power of resistance against the encroachments of evil in any form, but one resistless power of ministration to emancipate, heal and bless all who turn to and

co-operate with them to this end. The understanding of this supreme law of mind and spirit, brings out the divine helpfulness of that unqualified assurance of the Master, "Again I say unto you, that if two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father who is in heaven (Matt. xviii. 19). This law thus graphically presented by the Master, in the tremendous sweep of its power, is like all the divinely established laws of being, immutable and universal in its bearing and application. It implies that the real union of two, in one act of divine ministration, becomes one in God, and thus the channel or focalization of Divine Power in the accomplishing of the end sought. And still further, these words of the Christ imply that two or more cannot thus unite in spirit to carry on his work, without coming into direct, personal contact and union with him, and so with all the vast and mighty fellowship of souls who dwell in unity or oneness with his perfect life in God. The carnal mind, or mind on the external plane, can know absolutely nothing of the divine realization of this experience, and of the power it is destined to bring into human life when large numbers of men in the body shall thus become a unit in the Spirit, and so one with the Father, and with the Christ and with that august Brotherhood of souls who have risen to the blissful level of his life in God.

Men in the body, coming into the unity of the Spirit, become specific channels of Divine Ministration and the focalization of Divine Power in the outward world, and the larger the number of the earthly with the heavenly, the mightier becomes the focalization of heavenly power and ministry. This is the principle as well as the solution of all marvelous answers to prayer for the healing and for the moral reformation of men and women with which the religious history of the world abounds. United prayer when the inward concentration and unity of the Spirit is complete, is absolute in its influence; not only over men as individuals, but over large movements and combinations of men, the

direction of events, and, in a wonderful degree, even over the elements, forces and conditions of the physical world. Storms have been abated and rains induced thru the concentration of power in united prayer. The violence of pestilence has been wonderfully subdued and sometimes the pestilence itself wholly stayed by this means alone.

Who that believes in the Divine Existence and Providence, questions for a moment the ability of God to exert an immediate and direct control over all these things? Why, then, should we question the ability of his children in united action, under his inspiration and guidance, to approach to something of his omnipotence? Indeed, in conferring moral freedom on man as his child, and in placing him at the head of his creation in this lower world, God has left it for man to thus become a co-worker with him in the completion of his work on this planet: and man is recreant to his trust if he does not rise to the occasion and with the Father's help manfully and loyally meet and fill the opportunity. He can neither see the opportunity nor appreciate its high privileges and responsibilities, while he is content to remain absorbed in the petty ambitions, beguiling allurements and ignoble purposes of the sensuous and selfish life.

When this principle of human co-operation with the Divine is fully understood and applied, the supremacy of man over nature thru united action on the plane of the spiritual, will be complete. And when large numbers or groups of consecrated souls have entered this unity and oneness of life in the spirit, they thru unity in and between themselves have come into corresponding unity and oneness of life in God, so that each individual is enabled to dwell, walk and act, not only in the actual combined power of the group to which he belongs, but with Jesus he can practically say, "The Father abiding in me doeth the work."

THE ORDER OF MELCHIZEDEK

BY LEO LIBRA

PART I.

PROOFS OF THE EXISTENCE OF THE ORDER

For this Melchi-sedek, king of Salem, a High Priest of the Highest God, who met Abraham returning from the defeat of the kings and blessed him—to whom the Patriarch Abraham set apart a tenth of all—whose name interpreted is, first, king of Righteousness and then King of Salem, which is King of Peace, unfathered, unmothered, unpedigreed, without recorded beginning of days or end of life; but like the Son of God remains a priest uninterruptedly.—Heb. vii. 7, 8. (Farrar Fenton's translation.)

THIS is the most difficult subject in the Bible to handle because there is so little said directly concerning it, but much is implied. This subject has always been a deep mystery to the church, and has caused much speculation. Probably there is no one now living who could ever have thrown light on it if it had not been given by direct revelation;* although the Catholic church have always known some of the secrets of this order, they have hidden them and used them for their own selfish purposes. But much of the pure, unadulterated truth has been entirely lost until recently.

We shall notice a few of the facts given that such an order existed: Probably the most noticeable is that three of the most prominent Bible characters, viz., Abraham, David, and Paul talk and prophesy of this order, and how could they talk of a thing that did not exist? That this Melchi-sedek who met Abraham was a "High Priest of the Highest God" and not a king of an earthly heritage is shown from the fact that his

*See "Goal of Life or Science and Revelation."

"name interpreted is first, King of Righteousness, and then King of Salem, which is, King of Peace." That the name Melchizedek applied to the order as well as to one man (as the word "Mason" may apply to one man or to the order) is evident from the fact that Christ came "not after the order of Aaron but after the Order of Melchizedek;" and also from the description of this order as given by Paul, that this order was "unfathered, unmothered, unpedigreed, without recorded beginning of days or end of life," surely this description could not apply to a man, but would be very applicable to that order that consists of orders and degrees innumerable, that has existed from all ages and will exist to all ages. Again, that this Melchizedek was a man in the flesh and not a spirit, as some suppose, because he ate and drank with Abraham, and, as Paul so sagely argues about him, "here indeed mortal men take tithes." A great many of the angels (the word "angel" means messenger, either in the flesh or in the spirit), that we read of in Bible times visiting holy men, were members of this order in the flesh; for we read of them eating and drinking and doing other things relative to a material body.

That the Adamic race originally belonged to this order is apparent as they knew and applied laws that only those could apply who were conversant with that order; viz., they had the seed of immortality in their bodies, the power to perform miracles, the power to commune face to face with God, the power to prolong their lives indefinitely. Those who belong to this order have the key to all the knowledge, which Adam lost when he entered into generation—used the seed of his body for the procreation of his race—"he hid himself" from God. No man can use the life of his body for the procreation of his race and talk face to face with God, then the "veil, which is the flesh" comes between him and God. There are very few of the names given of those who remained in the order as they are usually called "angels." But we have a few: "Enoch the

seventh from Adam walked with God for three hundred years, and he was not, for God translated him," and also Elijah, Elisha, and Moses. But that they all finally past off as the earth became corrupt.

THE ORDER OF LEVI AND MELCHIZEDEK THE SAME

But God established another order when he called the Israelites—a people low in materialism—out of Egypt, for he said "Israel is my first-born." He established an everlasting covenant with them. How could he establish an everlasting covenant with them if the order of Levi and the order of Melchizedek were not one and the same only differing in degree of unfoldment: "thru Abraham even Levi . . . paid tithes for he was yet in the loins of his father when Melchizedek met him." Thus the priestly tribe of Levi acknowledged themselves subject to the order of Melchizedek because "the lesser is blessed of the better." And Moses and Aaron being sons of Levi came directly under this order. And we know that Moses had the powers of this order, for "he lifted up the serpent [generation] in the wilderness," the only way that any "son of man" can be lifted up, that he may "pierce the veil." Moses signifies "drawn out of the water," water is a symbol of generation. All life first began in the water. He was drawn out of the water at the age of 80 to lead God's first-born out of bondage. "Moses drank of the same spiritual rock which was Christ Jesus." At the age of 120 years his eye was not dim nor his natural force abated, then how was it possible for him to die?—"GOD buried him." No one who does not belong to this order can know what this means for "no man knoweth of his sepulchre unto this day." Moses' office was that of a mediator of God to the people. Moses was able to talk with God because he lived the regenerate life. But the priests, even Aaron could go only part way with him, because they were living in generation.

One thing that God required of Moses most particularly was

that he make everything according to the pattern shown in the mount. If the covenant established with Israel was an "everlasting covenant" then it can be readily seen why it was so important that it be made after the heavenly pattern. And as Israel has not yet been gathered we may conclude that everything has not yet been made after the pattern. "But unto this day, whensoever Moses is read a veil lieth upon the heart. . . . If your Gospel is veiled, it is veiled to them that perish," which simply means that none who have not entered the Order of Melchizedek are entirely out from under the law of Moses. In Revelation we read of the redeemed singing the song of Moses and the Lamb. How could Moses and the Lamb have the same song if they did not belong to the same order?

THE NATIVITY OF CHRIST

In all the scientific research along hereditary lines, one fact stands out clear and prominent, namely, that no woman of weak mental endowments has ever given birth to a great man. The mothers of great men have often been born in obscurity and poverty, in such obscurity that it has often taken years of careful research to discover anything about them, but when discovered they have always been women of superior mental endowments. It has always been a great puzzle to scientists that great men have not produced great sons, because they did not understand the law that the mother more than the father endows the child with his mental qualities. Scientists thought they had found one great exception in the pedigree of Abraham Lincoln, but now it is known that Nancy Hanks came from a family who had a great deal more than the ordinary intelligence. If these things be true then we should naturally look for very superior qualities in the mother of the greatest man that ever walked the earth, but the Bible is painfully silent on this subject, for the genealogy given by Matthew is the genealogy of "Joseph the husband of Mary" as any school-boy

can see. Why give the genealogy of Joseph if he was not the father of the Lord's body? The genealogy given in Mark is clearly an interpolation as it is not even a correct genealogy of Joseph; for this reason Farrar Fenton has omitted it from his translation of Mark. The Bible in no instance has ever given the genealogy of a mother but always that of the father, because thru the father the son inherited his earthly station and civic standing. Paul said that Christ was born "of the seed of David according to the flesh" and that "it is evident that our Lord sprang out of Judah as to which tribe Moses spake nothing concerning Priests." We would naturally look for Christ to come thru the priestly tribe of Levi, that God-ordained priesthood, and not as "the carpenter's son." But "Jehovah hath sworn unto David in truth he will not turn from it, of the fruit of thy body [not soul] will I set upon thy throne. . . . Their children shall sit upon thy throne forevermore."

Concerning this very question of his physical body Christ asked the Pharisees: "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 then David called him Lord, how is he his son?" (Matt. xxii. 44.) "But they could not answer him a word. So dumb-founded were they that they durst ask him no more questions from that day forth," and unto this day 1908 they have not dared to ask him any more questions about it, but have hatched up some heathen doctrine of a "miraculous conception." They cannot see what David saw "in the spirit," that one of his children's children, would be such a righteous, Godfearing man, that he would be able to draw to earth a great soul, and give him a material body—a soul so great that not only David but the whole world would join him in the acclamation "MY LORD!"

If it be true that the mother endows the child with his mental qualities more than does the father, then we would look for the

mother of Christ to come from a deeply religious stock—endowed with great spiritual qualities. The Catholic Church understanding this law much better than the Protestant Church, and not knowing the truth of the matter, to bridge over the chasm, have invented the *Immaculate Conception* of the Virgin.*

There is only one little passage in the whole Bible that gives any clew to the lineage of Mary and that is that she was “a kinswoman of Elizabeth,” the mother of John the Baptist, and “Elizabeth was of the house of Aaron,” consequently this would connect Christ with that priestly tribe in a more subtle way and by a stronger tie than thru his father. “Thy mother is like a vine in thy blood planted” (Ezek. xix. 10). How perfectly everything has been made according to the pattern shown in the mount! Mary descended from that long line of High Priests ordained by God himself, whose laws for their spiritual guidance were handed down thru Moses—a priesthood that had paid tithes to the eternal order of Melchizedek. How could the angel of the Lord present himself to any woman who had not great spiritual power—a highly developed soul?

As Christ held the office of King and Priest it was meet that he should come from the most princely tribe, Judah and the most priestly tribe, Levi. It is interesting to note that Aaron, the Father of High Priests, took a wife from the house of Judah, so the blood of Levi and Judah ran thru the High Priests—everything must be made “according to the pattern.”

CHRIST CONFORMING TO EVERYTHING SHOWN IN THE PATTERN

Moses is the only character to whom Christ expressly likens himself, “If ye believed Moses, ye would believe me; for he wrote of me.” And Moses looking down thru the ages prophesied of the Christ, “The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me.” How like unto Moses? Moses’ office was that of a

*Proclamation of Pope Pius IX. Dec. 8, 1854.



mediator of God to the People, the great law-giver. Paul also ascribes this office to Christ, viz., "Moses of the new dispensation," "Jesus the Mediator of the new covenant."

In the Masonic order—which is the husk left of that great order of Melchizedek—no matter what the attainments of a new member be, he must pass from the lowest degrees on up to the highest. It is wonderful to see how the "Moses of the new dispensation" conformed to the pattern given on the Mount. As Pharaoh passed the sentence of death on all the first-born of Israel, so did Herod. As Moses escaped this sentence, so did Christ. As Moses fled into Egypt for protection—protected by the Egyptian government—so did Christ. As Moses came out of Egypt, so did Christ—"Out of Egypt have I called my son."

Moses ordained the first Priest in the Levitical Priesthood. In the consecration of Aaron and his sons, we find the sacrifices offered in what became ever afterward the appointed order, viz., "Moses brought Aaron and his sons, and washed them with water," he then drest them in priestly robes, and "he poured the anointing oil on Aaron's head, and anointed him," then the sacrifices were offered, and of all the sacrifices that were offered, which were numerous, they can be divided into two great classes, bloody and bloodless. The bloody sacrifice was offered for the sins of the people, "without the shedding of blood there is no remission of sins," and the bloodless sacrifice, for a consecration or peace-offering. On these sacrifices God sent down fire from heaven to consume them, but a part of the sacrifice was reserved for the priests to eat and a part for the people.

We shall see how carefully Christ followed this pattern made for the priests. The first thing that Christ did on entering the priesthood was to be baptized of John; but John knowing the superiority of Christ did not want to baptize him, but Christ said "suffer it" that all may be fulfilled—all made according to the pattern. "Baptism" literally means, the washing of the

water. The first thing that Moses did to prepare Aaron for the sacrifice was to wash him with water. Thus Christ was prepared for the sacrifice, but his washing was attended with the descent of the Holy Spirit.

It will be instructive to notice by whom this ceremony was performed. The Jews had been looking for centuries for the fulfilment of this prophecy: "Behold I will send you Elijah the prophet, before the great and terrible day of the Lord." And they asked Christ why Elijah must come first, and he answered "Elijah has come already, and they knew him not, but did unto him whatsoever they listed [Herod had beheaded him] Then understood the disciples that he spake of John the Baptist." But the disciples of Christ to-day cannot understand this. Without doubt John the Baptist was a reincarnation of Elijah. As John the Baptist he was the last of the Levitical Priesthood. According to law, Christ would have to be baptized into the priesthood by a priest, and for the purpose God reincarnated Elijah, and connected him to Christ by a blood-relationship. John inherited the priestly office thru Zacharias his father, but Christ could not enter thru his father the carpenter, and the priestly right could not be given him by his mother.

The working of the law is always beautiful no matter on what plane. What an appropriate ceremony was that just before the crucifixion, namely, the initiation of the Great High Priest on the Mount of Transfiguration. Moses is again on the mount talking with God, preparing the last great sacrifice according to the pattern—and "they talked of his departure." As Moses took Joshua part of the way to witness "His Glory," so Christ took Peter, James, and John to witness the Father's glory, and they were able to see it as it was passing away. And "his face did shine as the sun, and his raiment became exceeding white, so as no fuller on earth could white them." It seems very fitting that Moses who ordained the first High Priest of the Levitical

order, and the last priest of that order, John the Baptist, should officiate at the ceremonies of the "eternal priest," the first Priest that was made not after the order of Aaron but after the order of Melchizedek.

As Moses instituted the ceremony of anointing the priests so Christ claimed to have been anointed for his burial by the woman who anointed his head with the alabaster cruse of ointment.

Christ said, "with desire I have desired to eat this Passover with you before I suffer." This Passover supper was eaten in commemoration of the event in Egypt, when the angel of Death slew all the first-born of Egypt, for holding the First-born of the Lord, Israel, in bondage, but past over all the houses of Israel which had the blood of a lamb sprinkled on their door-posts. And the Israelites commemorated this event by eating a supper of a lamb called the passover or pascal lamb. At this supper which Christ gave to his disciples, he himself was both the Pascal Lamb and "the first-born of many brethren."—Did the angel of death pass over him?

If Christ is "the Lamb of God that taketh away the sin of the world," and if there are two classes of sacrifices, bloody and bloodless—one for the sins of the world and one for a peace offering, we would expect Christ to embody these two sacrifices hence :

The first sacrifice that Christ offered was his physical body, slain on Calvary, "for without the shedding of blood there is no remission of sins." The second sacrifice was bloodless and was the peace-offering, which was the transmuting of his risen body into spirit-substance, by fire, here God sent the fire on the sacrifice as of old, "God is a consuming fire." This spirit-substance is the "living bread which came down from heaven." Christ often tried to make his disciples understand this but how few even now understand it: "I go away and I come unto you." "My peace I leave with you, MY peace I give unto you." Christ mentions these two sacrifices in the Last Supper; of the

bread he said, "this is my body which is given for you," of the wine he said, "this is the new covenant in my blood that which is poured out for you."

THE DIFFERENCE BETWEEN CHRIST AND THE OTHER
MEMBERS OF THE ORDER OF MELCHIZEDEK

Christ performed miracles, so did Elijah, and Moses. Christ created food, so did Elijah, and Moses. Christ talked with God, so did Elijah, and Moses. Christ healed the sick of incurable diseases, so did Elijah, and Moses. Christ read the thoughts of men, so did Elijah, and Moses. Christ raised the dead, so did Elijah, and Moses. Christ raised himself from the dead—we have no name to insert here, "He was the first-fruits of them that slept." The angel of death passed over the first-born of many brethren, as he did the first-born of Israel. If Christ typifies the Pascal Lamb, and the first-born of many brethren, then he must have entered in by his own blood, "By his own blood he entered in once for all."

The other Christs could raise others from the dead but they could not raise themselves. By what power did he do this? What was there in the teaching of the New Covenant that enabled Christ to raise his body from the grave?—Some might answer, through the power of the regenerate life. But the others had this power, "Moses drank of the same spiritual rock, which was Christ Jesus." The power that Christ had over and above all others can be expressed by one word—*non-resistance*. "A new commandment I give unto you that ye love one another;" Christ never used any of his occult powers for self-defense or for the defense of his followers, whilst the life of Moses is filled with the accounts of the use of his occult powers for the defense of Israel. Christ said that he was able to command these powers; "Thinkest thou that I cannot beseech my Father and he shall even now send me more than twelve legions of angels?" Moses' law said "an eye for an eye and a tooth for a tooth; but I say unto you, Resist not evil Love

your enemies and pray for them that persecute you." Christ's disciples had not learned this law of non-resistance, or, returning good for evil, for his disciples asked him to send fire from heaven to consume the Samaritans for not receiving them, but Christ rebuked them; and he rebuked Peter for cutting off the ear of the High Priest's servant, "For all they that take the sword shall perish by the sword," those who use their powers for resisting evil, perish by the evil.

When Moses requested God as a special favor to show him "His Glory," he was commanded to go to God entirely alone, and a voice proclaimed the two immutable attributes of God—Justice and Love. God had nothing more glorious to show him than this.

In all the following centuries there has been only one "son of man" who has earned the name "Melchi-sedek, King of Righteousness, King of Peace"—the same name God revealed to Moses, Justice and Love. Christ's last utterance was his final test that he had earned his name—"Father forgive them for they know not what they do."

(To be continued.)

WIND AND LYRE

By EDWIN MARKHAM

Thou art the wind and I the lyre ;
Strike, O Wind, on the sleeping strings—
Strike till the dead heart stirs and sings !
I am the altar and thou the fire :
Burn, O Fire, to a whitened flame—
Burn me clean of the mortal blame !
I am the night and thou the dream :
Touch me softly and thrill me deep,
When all is white on the hills of sleep.
Thou art the moon and I the stream :
Shine to the trembling heart of me,
Light my soul to the mother-sea.

—From *Success* (November).

OH, WHERE!

By AZILE

MYSTERY of life, where'er thou art,
Reveal thyself to me,
Life's problem in a mist so dark,
O stand, and let me see!

The cooing of a little child—
A child I'll willing be.
The frankincense of one small flower—
Oh, is there nought for me?

O come, sweet spirit of the dove,
Reveal thyself to me!
Why should I stumble in the dark,
Why cannot now I see?

My breathing prayer of coming bliss
I *feel* this joy to be,
In love's wide-open countenance,
'Tis this I fain would see.

YOU LOVE FLOWERS

By AZILE

The following is a very recent occurrence, and I don't know whether I was asleep or awake, in the body or out, but I truly think I was in the flesh.

Just as I finished typing this I was impressed to send you the preceding poem, the first poem I ever wrote, written over two years ago. It struck me that there was a link between the two, or maybe it is only my fancy. Between these two productions I have seen, heard and written—and laid away—many strange things.—Azile.

OUR lunch being over, my friend seated herself with a comfortable sigh of relief to take her little nap. I then left the room and went up to the top of the building to the roof, for my usual promenade in the sun, while musing, I wandered around to the other side. And there in front of me on a very low wall, on or in, a snow-white cloud, was an angel seated, clothed in light, as tho she had stepped out of the sun and brought all its glory with her. Wondering greatly, I drew near and knelt down, and on my head I felt a gentle touch, on looking up, she smilingly motioned me to sit down near her, she was rather small like myself, but so transcendently beautiful, and as tho to give me courage she very slowly said: "You love flowers."

The word-sounds floated in caressing cadences of the softest music, so sweetly rhythmic, vibrating thru me as it blended into waves of ethereal colors, iridescent and sparkling. Then gracefully raising her hand she seemed to gather from the dazzling light around, a square of gossamer-like substance. While earnestly watching her, I softly asked, "Is that paper?" She gently shook her head; but with her hand called my attention to almost invisible tracings upon it; these she then touched, and they began slowly to lift or, fold together, form-

ing the most exquisite living flower. As I gazed in loving awe upon it, wondrous colors would blush thru it, changing its very shape, then the face of this radiant Being would flash forth from its center, and at the same time, it would float in among the dazzling glories around us.

Now and then the angel would lay one of these wondrous blooms in my lap, this fragrance seemed to mingle with my breath, these would gradually disappear, and I wondered if I had absorbed them; for I too was talking in music, and the colors I saw around her seemed also to envelop me. It was entrancing.

On one magnificent white bloom that she was holding up and we were both admiring—whose outside leaves somewhat resembled our snow, which I was tenderly touching while trying to convey to her the beauties of our world's snow—a common yellow butterfly alighted. The upper little, tender petal it had chosen to stand upon bent down beneath its weight, thus revealing to the searching eyes of the butterfly the golden dust in the very heart of the flower, and on which the butterfly lovingly lingered. Finally when drawing its wings together to leave us, they somehow formed my face, or, was it our two faces, I could not tell, I marveled—and was dumb. While around us were the rippling cadences of the glorious sounds in L-O-V-E. As tho it had numerous circles in it, each circle was the inner, and, yet around all.

At last, from an overwhelming love within me, I breathed forth, O, will *you* stay always near me?—holding out both my hands to her impulsively.

Radiantly smiling into my eyes, she gathered my hands in hers saying sweetly:

“THE CENTER OF ALL LIFE IS LOVE, I LOVE THY LOVE.”—
And lo, I was alone.

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XXI.

THE CREATIVE PROCESS (Continued)

GENESIS STORY IS NOT HISTORY BUT ALLEGORY

THE TEMPTING SERPENT

OF the tempting serpent the Word says, "Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat; 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" (Gen. iii. 1-4). In this description the serpent symbolizes the Soul, or Eve herself. It is the soul objectified as tho addressing itself; a soliloquy of Eve. Sin always begins with the soul's tampering with it.

There are two serpents referred to in the Bible, or rather one under two aspects. The first is the serpent of Wisdom or of Divine Will, or of the Spiritual Nature, and is represented by a serpent with its tail in its mouth forming a hoop, and among the Egyptians with the crown of Maut, or mother, upon its head. The other serpent, or the same serpent in the fall, is called "The Serpent of the Dust," and is represented as a crawling serpent and feeding upon dust. The serpent of "Divine Wisdom" is the same as the "Seraph," the name given to the highest order of the celestial hierarchy, and signifies "the burning," that is, the Sons of the Sun. The crawling serpent is the tempting serpent. Eve who was

the "Seraph" before the fall, the shining one, became the tempting serpent after her fall. This serpent is the serpent of the "subterraneous fire" or the fire of lust. It typifies the astral element, that subtle element that forms the connecting link between soul and body. It represents Eve as looking below the solar plexus, the seat of God within her own system, below the diaphragm that separates the higher manhood from the sexual organs. She meditated upon lust, and in the end brought forth lust. All falls occur when the Ego listens to the voice of the lower nature. This is sin to live below one's better judgment. The three steps are Desire, Search for, and Defilement.

These two serpents are brought into close juxtaposition in the account of Israel in the wilderness, bitten by the fiery serpents. These fiery serpents were the sexual dissipations the people were indulging in during their wild orgies while worshipping the Golden Calf, or Bull of Egypt, or God Baal. As many were dying from the effects of the sting of these serpents, Moses, who was educated in all the wisdom of Egypt, and knew all their symbols, is said to have hung upon a pole the "brazen serpent" of "Divine Wisdom", and bade the people to look unto this and live. This means that Divine Wisdom, and that only, the cultivating of the Christ spirit, will save man from the dominion of the flesh.

THE TREES OF KNOWLEDGE AND OF LIFE

The Tree of knowledge of good and evil is that by which we are enabled to see and understand these contrasts. We have seen that in our state of innocence, and in our final state of purity, we did not, and we will not, know the difference between the pure and impure. All was, and will be, alike to us. It is only in our fallen state that we discern the difference, or rather that we make a difference where God does not. We have shown that evil is illusion, not a reality. We have shown also that the sphere of so-called evil is the sphere of matter,

which is also the plane of illusion. The Tree of knowledge, then, refers to the plane of Maya, or Matter, or Illusion. This is true in the cosmical sense. In the human sense it is the plane of the body and the worldly sphere of action. It is the sphere of perverted love. It is falling in love with the perishable, the lusts of this life. All illicit love is a partaking of this tree.

On the plane of mind it refers to the ordinary reasoning mind. We are made to think God's thoughts, and these we obtain intuitively. Now when we discard this and depend upon our reasoning powers alone we are partaking of this tree. It is with the mortal mind alone that we discern what we call evil. On the plane of sexuality it is sexual dissipation, the waste of the life-fluid that we speak of as lust and that saps the vital forces, causing early death. On the plane of life it means mortality. In the androgynous state, the state of oneness, there is no death. Death enters when we become two, and produce progeny. We die to accomplish this result, and our offspring die to produce similar results, and so the death goes on, and will until we are again restored to a state of oneness. On the plane of force it means the plane of Motion. It is motion that changes Spirit into Matter, so called. When motion shall cease and God enters into his rest, the tree of knowledge will have perished.

"The Tree of Life" is God. He is the food of the soul of which if we eat, we shall never die. "God is love," and to participate in the Divine, disinterested love, is to eat of the "Tree of Life." To eat of this tree is the secret by which we are transmuted from the mortal to the immortal. It is the tree of Divine Wisdom, or internal Divine Knowledge, by which we overcome the sphere of illusion and attain to everlasting life. This we have lost in the fall, but we shall regain it when we shall have become at one with God, when we shall have overcome illusion both in the macrocosm and in the

microcosm. When that good time shall have come we shall again have access to the "Tree of Life" growing upon either side of the River of Life, bearing twelve manner of fruits, yielding its fruits every month; and whose leaves will be for the healing of the nations (Rev. xxii, 2).

In this story we are told that man having fallen, was expelled from the garden to till the ground from which he came. This expulsion consisted in the loss of childhood's innocence. Once forfeited, and knowledge of good and evil acquired, retreat into the garden becomes an impossibility. The knowledge acquired is the result of experience, and experience becomes an integral part of self, and this creates an impassible barrier to the return. Thus at the east of the garden was placed the cherubim, a baby angel of innocence, that must be past before one could re-enter; this a fallen soul could never do. There was also placed at the gate of this garden a flame of a sword which turned every way, to keep the way of the Tree of Life. This is that fourfold sword or flame of the Elemental Spirits, which to the man having lost both the power and the secret of the Divine Wisdom and Love, is an impenetrable barrier. So long as the elements of discord remain in the body, so long as the flesh lusteth against the Spirit—and these two are contrary—so long as man admits of two diverse and opposing wills and is swayed by two diverse laws—so long will the fruit of this tree be unattainable. Were such an impossibility possible, could a fallen and disobedient soul live forever in the body and forever remain disobedient, his condition would be that of an old-fashioned hell, an endless torment and defiance of God, a division of the universal rule, a kingdom of opposition set up, of diabolism of equal power and co-eternal with that of God.

THE KARMIC CURSE

The curse of sin is universal. The fall taints all parties and things involved. The curse is pronounced first upon the

beguiling serpent. His curse was above that of all cattle, and above every beast of the field. Henceforth it must be a serpent crawling upon its belly, feeding upon dust all the days of its life; and there would be enmity between the serpent and the woman and her seed; and the seed of the woman would bruise the head of the serpent, while the serpent would bruise his heel. When a virgin soul falls it descends below that of the brute creation to the level of the demon. It becomes a crawling, cringing thing, and feeds upon the dust of lust all its days while in the fall. Henceforth enmity is established between the fallen woman, or soul, and the unfallen; and between the offspring of the serpent, the carnal, and the immaculate seed of the woman, or pure soul. He, the ideal man, the son of God, would ever seek to crush the head of the tempter, while the seed of the tempter will always seek to crush his heel. The head is the seat of all the knowledge of a fallen, or objective soul, while the heel of the God-man is his only vulnerable point. Henceforth, therefore, eternal enmity exists between the spiritual and the astral, between the intellectual and the intuitional.

This enmity is seen in the natural antipathy of all men and women for all serpent life. We do not attempt to say whether or not this is just, but it exists. It may be but the result of education growing out of the literal interpretation of this fable, but the prediction is being carried out in this literal way.

The heavens also bear witness to the eternal truthfulness of this prophecy. This woman who is to be at enmity against the serpent, is the regenerate Eve, the heavenly virgin, or the constellation Virgo. Her first decan is celebrated on the twenty-fifth day of December, the true beginning of the year, at midnight, at which time she appears above the horizon. As she is the immaculate Mother of the Sun-God, the figure of the sun is placed over this decan on the planispheric chart,

and rests therefore on the head of the Virgin, while the first decan of Libra, which is that of the Moon, is under her feet. Following Libra is Scorpio the old Dragon of Revelations, and the serpent of this story. In the constellations the heel of Virgo appears to be resting upon the head of Scorpio, as tho her heel was attempting to crush his head, while Scorpio seems to be trying to bite the heel of Virgo. The picture in Rev. xii. 4-12, referring to this eternal conflict, is drawn from the constellations.

Upon the woman the second curse was placed, and this curse was peculiar to her. If the serpent represents the tempting soul, the woman represents the fallen soul. "Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Pain—natural evil— and conception are not known in the unfallen state. "In the kingdom of God they neither marry nor are given in marriage." And in that good time coming there will be neither moral nor natural evil. Pain, conception and child-bearing belong to the fallen dual life—henceforth she would be governed by the objective, her will, ceasing to look inward and upward upon the Divine center within her, would look downward, toward the sexual, and outward toward her Adamic, or earthly mate, henceforth her desire would be toward her husband, and instead of being his guide and companion, she would be his servant.

The fact that now is Woman's Age, that she is coming to the front, and is again becoming man's companion and overseer or guide, indicates that the curse is being lifted, that the head of the serpent is being crushed, and that we are nearing the age of full restoration.

Man was next in the curse: "Cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt

eat the herb of the field ; 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."

The words here referring to the ground or earth include both the natural earth and the body of man, or the earthly frame. When turned out of the garden it was declared that he should till the soil, etc., which was also dual. It means that as he is the objective or outward nature, he would henceforth care especially for the body, neglecting the soul, as well as till the soil. Here the distresses of the body, because of the fall, are added. Physically he would be subjected to all the ills to which flesh is heir. And added to this he would be forever provoked by the thorns, thistles, bugs, worms and all the other pests that seem to curse man's effort to procure a living. But all this is of the carnal mind, as we are learning to-day. It is man's thinking that causes all his disabilities and provocations. That we are learning this deep lesson, and beginning to apply it, and that by our inventive genius our labor is being lightened, all indicate we are nearing the end of our fallen state, and the dawn of the next Golden Era will be higher than the past because of our added experience.

Such are the lessons of the "Fall" esoterically considered. Literalized they are foolishness, but spiritualized, they are full of practical wisdom.

(To be continued.)

"ONE soul there is that knows me as I am,
Reads each pretense, sees thru each futile sham ;
Goads me with scorning lip, with laughter dry,
And dogs me night and day : MY BETTER I."

—ARTHUR STRINGER in *Everybody's*.

THE MIRACULOUS CONCEPTION

By H. E. BUTLER

THE question of the "miraculous conception" seems to be agitating the minds of many and to the mind of the idealist the interior impulse and desire are very strong to lift their ideal Savior far above all earthly conditions; but truth and knowledge of law are very important factors in this matter.

In the first place, if, in order to be a savior, it was necessary that the body of flesh that walked our earth nineteen-hundred years ago, should in itself be the son of God, then we ask, in what way could he possibly be a savior? The church says that God created man in his own image and like him pure and holy, that man broke God's law, sinned against God, and that as God is unchangeable therefore he must punish the sinner, and the only way he could vindicate the law he had made was to send his son and punish him instead of the whole human family.

This, to our mind, seems to present to our world the idea of one of the old-time monarchs who bound himself by an oath to do certain things provided he failed in certain other things. When he failed to do that which he had sworn to do then he was compelled to punish himself by sacrificing something that he loved most dearly.

In this ideal, which is undoubtedly the ideal from which came the present idea of atonement, we have presented to us God in the light of an old, foolish king, ready to venture upon that which he was incapable of accomplishing, and when failure came, he himself suffered the penalty. We are glad that there are some people in the world who are capable of forming a better idea of God than this.

We have said much about the redemption of the race, not only in "The Goal of Life" but in other writings and therefore we shall call your attention only to a few thoughts which to our mind are very strong evidence that in order to become a savior of his people, it was absolutely necessary that the Lord Christ should be, as Paul said, in all points like unto his brethren: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. ii. 16-18).

We think that Paul was a pretty good preacher and no doubt as good an authority of the Gospel of the Christ as any one, and when he made the statement that it was necessary that the Lord Christ be made in all points like unto his brethren, he expressed the same thought, tho in a different form, that the Lord Christ expressed when he said, "Be of good cheer, I have overcome the world." What nonsense this expression would be in the mouth of God who made the world and who had always held it under subordination. It seems to us as near to a lie as we can readily imagine; for if he always had the world under subjection, being the Creator of it, he never overcame it, for it was always under his subjection. But if any one who had come under the law of sin and death thru the ordinary process of generation should say, "Be of good cheer, I have overcome the world," it would at once be a great encouragement to us. And it would give us the courage to say, as so many in the business world say: "If one man can overcome the world, I can overcome it." It would be folly, however, presumptuous folly, for any one to assume that if God can control, or overcome, the world any one can.

In the whole gospel teachings concerning the advent of the

Christ of Nazareth, the thought might be summed up in the following words: It was necessary in order to lift man into the image and likeness of God that there be a way opened by which the Spirit of the Highest, God, could descend into, and make the lower man Its temple, Its dwelling place.

As we have before seen, in order to bring about this result, Abraham and his posterity were called out from the peoples of the world; and Abraham was prepared by many long years of education and instruction by YAHVEH Elohim, or the order of Melchizedek, until his physical and mental conditions as well as Sarah's were so elevated that they were far above the nations by whom they were surrounded; and then, when the physical bodies of Abraham and Sarah were "as good as dead" so far as the creative powers were concerned, they were revived by the life-giving power of the Spirit, and Isaac was born. Isaac also was instructed by the same masters and teachers, so was Jacob and his posterity. Lot likewise was followed up, led and protected by the same masters and teachers and put thru a line of instructions and experience necessary to bring forth the highest, purest and noblest womanhood. And from that unity of the highest manhood with the highest womanhood, the Christ took on—the womanhood of Lot only? No, he took on a body thru the womanhood of Lot, and the manhood of Abraham, and became, just as Paul said, "in all things like unto his brethren," and Paul gives a reason why he should become in all things like unto his brethren, namely, "that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

If any one will read the Bible with his eyes open, with the veil of deception and animal magnetism withdrawn, he cannot but see that the whole subject matter of the Scriptures from Genesis to Revelation has but one general idea and that idea is the creation of man, the unfoldment and development of the

race until it finally becomes so perfected that it will be like its Father, its Maker, and being like its Maker, as the Revelator has shown, it becomes kings and priests unto God to reign on the earth.

It is because of this fact that Jesus, in the Spirit, seemed to see the evil that would spring up in the church, which caused him to say, "That which is born of the flesh is flesh, and that which is born if the Spirit is spirit."

How these evil doctrines came into the church is indicated in what has lately come up out of obscurity, namely, "The Second Book of the Acts of the Apostles," which seems to embody the true spirit of the Apostolic priesthood. In the xv. chapter of this Second Book of the Acts, from the 23d to the 27th verses we read the following: "With whom Paul spake earnestly concerning the divisions that were in the Church, even as grievous wounds in the body of Christ. For the people had gone away backward, giving heed unto seducing spirits and doctrines of devils . . . declaring many things concerning his [Christ's] birth and nature, which accorded not with the faith given unto the saints. Wherefore also they had gone astray unto lasciviousness, walking in all the pollution of the Gentiles, openly alleging that they were free from every law that restraineth man from sin. Neither willed they that Paul should come among them to rebuke them, but even denied unto that disciple whom Jesus loved, leave of speech in their assembly."

It is no wonder that Paul spoke as he did for neither he nor any of the Apostles ever mentioned such a doctrine as the "miraculous conception," and if, as it appears, such a doctrine had been put forth in the church at his time, he had a right to say it was the doctrine of devils and was not in accord with the gospel at all, because it was not only never mentioned in the preaching of the Apostles but because it destroys all aspiration in man to be like Christ. We have often heard ministers when quoting the words of the Apostle, "And every one that hath this

hope set on him purifieth himself, even as he is pure," say: "Of course we cannot be as pure as the Christ; we cannot be like Christ, but we can aspire toward being as good as we can." Thus destroying all faith in the words of the Christ, the teaching of the Apostles, the word of God thru the prophets and in fact in the vital center of the whole Scriptures which may be summed up in a few words: The design of God is not only to make man in his own image and like him, but as pure, as holy, as wise—having dominion over the forces in nature in every sphere below him—*as God is pure and wise and strong in the dominion of the universe below him.

*We say "below him" because, if we stop to think, we know that no creature can have dominion over that which is above itself, and as there is no higher than the Infinite, therefore all that is below the Infinite is subject to his will. If we should say that man is to have dominion without a qualification, we might imply that he had dominion over his fellows, those on an equal plane with himself, but that could not be true. It is a universal law that all persons or creatures on an equal plane are fellows and not subjects. It is because of this that the Christ said, "I call you not servants, but I call you friends." The dominion over all the earth that is promised to God's people, is over all below them, and that is why they are to be elevated into oneness with YAHVEH Elohim, the God of the solar system.

TRUE NOBLEMEN

By TOWNSEND ALLEN

"TRUE noblemen are they who overcome
Each base, ignoble thought, wish and desire;
Who for the love of truth steadfast aspire
To walk the narrow way, and there endure
The trials all must meet who would be pure;
Who give up willingly all earthly good
To sanctify their souls, misunderstood,
Called fools and dreamers oft, yet wisely dumb
Remain; content to know that One above
Looks on approvingly and gives His love."

BOOK REVIEWS

STOP AND THINK, by Lee Roberts Andrews. 49 pp. Paper. Price 50 cents. Divine Science Home, 1425 Ash St., San Diego, Cal.

It is apparent that this author has long been gathering the issues of Life as presented by other minds; that he has accepted truth, lived it; and now re-breathes that which by adoption is rightfully his own because vitalized: Thus he gives impetus and vigor to eternal principles which govern the success of Man.

So there are two classes of mind, one like the wind that disseminates the seed; the other is the soil into which it drops, germinates and is fed to the multitude. To this latter class this author seems to belong, for whom we wish success.

ON THE OPEN ROAD: Being Some Thought and a Little Creed of Whole-some Living, by Ralph Waldo Trine. Beautifully illustrated in paper-lined boards (instead of cloth), handsomely presented in open print on good paper 64 pp. Price 50 cents plus 5 cents postage. Thomas Y. Crowell & Co. New York, N. Y.

This little book is just out of press, and we believe represents the cream of the author's ripened mind. There are at least six other books which have been written, and still much read—by Mr. Trine; and this, the seventh—one of the least of all in bulk—is best, for it contains conclusions out of years of tested thought; and the purpose is the perfecting of character.

First there are enumerated simply seventeen maxims of solid worth which cover the range of human life in ideal; then each of these maxims is, in turn, the subject of an essay whose object is to analyze and render practicable its leading thought. At unexpected places in the book the reader comes upon some gem of truth in verse.

EDITORIAL

And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is overripe.—Rev. xiv. 15.

IN this verse and in several other places thruout the Apocalyptic vision, which reveals the method of the closing of the history of the old order and the establishing of God's kingdom on the earth, is brought to light a thought that we have never heard exprest, namely, it being God's purpose to make man in his image and like him and to give them the dominion over all the earth, it becomes the one thought of Divinity to give man a free-will and at the same time to give him full authority so far as he has earned it. Then when the thought is thoroly digested, it must of necessity take this form in our mind, namely, YAHVEH Elohim being the God of the universe and having created man to have dominion over the earth, therefore in all God's dealings with us there is never any coercion. He may send his angel with light, knowledge, to guide us in the way of wisdom and understanding; but at the same time he leaves us perfectly free to use that knowledge, or otherwise, as we see fit. If we use it wisely we enjoy the benefit derived therefrom; if we fail to use it, we fall into error and suffer the consequences of that error. This is the underlying law of evolution. We learn from suffering what is evil, and we learn from enjoyment what is good.

In the foregoing quotation the presupposition is that the temple is built, because he says "another angel came out from the temple." The temple, as we have seen in other writings and by the Scriptures, is the 144,000 of the "first ripe fruit of the earth," and while YAHVEH Elohim sends his messenger to

earth, commissioned to gather in the harvest of the world—symbolically speaking, the first ripe fruit of the human family—this great and mighty angel that sits upon a cloud will do nothing until he receives word from those composing the temple.

God made man to have dominion over the earth and when a body of people has risen high enough to take that dominion, he will not in the slightest degree interfere with anything which pertains to that dominion. Herein is express a law that is one of great vitality to us all, and will steer our course in life much more wisely than we have been going in the past.

If, when the harvest of the earth is ripe, the God of the universe will do nothing in regard to the gathering in of the harvest until he, so to speak, receives permission, or in the language of the verse quoted, a command from the temple to thrust in his sickle and reap, because the harvest of the earth is overripe, then you see how God places himself always in the attitude of your servant to serve you, leaving you free to do as you will and to reap the reward of your own acts.

This is not only true when the great temple is built, but it is true in your every-day experience. The words of the quotation are peculiarly strong in this direction, because when the messenger came out of the temple and commanded him who sat upon a cloud to thrust in his sickle and reap, he said, "for the harvest of the earth is overripe." Did not the God of all the universe know this? Does not this imply that while the God of the universe knew that on account of, let us imagine, the slowness on the part of the people, the first ripe fruit, to be ready to be organized into the divine temple, the harvest of the world became overripe, which is the cause no doubt of the word of the prophet, "Some of them that be wise shall fall," yet he would do nothing toward the gathering of the harvest of the earth until his messenger and those that are sent with

him, have completed the building of the temple—the establishing of the throne of God's kingdom over the world.

Thus the God of the universe sends forth his angel to serve his people and as their will has become one with the will of the Infinite, the superior or greater powers become subordinate to the lesser powers of the kings and priests that are to reign on the earth—in their own sphere, the earth. From this it becomes plain what is said in "The Goal of Life" and in other works, that the dominion that is to be obtained by men in a state of perfection on earth, is to be over all below them and not over those on their own plane, neither over those on a higher plane, and yet those on the higher plane are ever ready to obey their voice, to do their bidding, when that bidding is in perfect harmony with the original purpose in the mind of the Creator.

You are now recognized by the heavens as a king having dominion first, over your own body, second, over the forces that are acting upon it and thru it, and third, when the body is formed, over all the forces that are acting in the creative-world upon the earth.

Herein is a revelation of your responsibility. God will never do more than to give you the light. That light comprises a method by which you may lay hold upon the omnipotent will of the universe embodied in the name YAHVEH, and thru voluntarily uniting yourself with and inspiring the qualities embodied in that name, you obtain superhuman, and finally supreme power.

Thus thru knowledge you discover that within yourself is the capacity to lay hold upon and utilize all the powers that are necessary to you, for, as the Apostle well said, "The works were finished from the foundation of the world." So there remained nothing to be done after the word of creation had gone forth in the beginning, but for man to be developed, in-

structed, illuminated ; so that by his own will and knowledge he may lay hold upon that which brings him into oneness with the Infinite and gives him dominion over all the earth, as exprest in the original purpose, "Let us make man in our image, after our likeness : and let them have dominion."

"THE BRITISH ESOTERIC SOCIETY.—On Friday evening, at the Restaurant, 35, Battersea Rise, and under the auspices of the British Esoteric Society—with Mr. Proctor, F. R. S. L., etc., presiding—Mr. Alexander McInnes delivered a lecture on 'Knowledge,' contending that it is the man who thinks, and not the brain. There were, he said, two kinds of knowledge, viz., the knowledge of the 'head,' and the knowledge of the 'heart,' the former being intellectual and the latter revelational. God had said: 'My son, give Me thy heart,' and not 'head,' and, to that person who responds most faithfully, God 'reveals' his purposes. Such revelation was always true knowledge, and not merely the hypothesis of scientists. The 'heart' corresponded to love, whilst the 'head' stood for the mere intellect. It did not require a man of intellect to believe, and receive, the gospel. The poor illiterate man could have it and derive therefrom true happiness, whereas, from his own experience of humanity, 99 per cent. of intellectual men (including some preachers) were, practically, atheists. Intellect, at best, is only a cold thing, which wants to dissect everything, till there is no beauty left. It proceeds by induction, to endeavor to ascertain the truth, forgetting that 'spiritual things are spiritually discerned,' and not by the mere intellect. This (Friday) evening, at eight o'clock, Mr. Proctor, F. R. S. L., M. R. A. S., A. V. I., will lecture on 'The Order of Melchizedek,' and all are cordially invited to attend."—*Clapham Observer*.

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 only repeat 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.

NOTICE OF THE BRITISH ESOTERIC SOCIETY

THE British Esoteric Society meets at 35 Battersea Rise, Clapham Junction, London, S. W. every Friday evening at 8 p. m. All interested in this teaching are heartily invited.

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., Jan. 1909.				
Body	Enters	day	h.	m.
☉	♈	2	7	45 p. m.
"	☊	5	3	16 a. m.
"	♏	7	0	52 p. m.
"	♍	10	0	25 a. m.
"	♌	12	1	2 p. m.
"	♎	15	0	53 a. m.
"	♐	17	9	52 a. m.
"	♑	19	3	0 p. m.
"	♒	21	4	51 p. m.
"	♓	23		1 p. m.
"	♈	25	5	27 p. m.
"	♏	27	7	54 p. m.
"	♈	30	1	13 a. m.
⊕	♒	20	11	3 a. m.
♂	♏	5	3	42 p. m.
♀	♈	19	2	22 a. m.
☿	♏	2	9	31 a. m.
"	♍	10	10	17 p. m.
"	♌	17	8	24 p. m.
"	♎	23	1	52 p. m.
"	♐	28	2	27 p. m.
On Jan. 1 ♃, ♅ and ♄ are situated as follows:				
♃	♓	5°	5'	30"
♅	♌	9	55	1
♄	☊	17	1	32

BIBLE REVIEW

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No. 5

THE RESURRECTION OF THE DEAD

By ENOCH PENN

THEY are many who have pondered the subject of the resurrection of the dead, and they are many who have repeated the questions that were asked so many centuries ago, "How are the dead raised up? and with what body do they come?"

Among Christians there is one idea concerning the resurrection of the dead that seems to be generally accepted, which is, that at some time in the future all those who have died upon the whole earth will be raised to life at the same time, and in the same bodies in which they had lived, and will stand as one vast throng to be judged, and those who are righteous will be accepted and admitted into heaven to dwell forever with the angels, while those found unrighteous, are to be cast into the lake of fire to be tormented forever. But just what constitutes the degree of righteousness necessary for the soul to be saved is not very clearly defined in the ordinary mind.

It is a very difficult matter to overcome a false belief that is universally fixed in the minds of the people. Yet the subject of the resurrection is exceedingly vague in the minds of most people, even of devout Christians. Equally true is this of other vital questions concerning their religious beliefs. In fact some

of the beliefs of the Christian people, however grotesque or illogical those beliefs may be, remain unchanged and practically unchallenged from century to century ; and the knowledge of spiritual things is not increased to any appreciable degree as the years go by. This is not because there is no means of gaining this knowledge, neither is it because of any lack of desire or of intelligence on the part of the people. But there is one fatal stumbling-block in the Christian belief, fatal to the attainment of knowledge and understanding, which has held them in ignorance concerning the vital principles of their own faith, and this stumbling-block, is that there has never been a time when they have realized with sufficient clearness that we live in a world that is governed wholly by fixed laws, and that God always works by law and never arbitrarily or by caprice.

It is accepted by all, that "God is all-powerful, he doeth whatsoever he will," which no one can deny. But to the ordinary mind this thought of God's omnipotence, coupled with the accounts of the various answers to prayer and the miracles performed by the prophets and by the Master, then by his disciples, which miracles appear to have been performed contrary to natural law, has prevented the impression and acceptance of the thought that in God's universe all is done in accordance with law. This lack of perception and understanding has prepared the way for the idea that God acts arbitrarily or by caprice in all things. It is because of these facts that there has not been a proper realization of the necessity and universality of law. In other words, because they have tacitly believed that God is wholly arbitrary in his works and commands, as Jesus in performing his miracles appeared to have been, even the keen, penetrating, logical minds among the Christian devotees have failed to gain the knowledge they should have gained, which they were fitted to gain, and which they without doubt would have gained, had they recognized the

fact that God's actions are never arbitrary, but he always accomplishes by and thru the operation of law.

Another thing which even the brightest minds of the past seem to have failed to grasp is, that God has a certain clearly defined purpose in view in the creation of the race, and as well a clearly defined method of accomplishing that purpose. Because of this lack of knowledge and understanding even the most capable minds have been at a loss to explain the Divine purpose of the past experiences of the race and equally at a loss to assume the means and manner in which those things which they believe are coming to pass will be accomplished. It is sadly true as the Spirit cried by the mouth of the prophet Hosea, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge I also will reject thee." Mark, the word is "My people," not the wicked and godless, but God's chosen people, those who fear and try to serve him, "are destroyed for lack of knowledge." And it is not for any special wickedness that they are rejected, but because they do not understand, do not know.

It follows that if man gains a knowledge of the laws relative to the accomplishing of any object and is in possession of a sufficient number of premises, that he can declare with some certainty if not with absolute accuracy, the manner and even the relative time of its performance.

Concerning the question of the resurrection of the dead we meet with a grave difficulty in arriving at a clear understanding of it in our perusal of the New Testament writings, which is that there are two distinct kinds of resurrection spoken of, namely, the resurrection of the physically dead and the resurrection of the physically alive into a spiritual consciousness, and two distinct kinds of death, the death of the body and spiritual death. And the difficulty is increased by the fact that the two resurrections are frequently spoken of together and in such a manner as to confuse all but the most watchful

minds. We read, "Blessed and holy is he that hath part in the *first* resurrection; on such the *second* death hath no power." It is not our purpose to discuss here the subject of the resurrection from the carnal consciousness into the spiritual consciousness, but the subject of the resurrection of the body.

Concerning those cases of resurrection that are mentioned in the Bible which we believe to be authentic, we notice one thing, which is that in no case was there a resurrection of any person after the dissolution of the body. We read of the prophet Elisha raising to life a boy who had died of sun-stroke. Also of a band of robbers who in their haste to bury one of their number that was dead, cast him into the tomb of Elisha, and when the dead body touched the bones of Elisha the man came to life. When Jesus raised Lazarus to life he had been dead four days. Of all the other instances where Jesus or his disciples raised the dead they had but recently died, a few hours before at most. In all these cases there was a restoration of the body to its normal state and action by calling back the soul to the body; but it was not, nor was there any case of, the coming to life of any one whose body had dissolved into its elements. The case of Samuel, where the Witch of En-dor called up the prophet at the instigation of King Saul, was apparently not a resurrection of the body but a calling up of the soul, and apparently as soon as Samuel delivered his severe message he returned to his rest. The resurrection of the dry bones in the sight of the prophet Ezekiel was evidently a vision only, illustrating God's power to revive the spiritually dead Israel and was not an actual occurrence.

In those cases where Jesus, and afterwards his disciples, raised the dead we do not have a fair illustration of the resurrection, for in all these cases the bodies were practically intact and these miracles indicated the power and authority of Jesus over the departed souls to call them back into the bodies they had quitted. It also proved that tho the body was dead yet the

soul still lived. We know of no proof to be found thruout the Bible that the dead body once disintegrated has ever been rebuilt, nor do we find any hint of the possibility of such a thing. In our childhood days when we questioned how the scattered dust of the dead would be gathered and the bodies rebuilt we were told that "with God all things are possible." But this answer, while it could not be gainsaid, has never been satisfactory.

The Sadducees believed that when one died he past into oblivion as tho he had never been; but Jesus refuted this belief very emphatically by quoting the statement of the Spirit of God by the prophet, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Then he added, "God is not the God of the dead, but of the living." We accept the teachings of the Christ without question; yet, while he plainly taught, and his raising the dead went far to prove, that the individuality persists even tho the body perishes, yet we repeat, he gave no evidence or hint that the personality endures or is ever raised up. It is true that Job said, "Tho after my skin, worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold." These words of Job declaring that tho his body be utterly destroyed yet in a body of flesh he would surely see God, give us no light as to the manner of his restoration. Also when the Sadducees reasoned, even as does the Christian thinker of to-day, if there is to be a resurrection of the dead (which they did not believe) that of course every person would reappear even as they had been at the time of their death, and that each would be recognized and claimed by his erstwhile relatives and friends. But Jesus gave them to understand that their ideas were erroneous. The error of the Sadducees appears to have been that, assuming the resurrection of the dead, they thought that the personality would be restored. It is evident that the Sadducees had a great truth hidden in their

great error—that there is no resurrection. Their error did not consist in believing that the person perished at death, but in believing that all there is of the man perished completely. But while Jesus gave them to understand that death did not destroy the soul, the individuality, yet he did not encourage the idea prevalent then as now, that the same personality would be restored, that the woman would recognize her husbands or that her husbands would recognize her.

The Apostle Paul's words seem to indicate very clearly that the body which is put in the grave is never raised up. He says, "Thou fool, that which thou sowest is not quickened except it die." As much as to say, "How foolish to think that the same body that is buried is raised again, it perishes even as a seed that is planted while its life obtains reembodiment in the new seed that is grown." And illustrating his thought he pursues, "Thou sowest not that body which shall be . . . but God giveth it a [new] body."

Even as Jesus, in speaking to the Sadducees, left talking of the resurrection of the body and turned to that more important subject of the resurrection into newness of spiritual life, so Paul leaves the thought of the resurrection of the body and passes on to the subject of the spiritual resurrection. In the same chapter from which we have just quoted the Apostle, after speaking evidently of the resurrection of the individual into a new body of flesh, goes on to say, "It is sown a natural body, and it is raised a spiritual body." And it is very evident that he is speaking here not of the resurrection of the dead but of the resurrection into a spiritual consciousness, even as the resurrection of which Jesus spoke to the Sadducees. And it is this passing in thought from one form of resurrection to another without warning which renders the accurate following of the thought difficult.

In the book of Daniel we find the angel who had showed Daniel wonderful visions saying, "But go thy way till the end

be: for thou shalt rest, and stand in thy lot at the end of the days." We understand this statement of the angel to mean that after resting in his grave Daniel would stand again in a body in his appointed place upon the earth. If our understanding is correct then Daniel was to have the same experience which Job declared would be his, as we quoted before. "Thou after my skin, worms destroy this body, yet in my flesh shall I see God."

Since we understand the sense of the statement to Daniel was, "after you have rested in the grave, you shall again stand upon the earth in a body of flesh;" and the statement of Job to mean that even tho his body were to be utterly destroyed, yet in a body of flesh he would see God; and at the same time accept the thought that, "Thou sowest not that body which shall be;" that the body which is dissolved is not raised again, but that "God giveth it a [new] body," then the questions, "How are the dead raised up? and, with what body do they come?" become pertinent. We would put these questions in a different form and ask: Since Jesus emphatically declares that the individuality, the mind, the soul, call it by what name you may, persists after the dissolution of the body, and we have no evidence that the disintegrated body is ever restored, how shall the soul become reembodied to stand again upon the earth?

So far as we have any positive knowledge there has been but one soul that has come from the spirit world to earth and taken on a new body, and that one was Jesus the Christ. The emphatic declaration of the Master was, "I came down from heaven." We would ask: How was he raised up? With what body did he come? Did he not come, and was he not raised up in the body which his mother prepared for him? Was not his mother the means by which he entered the world to stand embodied as a man upon the earth? And again we would ask: Is there any other way, any other manner, any other method whereby a soul can obtain a body?

We repeat, we live in a world that is governed wholly by fixed laws, therefore we are not unreasonable in assuming that all things even to the standing again of the dead will be accomplished according to law. "With God all things are possible"—Yes, we believe it. We believe that God can do anything. We do not doubt God's power to cause a handful of dust to become a man or other living thing; but we observe that that is not his method as manifested in all nature. And we have no reason for believing that in the future God will reject the one universal method and adopt a unique one. There is but one method by which a soul returns and takes on a body of flesh to live as a person again; for the person dies and rises not. We know of no resurrection or standing again for any living thing save thru generation.

When the Master declared, "I came down from heaven," we perceive that the birth of that little Jewish baby in Bethlehem was not the beginning of Jesus the Christ. And when Daniel shall stand in his lot, his entrance into this world will not be his beginning. And when Job shall in his flesh see God, the birth of his new body will not be his beginning. And we ask: Did we begin to be the day we were born, when we took on these bodies of flesh which our mothers prepared for us? We see that if Daniel is to stand again upon the earth, and motherhood is the only door which admits from the soul-world to earth (and in all nature we find no evidence of any other), then it is evident that when Daniel returns, his old body will not be restored, but he will of necessity reappear in a new body, that of a new-born babe. "Thou sowest not that body which shall be," but "God giveth it a [new] body."

In Revelation xx. 12-15, we read a statement of a portion of John's vision: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according

to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire." This passage is often quoted as proof that there will be what is termed a general resurrection, when all the dead shall be raised at once. But John's simple statement was, "I saw the dead." He did not see a resurrection; but he was, as he had said, "in the spirit," and in the realm where the souls of the departed are, he was looking at those departed souls. In saying "I saw the dead," he was describing that concerning which men have so often wondered and questioned, namely, the progress of the soul after leaving the body. Now, mark, this gathering of the dead was in the realm of the dead and they were being tried to find if their deeds were right. "And the DEAD were judged," not according to the idiosyncrasies of the personality, not according to their peculiar beliefs, but, "according to the deeds done in the body." They were judged as well, not according to man's standard of perfection, but according to God's standard of perfection. If their deeds were perfect before God, not vicariously perfect, but if they were found "without fault before the throne," they were admitted into the angel-world. If they were at all imperfect they were "cast into the lake of fire." This vision concerning the dead is descriptive not of an incident simply but of a continuous process which has been going on since birth and death began.

The statement, "the lake of fire," is expressive of the burning, body-destroying sex-passions into which all those who have not yet grown to perfection are sent back for reembodiment that they may have further opportunity to grow to perfection. For the command of Jesus, "Be ye therefore perfect, even as your Father in heaven is perfect," must be obeyed. While this state lasts "age after age," which implies that generation will never cease, yet they who are in that state remain only until the lessons of life are learned, until perfection is reached.

Remember, "God is love." He is a loving Father and not

the arbitrary monster orthodoxy would have us believe, who created myriad millions of children and then, because he spoiled them in the making, damned them to eternal torture. His purpose was declared, to make man like himself; and shall an all-wise and almighty God fail to accomplish his purpose or to finish his work?

The Apostle Paul recognized that unless he attained perfection he could not have immortality; and, if history correctly informs us, he failed to attain it even as he feared he should. He says, "If by any means I might attain unto the resurrection of the dead." Paul was already alive and in the body, so the resurrection he speaks of is the *attainment* of a spiritual consciousness rather than a return into a new body. As he further states, "Not as tho I had already attained, either were already perfect." He further pursues, "Brethren, I count not myself to have apprehended." "I have kept the faith," he cries. He held firmly to his faith that there was "laid up," held in reserve for him, a crown, the which, tho it was not yet given him, his faith was strong that some day would be attained. We perceive in these statements of Paul the admission that he had not yet attained because he was not yet perfect.

So we see that even as Daniel was to be sent back thru the fire for reembodyment so will be all the old worthies, the saints and prophets, unless indeed we except those who were translated. For they who are overcome of death are imperfect.

God's purpose concerning man is that he should become like God, and shall he fail to make man perfect?—Never. But we travel toward that ultimate "life after life while the ages run" until god-likeness is attained and we shall stand "without fault before the throne." Step by step, life after life man advances toward godlikeness, which goal he must and shall reach for Omnipotence has declared it.

A SOUL'S PROGRESS

By F. W. COOPER

LIGHT on my darkness breaking
Daily grows purer and bright,
Love grand and holy waking
Tenderly bathes my heart ;
Peace showers her kisses tender,
Earth seems nearer to Heaven,
The future extending Godwards
Sins of the past forgiven.

Prayerful each thought wings upward
Giving its power to the right,
Mind, Heart and Soul in triune
With constancy fill their part ;
Work more earnest and fruitful,
My spirit restful and meek
Waiting God's will in the silence,
Truth, only Truth I seek.

Sadness dispelled by the morning,
Joy with the roseate dawn,
Passion no longer wayward,
Desire to calm reason drawn ;
Faith wins content out of longing,
Hope takes the place of despair,
My Soul in rapturous commune,
God and ideals more fair.

LIFE AND IMMORTALITY

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

As we look around upon mankind in general, and ask what he is seeking, it would seem that the one word which covers all his seeking is Pleasure, and this he calls

“SEEING LIFE.”

And in the pursuit of pleasure, it is amazing how much misery he encounters, indeed, it would seem on the whole that those whose life is given up to selfish pleasure-seeking are of all men the most miserable. For what they call “life” is really *death*, with its invariable precursors of

SICKNESS AND SORROW.

It is no doubt true that man loves life and would fain see good days, but it is remarkable that he finds the very opposite of this, if he seeks it merely in self-gratification, and that those alone really enjoy life, who do the will of God. For God willeth our good alone, and has always pointed out clearly the way of life and the way of death. And it is not the *work*, but the so-called

PLEASURES OF LIFE

that are the most fertile of death-producers. For it is proved by statistics that 45 per cent or nearly half the cases of arterial sclerosis, which is the most common cause of death among aged people, arises from chronic alcoholism and venereal disease.

What we call

NATURAL DEATH

thru old age, is now no longer looked upon as such, by those best qualified to judge. “Natural death in man [says Metch-

nikoff,] is probably a possibility rather than an actual occurrence," and "the existence of natural death thruout the animal world is very rare." The protozoa and the lower invertebrates are said to be immortal. Many of the lower animals possess regenerative capacity, like the worm which divided into several pieces each piece will form a new worm. The same is true of the starfish and other animals. In cold-blooded vertebrates the brain and spinal cord are capable of regeneration and some organs even in the higher animals possess this capacity.

Metchnikoff doubts the very existence of natural death, affirming that: "If natural death does exist, it must have appeared on the face of the earth long after the appearance of life."

The highest authorities on sex are agreed that

THE SEXUAL ELEMENTS

are immortal, and they state that "Reproduction is the beginning of death."* The protozoa, they say, are immortal—and single-celled forms escape death, because they increase only by division, and in the division the two portions are equal, neither is the older nor the younger. Now what is thus foreshadowed in simplicity is to be perfected in complexity, for death, according to the Bible, is to be abolished from the universe:

"DEATH SHALL BE NO MORE."

The whole creation shall be delivered from the bondage of corruption. So we may see at the very roots of the Tree of Evolution, a prophecy of the future of the whole creation; for every stage of future development is foreshadowed in the lower species of animals. And in them we see indications of the abolition, not only of death, but also of the

ROOT-CAUSE OF DEATH,

which is sexual reproduction.† For we are told not only that natural death in the animal world if it exists at all is very rare,

*"Evolution in sex," by Geddes and Thomson.

†See my article on "The Virgin Birth."

and that many animals are capable of regeneration, but that there are also

IMMORTAL ELEMENTS

in the human body and especially that the sexual cells are immortal, like the protozoa. So we see that there is here a remarkable agreement between Science and Scripture, inasmuch as both teach us to look for long life and even for immortality. And Science further indicates the method as that which we have already learned from the Scriptures, namely, the

CONSERVATION OF THE SEX-ELEMENTS

by pointing out that the sexual cells are immortal. Indeed as Francis Swiney in the "Cosmic Procession" declares: "the supreme goal can only be attained thru the obliteration of the destructive sex-characteristics which now appear natural and unchangeable."

Science has become again in this enlightened age "the hand-maid of Divinity" for on the one hand we have been able to show clearly in our series of articles on "Regeneration" that carnal knowledge is the root-cause of death and on the other Science boldly states that

"REPRODUCTION IS THE BEGINNING OF DEATH;"

that death is unnatural, or that "if natural death does exist, it must have appeared on the earth long after the appearance of life."

We do not think however that scientific teaching will benefit the world to any vast extent, altho there is strong probability that it will lead to universal longevity. Yet if a person wishes to enjoy life and "see good days," he must "by patient continuance in well-doing, seek for glory, honor and incorruption" and he must seek it from God, by means of the Gospel, which alone brings life and immortality to light. Few people understand the distinction implied in the use of the words

"LIFE AND IMMORTALITY."

But it is a great mistake to suppose that eternal or age-lasting

life and immortality are necessarily the same thing. The expression in I. Tim. vi. 16: "Who *alone* hath immortality" (*αθανασία*) imputes immortality exclusively to the Godhead. This excludes even the angels, and of course man, who is made "a little lower than the angels." The word *athanatos* or "immortal," signifies death-proof, indestructible, imperishable. Those angels who are still under probation have age-lasting life* but *not* immortality. For it is said of the prince of this world (*ἀρχὸν τοῦ κόσμου τούτου*) that he shall be destroyed, which could not be, if he were immortal. So that the angels who live on age after age, because they have age-lasting life are yet mortal. And as *athanasia* or immortality (absolute deathlessness or incapability of death in any form) belongs exclusively to the Divine Nature, man can possess it only by becoming one with God.† The word "immortal"‡ means more than everlasting life, and millions may become possessors of the latter, who will not be immortal. It can only be obtained by those who are made "partakers of the Divine Nature."§ It is only since his resurrection that Christ himself has been immortal, for if he had been immortal sooner, he could not have died.|| But now hath God "highly exalted," him, "far

*ζωὴ αἰώνιον = Life age-enduring from αἰών = age.

†John xvii. 21. "That they may be *one*, even as we are one."

‡ἀθάνατος

§II. Peter i. 4.

¶EDITOR'S NOTE. "No man taketh it [my life] from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father." "Destroy this temple and in three days I will raise it up." How could Christ have made these statements if he had not gained immortality before his resurrection? It is evident that Christ permitted his body to be killed in order to prove that he had attained immortality in the body, viz., that he had received this "commandment of the Father." By being able to resurrect his body—to heal, to restore, and re-animate it—after it was slain and mutilated, and his heart pierced, Christ showed greater powers of immortality, greater powers of spirit over matter, than if he had simply

above angels, principalities and powers." It is those *only* who become

MEMBERS OF HIS BODY

who can share with him* his dignities, sitting with him on his throne.† But it is promised to all the partakers of the first resurrection—the

"BLESSED AND HOLY" DEAD

as well as the living—that "this corruptible shall clothe itself with incorruption and this mortal shall clothe itself with immortality" (deathlessness). All of us shall not fall asleep; but all shall be changed in a moment (or atom of time). "*The dead shall be raised incorruptible and we shall be changed.*"§ Of the two words used in verse 53, incorruption appears to refer to the body, and immortality to the soul. Because it is the *body* that is sown in corruption (φθαρσία) which is to be raised in incorruption (αφθαρσία).||

But is there no present hope of gaining immortality *now*, and so escaping death as did Enoch and Elijah? Yes we believe that there is, and that the Apostle Paul himself longed for it. "To get to know [Christ] and the power of his resurrection and fellowship of his sufferings, becoming conformed to his death; if *by any means* I may advance into the out-resurrection [*exanastasis*]: *not that already I received*, or already have reached perfection."¶ This clearly shows the

POSSIBILITY OF PRESENT ATTAINMENT,

altho at that time, he had not reached it, he was "pressing on for the prize of the high calling"—something far beyond that usually attained—for as he says: they which run in a race,

immortality of the body without this power of the resurrection—this "power to lay it down" and this "power to take it again." And if we are to believe the Scriptures this resurrected body was not an astral body as some suppose, but the same fleshly body, for "a spirit hath not flesh and bones as ye see me have."

*Rom. viii. 17, Joint-heirs with Christ. †Rev. iii. 21. ‡Rev. xx. 6.

§1 Cor. xv. 51-54. ||1 Cor. xv. 42-44. ¶Phill. iii. 10-12.

run all, but *one* receiveth the *prize*, which certainly appears to be a present, "immortality."

It will be noted that altho the Bible speaks of being clothed with immortality in an eye-twinkle, yet the work may be going on for many years, and yet suddenly come to perfection, so that at last comes the time of fruition when the Lord takes up the one who has made himself ready, in a chariot of fire. We see that in the case of Elijah, the *apotheosis* or

TRANSLATION WAS SUDDEN,

but the preparation may be the work of a lifetime.

And the Bible and Science both indicate, as we have shown, the extreme importance and absolute essentiality of the conservation of the immortal sex-element if we would here and now attain

THE PRIZE OF THE HIGH CALLING

of God in Christ Jesus, escape death and inherit glory, honor and incorruption, and as overcomers take our seats with Christ in his throne. We can only do this by abstinence from the tree of knowledge and eating of the tree of life which is in the midst of the paradise of God.

"If toil is laid upon thee, thou wilt find the faculty of perseverance. If thou art reviled, thou wilt find patience. If thou see a beautiful person, thou wilt find a faculty for that—namely, self-mastery.

Remember, at anything that shall befall thee, to turn to thyself and seek what faculty thou hast for making use of it; and making this thy wont, thou shalt not be carried away by appearances."—EPICTETUS.

THE KING'S RING

By THEODORE TILTON

"ONCE in Persia reigned a king,
Who upon his signet ring
Graved a maxim true and wise,
Which, if held before his eyes,
Gave him counsel, at a glance,
Fit for every change and chance;
Solemn words, and these are they:
'Even this shall pass away!'

Trains of camels thru the sand
Brought him gems from Samarcand;
Fleets of Galleys thru the seas
Brought him pearls to match with these.
But he counted not as gain
Treasures of the mine or main;
'What is wealth?' the king would say,
"'Even this shall pass away.'"

In the revels of his court,
At the zenith of the sport,
When the palms of all his guests
Burned with clapping at his jests,
He, amid his figs and wine,
Cried, 'Oh, loved friends of mine!
Pleasure comes, but not to stay:
'Even this shall pass away.'"

Lady fairest ever seen
Chose he for his bride and queen.
Couched upon his marriage bed,
Whispering to his soul, he said,
'Tho a bridegroom never prest
Dearer bosom to his breast
Mortal flesh must come to clay :
"Even this shall pass away." "

Fighting on a furious field,
Once a javelin pierced his shield.
Soldiers with a loud lament,
Bore him bleeding to his tent,
Groaning from his tortured side,
'Pain is hard to bear,' he cried ;
'But with patience, day by day,
"Even this shall pass away." "

Towering in the public square,
Twenty cubits in the air,
Rose his statue carved in stone.
Then the king, disguised, unknown,
Stood before his sculptured name,
Musing meekly, 'What is fame?
Fame is but a slow decay :
"Even this shall pass away." "

Struck with palsy, sere and old,
Waiting at the Gates of Gold,
Spake he with his dying breath,
'Life is done ; but what is death?'
Then in answer to the king
Fell a sunbeam on his ring,
Showing by a heavenly ray—
'Even this shall pass away.' "

THE TRUE LIGHT

BY I. L. HARPSTER

Then Jesus said to his disciples, "If any one wish to come after me, let him renounce himself, and take up his cross, and follow me. For whoever would save his life, shall lose it; and whoever loses his life on my account, shall find it. For what is a man profited, if he shall gain the whole world, and forfeit his life? or what will a man give in ransom for his life? For the son of man is about to come in the glory of his Father, with his angels; and then he will recompense each one according to his conduct. Indeed I say to you, That there are some here, who will not taste of death, till they see the son of man coming in his royal majesty."—Matt. xvi. 24–28. Emphatic Diaglott.

THIS Scripture has been confusing to the minds of most Christians in the time past because the orthodox interpretation not harmonizing with this Scripture as a whole, was unsatisfactory. According to the old thought, "In life we are in death"—this being the inevitable, the above-quoted Scripture is contradictory. However, we do not wish to be understood as condemning the church, neither can we, because the race had not advanced to that state wherein it could fully grasp the wonderful truths embodied in this Scripture. This was not possible under the rule of the "lesser light," for partial darkness beclouded the minds of the race, as they received light as it were by reflection. The Apostle Paul well realized this truth in his time, for he mentions, "For now we see thru a glass darkly, but then [when governed by the 'greater light'] face to face." So we are not to despise "the day of small things," for the times past have served as stepping-stones, enabling the race finally to come to a knowledge of the Truth. The one thing that astonishes us, is, that now as the light is dawning upon a portion of the human race, so many will still persist in resting

under the shadow of darkness of by-gone ages, instead of partaking of the vitalizing truths of the risen Christhood.

"If any one wish to come after me, let him renounce himself, and take up his cross, and follow me. For whoever would save his life, shall lose it; and whoever loses his life on my account, shall find it." The apostle Paul speaks of the cross of Christ as something akin to death, saying: "I die daily," yet not a mortal death, but a deadening of the carnal nature.

"For whoever would save his life, shall lose it." The apostle John in speaking of this expresses the thought more clearly: "He that loveth his life shall lose it." To love the things of this world, to cater to the desires and passions of the physical, is the loving of one's life, and the loving of one's life, that is giving reign to the inclinations of the physical, is that course of action which causes one to lose his life; "For the wages of sin is death." Death, then, is the inevitable result to those living under the law of this world, which is controlled by generation.

"And whoever loses his life on my account, shall find it." Or, as the apostle John expresses this thought, "And he that hateth his life in this world shall keep it unto life eternal." In this the Master mentions a law that is just the opposite of the first. In the first, "He that loveth his life, shall lose it," those following the order of life of the "prince" of this world shall die. In the second, "And he that hateth his life in this world shall keep it unto life eternal," which means, not to do, not to give reign to the appetites, passions and lusts of the body, but to abstain from this course of life which results in death. By hating, or, refraining from the carnal course of existence, we partake of the life Jesus the Christ lived, and like him, we keep our lives unto life eternal, which we accomplish thru the regeneration.

"For what is a man profited, if he shall gain the whole world, and forfeit his life? or what will a man give in ransom for his

life?" The rendering of the Scriptures in the Authorized Version is as follows: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" This rendering is misleading and leads to confusion; the thought, being rightly expressed in the Emphatic rendering, has reference to man's life, and not to his soul. Yet in the Old Testament the word "soul" is often referred to as having reference to the person or to the individual.

The Master realized that the time would come when man as a race would give all he possessed for eternal continuance of life; but having loved "his life in this world," the time would come when he would be obliged to forfeit it thru the inevitable—death; therefore the Master's words, "For what is a man profited, if he shall gain the whole world, and forfeit his life?" The Master desired to impress upon the minds of his followers the folly of such a course of life, that when man awoke to the realization of the true importance of his life, in order that he might make further progress and growth, he would not have fastened upon himself a condition that would oblige him to forfeit, or give up his life when he most desired to live.

That all this had reference to a future time, or to the last day, is evident from the 27th verse: "For the son of man is about to come in the glory of the Father, with his angels; and then he will recompense to each one according to his conduct." It was the final recompense of reward the Master had in view. It is true the purpose in Jesus' time was that man should restrain his passions and appetites for soul growth, but here the Master is speaking of the ultimate purpose, for he speaks of rewarding man according to his works, or conduct. Unless the time the Master had in mind was the last days, or the closing of the Gentile age, his closing remarks would be meaningless: "Indeed I say unto you, That there are some here, who will not taste of death, till they see the son of man coming

in his royal majesty." This did not take place in Jesus' time, nor in the time of the early Christian Church; for Jesus answered the question of his disciples concerning the restoration of the "kingdom of Israel" by saying, "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts i. 7).

Referring to the last day, the Master spoke to the people saying: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. viii. 11). The apostle Paul in referring to the coming of Christ, in Thessalonians writes, "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord, etc.," plainly showing that the apostle Paul expected to be here at that time; and not only Paul, but the other apostles and those of the early Christian Church. Then as this was understood by his followers, and as the Scripture at the beginning of our subject has reference to the last day, we can better understand the meaning of the Master's words, "Indeed I say unto you, That there are some here, who will not taste death, till they see the son of man coming in his royal majesty." The apostles and followers of Jesus who heard the Master speak these words, who are born and are upon earth, will not now taste of death, but they shall see the "kingdom of God" established upon earth. This Scripture, then, having reference to the last day, we are enabled to understand the purpose the Master had in mind where he says, "And whoever loses his life on my account, shall find it," or as the apostle John quotes the Master, "And he that hateth his life in this world shall keep it unto life eternal."

Jesus the Christ was the true light that came into the world. "I am the way, the truth, and the life: no man cometh unto the Father but by me." "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a

thief and a robber." These are some of the sayings of the Master, and they are truth.

None of the prophets of the nations ever accomplished what Jesus the Christ did. Why?—Because they only gave the world the partial truth; it remained for the Master to give us the whole truth concerning ourselves, and he alone has brought Immortality to light.

REVELATION

If you should have a great spiritual revelation and eagerly desired to give it to the world, I should be both happy and sorrowful to condole with you, for I have a small appreciation of how hard it is to convey the full significance of spiritual revelations. Jesus could sympathize with you most of all. For with all his miraculous power he could not make the people of his day BELIEVE to any satisfactory extent.

Suppose you should discover the secret of immortality as the result of a divine revelation. It would be almost without any use to you so far as a chance to bestow its meaning upon your fellowmen is concerned. If you really possess the secret of everlasting life, an attempt to make the world know it would cover you with laughter and suspicion. I really feel sorry for the man who knows this secret (for such a man must now be existing on this planet) as the small measure of faith now in the hearts of the people of the world will not allow of his being believed sufficiently to warrant an attempt to make the great truth known. Spiritual truths are spiritually discerned, and we have not the spirituality to discern so great a truth as this man has for us.

Condolences to the man with this great revelation!

—From *The Individualist*. (Sep.)

THE MARRIAGE AT CANA

BY ALEXANDER MCINNES (London)

Excerpt from a Lecture given before the British Esoteric Society.

MARRIAGE

Is said to be the union of twin souls. More correctly speaking, however, it would seem to be the reunion of one severed soul, there being neither male nor female in Jesus Christ;* neither is the man without the woman, nor the woman without the man in the Lord.† Whatever opinion may be held regarding the historical aspect of Eve's creation according to Genesis,‡ it is an indisputable fact that woman is interior to man. For mutual development, each is absolutely essential to the other. Man without woman is like a house without an inhabitant; woman without man is like a tramp without any settled place of abode. Hence the Master said, "For this cause shall a man . . . cleave to his wife: and they twain shall be one flesh."§ Thus in the true marriage, body and soul (man and woman) have indeed met, and what God has joined together let none divide. As a consequence, in the soul (woman) is conceived the Christ (microcosmic), the savior of man.

WATER INTO WINE

A certain form of grape juice is named by the French *Eau de Vie*, i. e., Water of Life. Jesus said, "I am the vine." He assured the Samaritan woman at Jacob's well that had she asked of him, he would have given her living water (water of life)|| of which if any man drink he shall never thirst again. Doubtless he intended to teach her the tremendous pos-

*Gal. iii. 28. †1. Cor. xi. 11. ‡Gen. ii. 22. §Matt. xix. 5, 6.

||John iv. 10-14.

sibilities of conservation, hence he told her to call her husband in order that he might instruct them both. For it is necessary if married people are to enter the regeneration in peace, that they should agree to the renunciation.* In the same way as the stored grape essence may be permeated by alcoholic spirit, so may the conserved sex-fluid be permeated by Holy Spirit. "Except a man be born of water (of life) and of the Spirit, he shall not see the kingdom of God."

COURTSHIP AND MARRIAGE

The past years are ever the great signposts of the future. Let any one recall the days of their courtship and compare them with present marital conditions. Most people would admit an extraordinary change for the worse. *Then* life seemed bright and promising, the very sun and earth seemed glad; the presence of their partner was Eden, the absence was like paradise lost. It never seems like that *now*. There is a note of sadness, sometimes whole octaves of discords—clouds conceal the sun and a flaming sword seems effectually to close the way to the Eden of the past.

What is the reason of the change?

Mostly it is to be found in the fact that a great majority of people use the marriage law practically as a means of legalized prostitution, or, in other words, as a lawful means of indulging the supreme "lust of the flesh."† During courtship common decency formed a barrier and the pure water of life was conserved in the body. It was the emanations, the spirit, from this fluidic store that colored everything so brightly and happily.

Marriage is pure when used for procreation exclusively‡ and NEVER for lust. As a Christian Father points out: A farmer SOWS THE SEED ONCE, then waits the harvest. So in "Practical Methods" we are told that this act should not take place

*Matt. xviii. 19. †Gal. v. 16. ‡1. Tim. v. 14.

oftener than once in eighteen months. Sin is not in the use, but in the abuse of the God-given blessings and powers.

THE NARROW WAY

Yet, as most of us know, there is a higher way; i. e., to overcome generation altogether, and to enter with the Lord Christ into the regeneration. By an irrevocable act of the will, to take command of the sex function and internally to assimilate the water of life into our own bodies; this is the straight gate thru which many shall seek to enter, but shall not be able. If this is done, a sense of harmony and power will soon pervade the whole body and where previously there was discord, peace supervenes, the Edenic state is restored.

As it was ordinary water that Jesus transmuted into wine, so it is the ordinary sex-fluid at present so much wasted, which, conserved, latterly proves our acceptance with God. "He that is born of God, does not commit sin; for his seed remains in him. In this are manifest the children of God and the children of the Devil."* The lust of the flesh is doubtless that old serpent, called the devil and Satan, who deceived Adam and Eve and has since continued to deceive the whole earth.†

AN EXAMPLE

This was the beginning of miracles that Jesus wrought. It is in the crucifying of the lust of the flesh that the Christ-life begins.‡ Many years since, I remember hearing one of the foremost preachers of our time. He spoke of such exalted conditions of Christian life and experience, the power and indwelling of the Holy Spirit, etc., that, altho he never hinted at conservation, and I myself had then no knowledge of this subject, I felt he must have made the great renunciation. Long afterwards this opinion proved to be correct, for he himself told a gathering of men that he had so lived for a quarter of a century, altho a married man.

*1. John iii. 9. †Rev. xii. 9. ‡Gal. v. 24.

THE CONSUMMATION

When we are enabled thru the indwelling Christ to crush the adversary, when we have nailed our body with its affections and lusts to the cross so that the lower self dies,* then shall we rise to the fulness of freedom in God, then shall we be able to say, "I live, yet not I, but Christ liveth in me."†

This is the path by which to enter the holiest state, to be numbered with the 144,000 who follow the Lamb wherever he goes; for they are virgins, who have never defiled themselves with women.‡ When the Holy Spirit enters into us, he leads us into all truth. Those who have risen into the resurrection life do not marry;§ those who are married live as those who are not married.|| They know that it is not good for man to touch a woman, as Paul says.¶ Also they know that the same fate as Adam and Eve suffered would also be theirs for unfaithfulness in this matter.** Then let us invite the Christ, the disciples, (representing the 12 signs of the zodiac) and the mother of our Lord (representing the THEO-SOPHIA) to our marriage; not for one evening but for a love-feast for all time—on and on thru the eons of eternity, having entered into that rest (from procreative or generative work) that remains for the people of God.

*Matt. xiv. 24. †Gal. ii. 20. ‡Rev. xiv. 4.

§Matt. xxii. 30; Mark xii. 25; Luke xx. 35. ||Rom. vii. 4.

¶1. Cor. vii. 1. **Rom. vii. 4; Exod. xix. 15.

WOULDST thou be free from care and strife,
Give no offense to any;
And if the chance should come your way,
Take none—tho there be many.

N—.

FORGOTTEN THEIR GOD

By AZILE

It was nearly two o'clock, and I had sought for peaceful sleep in vain. With a determined effort I laid myself flat, crossing my hands on my breast and the right foot a little over the left (a life-long habit), then breathed forth a prayer for peace. Instantly all was white, and I was filled with a quiet peace. I was walking serenely out in a very large open place, its immensity appealed to me, and a great love and thankfulness to God filled me.

I gradually became aware of multitudes of people thronging on both sides of me, but they were all drest in black clothes, which seemed a little strange; a few of them saw me, and those few turned away from me; this I only casually noticed, being so happy within myself as it were. A light went before me which made even the ground very beautiful. I looked calmly on the people on one side and then the other as I past along, and likened the rolling, heaving movements of the people to the ocean, for they were numberless, and the anxious clamor of their voices to the roar of storm-driven waves lashing the rocky shore. As far as I could see over their heads, all was a jostled mass of humanity, even those that lived away outside, that worked on the earth or sod—yes, even those had forgotten their God.

These words vibrated thru me, "Forgotten their God." I looked again at the people, with the words still ringing, "forgotten their God," its utter awfulness presented itself to me, and I prayed for them, that "Our Father's love would yet arouse them," but none heard me, none understood.

Altho the people were crowded quite close together, yet I walked among, or thru them apparently with plenty of room. And I also noticed that one here or one there, would drop suddenly out of sight, without, it seemed, a chance to pray; neither did I see a hand that lovingly helped to check this strange display, nor were they missed. "O God, what does it all mean?" I prayed, as I turned my eyes to heavenly realms. The sky in its clear blue was serene, and betokened day, it was as if its sunny radiance was filled with peace and strength.

"O God, give me peace—peace," I prayed, but no, I saw off in the distance the unmistakable signs of a coming storm, the people saw it not, they did not understand. The storm finally burst forth in its fury, I heard the thunders' voluminous roar. An instant of awed silence reigned on earth and in it I heard a voice, a command, "Stand still." I moved not from the spot where I stood.

The thunders continued roaring over my head, and the earth in sympathy was quivering under my feet, at last the storm past away—the sky became clear. Then I became aware that the spot of earth I was standing on was slowly rising, so that I could now comfortably look over the heads of the people before me; I felt humbly thankful, for some one among them might possibly see me and understand my prayer; finally the earth became still beneath me, and again I raised my voice, but, as before, whether they were deaf or blind I know not, not one seemed to see me.

I was now standing so much higher that each thing became clearer to my vision, the first thing I noticed amidst the people's turmoil was that some were surely dropping away—yes, some were sinking away, away. I looked down upon one, and he was an inert lump of clay, which they quickly covered over, and it was forgotten. On and on, the masses surged without stopping, it was all an unreasoning chaos.

My heart waited, remaining in silent prayer for them. "If

only a few could know and love thee, O God," I prayed. When I looked upon them again there were many open spaces between them, my heart felt sad, knowing there had many, many, past away.

The people were now gathering themselves into companies according to the different races, and a silence was beginning to be felt among them, sadness dwelt upon their features. These lots or companies, in trying to nourish themselves would even slay, and immediately savage murmurings would arise; and again the center ones would drop out of sight, and were remembered no more. Truly had it been necessary, all the human beings left could have been easily counted.

Strange, I pondered, that they can neither feel nor see. Behold, as I gazed off in the distance, I noticed that a single mortal was standing opposite to me, and further, on the same line were two others, three more were down on another line, these being far off, could be seen only by their sparkling light, then in a line with my left shoulder, were two more, and they stood high on the same large shining rock or globe that I stood on, and their draperies were also white; again I looked and saw that there were three others between myself and the first shining figures I saw, thus forming the outline of an immense square. The large globes sparkled and shone beneath their feet, and their white draperies swayed as tho there was a gentle breeze, all seemed to be waiting without care, three were facing the east; three, the west; three, the north, and three, the south, and, like myself, doing nothing with hand or mouth.

To the people I turned my whole attention. First I saw a large open space in front of me, but the people were quietly wandering aimlessly to and fro. And the next thing I noticed a change take place as tho the people were listening to directors who were pointing this way and that way, for they one by one walked out toward the point indicated which was to one of the

white, silent figures of the square around them; but none went up close, they left many feet open to the right, to the left and in front; side by side they stood, and when they were gathered to their different points, behold each formed its own square, a perfectly silent living square. On looking over those that were gathered to me, the sight of those helpless men, for they looked not to the right, nor to the left but, down, made my heart throb with compassion, and from an overflowing heart of love I prayed aloud: "O God, I beseech thee behold and help these dear ones." I saw by the movement of their hands that they heard me, I was filled with joy, and prayed yet more earnestly: "Holy, Holy Father, bless them I beseech thee. Give me understanding that I may speak and teach these thy own. O JEHOVAH, JEHOVAH, bless them"—suddenly they all shouted: "The word, the word, the long-forgotten word!" I stretched forth my hands for joy. Immediately they all covered their eyes with their arms, and I looked out upon my hands, and there was flashing from them scintillating rays of light, as tho coming from the tips of my fingers. I felt inwardly that I could bless each one, even the one at the farthest corner, thru the strength of this light—and I did so. Touching them one by one, beginning at the farthest corner and ending with the one nearest to me, their clothes lost their inky blackness and became different shades of soft greys. I slowly folded my hands together on my breast, and we all prayed together, "Our Father who art in heaven; thou art the only true God." I awoke (or returned) and had not moved hand or foot. The clock struck five a. m.

"It may be proved with much certainty, that God intends no man to live in this world without working; but it seems no less evident that he intends every man to be happy in his work. It was written: "In the sweat of thy brow," but it was never written: "In the breaking of thy heart."—JOHN RUSKIN.

"THE POOR IN SPIRIT"

By C. P.

"BLESSED are the poor in spirit, for theirs is the Kingdom of Heaven." Who are the "poor in spirit" to which the Christ refers? They are those who seek to do God's will. Many among them are suffering mentally and physically under the strain of the corrupt conditions which now exist in the world. Such conditions have been brought about thru the various forms of selfishness and passion which have indeed controlled the human race for ages past. We are now living in a much more sensitive age than our ancestors lived, so that these conditions affect the lives of every individual on the planet, and especially those of the more refined and mature at the present time. Now the means whereby we may escape in a very great degree, all "the ills that flesh is heir to" are set forth in "Practical Methods to Insure Success." But we must be prepared for one thing, viz., there is a principle underlying this book which judges the condition of the race as a whole, so that it is likely in all cases to be condemned by the mass of the people, and even by many devout ones who have not had time to consider the subject sufficiently. It is written, however, for those who need it, they being "the poor in spirit" of which the Christ was speaking and when they receive it they will do so with thankfulness and understanding.

But there is a much wider application of the truth with regard to the absolute retention of the vital fluids, which may be considered by "the poor in spirit" who have already made some headway along this road. It is true that the regenerate life leads right into the kingdom of heaven and eternal life, but the question to be considered is one of principle as distinct from

persons or things, and this is where the great difficulty occurs. Many are fully alive to the mental, physical, and material advantages which the regenerate life enables them to attain, and when they are told that their work, in order to obtain divine sonship, is to follow the Christ wholly, and live the regenerate life in its ultimate, as Jesus of Nazareth did, they immediately conclude, that thru the retention of the vital fluids only, each individual Christ-follower and joint-heir with Jesus should possess or be able to obtain all the powers which he manifested with regard to the healing of the sick, the control of the elements, and the feeding of the multitudes, etc. It helps them sometimes to point out, that the body of the Christ of this age, thru whom these same powers will be fully manifested in order that the redemption of the world may be carried out according to God's design in the beginning, consists of the 144,000 organized overcomers so often referred to in this magazine. But the thought embodied here is very far-reaching, and while their eyes are fixed on the personality of our Lord Jesus Christ their own personal sphere of understanding causes them to desire and to expect—as we said before, without paying heed to God and his laws—to possess like powers whenever their self-will or love of power impels them in this direction.

The principles which actuated the life of the Christ are those which we should desire to realize before all else. These principles will lead us into the light, but they must first be incorporated in our own life's blood at the expense of all we may desire or hope to possess from the point of view of the material intellect. We must "be born again," and our only hope is to seek God, to form a conception of the God we worship, YAHVEH the God of the universe, and YAHVEH Elohim the God of the Solar System.

We can only be joined to any object of our love thru desire. The object of our love is the "fulness of him who filleth all things" so that if our only desire is to know and to do the will

of the Highest, we may come into conscious unity with Almighty power, and be able to be whatever we will. This enables us first to hold absolute dominion over our own bodies and minds and all the evils by which we are surrounded as they affect us; but we can only have access to greater powers in strict accordance with our ability to use them, and this will not be until our intelligence acts in conformity with God's purpose and co-operates with the laws which he has made. These laws are laws of Love when we know them.

The miracles performed by the Christ were in accordance with the needs of the work he was sent to do, and any powers that may be manifest in us can only be used in accordance with the needs of the work that we as individuals are called upon to do thru our conscious unity with the mind and will of YAHVEH.

Let us remember that the sum total of the glorious nature and God-like powers of YAHVEH Elohim are manifest in their completeness on the material plane, in the nature and workings of every created thing. The son of God within enables us to know and to recognize, in varying degrees, the multifarious conditions, qualities and uses of nature's comprehensive work. It enables us to work as our Father works, in conformity with his laws, and the purpose of his mind and will. There is no other law of life for us to follow than this. We have to seek truth for the benefit of mankind as a whole. In this work we may bring every intelligent faculty into use, but unless our minds and bodies are in a healthy harmonious condition, and all our desires are wholly unselfish, we shall not be able to see things as they really are. The forces at work are orderly, consecutive, and inevitably sure. Thru experience, we have learned the states which control the mind of man to-day. We know thru living the regenerate life, that those states are not in harmony with the mind of God. We know too that while they exist, they are serving a purpose, and that therefore they will continue to exist as long as there is a need for them.

Our work, then, is to do away with the need for them by leading mankind to save himself, to know the good and reject the evil; so that in time the whole earth may be cleansed from sin, and become one with the mind of God concerning it. But we may remember that the Kingdom of Heaven belongs to the "poor in spirit" and that it may be enjoyed by those who realize this here and now.

"WE are beginning to see that we can renew our bodies by renewing our thoughts; change our bodies by changing our thoughts; that by holding the thought of what we wish to become, we can become what we desire. Instead of becoming the victims of fate we can order our fate, we can largely determine what it shall be. Our destiny changes with our thought. We shall become what we wish to become when our habitual thought corresponds with the desire. . . . He is a fortunate man who early learns the secret of scientific brain-building, and who acquires the inestimable art of holding the right suggestion in his mind so that he can triumph over the dominant note in his environment when it is unfriendly to his highest good. . . . The whole body is really a projected mind, objectified, made tangible. It is an out-picturing of the mind in material form. When we look at a person we actually see the mind, or what his thinking has made him. . . . The life follows the thought. There is no law clearer than that. There is no getting away from it." —Dr. O. S. Mordan.—From *Success Magazine*.

"THOUGHTS became things, and ideas were projected from her vivid fancy upon the empty air around her."—*J. A. Simonds*, "Italy and Greece," p. 58.

THE RIGHT CONTROL OF SEX POWER

By K. T. RAMASAMI

Copied from "The Kalpaka"—Tinnevely Bridge, South India

"MAN is after all something above the brute creation. His life is something more than what biology ascribes, even his diseases transcend the limits of his physical conditions.

"The majority of mankind stands to-day on the summit of materialism. Many have false notions of their life or body, brain, mind and self. Many do not understand their degeneracy. The majority of humanity of this age has become a rotten and sensual mass. No doubt the sex-function on the normal plane is for the sole purpose of 'propagation and the generation of substantial and esoteric pabulum.'

"Male and female sexes are generators of the ultimate inner substance of the Tree of Human Life. These products may be utilized for either one of the two purposes; namely, to re-absorb the substance normally produced on this tree, or to employ the very same thing for the purpose of 'propagation.' Both these when used normally are no doubt legitimate. The propagative sex functioning is intended for no other purpose than the propagation of the species. But what I wish to call your attention to is that many have wrongly conceived the use of the sex-power; and a careless consideration of the importance of the sex function has led the whole human race to multiply many more symbolical representations of their like nature, so much so that there is a corresponding abnormal cultivation of the sex power.

"This is the great cause of the waning vitality in many

modern youths. Their strength is merely that of a straw. Ah! What an age of degeneracy! Can it be redeemed?

“Merely to propagate is not the sole end and aim of sex-reproductive organs but to perpetuate life is its chief mission. It is upon this that ‘Eternal Life’ depends, and it is for this and this alone man’s sex-nature is conserved. You should understand that the waste of sex-energy thru the abnormal cultivation of sensual and sexual desires, depletes the vital reservoirs of the soul, and creates a predominance of unbecoming nature, ‘lust.’ To a man or woman who wishes to cultivate his or her inner nature, it is absolutely necessary that he or she should control that animal passion, ‘lust.’

“How to control, is the question of questions now. The mere non-exercise of the sex power alone cannot go to conserve the vital essence within man. Man should proceed to grasp the unlimited potent treasures lying encased in and out of his mind. It is in other words the fountain of the ‘Elixir of Life.’ It is the essence of the solar virtue, and the essential resource of life and being. It is directly connected with the vast ocean of cosmic ether, and they both are the prime motors of evolution. They have a close connection with certain organic ‘centers’ in the human or animal frame. These are also made up of the same nature and substance of that cosmic element—ether.

“The anatomists and scientists of the day have gradually been recognizing the fact that those centers, namely, the cerebrum and cerebellum, the solar plexus and others are not only organically joined together, and in close sympathy with each other, but are also of the same nature and substance. Of these, the last one forms the important one in man. It is recognized as the abdominal brain, and as the true metropolis of all life, thought and action. The Bible contains many evidences in support of this fact.

“In the normal or waking state, the solar plexus and the cerebellum go hand in hand, blending and interblending; but

under certain *passive* conditions the central Ego, or the subliminal self within man, wields a potent influence on man's inner nature.

"Every man and woman, and child have inherited it, but none have recognized its significance and importance. In order to possess energy and use legitimately each individual's inheritance of that glorious power, every one is necessitated to *breathe* the occult breath of life, into each one's lungs and thus feel the power within.

"When thus breathing, if every one ardently, earnestly, and longingly desire that his or her creative power is immediately absorbed and stored up in that *astral seat*, it is a positive proof of the approach of the hour of the waxing vitality, or the growing power in the garden of Man-Mind.

"I have now pointed out that there is no remedy for such wastes of bodily energy, induced thru sensuality, apart from an assiduous exercise of the mental side—in mental exercise alone—besides the immaculate virtues.

"Now two things should be taken notice of in finally restoring the human race to its normal state of physical and mental recuperation of health or resistance to disease. They are (1) to conserve both the male and female sex-energies for a continued period; (2) again, carefully to utilize that power, so as to perpetuate the human race to a life of continued peace, ease, and health or longevity.

"Here! Do you know what is health? It is nothing but a balanced normal condition of the body, mind and soul functions. And what is sickness? Sickness or disease is weakness of the function, and is the result of the violation of the above-mentioned conditions. Every one in a weak state, should be restored to one of health.

"See! The Christ of ages past is the ideal and acknowledged pattern of the highest human perfection in all the civilized world; so is Buddha, Zoroaster, Sankara, Ramanuja and

Madhwa. These earnest souls have well demonstrated in their lives the above-mentioned principles to divine attainment, both by precepts and examples.

"Learn, therefore, to pass the hours of your daily life in calm and in a condition of mental control. Learn to poise your life-currents to flow evenly by creative thought-vibrations, which are sure to march you to the high pathways of health. These are in short the main secrets of sex power.

"Many who apply their teachings to practical life, cannot fail to achieve glory. Try therefore to conserve your forces in the spring-time of youth; and they will in turn, have much to cheer and bless your old age. My dear Man, wake up ere it be too late for you to understand the mysteries of Life, and *right thru* march in the vanguard of peace, progress and perpetual life."

THE LAW

By WALTER SCOTT HASKELL

"FEAR you, that I'll not be punished
For the deeds of error done?
That you send me bitter feelings
From the morn till set of sun?

Tho my pride oft stays confession
To the rank and file I meet;
Conscience smites with sore aggression
In my self-confest deceit.

Unseen players, strings are thrumming,
Bringing false notes back to true;
And of Chastening, all that's coming
Comes to me thru self, not you."

THE ORDER OF MELCHIZEDEK

BY LEO LIBRA

PART II.

THE SIX CREATIVE STAGES

And hast made us unto our God kings and priests and we shall reign on the earth.—Rev. v. 10.

IN the perfecting of this Order, or in the carrying out of his purpose in creating the world, God employed seven distinct stages, viz. :

In the *first stage*, first creation, or the creation of the pre-Adamic race, God said, "Let us make man in our image, after our likeness: and let them have dominion." In the *second stage*, second creation, or the creation of the Adamic race, he said, "Behold the man is become as one of us." In the *third stage* God called out Noah, "the preacher of righteousness," to warn the people of the "deluge," which was to come on account of their sins. He preached 120 years without making a single convert. Therefore God saved none but Noah and his family from the waters, and with Noah as the founder he established a new race of men on the earth. In the *fourth stage* he started another higher race, with Abraham as their father, and he sent Melchizedek to instruct and teach him all things pertaining to the perfecting of this Order. In the *fifth stage* he called out Moses to be "a servant over his house"—to give this chosen race further instructions for the perfecting of the Order. In the *sixth stage*, he sent not a servant but a son, one equal with the Father, the Grand Master, to give the final instructions for the perfecting of this Order. The Masons have only a little of the surface meaning of their sacred symbols which have come over

from this grand old Order of Melchizedek. If they knew and applied the real meanings of these symbols they would have the power of their founders. The Masons claim that Christ was a Mason, which is looked upon as profanity by some of the orthodox churches, but it would not be so looked upon if the real meaning of the claim was understood.

THE 144,000

If the order of Levi and the order of Melchizedek are one and the same, only differing in degree of unfoldment, and Israel is the firstborn of the Lord with whom he established his "everlasting covenant," then in order that everything be made "according to the pattern shown in the mount," we would naturally look for this Order that is to be "kings and priests on the earth" to be the children of Abraham, for God made no covenant with the Gentiles: "And I heard the number of them which were sealed; and there were sealed an hundred forty and four thousand of all the tribes of the children of Israel."

If, according to Totten and others, the Anglo-Saxon race are the ten lost tribes of Israel, then the prophecies that David should not be without a child upon his throne forevermore has been fulfilled up to the present. We would expect God's chosen people, the people who are to hold the dual office of "kings and priests unto God"—which is implied in the name Melchizedek—to come from the most enlightened people of the earth. In looking over the races of the earth we find that the Anglo-Saxons stand foremost, physically, mentally, and spiritually; by their masterful minds, and indomitable spirit they have remodelled the whole world, they, as a race, are never assimilated by the people around them. If they go into a foreign country they go as did the Israelites of old, not to be assimilated, but to assimilate, to conquer, and introduce their own customs and religion. As God called Abraham out from the people around him and instructed him and his posterity to keep themselves separate from the other nations, so the Anglo-Saxons have un-

consciously obeyed this injunction, for no matter where they go they are the leaders.

All the races who are making any advancement whatever, are those who are adopting the customs and civilization of this race. If any one fails to see that the promises of God are to be fulfilled in this people, or that these people have not been the civilizing power since Christ, all that he needs do is to subtract all that these people have been the means of giving to the world, and he will find that he has little left, if anything, desirable to an advanced soul. But he will find it impossible to make this subtraction correctly, for a great deal of their influence has been on the unseen side, on that subtle plane where all power originates. This race, unconsciously to themselves, have been making everything "according to the pattern."

How is a child developed into manhood?—First the physical body is developed from a puny infant into a strong muscular boy; then slowly his intellect begins to awaken until he has matured into a strong intellectual man, whose intellect, in many cases, has become so powerful that it has molded and swayed the minds of thousands, even to changing the history of entire nations; lastly his spiritual side is developed. By introspection and deep meditation on God, he is able to inspire, draw in knowledge, whereby he is able dimly to discern the working and underlying principles of those laws which he intuitively has been using and applying all his life—he is beginning to discern the workings of spirit, the cause of all phenomena.

What is true of the individual is true of a body of like individuals. So with the Anglo-Saxon races, they have past thru the physical stage, the intellectual stage, and the spiritual stage is now dawning. They are now beginning to reach out for spiritual things, and each is reaching out according to his natural bent of mind.

The scientist has gotten so near to the spirit-side of matter that he has reduced it to "centers of force." The geologist

is looking still deeper into the book of nature to see if old earth is yet hiding any secrets that will give a clew to her origin and source. The spade of the archeologist is making excavations in every part of the globe in the endeavor to find out whether the ancients had any knowledge of spiritual things unknown to the moderns. Others are studying all forms of spirit-phenomena, hence, the Psychical Research Societies. But the most highly developed and matured souls are studying God, the fountain of Spirit. They go not to phenomena, but to the cause of phenomena; and God is revealing himself in a way as never before. Spiritual things are spiritually discerned. Man has a special faculty for spiritual growth, as he has faculties for intellectual growth.

What would be the effect on the world if the ripest of the Anglo-Saxon race were gathered into one place and the work of spiritualization begun? Some may ask how is man going to get the dominion over the spirit-side of his nature and then over the spirit-side of all nature? It seems a stupendous task, so stupendous that some say that it cannot be done, that he will have to die and go to a heaven of spirit. But man will never subdue the earth by dying and going to heaven, for "The heavens are the heavens of the Lord: but the earth hath he given to the children of men." If man is to go to some other sphere to attain perfection then God's purpose in the creation of the world, viz., to make him a god and give him the dominion, will be frustrated. That the Anglo-Saxon race have great dominion over the physical universe, such as the arts, sciences, mechanics, *et cetera*, goes without saying; and it is now left for them to take the dominion over the spiritual side of their nature, then they will be "the redeemed from among men [not spirits] being the first fruits unto God and the Lamb."

As the old temple at Jerusalem was the prototype of the great Temple that is to be formed of the 144,000 souls, so likewise the new Temple is to be builded without the sound of a hammer,

each stone is to be polished where it is quarried. What is true of the individual is true of the Body, "Know ye not that your bodies are temples of the living God?" Each member will stay in his own little nook, polishing himself, doing the best he knows, preparing himself by the light that God has given him, probably in great obscurity; but when the command is given "The harvest is ready," a great throng will be gathered, without any noise, any commotion, the old prophecy will be fulfilled: "Who hath heard such a thing? Who hath seen such a thing? Shall a nation be born in one day? . . . For as soon as Zion traveled she brought forth her children."

In this order there will be twelve thousand from each tribe, each tribe representing some function of the "Grand Man" in the heavens, as Aries, the head; Taurus, the neck, *et cetera*, until the whole man is represented in the Body—every thing must be made "according to the pattern" shown in the heavens.

Christ made provision for the Gentiles also to come into this Order, "Other sheep I have which are not of this fold." "As below so above," as on the natural plane; so on the spiritual plane; if Christ shed his blood for the sins of the whole world, we would look for him to have some physical connection with the Gentiles, as well as with the Israelites, and this provision was made thru Lot, the nephew of Abraham, and the founder of the Moabitish nation, from whose people Ruth, the great grand-mother of David, came; and four times seven generations from David, we have Joseph, the father of the physical body of the Christ. Thus, to redeem the world, Christ shed the blood of Jew and Gentile, "Thou has redeemed us out of every nation, tongue, and tribe (Rev. xiv. 6)."

THE SPIRITUALIZING OF THIS ORDER

There have been six long creative periods, six days have expired, in making this race; and now we are entering on the seventh period, the seventh day, the rest day of God. These

six periods, (six thousand years) have been consumed in the work of generation. If these people, with whom the "everlasting covenant" was made, were called gods, (John x. 35) tho they were living in generation, how much more applicable will the term be to those who are living in the regeneration? When these people have fully entered upon the regeneration as a Body then will their fleshly bodies become so refined and attenuated that they will have bodies like the body of the risen Christ, which was flesh and blood, "for a spirit hath not flesh and bones as I have." Paul said that flesh and blood cannot inherit the kingdom of heaven, but he says previously that there are many kinds of flesh, "one kind of flesh of men, and another flesh of beasts, another of fishes and another of birds." The flesh of the risen Christ was as much more highly refined than the flesh of the highest developed souls of our day, as the flesh of these souls is refined beyond that of the beasts, "There is a natural body and there is a spiritual body." Even now, before the body is formed, radiating from these highly developed souls, can be seen "a light that never was on sea or land."

"In like manner as ye see me go up shall ye see me return." How did Christ go up?—In a highly developed spiritualized body of flesh and blood, which was transmuted into pure spirit-substance. How will he return? As he went up, in a highly developed spiritualized body of flesh and blood, not in the body of one man but in the body of 144,000 men—"a body hast thou prepared me." The first time he came, he came thru the door of generation (physical birth), at his second coming he will not come thru that door, for he has closed that door, he has freed himself, in every form whatever, from the bondage of generation forever.

Each member of this Order will attain all the perfection and powers of the Christ, and greater perfection, because the powers of each member will be augmented by the powers of the entire Order, "These things shall ye do and greater." Will

their bodies have to be slain to prove their power over death? No. "Thru his own blood he entered in once for all," "These are they that have washed their robes and made them white in the blood of the Lamb." These souls will go on developing and refining until God's purpose in the making of the world will be consummated, viz., "Let us make man in our image and like us, and let them have dominion," then they will be "kings and priests and reign upon the earth." Then will they have earned that compound name, "Melchi-sedek," king of righteousness, King of Peace. "And they sang as it were a new song . . . and no man could learn the song save the hundred and forty and four thousand." "And they sang the song of Moses the servant of God, and the song of the Lamb."

(Concluded)

"There is no summit you may not attain.
No purpose which you may not achieve,
If you will wait serenely, and believe
Each seeming loss is but a step toward gain.

That which you most desire awaits your word;
Throw wide the door and bid it enter in.
Speak, and the strong vibrations shall be stirred;
Speak, and above earth's loud, unmeaning din
Your silent declarations shall be heard;
All things are possible to God's own kin.

Between the mountain tops lie vale and plane:
Let nothing make you question, doubt, or grieve;
Give only good, and good alone receive;
And as you welcome joy, so welcome pain."

—ELLA WHEELER WILCOX.

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XXII.

CREATION'S SOURCE—THE ABSOLUTE ONE

THE ABSOLUTE ONE is the All-Being, synthesized ; It embraces all possibilities in potentiality ; It is self-existent and is therefore all duration and all space ; being all possibility. It is the eternal source of all motion by which all possibilities are produced ; It embodies absolute ideation and substance—the Two in One in the concrete—the sources of all spirit and matter, the inorganic of all organisms ; It embodies both the subject and the object as both of these emanate from It ; It is all-consciousness as all consciousness is inherent within It ; It is the sum total of this all attributes as all these find their origin here ; but It is all and all else possible undifferentiated and unconditioned ; It is the ONE and only great REALITY, as all else is derived from It, and eventually will become re-absorbed within It. We speak of "It" as *It*, because as Absolute "It" is impersonal, altho embracing all personality. It is both Positive and Negative, Masculine and Feminine within itself, and yet neither of these in activity ; It is the Absolute Principle of Being that is infinitely beyond the range of the thought of created intelligences, of men, or angels, or gods ; It is the absolute "I AM," beside whom there is no other.

This is the Causeless Source of all that ever was, is, or ever will be. It is the source of the Great First Cause, because activity begins upon a plane below the Absolute. It is the unmanifest Source of all manifestation. The symbol of the Absolute is a perfect circle with a black background, implying that the

Absolute ONE dwelleth in darkness that is absolute—light ineffable, indeed, but because of its brightness, apparently darkness to the senses. "He made darkness his hiding place, his pavilion round about him" (Ps. xviii. 11).

THE DIVINE DUALITY

The long Night of Brahm, or Rest Period of Jehovah, is drawing to a close. The morning of a new creation-cycle is dawning. From the Absolute One the unknown and the unknowable, who never sleeps, and yet cannot be said to be ever awake in the objective or creative sense, a single life-ray emanates, penetrating the matrix of Mother-Deep, and piercing the cosmic Egg, causing it to thrill with life and to drop the periodical germ of the new creation. Thus the androgynous ONE has separated himself into the creative TWO, the YAHVEH Elohim, the Father-Mother God—the two forces, Positive and Negative, or Masculine and Feminine, without which interplaying there never could have been organic life-forms. While the Adam slept, that profound sleep of absoluteness, the Eve, the immaculate Isha, the mother of all there is, was extracted from his heart. Thus was the first step taken in the great law of differentiation. We have used language here that expresses separation as tho a separation really occurred, but we must remember that the Absolute One can never separate himself into a duality, for this would imply a state of relativity, which he can never enter. This process of differentiation is ever progressing within the One, as the process of gestation proceeds within the womb. The Absolute is One undivided and indivisible.

It is the boast of the Christian Church that it is strictly monotheistic, and it refers to all other religions, with the exceptions perhaps of Judaism and Mohammedanism, deprecatingly as polytheistic. But every great religion has its one Absolute Deity as Christianity has. And Christianity has its subordinate

deities as all other religions have. Christianity has its Trinity, its Logos, its Elohim, its angels of various grades—indeed, its whole celestial hierarchy of “lords many and gods many.” Imbedded within Christianity is the duality of Deity; that is, it has a Feminine as well as a Masculine Deity. Not as two separate persons as this word is now understood, but two principles—positive and negative—functioning in two definite ways. Without this, as has been seen, there could be no creation, and no Son as the Creator. The Hebrew word *Alah*, pronounced “Al’ weh,” which is one of the names attributed to Jehovah, has a feminine termination, and therefore indicates the Motherhood idea as embraced in Jehovah, or YAHVEH. Again, the Elohim—*Alhim* in the Hebrew is both masculine and feminine. In the singular, “Eloah” the word is feminine, while in the plural, “Elohim” it is masculine. When the words occur together—YAHVEH and Elohim—as these do so often in the expression “The Lord God,” clearly a feminine as well as a masculine duality is implied. Again, the Elohim collectively constitute the God of Gen. i. 1, referred to as the creative God. This God It is who brooded over the chaotic condition out of which order was produced; but the brooding process is the function of the feminine sex. Again, Elohim associated with YAHVEH would imply the Father-Mother God. When, therefore, Israelitish parents are teaching their children the unity of God in the familiar quotation, “Hear O Israel, YAHVEH thy God [Elohim] is one YAHVEH,” they are really teaching them the duality of God, a duality in unity, of course. As Living Substance, God is One. As life and Substance, or the division of the idea, God is Two in One.

Of this duality the Father is the life-principle from which all proceed—the essence of being, the ideation. The Mother is the Substance permeating space, that of which all organisms are composed upon all planes. She is not space but is the nucleolus of space, the germ, the central soul, the original

fourth dimension, from which all progeny proceeds. The Father represents that which, in the dualistic philosophy, is called "mind," the Mother, that which we call "matter," except that she is the life-germ of the heart-center of matter. She is the potential essence of matter. As the unmanifest, she is the primal, chaotic matter filling the great deep as her matrix, within which the whole Universal Order is her exprest manifestation, both that of the macrocosm and the microcosm. She is this on all planes of organism, physical, astral, and psychic; but this in the aggregate in all cases. The Father is the fire-element, this also on all planes, if it is understood that he is the pure essence of fire, and not the gross substance. Fire is the symbol of Spirit, so that it is he, the Universal, or Holy (whole) Spirit that, overshadowing the matrix of the Virgin Mother, produces the immaculate Son-Cosmos, or Christ. He is the force or motion that throws the creative-substance, the fire-mist, the soul of matter, into whirlpools that form the nuclei of the coming orbs. He is, therefore, the active male generative principle in nature. She is the Mariah (marine or water), the Virgin Mother of the older branches of the Christian Church, and in token of her divine origin and attributes, is symbolically represented as clad in celestial azure, and bearing in her arms the sacred Bambino, in whom, born of her immaculate substance, the universe is created, and our race redeemed. On the plane of manifestation, as the soul of both the macrocosm and the microcosm, she is at once the "Mother of God," "The Spouse of God," and the "Daughter of God."

The symbol of potential space—the living center, or motherhood—within absolute space, is the circle with a dot in the center. This represents the first differentiation of the ever eternal, sexless Being. The dot in the center is the perpendicular line extending from the zenith to the earth. The circle is the horizon containing all that is supposed to be. The mother-nature within the all-embracing Absolute, is symbolized by this

perpendicular lying horizontally across the circle forming a diameter. It was necessary that space should become limited before creation could begin, as creation itself is finite. It was necessary that finite space should be permeated with creative-substance, or organic life could never have been produced. It was necessary that within this substance there should have been a living heart-center, or Spirit could never have quickened and fructified it.

THE LOTUS

Of this dual-creative source on the material plane, the Lotus is the favorite oriental symbol. This flower is the water-lily of Egypt. It is the product of fire and water, that is, of heat and the element in which it grows. But fire and water, as we have seen, stand for the Father-Mother God, the positive and negative creative sources. The lotus is also the symbol of the cosmos, and as man is microcosmic, it is also the symbol of man. The plant grows in water having its roots in the mud, and bearing its flower in the air. The roots sinking into the mud symbolize material life; the stalk passing up thru the water typifies existence in the astral sphere; and the flower floating on the top of the water in the open air, represents the spiritual plane of existence. It has been said of the lotus, and as for that, all other plants having visible reproductive organs, or bearing proper flowers, that its seeds contain, even before they germinate, perfectly formed leaves, the miniature of those that afterwards appear fully developed. Thus Nature gives us in the plant world, both on the material and the spirit planes, prototypes of all things that are afterwards to appear, that is, before they materialize in maturity on earth.

In reference to this law of duality of Deity, and of duality of spirit and matter, we should always bear in mind that they are essentially One. The Mother is but the expression, on the negative, of the Father as she proceeds from him. Matter is but the expression of Spirit as it is spirit densified, or on the

plane of low vibration. God is One; Substance is One; God and Substance are One.

In this separation of the One into the Two we have the beginning of the Fall of Deity, or of Spirit into matter, of the sexless into the sexes, and of the ungenerative into the generative. The One never generates, for this the Two are requisite. Thus, among numerals odd numbers stand for the immaculate Divine; even numbers, for the terrestrial or human. Odd numbers, for this reason are considered lucky, even numbers, unlucky. As the early Pythagoreans thought, duality is the imperfect state, the road of the divergence of the two principles, the good and the evil. One alone possesses absolute harmony, for discord cannot exist only where there are more than the one. Thus among the ancient Greeks, and all other peoples indeed, there were frequent quarrels between the Father and Mother Deities.

(To be continued.)

BOOK REVIEWS

THRU THE VALLEY OF THE SHADOW AND BEYOND, by Rose M. Carson. 340 pp., printed in deep blue ink, in clear type, on very fine paper with pale yellow bordering. Illustrated with sixteen photographs, most of which are of persons who have lived on this earth, but who are all now in the spirit-world. These photographs are reproduced, it is said, from the originals taken psychically. Some of these represent highly unfolded natures, and it is evident that the pictures, while in themselves very fine, inadequately portray some of those they represent. Their names, and their work (so far as practicable) are mentioned; and each of these sixteen personages contributed a portion of the book now in consideration. The whole is nicely bound in turquoise-blue cloth, suitably embellished with angelic design, and title in gold.

Price \$2.00. Psychic World Pub. Co., 1119 Washington St., Kansas City, Mo.

Rose M. Carson, the author, is a young woman (doubtless a very mature soul) who has passed into the spirit-world, and who in this book recounts many worthy and valuable experiences in company with the angels of God.

And it is evident that she has been highly favored in behalf of those of earth who need assurances of God's wondrous provision for all who accord with the law of Divine Order, which is to love the Lord thy God with all of the heart, soul, mind, and strength, and thy neighbor as thyself. For the sake of classification this book may be termed spiritualistic, and yet we find that it is lifted far out of its class; and if its circulation is sufficiently wide it will probably do a great work in bridging the wide difference between so-called spiritualism, and the wholesome life of orderly progression, thru soul devotion to God, and recognition of the working-principle that, we must earn here what we may receive in the beyond.

No book of this kind has ever come to this magazine for review that is so sincere and sensible and lofty. There is one feature, however, that we do not accept or reject—we just let it pass as a matter of individual judgment: She identifies one of the characters of her book—The Divine Jose—as the Christ, which may be true only in an incomplete sense, for he may be the expression of the Christ-nature on that particular plane: yet it is evident that she depicts a truly grand soul. Every careful reader of this book should find in it some one or more points of value.

Adnah.

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 only repeat that which is generally exprest 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.

NOTICE OF THE BRITISH ESOTERIC SOCIETY

THE British Esoteric Society meets at 35 Battersea Rise, Clapham Junction, London, S. W. every Friday evening at 8 p. m. All interested in this teaching are heartily invited.

Time of Cusp Transits.				
Washington, D. C., Feb. 1909.				
Body	Enters	day	On	
			h.	m.
☾	⊗	1	9	24 a. m.
"	♋	3	7	42 p. m.
"	♎	6	7	27 a. m.
"	♊	8	8	2 p. m.
"	♍	11	8	22 a. m.
"	♈	13	6	40 p. m.
"	♏	16	1	18 a. m.
"	♐	18	3	59 a. m.
"	♌	20	3	52 a. m.
"	♉	22	2	59 a. m.
"	♊	24	3	36 a. m.
"	♈	26	7	24 a. m.
"	⊗	28	2	59 p. m.
⊕	♌	19	1	31 a. m.
♀	⊗	6	11	54 p. m.
"	♋	25	11	12 p. m.
♁	♏	2	8	52 a. m.
"	♐	7	7	28 a. m.
"	♌	12	9	55 p. m.
"	♉	19	5	14 p. m.
"	♊	28	4	57 a. m.
On Feb. 1 ☿, ♃, ♅ and ☽ are situated as follows:				
☿	♈	12"	55'	28"
♃	♌	7	28	52
♅	♊	10	58	41
☽	⊗	17	16	25

BIBLE REVIEW

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THE WORLD'S PRESENT NEED

By L. D. N.

THE Christian Church has so long taught the innate depravity and spiritual incapacity of man, that the one thing a large majority of the people of to-day need most to know is, that they really have intuitions, or an intuitive and inspirational faculty to cultivate and to develop. They need to be established in the confidence that genuine inspiration, and unfailing intuition are naturally possible to and practicable for them. Many, indeed, need to be assured that they have a spiritual nature which relates them to God and the spiritual kingdom within, as positively, as vitally, and naturally as they are related to the external of things thru the senses.

Inspiration and intuition are, we repeat, as natural and legitimate functions of the spiritual nature as sensation and sense perception are of the sensuous and physical. Men are as naturally receptive to inspiration from God thru their inmost life, which is the effluence of God, as they are to impressions from the outward world thru sensation, when their attention and desire are awakened to it. Intuition is the direct action of the mind in immediate response to this inspiration from the Divine, as sense perception is the immediate action of the mind in response to sensuous impressions from external objects. One

is the response of the mind to vibrations in the nerve aura caused by external impressions; the other is the response to vibrations in the central essence or animating life of the soul and its faculties, from the sphere of the divine, from that interior kingdom of eternal realities in which truth and righteousness, wisdom and goodness, beauty and gladness are enthroned in infinite perfection of being. Man opens his soul to these vibrations from the Divine, by desiring above all things to know the will and purpose of God in any specific direction or thing, in other words, the absolute truth concerning it.

One is the action of the mind's powers on the plane of the sense consciousness, the other is the exercise of the same powers on the interior plane of the spiritual consciousness. It depends, therefore, entirely upon the direction of the attention and desires as to which plane shall be the center of the mind's activities.

These powers having been first awakened, and primarily developed and disciplined on the plane of the senses, the attention and desires are spontaneously active thru habit in that direction. In order, therefore, to have as positive and decided experience on the spiritual plane, and to establish the spiritual consciousness and the spontaneous activity of the soul's powers on this plane as a habit, a corresponding interest must be awakened in spiritual things. The attention and desires must be specifically directed to the soul's interior relations to God and his kingdom, and the divine communion and fellowship to be realized in and thru this relationship.

The full recognition of this high possibility, with the attention and desire fixed confidently upon its immediate realization, opens the soul to the consciousness of the divine touch—its vibrations in the inward life—and the true spiritual consciousness is awakened. Hence, by sufficient persistent repetition of this experience, both the higher consciousness and the habit

of exercising the mental powers on its plane become permanently and firmly established.

This once effected, intuition becomes a clear, positive and unmistakable function of the soul, as normal and spontaneous in its action as sense perception, and in no more danger of being confounded with imagination or fancy.

Being awakened by the divine vibrations from within and from above, or the action of the mind under divine inspiration, intuition becomes the expression of divine wisdom, and, practically, the voice of God in the soul. This voice is never wholly silent in any soul that has attained the moral consciousness or sense of personal responsibility. It needs, therefore, only to be recognized as of divine authority, listened to and followed, to lead the soul out of darkness into light, out of bondage into freedom, out of weakness into power, the light, freedom and power of the spiritual life, "the glorious liberty of the children of God." "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

From all this it will be seen that before the intuition and higher powers of the soul can be safely and successfully cultivated and exercised in the line of occult matters, or the study and mastery of nature from the interior plane, there must be the perfect moral adjustment of the soul to God in the life, so that under the enlightenment of divine wisdom, all things may be correctly interpreted and the personal activities directed in accordance with the divine order and purpose.

Intuition, as a function, is the receptacle and expression of divine inspiration. It is that inner sense which reflects the will and the wisdom of the Divine Spirit in the human soul. It should be recognized, cultivated and exercised, therefore, as the revealer of the mind and will of the Father, a safe and sure guide to truth and righteousness.

There is a right and perfect way for every man, under every possible circumstance and condition, which, if followed, will bring the best possible results into his life. That is the way ordained of God to reveal that perfect way to man. If, then, any one desiring to know and do only that right and perfect way, and recognizing it to be ordained of God, opens himself to enlightenment from the Father's Spirit, intuition, reflecting the Father's wisdom, will point the way and reveal the truth. He then willeth to do the Father's will, and shall know of the divine teaching.

In many of the affairs of life, man cannot judge or determine the absolutely right or perfect way from the facts of his own external observation and experience. He does not know all the facts and conditions involved, and, therefore, an absolutely perfect judgment is impossible. With the great Teacher he must say: "Of mine own self I can do nothing." In his own wisdom, based upon the facts of external observation and experience, he can do nothing in the certainty of its being absolutely right and perfect. There is this inner sense, however, possessed by every one, which acts independent of, and often in opposition to, the external judgment and experience; and senses with more or less of distinctness, the right and truth in any matter; this we call intuition. As this is the receptacle and expression of divine inspiration, we repeat, if man, under any circumstance or perplexity, will but turn from the external judgment and appearance, and confidently open himself to the enlightenment of the Father's Spirit concerning the way, that way will be revealed to him in the clear sense or inner voice of this intuition.

The more fully he stills the outward activities, and listens to and follows this voice, the more rapidly will it unfold and become an unerring guide in truth and right, an unmistakable revelation of God in wisdom and power.

When a man has fully consecrated himself to the following

of this guide in the conduct of life—as the inward revelation of the perfect way and will of God to him, at whatever sacrifice of personal desire, ambition or apparent gain, he has then taken the true attitude toward God and the world; and the best possible for him will certainly come into his life.

Having come to the mastery of himself under its leading he is prepared to enter upon a high and grand career of achievement, as he has within himself the key to the solution of every problem, and the mastery of every difficulty. He will thus demonstrate in personal experience the truth of the Master's assurance, "If any man willeth to do his will, he shall know of the teaching;" and again, "Of mine own self I can do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." The Master listened to the divine voice of intuition, followed its guidance, and interpreted all things in its light. This answered the question: "Whence hath this man this wisdom, and these wonderful works?"

This is the door of entrance into the kingdom, the kingdom of light, freedom and power. It is the beginning of the way which leads to the realization of God, the realization of spiritual supremacy of being in oneness or unity with the Father. It is the key to all divine attainment and spiritual achievement. Intuition, then, is the inner sense, possessed by all, however feeble its action, which senses the right and truth in all things and conditions, independent of external impressions, because it senses the presence and purposes of God in them.

"In God we live, move and have our being." His Spirit, therefore, not only interpenetrates our being as its inmost life, but enswathes it, as well. Hence it is that the supreme desire to know the divine law and purpose in all things and conditions opens the soul to the active conscious touch of His Spirit, and the vibrations of its activity in our soul, this is inspiration. Intuition, we repeat, is the action of the mind under the en-

lightenment of this inspiration—or the vibrations of the divine activity in the soul—by which it perceives or senses all things and conditions in the light of the divine wisdom and purpose in them.

It reaches behind all false seeming to the reality and knows when things are in their true or false relations and conditions, because it is one with God in its perception of them.

Thru spiritual intuition the soul sees practically all things from the standpoint of the Divine, and so finds and holds supremacy in and over them, discriminating unerringly between truth and error, right and wrong, by its unity with God in its relations toward them.

If it be asked, then, by the beginner in the way, how to discriminate between the suggestions of fancy, or the spontaneous opinions and judgment of the intellect, and a true intuition, here is the key by which each may unerringly determine for himself :

Let him ask himself these questions : Is it the supreme desire of my heart and determination of my will to know and to do only the divine and perfect will and way of the Father, at whatever seeming sacrifice of my personal gain, ambition, wish, or any consideration whatever, save the fulfilment of the Father's will and purpose in me? Is this design and determination based upon the conviction and perfect faith that this only will bring the best possible good into my life and hold me permanently to it? When these questions can be answered truly in the affirmative, and the consecration to the divine leading in intuition is complete, there will be no further doubt or question in the matter. The soul will gladly drop all efforts at attainment under the guidance of its imperfect wisdom and preconceived method, for the guidance of the Father's perfect wisdom in its effort, and the adoption of the Father's perfect method, which will then be clearly revealed.

If we attempt the development and exercise of intuition and

the higher psychic powers for the advancement of personal ends, the increase of our own wisdom, or the attainment of power and advantage over others, we open ourselves to the illusions and self-deceptions which come in from the selfish spirit, and the perversities of self-will. But if we recognize the infinite supremacy, wisdom, goodness, and Fatherhood of God, and in the loyal spirit of a true divine sonship seek to know only his wisdom, and to fulfil his purpose in all things then, so surely as God is, and man is his child, will the wisdom and the purpose of the Father be revealed to the soul. So surely will the most passionate desire after God, the most affectionate linking of the soul for communion and fellowship with the Father, be answered in the completest fulness of his divine sympathy and revelation.

This was the secret of the Christ, thru which he entered into the marvelous fulness of his divine revelation and attainment, and thru which all who follow his leading may reach a like experience.

Intuition thus becomes the opened eye of the soul, which penetrates beneath the surface to the heart and soul of things, and beyond the veil of sense into the sublime depths and heights and mysteries of life and being. It is the spiritual vision of a son of God which peers into all the wondrous realms of the Father's universe and kingdom.

It is also the opened ear of the soul, which hears the accents of the Father's loving voice in the revelation of himself in all things and especially in the hearts of his children; which hears the sound of the Father's footsteps in the marching ages and in the unfolding of the mighty processes of creation-history; which hears him in the play of his activity in the high and the low, the great and the small, and in the vibrations of melody which on every hand rise to swell the universal harmony and music of the singing spheres.

THE ATONEMENT

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

THERE is no subject which has been more debated of late years in Christian circles than the subject of the Atonement. There is no doubt that by writing the word "at-one-ment," as many do nowadays, one best expresses the meaning, and the word certainly means reconciliation, as a comparison of the English Authorised Version with the Revised Version, of Rom. v. 12 will show. For the word (*καταλλαγή*) is translated "atone-ment" in the Authorised and "reconciliation" in the Revised Version. What we need for purposes of an all-round agreement on the subject is

ENLARGED VIEWS

of the Atonement, just as we find on many other subjects, we have to enlarge our views according to our growth, just as a growing child needs larger and larger clothes. For if Theology is a true science, we ought to make as much progress in the understanding of it, as men make in that of other sciences. Indeed they are inseparably linked together, so that Theology cannot be considered apart from astronomy, geology and, more or less, every branch of science. For the minds of our forefathers had a consciousness of this world only, whereas our consciousness has to be enlarged until it can embrace the universe with its unknown millions of suns and systems. As we cannot, therefore, hold the geocentric view on Astronomy as if this small planet comprehended all that is, no more can we believe much that our pious forefathers held as infallible dogma. If there are myriads of worlds, it is inconceivable that this one is the only one inhabited, and if other worlds are inhabited then their salvation must be provided for, as well as

ours. And if we read the Scriptures carefully we shall discover that they contain much wider views than those of the average theologian. Take the expression for example of, "The Lamb which has been slaughtered from a founding of a world."* Now the Lamb is undoubtedly in one sense identical with the Logos, or God manifest, in whom the whole creation lives and moves and has its being. For in Him "all things consist; and all things are upheld by the word of his power, for he is a firstborn of an entire creation; because in him were created the *all things* in the heavens, and the things upon the earth, visible and invisible, whether thrones, or lordships or principalities or authorities, *they all* thru him and for him have been created; and he is before all and they all in him hold together." Christ is the "all things" (*τα παντα*) and in all (*ἐν παντι*). All things therefore that transpire must take place in him; all the suffering in the world is his suffering, for his heart is in the breast of every creature, and his blood in the veins of all flesh. For God is in all creatures, and God as Adonai is the Lord who crucified from the beginning finds his full manifestation in the true Son of God—Christ. Christ Jesus is crucified in each one continually until the kingdom of God come. And when the kingdom of God comes, God reveals his Son in us, and we go on filling up in our flesh "what is lacking of the afflictions of the Christ," just as in the symbolic burnt-offering, the members of the lamb were laid in order beside the head and consumed with it, upon the altar; so it is with the Body of the Christ, all the members become sharers in the sufferings of the Head.

And just here the human race is sharply divided into two parts—viz., into crucifiers and crucified. Those who are crucified with Christ, on the one hand, and those who crucify Christ on the other. And so the Christ, Head and Body, is being crucified continually, as it is written, "For thy sake we are killed all the day; we are counted as sheep for the slaughter."

*Rev. xiii. 8. (Rotherham)

"Because as he is, even so are we in this world." "And if we suffer with him we also shall be glorified with him, we shall reign with him—even we whom he has sent forth "as lambs among wolves."*

The Lamb is the Logos in the sacrificial aspect. And the Man Christ Jesus has both these titles. He is called: "The Lamb of God which beareth the Sin of the Cosmos." He is the Logos in a concrete form, he in whom dwells all the plenitude of Divinity; all the treasures of wisdom and knowledge, all the *pleroma* of the Godhead. He was

THE INCARNATE LOGOS,

as it is written, "The Logos became incarnate and tabernacled or pitched his tent among us; and we gazed upon his glory, a glory as of an only Begotten from a Father, full of favor and truth."† This visible link between God and Man, is alone that which enables us to know the Father—for he alone is

THE WAY TO THE FATHER.

He it is which makes the Logos tangible and real to all our senses as the Apostle John says: "That which we have *heard*, that which we have *seen* with our eyes, that which we for ourselves gazed upon and our hands have *handled* of the Logos of Life."‡

But if we see the man only he becomes to us a stumbling-stone and a rock of offence, like as to the Jews who when he gave them the sublimest of all his teaching saw nothing but the material and said: "How can this man give us his flesh to eat." But when the eyes of our hearts are enlightened we can see that

THE FLESH AND BLOOD OF THE LOGOS

is everywhere, fitting (*τα παντα*) the All Things, and therefore, "not far from any one of us," and all might feel after him and find him—the Bread of Life. For every time we breathe

*Luke x. 3. † John i. 14. ‡ 1. John i. 1.

with entire abandonment of self and full trust in the loving kindness of God we receive

THE SACRED BODY WHICH IS EVERYWHERE,
and we saturate our hearts with the pure element in which, and by which, alone we can be born again to a New Life. And the blood is a synonym for Life in its highest and most perfect sense. It is Christ in us the Hope of Glory—the Inward God in the man. The Mystical Blood of Christ by which we are saved is the Life of God in the soul.

TO DRINK HIS BLOOD
is to become permeated and saturated with his Life thru and thru, body, soul and spirit. And by this means we become One with him, and this constitutes reconciliation with God—at-one-ment and consequently holiness and purity, for hereby we become

PARTAKERS OF THE DIVINE NATURE
escaping the corruption which is in the world thru lust. And this is not a momentary act, but a process by which we are continually receiving Christ into our souls, as we receive food into our bodies, by eating and drinking, and Christ is as truly united to us thereby as our food is by eating and drinking. As a living saint of God testifies, "I had to learn to take from him my spiritual life every second; to breathe himself in and to breathe myself out."

Thus there are two distinct phases of the atonement, namely, that of the Logos or the Universal Christ, and that of the Man Christ Jesus. It is safe to disregard neither, for one is the complement of the other, and neither view is complete without the other. For it is clearly evident that the death of a mere man could not be a sufficient sacrifice for the sins of the whole world, nor could the shedding of innocent blood be a reasonable satisfaction for the moral guilt of others. We cannot understand on the one hand, how it is possible for a mere man to make the great reconciliation between God and man, to make the at-one-ment, and to bring us back to and unite us to God,

for all this is included in the atonement. So neither could any man be the Light which lighteth every man coming into the Cosmos. This could only be affirmed of the Logos, which indeed lieth in the heart of the unregenerate as a naked grain in stony ground, ready to spring up and bear fruit whenever a man shall turn to the Light of the Sun of Righteousness, for as the seed which is in the earth can only spring up as it is warmed by the rays of the sun of this world, so no man can be saved except by coming to him whom God anointed to be a Prince and a Savior, even the meek and lowly Jesus, which is the Name above every name at which every knee shall bow, neither is there salvation in any other, for there is no other name given among men whereby we may be saved.

TRANSITION

By FLORENCE EARLE COATES

"AWAKE, my soul!

Thou shalt not creep and crawl—

An earth-bound creature, pitiful and small,

Whose weak ambition knows no higher goal!—

Thou wistful soul!

When morning sings,

Forgetful of the night,

Bathe all thy restless being in the light

Till 'neath the mesh that close about thee clings

Thou feel thy wings.

Then find life's door—

Trusting the instinct true

That points to Heaven and the aerial blue

A wingéd thing, impelled for evermore

To soar and soar!"

—In February *Harper's Magazine*.

THE SIMPLE LIFE

By ENOCH PENN

FOR a number of years past there has been passing over this country, a wave of thought concerning methods of life, and as a natural consequence all sorts of theories are being proposed and all sorts of fads are rampant, and all sorts of "cranks" are expatiating by word and by action upon a host of theories and practices. These theories and practices vary concerning dietetics from a non-flesh diet, literally to eating grass; and in other departments of life, they vary from a normally wholesome life to living nude in the woods. And the claims made for these different methods of living vary from simply improved health to immortality of the body.

Fashions of different kinds sweep over a country one after another and are adopted without thought. As a rule it matters but little if the fashion be adopted or not. But we think that it does matter to what extent different methods of life are adopted by any people if those methods are carried to an extreme.

A careful consideration of the various theories of what should be eaten and what should not, of the habits of life which should be formed and the habits which should not, of the arguments and illustrations used declaring the results to be anticipated, compel us to conclude that we may place the same confidence in these theories that we should place in an advertisement of some new "health food" which shows the picture of some athletic young giant who (because he is paid) lives almost wholly upon the preparation for a time, thus attesting its virtues, and totally ignoring the fact that this same athletic

young giant grew to be a giant while eating the ordinary viands of an ordinary family table, and in no sense owed his strength and muscular development to the use of a food-preparation that was neither known nor manufactured a year before.

The champions of the simple life seem never to tire of referring to mythical giants of strength and muscular development that live in some far-off land who never eat meat, &c., &c., as if in the one thousand cases nine hundred and ninty-nine exceptions proved the rule. Reason and common sense dictate, however, that if we would ascertain the truth concerning the effect of any method of life upon those practicing it, we should carefully consider those cases wherein the largest number of persons have participated in that practice for the longest time. In looking over the world we find an instance where a body of hundreds of millions of people have practiced a severe dietetic regime and the simple life for centuries, and surely the obvious results of an experiment carried on, on such a colossal scale and for such a length of time ought to be convincing even to the most obtuse minds. The subjects of this vast experiment are the peoples of India, and its results are before our eyes. We are compelled to face a certain fact, which is that India was an organized nation or nations and a civilized people more than twenty centuries ago while the inhabitants of Germany, Scandinavia, and of Great Britan were but bare-legged savages. The Hindus were and are a people living as near the simple life as can well be, but in spite of their (refining?) methods of life they have become and are to-day a weak, thriftless people, conquered and ruled by a comparatively few energetic foreigners. Whoever will compare the people of India with the Teutonic and Celtic races, will see that the one people have gained and accomplished but little in the last two thousand years and are politically but vassals, while the other peoples have forged ahead, developing and accomplishing in all departments of human activity, and practically rule the world.

We are of those who believe that it is not fantastic idealisms which control the world and mankind, but stern, relentless laws. It is the operation of law that pulls down one people and sets up another people. And if we would understand the rising or the falling of any people we must look deeper than the surface to find the law operative.

If we see a number of men working together, one doing one thing and another doing another thing, we may wonder what is being accomplished, for all appear to be confusion. But if we learn that these men are building a house, then we perceive a purpose in everything that is being done. What before seemed but laborious confusion now becomes orderly, constructive labor. This is true also as we look abroad thruout nature. As we consider the activities of Nature and especially of mankind, we ask ourselves: Why is all this stress and strife, what does it all mean? In answer to this question we turn to the Bible and find there this statement: "And God said, Let us make man in our image, after our likeness." Here is expressed the central thought of creation, and having gained an understanding of this thought we find that the various activities of nature and efforts of humanity become intelligible to us, we begin now to see their import.

We know that all development is by effort. Unwise effort may injure or even destroy, it is true, but a lack of effort in the proper direction always precedes decay. And too little effort for development will result in comparative atrophy.

We mention the people of India in a broad sense as a people who have stagnated mentally and physically, and assume their methods of life and thought to be responsible for it. We desire to enlarge upon this thought:

All great religions appear to have a certain definite truth as a nucleus around which gathers much semi-truth and also much vague, misty speculation, more or less false and misleading, and belief in these falsities results in corresponding action on

the part of their adherents. Concerning Buddhism we understand the fundamental truth to be "karma," with reincarnation as a necessary corollary. The teachings of Buddha appear to have been to the effect that all life is in the grip of an iron law, all are being driven on remorselessly, relentlessly; onward all must go; and, seeing they must go forward, must act, it were well that man should not struggle against that impelling force, but move patiently on without striving to avert his fate; and it were the part of wisdom that thinking man, with all the prudence, care and forethought at his command, to the limit of his ability choose his footsteps, regardful always of the future results of present actions. For, perceiving that as night follows day and day follows night, so surely does man reap the results of his actions; and to the extent that man's present action is under his control, to that extent he can control his future fate. Further, that this process goes on life after life toward some dimly perceived ultimate.

All religions deteriorate as the years go by: and from misunderstandings of the great truths given to the world by Buddha,—which truths are a partial perception and expression of the process and the methods whereby God is accomplishing his declared purpose "Let us make man," there have been foisted upon the Occident by the partially informed and by the willingly untruthful—among whom we are sorry to say have been Christian missionaries, fantastic travesties of these great truths.

All great religious truths which have been brought to the world have been intended primarily for the few ripe minds capable of utilizing and guarding them. These truths invariably become corrupted as they are given to the masses. Perhaps the greatest evils which have afflicted mankind have been the result of the attempted practice of (religious) truths imperfectly understood. The attempted practice of great truths imperfectly understood always brings evil results, and the practice, in harmony with that partial understanding of the

teachings of Buddha, has made India the supine weakling among the peoples of the world that she is to-day. The few that gained a clear understanding of the truths taught by Buddha, and had the strength of mind and will to direct their lives accordingly, learned the lesson of life rapidly and with comparatively little suffering, while the masses who were without that understanding, by their repeated mistakes, suffered untold miseries and failed to rise in the scale of manhood as they might have done.

The question arises: wherein were the particular mistakes of this people? In the first place we will make an assertion in which all thoughtful minds, we think, will acquiesce, it is that the human animal is inherently lazy. If mankind, indeed all animal life, were not driven onward by fear of pain and enticed by hope of pleasure they would not exert themselves enough to grow, to maintain health and vigor, but because they are so driven and enticed, compelled to activity, they develop. The unripened mind who grasped imperfectly the teachings of Buddha, those teachings not to combat fate, and of careful and prudent action lest evil results accrue, began to abstain from DOING, from putting forth effort, fearing lest they bring upon themselves undesirable karma. They restrained continually, generation after generation, the natural exuberance and impulses of the animal nature; and as they did not kill, and consequently did not eat flesh, their vital energies were thus still further reduced. Not having developed that maturity of mind which would have enabled them to turn their energies into channels which would have developed the mind, being unable to turn their energies into the brain, they became what they have been for centuries and are to-day, a quiet, supine, shiftless, thriftless people, a prey to every ambitious conqueror.

The people of the Orient claim that those of the Occident have their minds too fully fixed upon the material plane, which is true. They also claim that those of the Orient having let go of

the material plane, have, in a general way, their attention fixed upon spiritual things; but we question the correctness of this claim and would ask: Are they not rather vaguely dreaming idle nothings, is not this manifested by the fact that they are practically a race of incapables? The object of the undeveloped man should not be to lessen the animal energies and sink into supineness, but rather to learn to direct those energies into channels of usefulness which develop the essential faculties, essential to the attainment of true, noble manhood. The strife and stress of the twentieth-century fever are necessary to coerce the indolent animal nature into activity, that the purpose of man's creation be accomplished. It is said of the philosophical minds of India when the conquering hordes past thru the land, "They heard the legions thunder by, then plunged in thought again;" but was it thought?—Was it not rather idle dreaming, vague speculations, which weakened the mind even as their physical restraints had weakened the body? The results argue that it was. It is evident that these are the reasons the Hindus have become a people with so little energy that foreigners rule over them, and tho they murmur at the injustice of their rulers they have not the energy to rise upon their feet and be men among men. We observe that because of this lack of mental and physical energy, when there is a shortage of crops the toilers die off like swarms of flies on a frosty night.

In the various fads of the "simple life" which are rampant in America to-day, we perceive the same process beginning to work, namely, in false methods of practice of imperfectly perceived truths. And just here we dare make the assertion that there is as large a proportion of the Christian peoples that fail to perceive the truths brought to earth by the Lord Jesus Christ as there is of Buddhists who fail to grasp the truths taught by Buddha.

The "simple life" we understand to be the reducing of all wants, food, clothing, and shelter, to the simplest quantity,

"getting as near to nature as possible" some say ; getting as near to animals as possible, some mean. Which thought and practice the Hindu ascetic has carried to such great extremes. The thought of the simple life manifests itself in men according to their development. Among the many fads of to-day the idea of a community-life is quite common, and the idea generally held, as exprest in the various publications of this thought, is that, as the business of the world is now carried on, the worker receives but a small share of the wealth which his labor creates and that by uniting as a community and becoming their own employer, thus retaining all the profits of their labor, the hours of daily labor can be reduced one-half. This is their basic argument. Why do they not succeed? Their logic seems all right, and here and there the attempt is made to put their theories into practice, but they soon meet unthought of difficulties and fail utterly. The reason they fail (aside from the inherent selfishness of humanity) is that their stock-in-trade argument of a few hours labor a day is a fallacy. Why?—Because the divine purpose concerning man is that he shall grow, develop all his faculties and powers, and this growth means effort, practically unceasing effort. We venture the assertion that nine-tenths of the evils which afflict our race to-day is caused not by their toil between breakfast and supper, but by their relaxations and so-called recreations practised between supper and breakfast. How then, one may ask, shall we toil like slaves unceasingly from dawn till dark? Not necessarily ; but not while men spend their spare time between the hours of physical work and the necessary sleep in mental idleness, mischief, and excesses, not until the desire for the development of self into a higher, nobler, more godlike being is sufficiently strong to urge to voluntary and practically unceasing effort in that direction is it good or safe for themselves or for others for men to have short hours of work and long hours of relaxation.

It is useless to kick against the pricks, the law of necessity as fate driving men forward, which Buddha so clearly perceived, is as much a factor in the development of the race to-day as it was then. And those who fail to understand the inherent indolence of their own natures and try to go thru life with just as little effort as possible will soon find their powers atrophy, and they will be supplanted by men of sterner stuff, and brought into servile subjection.

Let us not be deceived by the plausible sophistries of an indolent animal nature. Let us not forget that onward we must go. And we shall find that when we are strong enough, have developed mind enough so that our whole desire is to grow, to develop, to know, to understand, and to become like the Mind which projected us into being, then and not until then are we safe in living the simple life. Safe, we say, safe from drifting either into slavery or back into barbarism.

Those that have observed carefully know well that it is not until the body is energized by hours of persistent, effective physical effort, in which mind and heart have entered with the determination to accomplish, that the brain is cleared and active, ready to inspire, formulate and follow to the logical ultimate thoughts of truth and use. Also, experience goes far towards proving that when the mind has gained its strength, to abstain from flesh-foods leaves the mentality clearer, cleaner, freer from the bias of animal impulse, and in every way better prepared for keen, discriminating, far-reaching thought, better fitted to handle the deep questions of life.

So we reason that it is not until man by virtue of his desire to attain the ultimate designed for him, moves forward of his own free will and accord toward that ultimate is he prepared for the simple life. Not until then will the forcing circumstances be removed and he be allowed to travel at his pleasure the path of his own choosing.

SPIRIT QUALITY

BY I. L. HARPSTER

And I, if I be raised on high from the earth, will draw all to myself—
John xii. 32, Emphatic Diaglott.

THE thought in the Master's mind here according to the apostle John was to signify his crucifixion: "Now this he said, signifying by what death he was about to die." It was, then, his death, by this means, that would enable him to draw "all" unto himself. At another time the Master imprest upon the minds of his disciples, "It is expedient for you that I go away." Up to the time that the Master spoke these words, he recognized the fact that his mission in coming into the world, that is, taking on him a body of flesh of the seed of Abraham, was only partially accomplished; and that, if he did not finish the work the Father gave him to do, the people of this world would receive but little benefit from his coming into the world.

In the Master's notable prayer to the Father the night before his crucifixion he uttered the following words: "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O, Father, glorify thou me with thine own self with the glory I had with thee before the world was." On the mount of transfiguration we find that Peter, James and John beheld the Master's glory. Of the Christ it is said: "And his face did shine as the sun, and his raiment was white as the light." Again, when Paul was on his way to Damascus with the intent of persecuting the Christians, "Suddenly there shined about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, Why persecutest thou me? And he said, Who art thou Lord? And the Lord

said, I am Jesus whom thou persecutest." In these references we find Jesus the Christ speaks of his glory with the Father before the world was; that he proved his assertion on the mount of transfiguration to Peter, James and John, and also to the apostle Paul: "And last of all he was seen of me also, as of one born out of due time." This exemplification of his bodily glory was to teach his apostles as well as the world that his fleshly body was not essentially necessary to him.

From the powers manifested by the Christ it is evident that his fleshly body was but for a temporary purpose, for he said: "I have power to lay it down, and I have power to take it again." The apostle Paul further informs us, "Yea, tho we have known Christ after the flesh, yet now henceforth know we him no more." Therefore, as the Christ exemplified thru different ways his entire control over his own body; even going so far as to give his apostles a glimpse of his glorified state, it is quite evident the Christ had no further use for his physical body after he ascended to his Father.

The Master impress upon the minds of his apostles at different times that his body would be killed, that he would have to lay down his life, and that the third day he would raise it up again. (This latter has a two-fold purpose, the meaning of which will be omitted here.) Seeing then that the body of Christ was not necessary for his existence even in this world, we must determine the purpose for which that body was taken on by the Christ; for there was a specific purpose in Jesus the Christ taking on a body of flesh.

We find that purpose exprest in John vi. 51. "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." Again he says, "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,

bath eternal life; and I will raise him up at the last day." This saying offended many of his followers, and in conclusion to his remarks upon this thought, Jesus said, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, are Spirit, and are life." This is a veritable paradox. In the first place the Master says He is the bread of life, and unless they eat his flesh and drink his blood, they have no life in them; and then immediately says, "the flesh profiteth nothing." However, the Master's saying, "the words I speak unto you, are Spirit and are life," explains the whole matter. Yet it must be borne in mind that Jesus said it was HIS BODY that was to be given for the LIFE of the WORLD.

We find it said of the Christ in one of the Psalms: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." We learn from the Divine Word that "God is Spirit." That God is "all and in all." This implies that all objective manifestation is so by virtue of Spirit. If this is true, then the body of Christ was spirit manifestation, permeated and qualitated by the nature that was in the Christ. The power that Jesus the Christ had to draw "all" unto himself, was thru a certain spiritual quality; for, like attracts like. Man had to be demagnetized (so to speak) before he could escape the order of life on the earth-plane governed by the *Spiritus Mundi*. This demagnetization could be effected only by a different current or quality of spirit. On the earth-plane life bursts forth, grows, comes to maturity, then declines and finally thru the winter of old age, dies and passes out, giving room for younger and succeeding forms; thereby fulfilling the command of the Lord God, "be fruitful, multiply and replenish the earth." Therefore in order to arrest the Spirit thru involution from thralldom of the *Spiritus Mundi*, a more potent spirit-quality had to enter the life-current of the human race.

Then the express purpose of the Master's coming into the world was to permeate and qualitate a body by his divine (im-

mortal) nature as seed for the "life of the world." And as the eating of his body would not benefit the world, but the spirit of his body would, then it became necessary that his body be transmuted into Spirit by the "consuming fire of God." This selfsame Spirit was poured out upon his apostles and disciples at Pentecost, for Jesus told them, "The Father would take of his Spirit and give it them." This spirit became the seed, the life of his people, for he said, "Except ye eat the flesh of the Son of man, and drink his blood, [partake of this Spirit] ye have no life in you"—they would not have the power in them to overcome the god of generation. Therefore the Christ by taking on a body of flesh of the seed of Abraham and quickening it by the essence of his being, thru this means and thru it alone, he became the mediator between God and man; changing the order of life upon this earth from a "living death," to that of a "living life."

As the earth is the matrix of life in its varied forms and qualities arising from the soil, giving life and permanence to this nature and to that nature, growing side by side, yet of an entirely different character, so the flesh (moving life) has its many phases of existence from its lowest forms of life to that of man. Man again presents a varied contrast in physical development, beauty and intellectual powers; ranging from the crude intelligence of the savage to that of the intellectual giants that rule the earth to-day.

A portion of the human race has now come to question the present order of existence; that is, "in life, we are in death." Why is this? It is by reason of the eternal life-Spirit qualified by Jesus the Christ nineteen centuries ago. This quickening Spirit has been growing and expanding in his people, that the immortal Spirit resident within them has now qualified them to divine the purpose in the mind of the Master, enabling them now to take the dominion over their own bodies, as Jesus the Christ did, thereby changing the order of life on the earth-

plane, viz., in "life we are in death," to that of immortality, enjoyed by the Elohim alone. They now begin to grasp the meaning of the great name YAHVEH, which enables them to come into divine order thru the power and potency of the Spirit of the Lord from heaven. The Christ declared: "No man cometh to the Father but by me." The reason is obvious; the carnal nature cannot know the things of the Spirit—it is an utter impossibility. It is only the sons of God who have this power for, they are led by the Spirit of God. In order that one may know the things of the Spirit, he must be "born of God;" in this way, and in this way only, can the natural man finally learn the things of Spirit—God.

There was but one condition according to Jesus' words, requisite to enable him to draw "all" unto himself, which was: "And I, if I be raised on high from the earth, will draw all to myself." All that the Christ has ever promised the world was his "body;" this was given for the "life of the world." The soul of Christ is as much in existence now as it ever has been; he having entered the glorified state. His fleshly body having been qualitated by Spirit-life from the immortal realm of which he was a member, became the life of his people. In this way he became the Savior of mankind, and thru this Spirit-quality he will finally draw all mankind unto himself.

"ANOTHER sort of false prayers are our regrets. Discontent is the want of self-reliance; it is infirmity of will. Regret calamities if you can thereby help the sufferer; if not, attend your own work and already the evil begins to be repaired."

"BUT prayer as a means to effect a private end is meanness and theft. As soon as the man is at one with God, he will not beg. He will then see prayer in all action."—EMERSON.

THE MYSTERY OF NATURE

By THEODORE TILTON

"THE works of God are fair for naught
Unless our eyes in seeing,
See hidden in the thing the thought
That animates its being.

The outward form is not the whole,
But every part is molded
To image forth an inward soul
That dimly is unfolded.

The dew falls nightly not alone
Because the meadows need it,
But on an errand of its own,
To human souls that heed it.

The stars are lighted in the skies
Not merely for the shining,
But, like the looks of loving eyes,
Have meanings worth divining.

The waves that moan along the shore,
The winds that sigh in blowing,
Are sent to teach a mystic lore
Which men are wise in knowing.

The clouds around the mountain peaks,
The rivers in their winding,
Have secrets, which to all who seek,
Are secrets worth the finding.

Thus Nature dwells within our reach,
 And tho we stand so near her,
 We still interpret half her speech,
 With ears too dull to hear her.

Whoever yearns to see aright,
 Because his heart is tender,
 Shall catch a glimpse of heavenly light
 In every earthly splendor.

Whoever hears the coarsest sound—
 Still listening for the finest—
 Shall hear the noisy world go round
 To music the divinest.

So since the universe began,
 And till it shall be ended,
 The soul of Nature and the soul of man
 And the soul of God are blended."

"THE highest joy is the edelweiss ; it grows only bosomed in the snow and nursed by tempests. There is no joy like divinely joyful sorrow, as there is no strength like divinely strengthened weakness. This is the paradox of Christian experience."—LYMAN ABBOTT.

"GIVE me heart-touch with all that live,
 And strength to speak my word ;
 But if that is denied me, give
 The strength to live unheard."

—EDWIN MARKHAM.

"WE should always be kind to any attempt at amendment. An idle sneer or look of incredulity has often been the death of many a good resolve."—LYTTON.

GOD'S CHOICE

BY ALEXANDER MCINNES (London)

I. COR. i. 27-29.

"AS the heavens are higher than the earth, so are my thoughts higher than your thoughts and my ways than your ways, says the Lord." This has ever been so. The world chooses Cæsar, the mighty; it reverences the pompous Pharisee who ostentatiously visits its temple; it loves Dives who fared sumptuously every day; it attends to the sophistries of the academician whose brain teems with scientific hypotheses. God chooses Jesus of Nazareth, the humble carpenter; he accepts the despised publican who dared not so much as lift his eyes to heaven; he loves the poor, suffering outcast Lazarus; he attends to and blesses those who WILL TO DO HIS WILL and enables them to know the truth.

Jacob Boehme well states the teaching when he says: If you would find God, in everything, take the opposite way to the world. Choose what it rejects, reject what it chooses, or words to the same intent. The world was feasting, carousing and marrying when the Noachian Deluge came. When the Lord's Christ comes again it will be doing the same. They who love God will not be doing so, however.

Until Mr. Butler commenced the propagation of the Esoteric Teaching, practically no one in modern times connected the sex organs with religion, much less did they realize that God had chosen the sex organs for his purpose. Yet the Bible has ever been so explicit that were it not for the veil which shades the truth from unhallowed eyes, every one would recognize this fact. A very large number who cannot quite agree with the idea of absolute conservation, are, however, now practising



more self-restraint—showing a decided leaning in the right direction.

When a dealer takes over a herd of cattle, he brands them with his mark, so that he and all other people will recognize his ownership. People choose to put their brand on a part where every one can see it. But when God selected Abraham and his progeny to be his people for ever, he chose to brand them on the genital organs by administration of the right of circumcision. Altho one observed every statute of the Mosaic Law most scrupulously, this would not constitute him an Israelite. But if one were only circumcised, whether he observed the Law or not he could never cease to be an Israelite. Hence it was circumcision alone—God's brand for his chosen people—that distinguished Abraham's seed from all others. God saw that from this Abrahamic stock would proceed in due time Jesus Christ the Son of Man, as he called himself. This Jesus was the mightiest man (from the point of true development) that ever stood on earth. So noble was he that without prevarication he could claim that God and he were one, and we know God was in him reconciling the world unto himself. Altho the world chooses to consider that the sex organs are solely for the gratification of lust or even of propagation, it is clear that God caused his knife to be laid at the root of the world's cancer and made the sex function the foundation of a great religion.

Why was it that man only was wounded by circumcision? Probably, because woman already bore the wound internally. It is apparent from Genesis iii. 16 that child-bearing, as far as the Adamic Race was concerned, was a curse, a punishment from God. Hence the artificial wound of man and the inherent wound of woman.

I submit that this signifies incontestably that God chose the sex organs for purposes other than those which men choose them for. Christ told the Jews that Moses permitted divorce, not because it was God's law, but because of the hardness of

their heart.* It is possible that Israel was, under protest, also permitted to propagate their species, because they were not more able as a people to accept the teaching of celibacy than were most of their children at Christ's time (Matt. xix. 11). God never changes. Our concept of him changes, however. The Israelites thought of God as the Lord of Hosts, the Lord mighty in battle. We think of him as a God of Love, and as the Father of humanity.

It were absolute folly to attempt to teach an infant the Conic Sections of Trigonometry. It must first understand the value and manipulation of concrete numbers. In the same way God, almighty as he undoubtedly is, must work with the material at hand, and by his own methods he is, in course of time, rearing from the ancient infant people of Israel, men and women in his own image and likeness who shall have dominion over all creation,† as had the Lord Jesus Christ‡ who was the first of many brethren.§

The Old Covenant being absolutely a matter of the sex organs—circumcision, the New Covenant under Jesus Christ was fundamentally the same. Otherwise, why is the church spoken of as the BRIDE OF THE LAMB? Some say this is meant spiritually, so it is in a sense. But surely we are called upon to present our bodies as a living sacrifice.¶ Besides, we are called upon to crucify self,¶ to die to self. How can a dead man use his sexual organs? The early church understood this. And because they practised celibacy Christianity was stigmatized as a religion of woman-haters, as mentioned by Babel in his Socialistic book, "Woman: Past, Present and Future." Read also what Gibbon, the historian—who was certainly no friend of Christianity—says in his "Decline and Fall of the Roman Empire."** Read Paul's many instructions on this same subject. As has been said, the early Christians well understood this

*Mark x. 5. †Gen. i. 26. ‡Matt. xxviii. 18. §Rom. viii. 29.
 ¶Rom. xii. 1. ¶Gal. v. 24. **Chapter xv.

teaching, but all were not able to practise it. The Church then divided into two classes—the celibate and the married. Owing to the mental power generated by conservation those who made the great renunciation eventually became professional priests and thru time gained absolute control over the other church members. Because the celibates did not choose to do the will of the Lord Christ, to practise the Sermon on the Mount, there grew up a love of worldly power, material pomp and arrogant presumption, quite contrary to the Holy Spirit, causing them to assume every divine prerogative for selfish purposes, and to teach the falsehood that the only way to God is thru the Roman Catholic Church. Hence the pure water of life that should have been ruled by the DIVINE seraph, was dominated by the FALLEN seraph, that old Serpent who is called the Devil and Satan.

A locomotive under proper control is of inestimable benefit to mankind. The same locomotive improperly controlled is a source of incalculable danger to life and to property. We shall not ostracise locomotives because of occasional accidents, but shall insist upon proper control. If the pure will of YAH-VEH alone control one who has entered into regeneration, the result can only be sublimely beneficial.

It is commonly urged to-day, even as Origen mentions it was in his time, "How can the earth be populated if every one becomes continent?" In death-dealing apparatus, clubs were superseded by spears, spears, by arrows, which in turn gave place to repeating rifles and artillery. Why?—Because for thousands of years man has studied most intensely how to destroy his fellow man. On the other hand, had he studied the problem of life with equal asiduity, laws regarding which we are absolutely ignorant, would doubtless have been discovered long since. It is simply a matter of knowledge.

Just as the stage-coach has been superseded by the train; letters, by telegraphs, sailing ships, by steamers, etc., so when

the true necessity arises, precedent shows that the solution will be found close at hand.

Choose ye this day whom ye will serve, If YAHVEH, then follow him into the regeneration and life unending: if the lust of the flesh and the pride of life, then follow to destruction and death.

'TIS BETTER SO

By DOROTHY M. FORGES

"God would never send us the darkness,
If He thought we could bear the light,
And we would not cling to His guiding hand,
If the way was always bright;
Nor would we walk by faith, dear heart,
Could we always walk by sight.
It is true He sends many an anguish
For our sorrowing hearts to bear,
And many a cruel thorn-crown
For our tired heads to wear,
But He knows how few would reach heaven at all
If pain did not guide them there.
So He sends us the blinding darkness
And the furnace of sevenfold heat,
'Tis the only way, I think, dear heart,
To keep us close to his feet;
For 'tis always so easy to wander,
If our lives remain glad and sweet.
Then let 's nestle our hand in our Father's
And sing if we can as we go,
For our song may cheer some one behind us
Whose courage is running low,
And no matter if our lips do quiver,
God will love us the better so."

THE VICTORIOUS

Translated by O. TUVESON

(Extracts from a paper called "Daos."—By C. M.)

IN some of the following articles, an effort has been made to give a description of, and communications from "The Victorious," to whose society we all strive, viz., *who* they are; *in what way* they reached the goal; *where* they are; *what* they do; *how they work upon us*, "reveal" themselves to us; *what we can do to promote the relationship* between us and those our "Elder brethren," before we get so that we are like them, *et cetera*.

This is neither Spiritualism, nor Theosophy, but very plain Common Sense. . . . We suppose that among "the faithful" are some that—perhaps soon—will have the privilege to see glimpses from the world where "the Victorious" are. Those glimpses are for us all, tho every one has full freedom to think for himself.

On our journey to eternal life, we are surrounded by high, powerful, wise and loving brethren, who have reached the goal toward which we are striving. They are here, but in a super-sensuous form; therefore, the sense-Man cannot comprehend them. If necessary and in accordance with Wisdom and Love, they enter the affairs of human life and conditions, to lead or direct.

This is an ancient belief. But we need not believe it; to us, all this is plain common sense; and then, we and others have proved to ourselves by experience what "common sense" tells us about our "Elder brethren," "Angels," "Masters," "Holy Ones," or whatever else we call those who have conquered.

This article will only treat of what Common Sense tells us about this matter, which the lower nature looks upon as something unreasonable or only imagination.

1. "It is only a talk, all this about *super-sensuous forms*," says the lower nature. "Where there is form there is body; but body is matter, and matter is comprehended by our five senses."

To this Common Sense answers: "As there are sounds that we cannot hear, and colors that we cannot see; so there are also matter and forms of matter which *we* cannot comprehend with our external senses; and since such exist, then it is also clear that they can form cells, organisms and bodies that are non-comprehensible to us.

2. "*Man cannot turn to an angel*," says the adversary. "The angels are of a different kind and quality, and *one kind can't change to another*. If there are angels, they must have been created as angels."

Common Sense answers: To me there is in the whole universe only one substance or matter and one life. This life is God. Therefore, to me all that exists is a oneness; minerals, vegetation, animal, man, angels, are a continuous chain of life-forms. All are the same kind, but in different stages of development. Just look and see how the embryo or sign to a higher form of life is slumbering in the lower form: The crystal forms in the minerals indicate the forms of plants; the plant seeks light, produces its kind, *et cetera*, whereby it shows the dawning animal nature; the "instinct" of animals, the stork's geography, the bee's mathematics, the ant's order of society—is a beginning to human nature; all, that is the best, highest and purest in Man, is a breaking forth of the Angel-nature: *Does it not make Man an Angel, that is, a "messenger of God" among his brethren?*

3. "But," says the carnal man, still holding back: "*when man has become a real angel, it wouldn't fit him to stay here; he goes away to higher realms, for instance, to other globes.*"

Common Sense answers: "You don't understand the Angel-nature; in it, the self-love does not rule, but All-love rules. *The perfect angel WILL stay here, to assist his toiling and struggling brothers and sisters.* This is blessedness to the angels, and it

is to them a school in developing wisdom, love, power and especially, patience.

Look, how the *human race is portrayed in every individual man*; what the individual is in the race, that the cell is in man. *Does the cell leave the organism when it has reached its full development, or does it stay there to do its duty for the good of the whole?* No, our "Elder Brethren" do not go to other globes; it is exactly as Moses (Gen. xxviii. 12) and John (John i. 51) said: "The angels of God *ascend and descend*," that is, when the *I* has reached to the highest step on this ladder of development—is a real angel—then that *I* descends to help its brethren.

4. "But I deny," says the adversary, "that man's external and corruptible form can change to a super-sensual and incorruptible form."

To this, Common Sense answers: "And yet this is what is done continually. Just as surely as in the great body of humanity, sensual men and women are changed to religious people, just so surely are in the individual, who walks the "narrow way," lower cells continually changed to higher cells. And just as surely as the race sometime will be a super-sensual, incorruptible race, just so surely will the cells in one's body sometime be a super-sensual, incorruptible angel-form."

5. The adversary: "I don't understand how this can be."

Common Sense: "*Because you don't know the purpose and power of the soul. The soul builds, supports, changes, renovates its own house; consequently it makes its house (the body) as perfect as it CAN make it, that is, AS IT, (the soul) ITSELF IS PERFECT.*"

From this it follows that AS HUMAN-SOUL GRADUALLY DEVELOPS INTO AN ANGEL SOUL, IT BUILDS (for itself) AN ANGEL-FORM (body). But this is done in secret (silence), in the stillness of the inner world. It is as with the building of Solomon's Temple which was built in seven years, without the sound of tools.*

*1. Kings vi. 7-38. "Solomon" means Peace.

6. And then at last the highest Common Sense says in deep humility :

Should human life be without a meaning, or is there a *reasonable purpose* to man's life?

Does not a voice in man* tell him that the purpose is, the development of the good in the soul.

But that which is good is the Divine, the Life. Should not this grow forth of itself, in proportion as the animal remnants are eliminated?

Yes, the way of truth is hard and the gate to life is narrow; yet should not in every generation, a few find the gate and enter in thru it? When did the first ones enter thru that gate? Was it not long before there were any churches and priests, Holy Scriptures and sciences?

WHAT RELIGION DO OUR "ELDER BRETHREN" THEN HAVE?

So much for the present about the "Victorious," about whom there are many fantastical and superstitious ideas among people. They are not only at home in the inaccessible heights of the Himalayas; here is plenty of room for them. We do not take up any more room than the bones and muscles in our body take up the room from for our soul there. And as far as secrecy is concerned, the realities on the higher "plane" are hidden for those on the lower plane.

*Categories Imperialis. (Kant.)

"BUT the multitude are frightened at the Hellenic philosophy as children are at masks, being afraid lest it lead them astray. But if the faith (for I cannot call it knowledge) which they possess be such as to be dissolved by plausible speech, let it be by all means dissolved, and let them confess that they will not retain the truth. For truth is immovable; but false opinion dissolves."—CLEMENT OF ALEXANDRIA.

LIFE AND IMMORTALITY

By H. E. BUTLER

But [which purpose of God] hath now been manifested by the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality to light thru the gospel, whereunto I was appointed a preacher, and an apostle, and a teacher.—II. Tim. i. 10, 11.

THE idea of a perpetual life without the dissolution of the body has been kept alive in the world from the beginning of its history. We read in the Scriptures of Enoch and Elijah who were taken away from the world without seeing death, and when the Christ came all his teachings were of life, the overcoming of death, and all the preaching of the apostles was of life and not of death.

The apostles began their teachings with the thought, "As in Adam all die, so also in Christ shall all be made alive." The church has believed for centuries that death came by Adam's transgression, death of the physical body, and yet they have been wavering between the belief that it was the death of the physical body and in some way the death of the soul, and yet they believe that the soul does not die. So it has been fixed up contrary to any Scriptural revelation, but simply according to their own imagination, that the death that came by Adam was in some way a punishment to the soul or spirit after death.

That the apostles believed in the continuing of the physical existence there can be no doubt. The passage above quoted indicates strongly that the Apostle Paul believed that the gospel was a gospel of life without death. If it were not so then the words of the Christ, "Be of good cheer, I have overcome the world," would be a tantalization. Why should we be of good cheer because he had overcome the world? If, as the

church now believe, he was God Almighty, Maker of heaven and earth, then it was nonsense for him to say, "I have overcome the world," for if he was God, the world never had dominion over him, he always had the dominion over it, therefore he never overcame it, for having made it, it was his subject from the beginning. On the other hand, if he was born of human parentage the same as we are, and he had actually met in his own person all the creative-forces and had overcome them in the same way that we shall have to overcome them in order to attain immortality, then there was some reason for his saying to us, "Be of good cheer, I have overcome the world." If there is any meaning in such an utterance it means simply this: Be encouraged, rejoice in the fact that I have demonstrated to you that I have overcome the world, and if I can overcome it, you can overcome it. When one man has overcome the world, the old adversary is so far weakened, and he will be more readily overcome by others that are to follow. Christ not only overcame death and the whole creative world himself, but he left on record or caused to be recorded by the spirit that was sent into the apostles, careful instructions which if carried out fully and completely will enable men to overcome the world, and the last enemy that is to be overcome, as the apostle said, is death and he that hath the power of death, that is, the adversary. (Heb. ii. 14; 1. Cor. xv. 26.)

The question may arise: "How did Christ bring immortality to light?" He brought it to light not only thru his teaching and the declaration that he made before his crucifixion when he said of his life, "I have power to lay it down, and I have power to take it again," but also thru his frequent meeting of death in the person of others and raising them to life, demonstrating that he had power over death, and after his crucifixion, if the accounts are correct, the Romans pierced his heart so that there flowed out the blood

and the water that surround the heart, yet after the three days and nights had elapsed, he took up his body and walked and talked among his disciples; he ate and drank with them as before his crucifixion. But our wise college professors teach that this is not true, that the man Christ never rose from the dead, and Spiritualists seem to unite in the same declaration, stating that it was simply the spirit that arose and appeared to the disciples. An evidence to them of the correctness of their theory is, that he was able to pass thru closed doors, *et cetera*. But if the accounts of the apostles are true, and we have no doubt that they are, he said to his disciples after he had risen, "Handle me, and see; for a spirit hath not flesh and bones, as ye behold me having," and he frequently denied the assertion that is so often made at the present time, viz., that he rose a spiritual body and did not take up his material body.

Not only the whole gospel of the apostles, but all the teachings of the prophets and great mystics of ancient Bible times, teach emphatically that the ultimate of man's existence is to conquer death in the physical body.

After the church had been established and one after another of the apostles past out of the body into the spirit-world, the church lost faith in the immortality of the body and began to seek for some explanation for the death of those that died in the faith. But they forgot what the Apostle Paul said when he spoke of those who died in the faith, namely, that they had not received the promise. The promise related to immortality.

Our wise (?) teachers are telling us that the early apostles and saints were mistaken in their ideas, which they claim is proved by the fact that they all died the same as other men die, and that up to the present time there have been men and women who claimed to have attained immortality of the physical body and the fact that all such have died has been sufficient evidence to the world that death, not Jesus the Christ,

the immortal Savior, but death is king of kings and lord of lords.

Our experience in the past has led us also to be among those deceived(?) ones who believe that the time has come or is very near at least, when life and immortality will again be experienced on earth. When we say "again" we refer to the time before the allegory of Adam in Eden, for at the end of each cycle of the earth's history the earth brings forth immortal fruit and those who become immortal do so thru developing high enough to understand the laws of perpetuity, and not only the laws of perpetuity but the law of growth, increase and refinement. For there is no such thing as reaching a point in the attainment of human or angelic life where progress ceases. Progress is as eternal and as absolute as the existence of anything that is.

Some may ask: If this is true, then where are those that lived in a former age and obtained immortality? The answer is simple: These came into divine order, lived in the Spirit until the very flesh of which their bodies were composed became so refined and attenuated that we no longer behold them, for they are no longer bound by gravity, they are no longer bound by the externalities that we are bound by, and therefore none but those who follow their example, who live in harmony with the divine will and purpose can see them, but those who do live in harmony with the divine will, do see them, do converse with them, do know them as they know their friends, rather, know them so far as they are able to know that which is so far above them.

There is a way, a course of life now being taught to the world thru the Esoteric works that makes immortality and these great principles of which we write, a matter, not of faith, but of knowledge, and all may obtain that knowledge who have sufficient development of manhood and womanhood to lead them to desire above all things to live in perfect harmony with

the Cause of their being, with the laws that produced them.

In regard to immortality, it is a remarkable thing that at this period of the world when immortality is possible thru the development of the race, the consideration of the subject is not confined to the so-called crank and mystic, but our scientific men are beginning to question and to examine into the processes of nature to see if it is possible for men to overcome death, because reason begins to assert itself.

Stop and think for a moment for yourself: If you stop eating for four or five days your flesh begins to leave you, then you feed the body again and renew it. This is a strong evidence that the scientific investigator is right when he says that every particle of our bodies is thrown off and renewed every year. If this is true, if the body that now is dies and is renewed every year of our lives, then is it not reasonable to believe that it is possible to keep on renewing it?

Let us look a little further. Look at a man fifty years of age; he has a fine physique, in many instances a man of fifty has a finer physique than he had at twenty-one; he is stronger physically, mentally and in every other way. During these fifty years his activities have torn down the body fifty times and have rebuilt the entire structure as many times, but by and by there comes a time when the material that he builds into the body seems to be more inert and we say that age begins to manifest itself, the man begins to die. Why is this? What has come over him that in place of growing additional bodily powers he is now beginning to lose them? Is it not reasonable to think that if he is able to rebuild the body fifty times he should be able to rebuild it fifty-thousand times, a million times?

This has started the scientific world to investigating, but for us who have followed the added light that is now being held out to the world there is a knowledge of law, of method, by which this continued power over the body is obtained. This

comes thru the mind, for God by a word created the world, created you and me, and if that mind produced us, that mind may preserve us, but while this is true there is another fact that meets every individual who thinks to overcome death by mind, and that is, that mind is dependent upon the power to inspire knowledge, consciousness, and life from its source, and this power is obtained thru certain methods of handling and controlling the body and the forces active in it, supplying its needs and overcoming its adversaries. This is the point that has been neglected or that has not been known by those that hoped for and proclaimed that they had immortality.

If a man prepares a machine for any purpose, in order to have that piece of machinery do its work, every wheel must be in its place and they must all work together for the one object. If a wheel is left out, tho the machine may be perfect in every other particular, it will not accomplish its purpose.

So it is with the attainment of eternal life. All things must work together in harmony, otherwise discord and death will result. Let us take a glance at what we mean by this. God by mind created the world, therefore all the mind there is emanated from God and if we would attain to Godlikeness, immortality, we must first unite our consciousness, our loves, our desires, our sympathies with the Source of our being, then we must desire above all things to know that Mind which produced us, and in knowing that mind, we know what laws that mind has set in motion.

When we have come in touch with that Mind, which is the very thing that the Lord Christ taught and which followed his resurrection from the dead, namely, the inflowing of the Holy Spirit, then we shall begin to have a God-consciousness, we shall begin to see and know from the standpoint that God, the Creator, sees and knows. Then we shall delight in feeding from the fountains of life, the source of our being, we shall delight in living in harmony with the laws of God, the laws governing

the angel-world, "the spirits of just men made perfect," and by delighting in those laws, constantly desiring to know the divine mind, we soon come to realize, to know, not to believe, but to know laws and methods requisite for the eternal perpetuity of our existence. But we have been led to believe, especially in recent years, that the conditions requisite to maintain a consciousness that brings life, cannot be obtained and held on earth until the Body is formed, referred to by the Revelator as the 144,000 and by the Spirit thru the Apostle when he said, "A body didst thou prepare for me," for the spirit of death rules the minds of all men on the planet, and this being the last enemy that is to be conquered, a united effort will be required. All those who are ready to consecrate their lives to God and to the immortalizing of the children of men upon the planet, will gather themselves together in one place, with one purpose, and will be most diligent in carrying out that purpose.

We believe that no separate individual on the planet will be able during the present order of things to attain to immortality. To overcome death on the planet will require a united action of a large body, for only thru the united action of the body can perfect harmony of the life-currents be obtained; for it is true that "we are all members of one body and each is a member in particular." If you cut off your hand from your body, the hand will die, so will every member of the Christ body, the body of humanity perish and pass away, death will have dominion over it until the body is formed.

Therefore let all who think on these things give themselves unreservedly to God, to the desire to know the truth and earnestly and faithfully follow it as fully as they know it, then will the Spirit of God thru his angels lead them into methods that will bring conditions necessary to life and immortality—into the kingdom of God on the earth. Peace be unto you.

If you should start out in pursuit of a certain place, and the road which leads to it had many turns, and your brother had carefully marked out for you every turn in the road except one, that one omission, if you followed the instructions implicitly, would be sufficient to prevent you from arriving at the desired destination. On the other hand, if that little turn was indicated and you followed the directions perfectly, you would certainly arrive at the desired goal, but to do so would require careful thought, discrimination and keen observation.

SONG

By LAURA BROWER

“WOULDST live in a region of blue sky and spring,
Where flowers are fadeless and birds ever sing,
Above all earth's worries thy soul must take wing.

Wouldst thou hear the music of heaven most sweet,
Which first sung by angels, earth tries to repeat,
Thy heart must so pure be with God's it will beat.

Wouldst thou scatter blessings like sunshine on all,
Thou must break the fetters that hold thee in thrall,
Keep ever responsive to the Spirit's call,

Which bids thee lose selfhood in services done
For love's sake, not duty's as done by the One,
Who is Love incarnate, and of life the Sun.”

“Thought is often superficial, insincere. It may pass by as a mere good intention or as a procrastinating hope. It is action, conduct, that is fundamental. It is when we work, when we do something, that results are forthcoming.”—H. W. DRESSER.

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XXIII.

THE SUPERIOR CREATIVE FORCES

BEFORE proceeding with the discussion of the Creative Forces, we wish to say that henceforth our field of operation will be limited to our own greater system of worlds. In discussing the Absolute, we embraced the All, but once out of this into the field of differentiation, we drop into that portion of the Universal Whole under the control of the Creative Forces with which we are more or less familiar, because they have come up to their high positions from the estate of the human. They were all once men, some time, somewhere. Still later in discussing the creative process we shall confine ourself to our own world, or chiefly so at least. It should not be forgotten that the Universal Whole is divided into many great systems, wheels within the great Wheels; and that these great systems are sub-divided into smaller systems, and these again into smaller, and so on down to the infinitesimal atom, which according to modern science is itself a system of worlds. This law accords with the Law of Correspondence of the mystic, Emmanuel Swedenborg.

Of the Creative Forces the superlative Logos or Logoi—for there are many—the highest class of the Elohim, stand first, or next to the Absolute. From these they rank in grades downwards to the plane of Man, the lowest of the creative forces. The lowest upon the plane above man are the Elohim of our world-system. These rest upon the astral plane but do not

enter it. Of this highest class of creative Forces, called Elohim, but distinguished from the active creative Elohim by being designated "Gods," there are seven in number. It is here the number seven primarily receives its sacredness. By occultists their names are given in the following order as, (1) The Spirit of Wisdom, (2) The Spirit of Understanding, (3) The Spirit of Counsel, (4) The Spirit of Power or Might, (5) The Spirit of Knowledge, (6) The Spirit of Righteousness, and (7) The Spirit of Glory or Awfulness. John, in Rev. v. 12, referring to the glory ascribed to the self-sacrificing Jesus, the Lamb that was slain before the foundation of the world—by the innumerable hierarchy of heaven, says that "with a great voice" they declared he is worthy to receive "power, and riches, and wisdom, and might, and honor, and glory, and blessing." To Him they ascribed the virtues of all the supreme Elohim, because as an expression of the highest Logos, the Only Begotten, the Express Image of the Father, He represents them all, and on his own plane ranks supreme, that is, He stands at the head of our own world-system. On this plane He is co-equal and co-eternal with the Father—YAHVEH—and the Mother—Elohim—or Spirit of this bottom plane. And this Power and Endurance are eternal, or during the creative cycle, as the word YAHVEH means "the existing, or enduring One," the One devoid of change. And as the power He is the Omnipotent One. Of himself he says: "All dominion is given unto me." (Matt. xxviii. 18.) And thus the Psalmist says of the Messiah or the Christ, referring to his exaltation, in Ps. xcvi. 7, "Worship Him, all ye Gods," and the writer of the Hebrews, i. 6, says, "Let all the angels of God worship Him."

These Creative Powers on the plane of gross matter are called, "Power," or "Force," "Discrimination," "Order," "Cohesion," "Fermentation," "Transmutation," and "Sensation." This follows the order of the virtues as given by John in Revelations, and seems to be the natural order, tho it is

claimed for the other order that it follows that of the planets of our system, as Mercury or Hermes, Venus, *et cetera*. This latter represents the lowest class of the Elohim, as our Jesus the Christ, but they correspond with the higher and the highest.

Of the highest virtues it may be said that while the SON, the third person of the Trinity, is supreme, they are in fact a unity. Each has in itself the nature of the whole in completeness, but in each, one or the other of the virtues dominates. Each is a perfect entity within itself; each is pervaded with the fulness of the Divine life and substance. In their individual operations each is a God. Thus there are "Lords many, and Gods many," but there is but the One Supreme Deity, "That they all may be made perfect in ONE."

These seven supreme Gods were created simultaneously with the creation of the Father-Mother-Son, for they are one with the Trinity, and embraced within it. They belong to the same plane, the one immediately below the Absolute. In the case of all, the births were by emanation, by the Rays that proceed from the Absolute. They are the "Sons of the Fire-mist," the pure essence of Fire or Spirit-substance; also of Chaos, or the primal Waters before brooded over and brought into form, and of the other substances out of which creation sprang, but in their primal or concreted state. They were born of these by the Rays of Life proceeding from the "Most High." Thus, in the aggregate, are they called "The First Begotten," or "First Born." And, thus, Chaos produced Theos, and Theos produced Kosmos. Among the Hindus this same order is followed with Brahm as having been born of Chaos, and Kosmos as having been born of Brahm. And perhaps the same order prevails among all the great ancient religions. As one with the Father-Mother God, they are the Creators, or parentage, of the Son as the Word. The Son is the Creative Thought that sprang from them, as from Father-Mother.

These are the formless, invisible Fire-Spirits concealed within

the "Bosom of the Father," forever concealed from the eyes of men and of angels. "No man hath seen God at any time: the Only Begotten Son, who is in the bosom of the Father, He hath declared him." (John i. 18.) Besides the names given these Primal Spirits of God expressive of their glory and dignity, they are called by such names as "The Seven Sublime Lords of Creation," "Rulers of the Seven Sacred Planets," or "Angels," who supply the essence for the seven kingdoms of Nature," "The Seven Divine Flames," "The Fiery Lions," or "The Lions of Life," because it is said that esoterically they are securely hidden in the Zodiacal sign Leo (Life), the "Alpha and the Omega," *et cetera*.

These supreme Logoi or Elohim are not the direct creators, but only the media, the connecting link, between the Absolute and the Relative. Eternally imbedded within the Absolute is the WORD, but only in latent state. In this Seven it is exprest, but only as plan. They are the architects, but not the builders. They are, so to speak, the Vehicle in which the creative Gods descended into matter, or creation, the Kabalistic "Merkaba," the car of descent into Manifestation and Incarnation, so symbolically described by the prophet Ezekiel in his vision, as resembling a throne of sapphire, upon which is seated Adonai, the creative Lord. They are the intelligent Forces that give to Nature the Laws that are to govern in all things, yet they are not the executors. As architects of the Kosmos and all it contains, they conceive the plan and hand it down to the builders for manifest expression. Taken in the aggregate, they are the plan within themselves. They constitute both the Ideation and the Substance, both the Masculine and the Feminine, but as yet in Chaotic condition, out of which all is to be made. We are not to imagine by what has been said that the supreme Elohim are but personifications of power. These spiritual Beings thru whom the Universal Mind comes into action are like an army, by means of which the power of a nation manifests itself, and

which is divided into various grades, each with its separate individuality, and its varied responsibilities; each contained in a larger individuality to which its own interests are subservient.

This descent of Spirit into matter, the formless into form, by degrees, is natural. It is like the growing plant or the unfolding child, or the declining day. The stages are so imperceptible that it is almost impossible to decide where one stage closes and the next begins. Jesus said "That which is born of the flesh is flesh," it may be a little lower or a little higher, but it is flesh. Again, "That which is born of the Spirit is spirit," it may be a little higher or lower, but it is spirit. The Absolute does not even formulate thought for He is principle of Being only. Thought is simply concrete within Him. But the rays proceeding from Him are divided, or analyzed, as are the colors latent in the pure white light, in passing thru the prism. Passing thru Chaotic Substance, these Rays differentiate into the Seven Gods. No longer are they simply principles, but are now mind-forces capable of dynamic action, but only upon the mind plane. As these send out their rays, as one ray synthesized, this ray again breaks up into its seven, but now upon the plane of creative Divine activity. And so the process of involution continues downward, taken up on each descending plane by the lower intelligent forces and carried on until the whole work is completed.

And thus, because these Highest of the hierarchy are purely spirit and ideation, they cannot themselves create in the sense of executing their thought. They are so near to the Absolute as to be devoid of the regenerative fire. They are Fire, but its quintessence. They are passionless. They cannot propagate either a material universe or a fleshly man, having no double or astral form by which to project the material forms. So it has been said of them that when the seven "Moon-gods" (lower Elohim) went each his own way, or on his own allotted land, the "Lords of the Flame" (Supreme Spirit) remained be-

hind. They would not go. As they would not create, tho commanded by the Supreme God to do so, they were regarded as rebellious. Reference is made to this in Jude 6th verse, upon which the fable of the "war in heaven is based. It was not that they refused to go, or rather to propagate mortals and a material universe, but that they could not do so.

This seven-fold Ideation of Deity on the noumenal plane, is also the Holy Spirit, the third person of the Trinity. This Spirit is also represented as the Creative and Redeeming Medium, and as such is one with the Gods. As Adonai is the exprest Word, or thought of God, this Holy Spirit, or Primal Light, itself seven-fold, is the Creator in thought of the Kosmos, and the Redeemer of our race. The Spirit constitutes, in the aggregate the seven Fires which burn before the presence of the Absolute, for the Spirit of God is a Flame of Fire essence, which tho divided into the seven is not decreased, nor its brightness lessened.

Collectively these Sons of Light are symbolized by the six-pointed star, which is the symbol of life, or of the Living word. This star refers to the six sources of Power, the six Planes, the six Principles, etc., all synthesized in the seventh, or central heart of the star. In its unity this Spirit, unmanifest, represents Primal Light; in its differentiation, it represents the seven "Sons of Flame."

(To be continued.)

"SELF is the ONLY PRISON that can ever bind the SOUL;
LOVE is the ONLY ANGEL who can bid the Gates unroll;
When'er HE COMES to CALL thee, ARISE and FOLLOW fast—
HIS WAY may lie thru darkness, but it LEADS to LIFE at LAST."

BOOK REVIEWS

THE AQUARIAN GOSPEL OF JESUS THE CHRIST, by Levi. 260 pp. Cloth. Price \$2.00. The Royal Publishing Co., Los Angeles, Cal. C. F. Cazenove, London.

This work is claimed to be the result of one who has reached the height of attainment where he is able to inspire, draw in, and record from the Akashic records, as the Hindus call it, or from the astral as we would call it, all the facts relative to the life, history and teachings of the Christ and of John the Baptist. Plato said that all the knowledge and thoughts of men are banked in the heavens. We believe that there is nothing lost and that all the knowledge the world has ever possessed is accessible to a mind that has grown large enough and wise enough to reach out into the spheres and to gather that knowledge in its purity. But before a man has reached that high altitude, he can only draw in from the spheres and record such qualities as he possesses in his own organism. It will be observed by a careful study of the books of the Prophets that the word formation of the book of Isaiah is quite different from the book of Jeremiah, and how unique is the thought-formation and expression of Ezekiel. It will be observed also how distinctly different are the twelve minor Prophets. Each of the Prophets, we are told, prophesied as he was moved by the Holy Spirit, yet that which they inspired from the Spirit and gave out as being the word of God, was colored and characterized by the nature and character of the men thru whom it came, and how much more certainly in this age of chaos and confusion, would the same results obtain.

Several times in our writings we have called attention to a law that acts in the human organism the same as it does in plant life. We know that every plant inspires, draws in, the chemical qualities that belong exclusively to it and its kind, and whatever beliefs a man may have established deep down in his inner consciousness, will always give quality and character to all he inspires. In fact, in the present stage of human unfoldment, man cannot inspire anything that is not in himself.

For instance, if one who is familiar with the Scriptures, reads this Aquarian Gospel of Jesus the Christ, one point will stand out very prominently and that is that the author has recorded simply nothing but what a man may inspire by taking the New Testament, chapter by chapter, and thinking over the utterances therein recorded. While, of course, such a mind will always add

to the thought, but it could never gather absolutely new facts concerning it. We cannot but admit, however, that there are evidences that the Lord Christ said and did many things that were never recorded, which the Apostle John distinctly declares.

We see in this book a mind that is biased in the direction of the Hindu philosophy and more especially by the general teachings and thought of the so-called Theosophists of our day. It is very apparent that the teachings of Theosophists and of the Hindus are a whole race-round below the present age, and while there are many good thoughts in this book, it is easy to discern that they are kept down a race-round below the plane on which the Lord Christ lived and taught. [Ed.]

LOVE: The Pearl of Great Price, by Dr. John David Miles, 1418 Euclid St., N. W., Washington, D. C. Paper. Price 25 cents. There are but 56 pages to this booklet; and the price does seem a little high (when books are so plentiful) and yet, the subject is a great one, and the author, a veteran metaphysician. It ought to be worth the price because no one can even *dwell* upon the subject of Love without great profit; and furthermore, every writer presents different conceptions. Dr. Miles is prominent as a healer; and we believe there is no greater curative power for self, and for all, than the spirit of love.

THE CONFESSIONS OF SEYMORE VANE, by Ellen Snow. Cloth. 77 pp., printed on good paper, nicely bound in boards, with gilt title. Price 50 cents. R. F. Fenno & Co., 18 East 17th St., New York, N. Y.

The author says, in the foreword: "This little book instead of being classed as "fiction." The book is in the form of letters; and the purpose, as we understand, is to recount from experience the disadvantages under which women are placed in the choice of husbands.

LITTLE SERMONS, by Edna L. Carter. 61 pp. Price 20 cents. *Wee Wisdom's Way*, by Myrtle Fillmore. 72 pp. Price 25 cents. *Maternity Treatments*, Anonymous. Price 10 cents. Address Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

The first-named treats beautifully of virtue in these terms: Love to God; Right Speaking; Loyalty; Simplicity; A Present Help; Courage; Resistance (as evil); Humility—as well as other subjects. It is thoroly worth having; and the price is very small for so much value.

"*Wee Wisdom's Way*" is full of lovingkindness; a story full of philosophy based upon experiences in childhood and youth.

ENLIGHTENMENT OF THE WORLD, a picture in symbols and many colors. Price \$1.00. Address The Los Angeles Novelty Co., 209 Delta Bldg., Los Angeles, Cal. This picture represents the Christ standing on the world. The planets and moon are represented in colors supposed to be characteristic of each: These and other colors are assigned as expressive of virtues and emotions. A 44-pp. descriptive leaflet and color-key is supplied with the picture.

THE MONTHLY EVENING SKY MAP. \$1.00 per year; 10 cents per copy. Leon Barritt, Publisher, 150 Nassau St., New York, N. Y. This publication is printed on a single sheet about 14 by 10 inches, folded once. The diagram of the heaven, and the explanations, are signed by Garret P. Serviss, who is a well-known authority on Astronomy.

THE PSYCHIC: A Monthly Magazine of Psychological Facts and Phenomena. Devoted To the Metaphysical. Walter Winston Kenilworth, editor, 739 Boardwalk, Atlantic City, N. J. 32 pp. Pocket size. We have received Nos. 1, 2, of Vol. I. which begins with Jan. 1909. This magazine is artistically printed on good paper with brown ink and borders. It begins well, and we sincerely wish it a wide field of usefulness. It is unnecessary to say more, be cause every reader of this may doubtless have received a sample upon request. Adnah.

EDITORIAL

Some of our readers have noticed that the articles in each number of **BIBLE REVIEW** bear a marked similarity. This has been a remarkable characteristic of the Magazine since its beginning. When we began the publication of "The Esoteric" we published it according to the signs of the zodiac in their periodicity and we used to think that was the reason our contributors wrote on similar subjects in each number, but even since we ceased to observe the signs of the zodiac in connection with the publication of the magazine, the same condition exists. Our contributors are scattered over a wide area yet when their articles reach us, we find that they have written on the same or similar subjects, and with each number of the magazine the subject changes. This to our mind indicates that there is a spirit, invisible and unconscious to us, that governs the thought sent to the world thru the instrumentality of this magazine, for

certainly the editorial staff has nothing consciously to do with the matter.

Mr. P. J. Wilkins of London requested us to say that he had received from some one in London, a very welcome but anonymous letter dated December 31, 1908, speaking of the regenerate life in very high terms, and that he should be glad if the writer would forward an address that he might reply in reassuring terms of friendliness.

WANTED! BOOKS BY JOSEPH T. CURRY.

Mr. Joseph T. Curry who past out of the body in 1877 is the author of several books. If any of our readers have any of these books and are willing to part with them, we shall be glad to hear from such persons. We are willing to pay a good, reasonable price for these books. We think Mr. Curry's books are worth reprinting, and if we can get the books, we may reprint a portion of them at least.

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 only repeat 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.

NOTICE OF THE BRITISH ESOTERIC SOCIETY

THE British Esoteric Society meets at 35 Battersea Rise, Clapham Junction, London, S. W. every Friday evening at 8 p. m. All interested in this teaching are heartily invited.

Time of Cusp Transits.				
Washington, D. C., Mar. 1909.				
Body	Enters	On		
		day	h.	m.
☉	♈	3	1	33 a. m.
"	♏	5	1	39 p. m.
"	♎	8	2	13 a. m.
"	♍	10	2	32 p. m.
"	♊	13	1	28 a. m.
"	♐	15	9	37 a. m.
"	♑	17	1	59 p. m.
"	♏	19	2	59 p. m.
"	♎	21	2	8 p. m.
"	♍	23	1	42 p. m.
"	♋	25	3	47 p. m.
"	♊	27	9	47 p. m.
"	♈	30	7	35 a. m.
⊕	♎	21	1	5 a. m.
♂	♋	6	7	46 p. m.
♀	♏	16	10	17 p. m.
♄	♋	10	8	42 a. m.
"	♊	21	5	30 a. m.
"	♈	31	8	46 a. m.
On Mar. 1 ♈, ♏ and ♊ are situated as follows:				
♈	♏	9°	38'	5"
♏	♎	12	4	34
♊	♊	17	36	33

BIBLE REVIEW

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No. 7

THE SACRED TREE

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

INNUMERABLE are the conjectures which have been made concerning the meaning of the symbolic trees of the Garden of Eden. There are children who can believe the most extravagant fairy stories to be literally and exactly true. In like manner there have been in every age, childish minds who have believed the trees of Eden to mean literal trees. It suited the childhood of the world, just as it suits the actual child to believe this. And we are surrounded on every side by those who are children in mind and babes in understanding.

There are those who are naturally so, and there are those also to whom it is a shame and a reproach; who by reason of lapse of time ought to be teachers, and have now need to be taught the very elements of the beginning of the oracles of God. These have *become* such; they are not new-born infants (βρεφοί) to whom milk is the natural food, but νήπιοι, who are as it were in a dotage, in a continuous state of babyhood—to whom we cannot write or speak as unto spiritual (πνευματικοί), but we speak as unto carnal (σαρκικοί). The new-born babe is said to grow by means of the milk, but the νήπιοι or "speechless" do not "grow thereby." But to such as are mature pertains the strong food, for by reason of

habit, they have their inward organs of perception well-trained for discriminating both good and evil.

It is to such as these that we can speak of "the deep things of God," for they only can receive them. Spiritual things can only be discerned by spiritual minds, to discern the deep things of God, therefore, we must "have the mind of Christ." How true is the saying that the letter killeth, but the spirit alone giveth life. For in regard to the Bible, how many are killed spiritually by looking at it from a carnal and literal standpoint. To the animal man ($\Psi\upsilon\chi\iota\kappa\omicron\varsigma$, psychical) the story of the Garden of Eden, appears to be a myth, a fable, childish and outworn, but to the spiritual man, it abounds with the deepest and richest truths ever given to man, which to disregard means death, but to assimilate and act out fully, means life, health, peace and immortality. Let us see then what is contained in this rich spiritual mine. What is meant, first, by the tree of knowledge of good and evil? As we have said there are deep mysteries underlying the narrative, which can only be spiritually discerned, but what we are now about to point out is the most simple and practical view of the subject, viz., that the tree of knowledge is within me, and to partake of its fruit is to indulge the lust of the flesh; "doing the desires of the flesh and of the mind," as do the sons of disobedience who are energized by the prince of the power of the air.* The meaning of the tree of knowledge is indicated in Gen. iv. 1, "Adam *knew* his wife." And we have therefore to make the astonishing declaration that this is the knowledge which was forbidden to this wedded pair, who were wedded by God himself. Carnal knowledge was forbidden on pain of death. Indeed we understand that the act itself was the cause of death. For it is clearly evident that if they had not partaken of the tree they would not have tasted death, but would have lived for ever, because the seed of life both in

*Ephesians ii. 2, 3.

the man and the woman, would have continued to be to them the tree of life in the midst of the garden* so that they could not have died.†

Of course everyone but the spiritual dotard or the spiritually dead will see at once that the tree of knowledge is not a literal tree, for whoever heard of a tree imparting knowledge? But, on the other hand, the symbolic tree is common to all nations, even to those farthest removed from each other, who so far as we know, had never come into contact. And in connection with the tree, we also find the serpent just as we find it in Genesis. The symbol of the tree and the serpent is found everywhere; in every corner of Asia, Africa, Europe, North and South America, Australia and many of the islands. The Spaniards who discovered America found it common among the tribes. It was common to the Ancient Assyrians, Babylonians, and all the Biblical nations. It was so closely connected with the worship of "Ashtaroth" that this word is often translated "groves." The Israelites carried on this worship among groves of trees, just as we find the Druids also did among the Ancient Britons. Indeed the word "Druid" is said to be derived from *Δρυσ* (*Drus*) the oak tree. Now it has been discovered that this worship of Ashtaroth, carried on among groves of trees, was phallic-worship or the worship of sex, and we find that the symbols used in phallic-worship were those of the sexual organs in conjunction with the serpent. The serpent is thus recognized among all the nations of antiquity as the symbol of generation, and always in connection with trees, for the tree was regarded as a natural lingam (or phallic emblem). It seems that this emblem lies more or less at the root of all religions, and tho its cult has in some directions been a prime factor in the ruin of its votaries, and the downfall of the nations who practiced it, yet on the other hand, we find that the Sivaites or worshippers

*Genesis ii. 9. †Genesis iii. 22.

of Siva in India are strict ascetics, and that the worship of the emblems is spiritual and mystical; its supreme object being liberation from the carnal passions. In the "Siva Purana I" the lingam is called: "The Pillar of Fire." It is also called the Tree of Life, and from our present standpoint we see its connection in a good sense with the Tree of Life and in an opposite sense with the Tree of Knowledge and Death, and it is of remarkable significance that the very word for "tree" in Hebrew signifies knowledge and death.*

The sacred tree enters largely into the mythology of every nation and in all time. The Mazdeans at Khorasan for example, worshipped two great cypress trees, which they said were "the product of shoots brought by Zoroaster from Paradise." An ancient print shows Alexander the Great visiting these trees, one of which is seen to be surmounted by the sun and the other by the moon. The stems of the two trees were clothed in skins of male beasts, for the male tree, and of female beasts, for the female or moon tree. Sometimes they seem to represent the first man and woman, as among the Sioux on the Upper Missouri who say that "the first man and woman were two trees; a snake gnawed at their roots and enabled them to walk away." Other legends speak of two trees in an earthly paradise beyond the sea, one of which was green and flourishing and the other the "dry tree," which symbolized, it is said, "the married and the ascetic life." In Scandinavian mythology there is represented a heavenly and an earthly tree, the latter with serpents gnawing at its roots, and General Cesnola found at Cyprus, a sculpture representing a tree with a serpent coiled round it, attacking its fruits.

In every direction then the same lesson is taught, that the tree represents life, and that it also represents death brought about by the serpent, and so we can have no hesitation in

*The word for tree is "ets" consisting of "ayin," eyes signifying intelligence and "tsadi" signifying "death."

asserting that this is the meaning of the symbolism of the trees of Eden. This is further borne out by the context in Genesis iii, for of the tree of "the knowledge of pleasant evil" it is said :

v. 3. Neither shall ye touch it, lest ye die.

v. 7. After eating their eyes were opened—they knew that they were *naked*; therefore they made girdles to cover their *shame*.

v. 10. I was afraid because I was *naked*.

v. 16. The curse of woman was upon her *conception* and child-bearing. (It is never free from sin. Psalm li. 5, Leviticus xii. 6.)

At the same time and for the same reason a curse is pronounced upon the fructifying properties of Mother Earth, which is to be removed when the whole creation is delivered from the bondage of corruption into the glorious liberty of the children of God—for then: "There shall be no more curse." But this blessed state is to be brought about by the Sons of God, for whose apocalypse the groaning creation waits. "For we know that all Creation is jointly-sighing and jointly-travailing in-birth-throes until the present time."*

We have said enough to prove that eating of the tree of knowledge or carnal generation is the cause of death and of the curse, and that if these are to be annihilated, so that there shall be no more anathema and no more death, then the cause must inevitably cease, so that they who are accounted worthy to attain that age and the resurrection from among the dead, *neither marry nor are given in marriage, neither can they die any more*, but are equal to the angels, being sons of god and sons of the resurrection.

*Rom. viii. 19. (Rotherham)

"WHAT healthy-minded men and women care about is immediate and personal salvation, the art of right conduct, the art of successful daily living."—C. HANFORD HENDERSON.

THE PURE IN HEART

BY I. L. HARPSTER

Blessed are the pure in heart: for they shall see God.—Matt. v. 8.

THIS is the most glorious of all beatitudes; for when the soul of man becomes purified by right thinking and holy thoughts, it may enter the presence of God. How enter the presence of God? We learn from the Gospel of Jesus the Christ, that the kingdom of God is within the soul, that the body of man is the temple of God, and that when the soul and body become purified, then the Holy Spirit will reside in man, and man becomes the Son of God.

The Jews, not realizing that man could become one with God, wished to kill the man Jesus when he called himself the Son of God, for they considered this blasphemy. Jesus tried to explain to them that the works which he did were not thru himself, not thru the physical man, but the Spirit resident within his soul was the power by which the work was accomplished. The Holy Spirit is that which is Truth, is Love, and thru it all things are possible, for it is Wisdom and Power; it comprehends all, and accomplishes that which it Wills to do. Therefore the works that Jesus did were thru the Spirit—God, for "God is Spirit."

The soul of man is in equilibrium between heaven and hell, between the human and the Divine, between the lower and the higher self. It is free to choose whom it will serve. The carnal mind, the lower self, is opposed to purity and Spirit—Divine: the two are at antipodes, they will not mix nor will they combine. The soul takes on the nature of its desires: if it revels in the lower self its substance becomes depleted and loses power; becomes infirm like its body thru dissipation and decay.

On the other hand, if the soul thru pure desires inspires thought from the higher realm, it builds a structure more intense, it expands, it grows and will attain eternal life.

The pure in heart can do no guile; will not sanction impure thoughts, acts or deeds. Here the lower nature is subdued, self is dethroned; no longer do the burning lusts of lower self cause the soul and body to grovel in the dust of carnal acts.

The pure in heart are children of the light. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Herein is where this possibility lies. It is thru the door of purity whereby we may approach God-likeness. This is the magnet that draws and fills the soul with Spirit Divine; for vessels of purity only, may hold the Divine of God.

When carnal thoughts control, the man sees reflex; he sees that which seems to be. Carnal thoughts dwell on material things, and these are made of that which does not appear, and, so, in time will pass away. The mortal eye cannot behold the Spirit-God, therefore that which the eye beholds was made, that thru the manifest, man might gain experience and, finally thru growth of soul, again rediscover the unmanifest.

Purity of mind brings peace, harmony and blissfulness. The body is at rest, the atoms are at ease and vibrating in harmony with the higher self. Purity of mind brings the body, soul and spirit into harmony, and when these three function perfectly then the goal of life is won, and God and man are one.

"Blessed are the pure in heart: for they shall see God." The greatest beatitude of all: For if the heart is pure, then the Divine of God dwells within the soul; heaven is ours, and then the other beatitudes are solved. We need not say, "Blessed are the merciful: for they shall obtain mercy," for, in the heart of him that is "pure," "mercy" reigns. Nor, "Blessed are the meek: for they shall inherit the earth," for, in the heart of the "pure" the spirit of "meekness" rules. And so thruout the beatitudes, for, if God dwells within the heart of

him only whose thoughts are "pure," then all of the beatitudes are conjoined, and man circumscribes them all; for where God dwells all things are possible.

Thoughts precede all actions and all deeds, or, all actions and all deeds are but the fruits of previous thoughts and desires. Carnal thoughts lead to carnal acts and deeds; they arouse the lower self to manifest upon the material plane in which some fuse of life becomes burned out. Pure thoughts are sure foundation stones upon which to build aright; they are gems of eternal luster that never fade or pass away.

The day has come when purity of heart, of mind, of soul must rule, or else the temple will fall to decay. The lower self must be transmuted to higher form thru purity and Spirit Divine. Then when the temple builder comes whose right it is to choose, the pure in heart will stand the test.

All the glory the Father has promised to bestow will be upon the "pure in heart." Those who have by Will transformed themselves from carnal self to higher self, who have united their lives and desires to the Spirit Divine; these are to be his jewels. They are the sons of God, having been transmuted by the refining fire of Christ-Love—and perfected in his likeness; these will take the dominion and rule in justice, righteousness and love.

From the Aquarian Gospel of Jesus the Christ:

"If you would find the Silence of the soul you must yourself prepare the way. None but the pure in heart may enter here."
"The secret spring that throws ajar the door of soul is touched by nothing else than purity in life, by prayer and holy thought The carnal man beholds the outer man, which is the temple of the king, and worships at his shrine. The man of God is pure in heart; he sees the king; he sees with eyes of soul: And when he rises to the plane of Christine consciousness, he knows that he himself is king, is love, is Christ, and so is son of God."

THE LAW

By ELLA WHEELER WILCOX

“THE sun may be clouded, yet ever the sun
Will sweep on its course till the cycle is run.
And when into chaos the systems are hurled,
Again shall the Builder reshape a new world.

Your path may be clouded, uncertain your goal ;
Move on, for the orbit is fixed for your soul.
And tho it may lead into darkness of night,
The torch of the Builder shall give it new light

You were, and you will be ; know this while you are.
Your spirit has traveled both long and afar.
It came from the Source, to the Source it returns ;
The spark that was lighted, eternally burns.

It slept in the jewel, it leaped in the wave ;
It roamed in the forest, it rose from the grave ;
It took on strange garbs for long eons of years,
And now in the soul of yourself it appears.

From body to body your spirit speeds on ;
It seeks a new form when the old one is gone ;
And the form that it finds is the fabric you wrought
On the loom of the mind, with the fiber of thought.

As dew is drawn upward, in rain to descend.
Your thoughts drift away and in destiny blend.
You cannot escape them ; or petty, or great,
Or evil, or noble, they fashion your fate.

Somewhere on some planet, sometime and somehow,
Your life will reflect all the thoughts of your now.

The law is unerring ; no blood can atone ;
The structure you rear you must live in alone.

From cycle to cycle, thru time, and thru space,
Your lives with your longings will ever keep pace.
And all that you ask for, and all you desire,
Must come at your bidding, as flames out of fire.

You are your own devil, you are your own God.
You fashioned the paths that your footsteps have trod :
And no one can save you from error or sin,
Until you shall hark to the spirit within.

Once list to that voice and all tumult is done,
Your life is the life of the Infinite One ;
In the hurrying race you are conscious of pause,
With love for the purpose and love for the Cause."

"THE world never tires of sounding the praises of John and Charles Wesley, but it seldom stops to think that both these sons owed their greatness to their mother, who gave them a good heredity and surrounded them with a wholesome environment. When John Wesley was going to college, Mrs. Wesley wrote him such advice as this :

'Would you judge of the unlawfulness of pleasure. Take this rule : Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—whatever increases the authority of your body over your mind, that thing, to you, is sin.'

"Think of the average mother of to-day giving her son in college advice ! Why, the average boy or girl in high school is wiser than either father or mother and can give the 'old folks' advice on any subject that comes up. But, the high school and college of to-day are turning out very few Wesleys, and one reason is that they have so few Susannah Wesley mothers to help them."—From *The Purity Journal*.

GOOD AND EVIL

By FREDERICK FISHER

THERE are many teachers to-day, who are afraid of dishonoring God. They make a great stand against the thought of God's being able to look upon Evil. Some say that he does not send evil, while others speak of his permitting evil.

This reasoning comes from a want of proper understanding of what evil is, and its function here on earth among men. We do not look deep enough under the surface, we see only the appearance, without understanding it.

"And out of the ground made the Lord God to grow every tree—and the tree of the knowledge of GOOD AND EVIL." Note that the knowledge of Good and Evil is on *one* tree.

In Isaiah xlv. 5-7, we read: "I am the Lord, and there is none else—I formed the light, and create darkness; I make peace, and create *Evil*: I the Lord do all these things."

These passages are not difficult to understand when we once get a true conception of God in his purpose with Man.

The spirit of man is like the tree of knowledge of good and evil, for He is the source of good and evil, both emanate from him, and man is made in the image and likeness of his Creator.

God, the First Cause, is good or evil according to the conditions under which he is viewed; for if he did not include evil as well as good, he would not be universal.

Reality leads us to the light, for the power of darkness in which we are submerged (matter), and in which we function, inculcates the desire to seek light.

Thru symbolic expression we may better understand the relation of good and evil as seen by man when apprehending God.

A saucer placed on a table with the concave face downwards will answer our purpose. The concave or hidden side represents the Goodness of God, for God's Goodness is always in hiding, and to be sought for by men. The inverse of concave is convex, which is the outward, exterior, or the manifest side of the saucer. This is the appearance of the inner but by inversion. Well may God say: "For my thoughts are not your thoughts, neither are your ways my ways." Yet withal, the convex and the concave are one. The whole difficulty lies in the point of view from which we regard the saucer, thus to know God in his completeness, *what we see externally we must reverse*. The FALSE and TRUE ARE ONE, the manifest and the hidden.

Again, we see this same thought illustrated in a magnetized bar of steel. One end is positive and the opposite end is negative, while the center is neutral. Wherever the bar is divided, there will be still a positive and a negative pole; thus if we divide the bar in the half that is positive, we shall at once cause a negative pole to appear at the end opposite to the positive, showing that the negative pole is not a fixture, but relative only to the positive. A portion of the bar, then, which was positive has now become negative; this negative condition being relative only to the positive pole.

We see in this illustration what the churches in the past considered as good, but to-day it would be evil, such as the slaughtering of animals for sacrifice. There is a saying in the East which bears upon this statement: "The good deeds of the faithful are the sins of the Near Ones." This is a great truth that must not be lost sight of.

Is not the nature of the relation of Good and Evil now more apparent to us, and it must be plain to us that the Father has a direct object to serve in creating evil according to our understanding. We cannot know the one without the other, any more than we can know light without experiencing darkness.

Sickness and suffering, which we consider evil, are only evil

in man's eyes. In God's mind they are good, for they are the means of drawing men to God. Everything that happens to us is for our welfare. This does not mean that we are not to fight against it; on the contrary, it is sent to us that we may fight, and thus **OVERCOME**, which is God's method of purifying his children, as gold is purified by fire. Hell would be rampant on earth were it not for sickness and suffering.

Truly is the Revelation of Jesus Christ given to us in the words of Rev. iii. 19, "As many as I love I rebuke and chasten: be zealous therefore and repent." Also see Heb. xii. 6: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The whole of this chapter is worth studying. We are given to understand the object of the suffering is for the sake of repentance as told in Rev. iii. And we read, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and sat down with my Father in his throne." If there were no evil in God's plan, there could be no "overcoming," and therefore no union with God, for to sit on the throne is gained only by "overcoming."

The doctrine that **ALL** sickness is due to the sufferer's sin is horrible. We admit that if there were no sin, there would be no suffering; but we are not responsible individually for our suffering in all cases, neither are the parents. For Christ said of the man born blind, that neither did he sin, nor his parents, but that the works of God might be made manifest in him.

May we not ask ourselves, to whom are we to ascribe the suffering of the man blind from his birth?—the loss of the privilege that his brethren enjoyed—the great gift of sight. The answer is plain that it must have been from God, for we are told that it was for God's glory. Then we naturally ask: How could God glory in a man thus stricken? The reply comes, this evil was not evil as men think, but good, for thru this affliction the blind man learnt to overcome and was

drawn to Jesus. Had he not been blind he would not have come into close touch with Salvation.

The falling of the tower in Siloam on the people was not because they were more wicked than other people. Children's paralysis cannot be caused by reason of the child's sin.

Jesus, in his temptation in the wilderness said to Satan, speaking of God, "*And Him only shalt thou serve.*" Thus Satan is God's servant, for by Satan or evil are we tempted, tested and proved, and in this way we find the narrow path to God.

The race as one body is travailing, awaiting its redemption. May not much of the suffering be due to racial needs? and many of our poor sufferers are taking a part in redeeming the Body of the Grand Man.

Each organ of the human body, as also that of which the Grand Man is composed, has a correspondence in the spiritual world in some attribute of the heavens; the individuals composing this Body are governed according to their birth under the various signs of the zodiac as is shown in "*Solar Biology*;" which assigns to them their place and degree in the Grand Man. Thru the attraction of the planets under which we are born, we are liable to disease and trouble which are our special lot to overcome; all these things are carefully planned by the Father, for he rules all the stars and all that is in the universe.

Jesus was made perfect thru suffering, mentally and physically. He prayed to the Father to let the cup pass from him, but the Father would not grant his prayer—he had to overcome by suffering.

St. Paul, who was able to heal the one crippled from his birth at Lystra, writes to Timothy: "But Trophimus have I left at Miletum sick." This clearly shows that he could not heal his disease. It was necessary that Trophimus should continue to suffer as being God's will. There can be no permission, but a direct imposition of what we term "evil."

God's will is done on earth today. All that is, is God's plan ; but he also wills that we pray that this earth may be as it is in the heavenly state ; and when we have evolved to this state as he wills it, so will it be. We are in the hollow of the hand of God, evolving out of sin and suffering which we had to pass thru in order to come to the light. Our free-will may be likened to sheep in a fold ; they can wander in the fold as they please, but they have no free-will to pass the bounds of their confine.

Love is chiefly manifested in man by serving, sickness and suffering. Without sickness and evil we could not develop the attribute of good. God would not place man on the earth without supplying a remedy by which man could return to his Father.

Think ! What a few years of suffering on earth is, compared with the fruit that it will bear ? Is not suffering good and not evil, if it bears good fruit and creates us in the image of God ? A corrupt tree cannot bring forth good fruit ; and real evil cannot make man holy—Whole : yet this is the work of what man calls "evil."

St. Paul tells us "first that which is natural." We cannot be spiritual before we are natural. We need the experience in the natural to open to us the spiritual, as the darkness reveals to us the light. Thus we must experience evil before we can realize good, then we shall comprehend the God of the universe—our Father—is over ALL.

ASPIRATION

By TOWNSEND ALLEN

"OH to be pure ! So clear and pure and fine,
That thou might shine thru me, O Sun Divine,
And find no spot or blemish, naught to mar
Thy glorious light, or keep my soul afar
From thy great pulsing heart of glowing love.
Illume and fit me for thy courts above."

THE OLD NEW-THOUGHT

Copied from *The Los Angeles News*

"THE NEWS discovered many years ago while studying material science at one of the Eastern Universities, that there is no such thing as matter, that is, as men conceive of it, and that thought, spirit, words, are the real things. This from studying matter under a Professor of natural philosophy.

"Thus, the Professor told us that 'matter was infinitely divisible;' that no two particles were touching or in contact; that the spaces between the particles were 'so great as to be practically 'infinite;'' that the so-called ultimate atom never could be found and that its existence was assumed.

"Then some of us went out and stamped about to see 'where we were at.' The ground still appeared to be 'solid,' and the eclipse of the sun which had been foretold years before came on at the exact moment and assured us of the fidelity of Nature even if matter were not 'solid.' We soon began to realize, with Whateley, that most of our disputes and misunderstandings were about terms. Also to see, with Berkeley, that practically it does not matter whether 'matter' exists externally or only in idea, for it would hurt one just as much to fall into an 'idea' as into a well.

"Then came Huxley and Tyndall and Spencer and others of the unorthodox scientists and thinkers and began to teach us that the so-called atom is only a 'center of force.' This force-center resists the touch that comes against it and therefore appears to be solid.

"Then we began to think that we had struck a law or a philosophy nugget with our mental pick. Force, we said, where-

ever we have been able to trace it, depends upon Will. A 'centre of force' must be a point where a will operates. The Atom, therefore, is the Almighty Will, or the Will of God, operating at a given point.

"This may seem too metaphysical for daily use and for a pay-streak, but it leads to the one practical, comprehensible, utilitarian fact that there is but One Substance and that Substance is spiritual. Out of that Substance we are necessarily produced. That Substance expresses Itself in an infinite variety of forms, sees thru all eyes, hears thru all ears, feels thru all nerves.

"In brief, what is called the material universe is spiritually produced or evolved, and is therefore spiritually controlled from within, can be and is spiritually changed at will and can be spiritually removed or dissipated by withdrawing the Will from the atom.

"The New-Thought (which is the old-thought exprest in new forms and thru new cults) is a part of the Great Awakening, the Great Upheaval, the Great Transformation, which is transpiring. It is all due to an influx of the Spiritual. Our system, spiritually speaking, has reached a tract in its orbit where it is immersed in celestial atmospheres and invaded by celestial beings."

THE VICTOR

By EDWIN CARLILE LITSEY

"THE battle hero does his deeds of might
Impelled by frenzy, and before men's sight.
Grant him his glory; he was brave to fight.

The man of peace hath even greater need
For strength; each day to do some worthy deed,
And hold in leash the Beasts of Shame and Greed."

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XXIV.

CREATIVE FORCES CONTINUED

CREATORS AS PERFECTED MEN

ALL below the Absolute belongs to the plane of the Relative. The Absolute is all-embracing and, therefore, is ONE. The relative is within the Absolute and, therefore, is only a part of it. It is the plane of separation, and, therefore, stands for the many. The Absolute is the unknowable because it is the All-Consciousness, and the less than the All cannot comprehend the All. And tho there be within us the absolute in potentiality, in the sense that at the close of this creative cycle we shall all be re-absorbed into the bosom of the Absolute, we shall all become merged into absolute consciousness, losing, for the time being, or unto the beginning of the next creative cycle, our individual consciousness;* yet the individual cannot possibly know the All; or the part know the whole.

If all below the Absolute is relative, it is finite, and if finite, it had its beginning as finite, and will also have its end as finite. All came out from the Absolute, and all must, in the nature of things, return within the Absolute. If all that is finite had a beginning, this embraces the highest of the Gods, those

*EDITOR'S NOTE. This will be true only in the sense of the unprepared ones. Those who have attained unity with Divinity while in their earthly consciousness, will never lose consciousness of their individuality, but on the contrary, as the body is merged into oneness and that oneness is merged in God, the consciousness of each individual will be enlarged to an extent beyond all possible comprehension, yes, even beyond the imagination of the greatest minds of the present time.

immediately below the Absolute, and all below these down to the last analysis of creative substance and life. These highest Gods are but perfected men in some previous cycle of evolution. These, therefore, are within the plane of the knowable. They are each an individual being that has reached his plane thru the long process of unfoldment under the varied conditions that make for the "perfecting of the saints." As we, each, are in this process of unfoldment, all possibility is within us, tho for the time most of it is latent. In process of time, ranging thru cycle after cycle, journeying thru, or sojourning in, planet after planet, and sun after sun, we too shall reach this highest plane, that of the highest creative Gods. At the close of the creative cycle, having become perfect, on the lower planes, by the things we suffer, and on the higher by continued advancement, we shall at first rest within the bosom of the Absolute—"There remaineth, therefore, a rest for the people of God" Heb. iv. 9.) and after this rest period when a new creation cycle shall begin, we shall be creators and rulers of higher or lower grade, and over a greater or smaller system of worlds, according to our previous attainment. If among the highest, we shall sit with the Christ upon his throne (Rev. iii. 21). We shall not be hurt of the second death (Rev. ii. 11). We shall eat of the tree of life in the Paradise of God (Rev. ii. 7). To us shall be given the hidden manna, and the white stone, upon which the new name shall be written which no man knoweth save he that receiveth it (Rev. ii. 17). We shall be made pillars in the temple of God, and shall go out thence no more (Rev. iii. 12). We shall be arrayed in white garments, and our name will not be blotted out of the Book of Life, and Christ will confess our name before the Father and before his angels (Rev. iii. 5). And to us will be given authority over the nations or worlds, that is, we shall be made Adonais, or Lords of creation (Rev. ii. 26, 27).

St. Paul referring to this possible attainment of the people of

God—the faithful ones—says they shall be joint-heirs with Christ of the Divine patrimony (Rom. viii. 17). But to be a joint-heir is to be a co-equal heir. Such, then, will become Christs, and if Christs, creative Logoi. That is, in future creative cycles they will be expressors of the creative-thought lying latent in the mind of the Absolute, either as architects or builders.

This thought of the future destiny of mankind, tho in harmony with the law of eternal progress, is so different to that current among the people, especially among church people, that it needs further unfoldment and corroboration.

King David, in answering the question asked by himself, "What is man?" replies, "Thou hast made him but little less than God." This is the translation found in the American Revision. In the authorized version the word "God" is translated "Angel." This translation is from the Septuagint, but the Kabala translates it Elohim. This word is from the Hebrew "Alhim," which properly translated is Elohim. Now, the Elohim are the creative Gods, as seen by referring to Genesis i. 1. They in the aggregate constitute the "God" mentioned in this verse as having created the heaven and the earth. There is a higher class of Elohim, called Gods, which we have already discust. It is to this latter class of the Elohim we now refer as the ultimate destiny of man, just previous to his entering the bosom of the Absolute. According to King David, Ps. viii. 5, man is made but a little less than the highest. A translation that is thought by many to be preferable is "Thou madest man for a *little while* lower than Elohim." If the former translation is adopted the inference is that, being now a little less we shall, by the universal law of evolution, eventually reach the plane of the Elohim. If the latter translation is adopted, we are to draw the inference that by right we are the Elohim, but that for a time we are subordinated, and that for a purpose, but that when this purpose has been consummated we shall again be restored to our pristine glory and dignity. In

either case we have the Scriptural warrant that we are aiming toward, and will eventually reach the plane of the Elohim, or world-creators.

Again, all the writers of the New Testament epistles, in one way or another, speak of man as the offspring of God, baby gods. Paul declares, over and over, that he is a Son of God. Peter says that he is a partaker of the Divine Nature. John assures us that in our complete unfoldment we shall be like God because we shall see him as he is. Since we see everything, on all planes, from within, or what is within us, to see God as he is, is to *be* as he is, which means we are to be Gods. The New Testament is replete with passages of this tenor too numerous even to quote, much less to expatiate upon.

If, as Paul teaches, and has already been referred to, we are to become co-equal heirs with the Christ to the heavenly inheritance, the definite inference is that we shall perform the functions of the Christ. Now, among the functions of that Christ that once appeared among men is that of world-creating and governing. The Word says that "without him was not anything made that was made." Taken in its unrestricted sense as the universal Oversoul, or the Christ Universal, this means that he is the Creator of the whole cosmical order. Taken in its restricted sense, it means that he is the creator of that system of world's that may appropriately be called his Cosmic body. If, then, the Christ is a world-system architect, and we are to become Christs, it is strictly logical to say that this will be among the functions we are to perform as the final outcome of our development.

Prof. H. E. Butler, in his latest book, "The Goal of Life," has reached this same result by a line of reasoning that is unique, but conclusive of the argument. In the eleventh and thirteenth chapters inclusive, he discusses "The Elohim," "The Eternal Order of Melchizedek," and "Jesus of this Order." The writer of the Hebrews plainly tells us that Jesus was a

member of this order (Heb. vi. 20). In Genesis xiv. 18, we are told that the King of Salem (peace) who was also "priest of God Most High," who blessed Abraham after his overthrow of the four kings who had carried captive Abraham's nephew, Lot and his family, was also a member of this order. He was called Melchizedek. It would seem that Jesus was made a member of this order after his ascension, for so it is stated. The order then exists both in heaven and on earth. This is the order of the world-builders. Prof. Butler proves, we think, quite conclusively that most of the angel visitants referred to in Genesis and even later, were also members of this order. The order itself is said to be an eternal one. It is so stated in Ps. cx. 4, and in several passages in Hebrews, notably in chap. vii. 3, where it is said that this Melchizedek was without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually, or forever. In Hebrews these positions are taken and enforced as dissuasives of God's people from backsliding, and as incentives to press on to perfection that with the Christ they may enter into God's rest and be one with the Christ, and of this same order.

The New Testament uniformly presents Jesus, the Christ, as one with us, except that he was sinless. He is represented as the Son of Man, our Elder Brother, and if he is also referred to as the Son of God, so are we. He took upon himself the seed of Abraham. His genealogy runs back unbroken thru a human line to David, to Abraham, to Adam. He was born of earthly parents according to this genealogy. He is called our Foremost Leader, indeed, but this does not remove him from our plane. If he is a Christ, we too may become Christs. His case differs from ours only in the fact that somewhere, sometime, he had run the entire course of evolution and had reached the Goal, and needed not, therefore, to be reincarnated, for he had become perfected thru suffering; and yet, for the sake of

our fallen humanity he voluntarily came to earth from his exalted station and assumed our condition, and lived and suffered as one of us, thus demonstrating to us the process of recovery and of unfoldment unto his own divine plane. On the cross he claimed the Elohim as his Father (Matt. xxvii. 46). "Eloi, Eloi, lama sabachthani?" The word Eloi is the singular of Elohim. But the Elohim are *our* Father as well, for they are our creators or Progenitors. He is but the first-born among many brethren. The mistake of theologians consists in regarding Jesus as the Son of the Absolute in the sense that he is one with him. But this could not be for there could not be two Absolutes, nor could the Absolute descend into human flesh. He was the Son of the Elohim, which we have seen is one with YAHVEH. The Trinity, as we have seen, consists of YAHVEH, as Father; the Logos, or Christ, as Son, and the Holy Spirit. Now, in having attained to the high estate of Son of Elohim, or of YAHVEH (Jehovah) he has only attained to where each one of us may attain. The word YAHVEH denotes a Being to whom majesty is to be ascribed, and also the Goal to which all worshippers are to attain, a Being to whom as a goal the eyes of mankind, looking heavenward, are turned as the ultimate aim of existence. He is the existing, or enduring One, devoid of all change. He is the One who has reached the plane of the changeless, the final goal. As worship transmutes the worshipper into the nature of the being worshipped, looking unto or worshipping Jehovah, changes us "from glory unto glory," until we shall have reached this goal.

It would be easy to show that the very nature of man, and his possibilities, as shown in what he has already achieved, point to possibilities and being that are nothing less than that of the Christhood of Jesus. It could be shown also that man is a creator on various planes of no mean ability—in his progeny, of the universal order in miniature—and that this assures us that he is a candidate to the exalted place of the

creator of worlds and systems of worlds—but we forbear, as later on in this course of papers this whole subject of man's nature and possibilities will be fully discust when we come to the subject of God's manifestation in the flesh.

(To be continued.)

MIND REFORM

I FIRMLY believe that material and physical shapes and forms are but conditions of mind and soul. My spiritual faculty accepts this without reason as true; it is self-evident to the intuition. I seem to know, at least, that it is a working basis for advancement, improvement, and growth. I proceed on the assumption that all is mind, that body is mind. Therefore it seems to me that to re-form my body it is necessary to reform my mind, and only my mind, in its wider and all-inclusive sense. So all reform is in the mind or spirit of man. To reform the mind implies change, perhaps addition. With the change of mind are added new ideas. With new ideas we have a changed form of mind and consequently a changed form of body, for have we not just become convinced that body is mind? So the field of operation is in the mental and spiritual. It is with the proper activity of the spirit that we need only to concern ourselves. We need to search our consciousness for truths, eternal truths. Our souls have a self-generative power, and it is this fountain within that we should allow to flow unobstructed. It is this fountain that includes the welfare of our physical, mental and spiritual being. It is this stream of life that brings about all changes, the reform of mind and body. So the conclusion reached is that there is but the One Life of the Individual self which comprehends the source of all soul power, and the only requirement is the exercise of this power. Is it not time, therefore, to take ourselves in hand and BE what we really ARE? Is it not time that you should identify yourself with the entire life of the Infinite, Eternal and Universal? Nothing short of this mind reform will reflect a perfect body!—
The Individualist.



DIVINE WISDOM

By L. D. N.

Blessed be the name of God for ever and ever; for wisdom and might are his: And he changeth the times and the seasons; he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding.—Daniel ii. 20, 21.

THE certainty of an infinite and eternal energy from which all things proceed, renders it equally certain that, whatever the nature and character of that original something may be, it must forever remain the one supreme factor in the universe of being and of becoming. This original and infinite causative fount or spring of life, power, intelligence and goodness, men have ever intuitively personified and called "God."

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

In this conception or understanding, God as Spirit is recognized not only as the animating principle or universal life force of nature, but as Absolute Being, both imminent and transcendent; infinite in wisdom and goodness, power and providence, "our Father in heaven," whose name should be hallowed to the thought and affection of all men as his children.

This understanding may be enlightened and perfect, or confused and imperfect. In either case it will exert a corresponding influence upon the personal life, and character, and constitute the real basis of the individual faith and effort. Where perfect it gives that practical wisdom which enables its possessor to so adjust himself to these relations that he shall live the true

integral life, and thus normally unfold and increase in wisdom and power until he attain the perfect state of spiritual freedom, illumination and blessedness.

The perfect adjustment of man to all his relations is possible therefore, only thru the recognition of and conformity with the central co-ordinating law of his being, which secures its integral harmony and perfection. That co-ordinating law is the law of his moral and spiritual relation to God as the child of his love and providence—the supreme law of his moral nature and spiritual life.

This supremacy and co-ordinating power of the spiritual nature in man, when maintained by securing the integral harmony of his own being adjusts him to the harmony of universal being, and makes him one with the divine order and economy.

Being at one with God in his personal life, he is at one with him in his personal relations with men, with Nature and his environments; achieving and holding his personal supremacy in and over these relations by his unity with God in them.

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

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

Perfect conformity with the law of universal harmony, and so with the divine supremacy of being, makes man one with the law, and the law with him in that supremacy. He thus becomes the law incarnate, and so a law unto himself. This gives him

the freedom of the universe; since the spontaneous activities of his being are henceforth one with the divine supremacy in the universal order and harmony. Its perfected action embraces the immediate perception of the secret processes of nature and of life in any specific field to which the attention is directed. "For there is nothing covered that shall not be revealed; neither hid that shall not be known." This gives corresponding ability to control and direct the occult forces to the full extent of the exact knowledge thus acquired, of their nature and range of action.

As already intimated, there are degrees of attainment in this esoteric insight and wisdom, and according to the degree reached by each soul and corresponding adjustment of its activities to the divine law, will be the completeness of results in personal experience.

The search for esoteric knowledge and wisdom in the desire for spiritual realization, or unity with God and man, is the harmony and supremacy of being.

The perfect understanding of the nature of God and man, and of the law of divine attainment and realization, were first reached and practically demonstrated in the personal experience in the flesh—by Jesus, which made him the Christ. What before were but prophetic glimpses, partial illuminations and incomplete experiences, attained thru the inspired efforts of the seers, sages, and prophets of other times and peoples, were brought to perfection and fulfilled in him.

The full correlated truth concerning the nature and relations of God and the human soul, unperturbed by sensuous misconceptions and misguided speculations, in the undimmed splendor of complete illumination, had not been reached by any seer prior to Jesus. If so the evidence of it, has not been preserved to us in sacred literature of the worlds great religions.

Perfect illumination only can give the unbiased perception of the full-rounded truth in its correlated harmony, beauty and

power, and this we claim was first attained and demonstrated in personal experience by Jesus, the Christ. And because, in the order of Providence, he was the first to attain the perfect life of divine illumination and spiritual supremacy in the flesh, he was justly called "the Christ," or God Anointed. He became in the fullest sense "the sent of God." He came, therefore, not to destroy or supersede the law and the prophets, but to bring their spirit and purpose to full fruition and perfection in the universal experience of mankind. Having done this for himself as a representative man, he had demonstrated its possibility for all his race. Having both by precept and example disclosed and demonstrated the perfect way of attainment for all, he completed the victorious life of spiritual supremacy by entering the shadow of death itself, to dispel its gloom and break its power over the thought and life of man. Wresting his body from the grasp of death and raising it from the tomb, he opened a pathway to the higher realms of light and blessedness, without death, thru a glorious translation.

High prophecy declares that "the last enemy that shall be destroyed is death. For this corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory."

The Lord Christ on putting the last enemy under his feet ascended to his throne or power and ministry in the spiritual heavens, where he henceforth lives to extend the help of his divine sympathy and ministration to all on earth or in the spheres, who truly seek to follow him. Nor is he alone in this providential ministry of heaven to men. All who have lived, wrought and died for man, and risen into unity with Christ in the divine and perfect life—"the spirits of just men made perfect"—are one with him in this heavenly ministration.

This ministry comes to earth "in his name" simply and justly because he was the first, and, as yet the only complete earthly realization and representative of the ideal life, designed for man.

Millions have received the help and realized the power of this gracious ministry, led by the ascended and glorified Christ, whose living sympathy and undying love for men make their interest one with his, and his one with theirs. Whether the real nature and source of this help has ever been fully understood and appreciated since Apostolic times or not, it has never failed those who, whether blindly or intelligently, have opened themselves to it.

From out the luminous depths of the spiritual sphere that encircles the indestructible soul-life of humanity, the Master speaks to the hearts of men, saying, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with me."

In this utterance he speaks not for himself alone, but for the mighty Brotherhood of Spirit of which he is the living head and luminous center. He speaks also for that ideal life on earth, once realized by him, which thru the faithful following of the Captain, awaits the coronation of universal humanity.

When this living perpetual ministry of the Christ-life to men is truly understood, appreciated and co-operated with, its kindly help to needy souls will be vastly more immediate and effective. Universally applied, it will bring the Pentecostal baptism and power into universal experience.

Those who have attained to Divine Wisdom, hold the key that conquers death, and thereby gain immortality.

AN ILLUMINATION

BY ALEXANDER MCINNIS (London)

JESUS CHRIST said in his time that the fields were white unto harvest (John iv. 5). It was the harvest of the Aries age characterised by Philosophy, with Greece as chief exponent. It was the age of intellect, theories and speculation, its cold ethics had effectually deadened every aspiration of man.

A new age was in the ascendent, and the Nazarene as Lord of Pisces had come to lay a proper foundation, to place *the feet* of mankind upon a sure foundation—the manifesting of the indwelling and power of YAHVEH.

Nigh two-thousand years have gone since then. In the Precession of the Equinoxes the sun has past into Aquarius—the man with the watering pot; this sign is now in the ascendent. Has then the Pisces age come to harvest? Can we discern the signs of the times? Or shall the Christ denounce us as he did the Pharisees—“Oh hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?” (Matt. xvi. 3.)

CHANGE AND CONFUSION ON EVERY PLANE

In the world

MATERIAL are terrible cataclysms, cities being destroyed, multitudes perishing.

SCIENTIFIC is a continual state of metamorphosis, to-day's pet theory is disproved to-morrow, so rapid is the acquisition of knowledge.

RELIGIOUS there are equal changes. The buildings wherein peoples used to worship God, have become social clubs and houses of popular amusement in full competition with theaters and music halls.

- SURGICAL** anti-septics and anesthetics have ousted septic poisoning and the cauterizing irons.
- MEDICAL** hygiene and sanitary science have superseded drugs.
- MECHANICAL** steam and electricity have revolutionized transit, lighting and communication to an almost miraculous extent.
- MILITARY** are now diabolical machines for wholesale destruction.

All these changes began within the memory of men who are still young. And in married life divorce and re-marriage are too common, almost, to cause comment, except there be polutious particulars published to aid in the general deterioration.

IN BUNDLES OR ASSOCIATIONS

The prophet Daniel was told that at the end he would stand in his lot or bundle—conveying the idea of men being knit together or associated according to qualities, *et cetera*. To-day is the day of associations and amalgamations. Little businesses are being exterminated by huge stores. Small factories are absorbed by monster trusts. Workmen have their trades unions. Masters have their counter federations. Small religious sects are joining together. Little states are uniting and becoming big ones. There are societies for every conceivable purpose.

THE HUSTLE

So we see the old and the new, the dying and the living, confusion and order intermingling and interacting everywhere. Why this restlessness, this tremendous activity? There is a Panama Canal to be cut, a South African Confederacy to be formed. The Cape to Cairo railway must be completed at once, so that Africa as well as America, Europe and Asia may have its transcontinental railroad. Wireless telegraphic stations have to be erected. Missionaries have to be rushed off

to foreign fields. Treaties have to be made. Turkey, Russia, Persia and China must have popular representation in their national councils at once. India and Egypt are clamoring for the same. Surely the Orient is ceasing to be Oriental!

Thinking he but obeys the promptings of his own will, man rushes to and fro on the face of the earth. Yet really he emigrates and immigrates to reach his appointed place—to stand in his lot. All business people know that at Stock-taking there is always a rush to get everything ready and in place. The more that has to be done in a short time, the greater the haste necessary. To-day the haste is inexpressible.

THE CAUSE—TWO NEW PLANETS

According to “The Seven Creative Principles” it would seem obvious that a sign of the Zodiac is VITAL only when dominated by a planet. In “Solar Biology” there are seven VITAL signs, their planets are in parentheses: The Ram (Uranus), Bull (Saturn), Twins (Jupiter), Crab (Mars), Lion (the earth), Virgin (Venus), and Balance (Mercury)—corresponding to the seven natural notes in music. The remaining five signs of the Zodiac (the Scorpion, Centaur, Goat, Water-carrier, and Fishes) are NON-VITAL and correspond to the five half-notes or black keys on the piano.

In the Adamic story is recorded, I believe, the attempt of the Scorpion (representing the genital organs in the Grand Man of the Heavens) to rise into a VITAL SIGN. But it failed; because it had no planet. Alone it was not powerful enough to persist: hence the fall of Adam. At Adam’s time the sun in the Precession of the Equinoxes was in the sign of the Twins—Gemini. Here is the extraordinary sequel.

During the latter half of last century Leverrier discovered a new planet which has been named Neptune. A few weeks since another planet was discovered which some propose to name Vulcan. This would seem to be a matter of special importance for two reasons: (1) by analogy it signifies that two

NON-VITAL signs are about to rise into the higher function of VITAL signs. (2) Both planets were found in Gemini, the sign under which the Adamic catastrophe occurred.

NEPTUNE

Astrologers say Neptune rules Pisces (the feet) ; but, for the following reasons, I believe that it rules Scorpio. It was not so very long after the discovery of this planet that Mr. Butler was called to the public propaganda of conservation. His teaching has been world-wide in its effect. Twenty years since there was not one standard book to be had on this subject; to-day the Sex Question has a large and increasing literature of its own written by the most prominent specialists on every phase of the subject. It has become a VITAL subject. It is also important to remember that the true insignia of Scorpio is a white eagle. It was reserved for mankind in these days to solve the problem of aviation; he is now practically able to fly independent of the wind. This affords another proof that Scorpio is becoming vital.

VULCAN (?) THE NEW PLANET

In the same way as Scorpio already tried to rise and failed to do so, of the untold thousands who have endeavored to live the Esoteric life because convinced of the truth of the teaching, how many have failed? The habits of their own past life and the hereditary tendency of all generations back of them were too strong. They sank by the way. The All Father above heard the bitter cry of their sore hearts. He always answers such a prayer—he sent this second planet. In the first week of July 1907 there was what, in occult language, might be called war in heaven—the sun, moon and planets were all in various forms of opposition to each other. Why? I believe fundamentally it was caused by the approach of this new planet, altho apparently the phenomenon could be accounted for by the ordinary orbits of the heavenly bodies. It would seem a parallel instance that happened in Daniel's time. The messen-

ger of God could not get thru to Daniel (x. 13) until Michael the arch-angel came to his help. Together they fought against the prince of Persia and overcame him. At any rate this messenger (Vulcan) got thru and will eventually prove to be the ruler of Sagittarius, the preserver.

RISE OF SCORPIO AND SAGITTARIUS

Soon Scorpio and Sagittarius will rise together to be VITAL signs (the age of the ages) ruled by these two new planets. Neptune and Scorpio will be the power of conservation and Vulcan in Sagittarius will harbingers the manifestation of the Lord's Christ, the 144,000 who shall act as the cherubim of God to preserve the way of life, to make conservation possible TO ALL who desire to make the attainment. If these signs become VITAL now, Aquarius (into which the Sun past in 1881 A. D.) will be so strengthened by the manly power of Scorpio that he will be able to carry his pitcher without spilling the water.

Hence is the present change, confusion, linking up by association (Scorpio loves magnitude) and hustle (the Centaur, Sagittarius, is swift). The whole world is preparing. Soon there will be *nine creative principles*. Then humanity will strike a grand harmony of nine natural notes, then the new song will be given them, the song of praise to God and the Lamb.

Also the New Jerusalem, the ancient Heliopolis, will be established on earth never more to be destroyed or withdrawn. Being a perfect cube, height, length and breadth are equal. No matter what happens it will ever be the same. Then the Christ will rule the nations with a rod of iron—by the magnetic emanations of this rod he will draw all men unto him in love.

Surely this is an incentive to renewed effort. The night ever comes before the day (as in Gen. i.)—the night in which no man can work. At the eleventh hour, enter the vineyard.

ESSENTIALS OF ENVIRONMENT

By F. S. CHANDLER

OUR heart is wholly with the Psalmist in his song :

O Lord, our Lord, how excellent is thy name in all the earth! who has set thy glory above the heavens.

Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: what is man that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

Indeed we do stand in awe and worshipful reverence before the God of the universe, our Father, when we contemplate the wonders of nature, the infallible workings of divine laws, and realize at the same moment, the great truth of that ancient saying: "As below, so above."

Thru the windows of our soul we look out upon the face of dear old Mother Nature and behold that upon the foundation of most minute and seeming insignificant things she rears, brings forth, puts into external form, great and mighty monuments attesting to the power and glory of the vast, tho formless spirit, of our Father and our God; thus substantiating our faith that we have the material substance, the ground, of all things hoped for and giving us the evidence or proof of things unseen.

For example: There is a very small seed known as the germ of the Eucalyptus tree, a native we understand of Australia, which also has been planted and does remarkably well in certain sections of the State of California where soil and environment are peculiarly adapted to successful growth and development

of such trees. On occasion of a recent visit to Los Angeles, a friend, interested in the culture of these trees, brought a single seed to our attention, which seemed but a tiny speck, oblong in shape, a half dozen of which could be placed comfortably upon the head of an ordinary pin. After a short discussion as to the marvelous potentiality and possibilities of the little germ, and this exceedingly small one in particular, the friend invited us to join him in journey to a place on the outskirts of the city where he had found a small area of soil and surroundings best suited to sustain and develop these particular seeds. Upon our arrival at the spot, we could not refrain from words of admiration at sight of the group of splendid tall and stately trees pointed out to us; some thirty or forty of them towering up into the air over one hundred and twenty-five feet. They were straight as an arrow, with no limbs whatever below a point some forty feet above the ground; the average diameter at base of the trees being some twelve or fourteen inches. Imagine our surprise on being informed that we were beholding the unfoldment of barely a teaspoonful of those little seeds planted but ten years previously in the bosom of mother nature. Roots could be traced a great distance from the tree trunks and the underlying soil, carrying abundance of moisture, made ideal environment for the needs of the specie of tree mentioned.

In another locality, but a short distance away, little seeds of the same character were planted quite as carefully as the productive ones but because the soil was too hard, rocky and dry, they failed to take root at all; in other words the environment did not afford the proper conditions for their needs and true unfoldment. In other parts of the State grow the immense Redwoods and the big trees (*Sequoia gigantea*) some of the latter said to be more than thirteen hundred years old; while again, remote from these, in a very different environment, on the mountain sides, grow the family of pines and cedars. In the fertile valleys, there we find also great diversity of soil, some

being best adapted for raising grain, some for fruit and the citrus trees, and some for vegetables especially.

In view of the facts above stated, it would seem that the ideal soil, the ideal environment, would be that which produced the greatest variety in perfection and abundance ; that is, a soil and environment so diversified and resourceful as to give us perfect food and sufficient of the various foods or elements essential to growth of the germs of all desirable species.

Students of the soil everywhere recognize that what is good for the one variety of growth is seldom, if ever, equally good for another. That is, it is found that certain natures require specific chemical combinations of soil and climate and where such are absent, all effort toward development is either futile or unnatural.

Therefore this being the law governing on the material plane ; the law of increase and perpetuity of kind in the realm of tree and vegetable life where we have exhibited the marvelous potentiality of a single tiny seed or germ properly environed, we shall now turn our attention, with the preceding thoughts in mind, to the consideration of the nature and possibilities of man and the essentials of environment most conducive to productiveness of his kind ; first, as an animal organism ; second, as an awakened soul ; and third, as a spiritual being.

Here we enter a field replete with infinite potentiality and wonders far beyond the highest imagination of the finite mind : A physical base, requiring more or less crude elements for its maintenance, which elements must of necessity be produced or wrestled from mother earth in the sweat of the brow ; a soul structure, the principal inhabitant of the physical body demanding sublimated essences of the physical organism for its growth and perpetuity, and a spiritual or mind-center attaining thru, and by virtue of experiences in the body and soul, unto the image and likeness of its spiritual Creator. We are now dealing with a tangible, triple alliance as it were, a trinity of being

as a single unit, a living stone in course of preparation to fit into a still larger unit known to us as the body of the Lord's Christ, to be composed, in the aggregate, of twelve distinct functions, twelve thousand functional units of each twelfth part.

As a means to a clearer understanding of the subject we are treating, we designate each triple alliance, trinity of being, single unit, as the first ripe fruit of this our present age, in contradistinction to other dissimilar fruits possibly maturing at the same time, and all good and sufficient in themselves, but unsuited for transplanting into the soil and environment which we are now discussing.

This ripe fruit of which we make mention is the direct result of the planting of a single seed in the form of the seed or germinal man, Jesus the Christ, some nineteen hundred years since, the words of this seed-man being: "Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Furthermore, this same authority informs us that "He that loveth his life (clings to the old form) shall lose it: and he that hateth (repels) his life in this world shall keep it unto life eternal."

Now we perceive that except this ripe fruit be gathered and its seeds carefully transplanted in a soil peculiarly conducive to their development, expansion and perpetuity, they abide alone; while on the other hand, if a soil be prepared and the proper environment is afforded, the germinal life will continue without interruption to unfold, flower and fruit proportionately.

We are among those who believe beyond a doubt that we are in the midst of the great harvest time of this our planet-earth, the wheat and the tares all grown up together, the fit and the unfit having fully matured, the season of threshing and separation is now at hand. The principles of **FORCE** and **DISCRIMINATION** are perfectly united thruout the world to-day in the tying up in bundles, the formation of colossal trusts, and community of

interests, plans, in the business and social spheres of every land.

The Divine Husbandman is at work, He whom we recognize as the God of the Universe, and we who have entered into covenant relations with him, find ourselves busily engaged, first, in labor upon our individual self, and second, by virtue of our diligence in the first, we are preparing a place, a holy center on earth for his people, our brethren thruout the world, and we feel a very grave responsibility attendant upon our efforts, collectively and individually to the desired end. We realize that as friends of God, we come in touch with his Holy Spirit, and thru spiritual revelation our minds are illuminated and our whole being comes into an appreciation of the things and the purpose of God, and in this temporary consciousness or moment of upliftment, we find a hunger and a thirst for a more righteous life, as we feel our nakedness and long to be clothed upon with garments of the Sun of Righteousness, Rightness, which we perceive to be in accord with the motive in mind of our Creator. Our whole heart in its true condition of maturity reaches out with the earnest prayer and deep yearning to be gathered into the fold of the Good Shepherd where we have every reason to believe we shall find green pasture, perfect soil, ideal environment, and the pure food or "hidden manna" from our Father and our God.

Having ceased from our own works of producing fleshly forms, and vividly realizing that the natural world for habitation and perpetuation of those forms as now existent is of no further use to us as an inhabitant thereof, the soil of our body is ready and prepared to sustain and grow the germinal spirit-child, the offspring of YAHVEH-ELOHIM, which becomes literally grafted into our organism, attracted to us by virtue of our attraction to it and all of its heavenly or spiritual characteristics.

Here we are entrusted with a responsibility, the watchfulness and care of which is many-fold greater than that manifested in the fond and faithful mothers of earth's children; and here we have the ripe fruit of the body of the Christ ("But a body didst

thou prepare for me.”) in charge, as it were, of the germinal higher being, the growth and unfoldment of which in due season enables us to do still greater works than the Master himself performed singly. In other words, the full maturity of one hundred and forty and four thousand individuals of the previously described character, and the gathering together and perfect unification of such into the Christ-body of this our age of the world, will not only make possible and practical, but actually necessitate the creation of “a new heaven and a new earth.”

The experiences of several with whom we have come in touch, corroborates our individual knowledge in relation to this spirit-child metamorphosis and places us in a position to affirm of a truth, that we know of a few at least, who have actual knowledge of the matter, and this fact coupled with the reasonable probability that there are many others thruout the world, gives us a rational basis for the declaration that the season is very near at hand for a preaching of the gospel of the new kingdom and the new earth, and the gathering into the place duly prepared for assemblage of the “man-child,” the one hundred and forty and four thousand Christ-units of which we have made mention, and while the nature of that body is essentially spiritual yet because of its office or function, it must of necessity rest upon a physical base, have a standing upon the earth, thru whose physical instrumentality it is to rule and govern the whole earth; that is to say, “The heaven, even the heavens, are the Lord’s: but the earth hath he given to the children of men.” Thus also bringing to light the prophecy of Isaiah, voicing the words of the Lord:

“For, behold, I create new neavens and a new earth: and the former things shall not be remembered, nor come into mind.

“But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

“And I will rejoice in Jerusalem, and joy in my people: and

the voice of weeping shall be no more heard in her, nor the voice of crying.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old [as it were]; but the sinner being an hundred years old [comparatively] shall be accursed.

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

"They shall not build, and another inhabit: they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

"They shall not labor in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them.

"And it shall come to pass, that before they call I will answer: and while they are yet speaking, I will hear.

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not destroy in all my holy mountain, saith the Lord."

This is clear and unmistakable language direct from God, and this is the momentous work for which we boldly and fearlessly proclaim to all the world that the foundation has been laid here and now.

This is the holy work for which we have been called out of the body of generation and death into of the regeneration and life eternal.

This is the ultimatum, the actual practice, of the thought and teachings which have been presented to the world thru "The Esoteric" and other publications issued from this center for some twenty-one years.

While it appears that we are but a "little leaven," a grain of mustard or eucalyptus seed, as it were, still we are made most

vividly conscious of the power to do and to accomplish great and mighty works thru perfect unity with the mind and will of Him who spoke the worlds into existence, and in connection with this consciousness we hold the thought: "Except YAHVEH build the house, the laborers labor in vain."

The time being at hand for testimony or witnesses unto the truths pertaining to the progress and advancement of this vitally important work, we take occasion here to say that we have found the actual living of a life, as near as we have been able in accordance with our beloved Master's great sermon on the mount, is not only a very practical one for the spiritually inclined, but is altogether a most pleasurable duty, and productive of a peace which surpasseth human understanding.

Further, in calling to mind the words of our pattern-man: "For wheresoever the carcass (the food) is, there will the eagles (highest developed spirits) be gathered together," we have experienced the unity and strength of a small body of consecrated ones which substantiates the statement of Jesus where he said: "For where two or three are gathered together in my name, there am I in the midst of them."

Again we state that while we recognize in the person of Jesus Christ the true vine, we have witnessed one of the strongest features of the culminating period and fulness of time for gathering of God's covenanted people of which the prophet Isaiah made mention in the following words:

"And there shall come forth a rod [shoot] out of the stem [stock] of Jesse [wealth of the LORD, or YAHVEH] and a Branch shall grow out of his roots [shall bear fruit]."

(We quote here the words of Jesus to his disciples, and we invite special attention to the fact that these words were addressed exclusively to those who were given him of the Father.)

"I am the true vine, and my Father is the husbandman.

"Every branch in me that beareth not fruit he [the Father] taketh away: and every branch that beareth fruit, he [the

Father] purgeth it, [prunes or cuts away] that it may bring forth more fruit.

“Now ye are clean thru the word which I have spoken unto you.

“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me.

“I am the vine, ye are the branches : he that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing.

“If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned.

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

“Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples.

“As the Father hath loved me, so have I loved you : Continue ye in my love.

“If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father’s commandments, and abide in his love.

“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

“This is my commandment, That ye love one another, as I have loved you.

“Greater love hath no man than this, that a man lay down his life for his friends.

“Ye are my friends, if ye do whatsoever I command you.

“Henceforth I call you not servants ; for the servant knoweth not what his lord doeth ; but I have called you friends ; for all things that I have heard of my Father I have made known unto you.

“Ye have not chosen me, but I have chosen you, and or-

dained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask the Father in my name, he may give it you.

“These things I command you, that ye love one another.

“If the world hate you, ye know that it hated me before it hated you.

“If ye were of the world, the world would love its own; but because ye are not of this world, but I have chosen you out of the world, therefore the world hateth you.

“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

“But all these things will they do unto you for my name’s sake, because they know not him that sent me.

“If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

“He that hateth me hateth my Father also.

“If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.

“But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify in that of me;

“And ye also shall bear witness, because ye have been with me from the beginning.”

In connection with the above-quoted fifteenth chapter of St. John’s gospel (God’s spell) we ask those interested to read also the sixteenth chapter of the same and watch carefully the object and method we have in presenting these words at this particular point in our thought wherein we are endeavoring to present to the inner or esoteric vision all of the essentials

necessary to grasp what we have witnessed in the spirit of those principles which enable us to identify "The Branch" spoken of by the prophet Zechariah, third chapter and eighth verse, as well as "A Branch" which Isaiah characterizes in the following words:

"And the spirit of the Lord [YAHVEH] shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord [YAHVEH].

"And shall make him of quick [his delight shall be in] understanding in the fear of the Lord [YAHVEH] : and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

"But with righteousness shall he judge the poor, and reprove [argue] with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

"And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

"And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid : and the calf and the young lion and the fatling together ; and a little child shall lead them."

Here we should remember Isaiah, with the prophetic eye of the spirit voiced things or principles which he saw in looking down thru the ages to a time for the restoration of Israel, and the season for the establishment of the peacable kingdom of Christ [savior] upon earth.

Other equally true and important prophecies bearing upon this period we are imprest to leave for those who have the lamp of the spirit of truth to select and fit together as a means of individual substantiation, and we would ask further that all lovers or seekers of the truth for the truth's sake, look carefully and diligently about them in the world to see and to prove whether there are not sufficient evidences in the old order of

things to be found to sustain belief beyond a doubt, that we are in the midst of the actual realization of all these great changes.

Take the time, dear ones, to enter prayerfully and devoutly into the most minute observation, study and consideration of all that we have exprest herein—some of the thoughts seem to bear away from our text, altho necessary interpolations at the point inserted—that you may follow us in the Christ-spirit as we proceed further in the elucidation of our subject touching the fitness of soil and the proper environment for development, yea the expansion of the sweet and pure flower-like souls constituting the children of the kingdom of heaven upon earth.

(To be continued.)

THE FRIEND

“WEARY with striving up the heights,
Where keen the ice-borne peak-blast bites,
Finding at last a hidden nook
Behind a drift, I shelter took.

Then came One with a whip of thongs,
Keen as the thought of cherished wrongs,
And drave me from that sheltered spot.
I cursed him—but I tarried not.

And ever as I sought repose,
Relentless as a tyrant’s foes
Pursued me that Resistless One,
Nor left me till my task was done.

Yet had I halted in that nook
My chance of peace I had forsook !—
How could I tell, until the end,
That Stern One was my firmest friend?”

ADVERSE INFLUENCES

By E. O. RICHBERG

WHEN we recognize "enemies," seen or unseen—in the material or the ethereal world, as demanding our antagonistic efforts in combat, as with a power menacing or retarding our progress toward that perfect development of soul and body to which we labor and aspire, are we not false to our own claims and vows?

"Resist not evil" has been in many ways elucidated; but it needs no flights of eloquence, no great literary gifts to reveal to every mind the weakness we acknowledge by thus buckling on our armor.

Those of us who claim a divine selfhood, one with the invincible YAHVEH, if we believe and live in this faith—what tinsel or toy guns do we need as protection against attacks of weaklings?

Does our Lord of Hosts pause in his onward march thru centuries to grapple and throw every pigmy that disputes his right of way?

We make strong our little "enemies" by *recognition*. We court misfortune and distress by leaving wilfully or carelessly, the highway of Love and power for by-paths wherein lurk those who exist upon the frail and easily tempted passer-by.

We suffer miseries unconceived thru our own lapses from Faith and Truth; and, as we writhe in anguish, we point an accusing finger at this or that insignificant creature, or group, seen or unseen, and reward and strengthen his power for evil accomplishment by admitting or asserting—"He worsted me—It is all his fault;" and not only he, but innumerable

other lifeless phantoms, thus invigorated, thereupon assume greater, fiercer forms and capacities. Besides this undesired effect upon the "enemy," our fellow-travelers along the way become disheartened, imbued, with this senseless belief that God, the Divine Fire within, in which they are striving to place all faith and confidence, all trust, is insufficient to cope with *lesser* creatures; that they, as human beings—men and women only, must awaken to combat—be ever on guard—on the *defensive* to protect this Temple of the Living God from attack and possible destruction. Is this a sane or reasonable attitude for God's Chosen People?

Let all of us who have encouraged this discordant phase of effort, pause here and now to study our own lacks and needs. Something is awry. Self-control has been neglected, thwarted; and the physical body and brain are becoming dominant.

This is the only possible explanation: The animal Man is already repudiating his Master, is declaring, "I am still King." Why is it? Have we grown lax in our duties? Undoubtedly. The straight and narrow way permits no wobbling gait, no quarreling, no hesitation to the Soul that seeks the Kingdom of God. It is time to search within, to discover whether we have enthroned the Holy One or only an effigy. If the kingdom be still under divine control, let earth be speedily annexed.

Do we sufficiently discipline the habit-hampered soul or its representative, the physical body, to hold it responsive to the rightful ruler? or have we tired of our enthusiasm, and allowed it to shrivel into danger-breeding proportions?

Do we eat, drink, sleep, bathe, work and *listen* as faithfully as in the earlier years of our awakening, and thus keep the senses alert and the tissues ever acutely conscious of the will of the Spirit?

Each for himself must solve this problem—knowing that those who are faithful and watchful in His Name will meet no

disastrous onslaughts from *any*, will find no dangers, see no enemies, suffer no tortures at the hands or thoughts of those whom the Lord denies. Let us make no more complaints of suffering induced by "enemies"—human or elemental. The Spirit within rules all and for good.

Serene, we fold our hands and wait
Thy message, Lord—or soon or late—
In thine own time, it comes to all,
Responsive to the faithful call.

No other voice we'll hear but thine,
Oh, Perfect One, YAHVEH, Divine !
Deaf ears all lesser calls assail ;
Vainly the downcast warns, "You fail."

Unheeding tempests ominous,
Earth's writhings, seas tumultuous ;
We wait—to know and do Thy Will,
Obedient to thy words—"Be Still."

No apprehension stirs our trust ;
"Live"—Thou hast said, and live we must.

Life is a Song of Joy Divine ;
But man must find the meter, rhyme
And melody—O God—thru Thee ;
Thou art Eternal Harmony.

No ills can reach us, Thou art here
And All in All—to banish fear.
We trusting wait thy message till
Th'appointed hour—"Peace, Soul, be still."

THE CHRISTIAN'S CREDENTIALS.

By Phebe Hart.

These signs shall follow them that believe.—Mark xvi. 17.

IF one were to ask a profest Christian: "Are you a Christian? In other words, Do you believe on the Lord Jesus Christ?" The answer would be, "Yes." If, however, we for any reason refuse to accept the simple statement of such a one and say: You have answered the question; yet, not being content to accept your word unaccompanied by evidences, we would ask you further: have you a Christian's credentials? In other words, Can you prove yourself a Christian by exhibiting those signs which the Lord Christ declared were the means whereby those who believed on him were to be identified?

Just before Jesus went away he gave to his disciples a list of results which would follow a belief in the practice of his doctrines, saying: "These signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

If for any reason there were to be a "house-cleaning" in the Christian churches, and the church were to drop from its roll of membership all those who could not show at least one of these signs spoken of by our Lord as evidences of the correctness of their faith, we could well imagine what consternation, what an uproar and rebellion it would cause.

Let us imagine a list of questions drawn up, these questions to be asked every member. First: Can you cast out devils? That is, have you authority over unclean spirits so that you can command them and be obeyed? Few indeed would answer

truthfully, "Yes." The answer in the majority of cases would be, "We do not believe that there is any such thing as an evil spirit; and the idea that when a person is sick or has some chronic ailment he is being troubled by evil spirits has been exploded long ago; it is a belief worthy only of Indians and Hottentots, even tho Jesus himself did both believe and teach it as a truth." Second: Can you by virtue of the power of the spirit of Christ given because of your faith in him, speak a language which you have never learned? How many would answer, "Yes". Third: If you take up and handle poisonous serpents will they bite you? If so, will their bite poison you? And if you drink a deadly poison, will it kill you or make you sick? For, if you are not immune to poisons, or if you can show none of the "signs" which Jesus bade us expect, you must lose your membership, we cannot keep you in the church.

We can well imagine that by this time there would be such an explosion of righteous wrath and injured innocence at the outrageous nature of these demands of credentials for their faith in the teachings of Christ that further questions would be unnecessary if not impossible. Yet Jesus declared these things to be legitimate results of a belief in him. That is, these things were to be expected and accepted as evidences that those who confest faith in his teachings had heard, understood, believed, and practiced his teachings.

It would certainly be well for us if we would ponder well these things and find to what extent we have failed to obtain the evidences of a saving faith in Jesus Christ, and why we have failed. For if our faith in Christ has not saved us from many of the ailments, weaknesses and evils common to humanity, if it has not given us marvelous, if not miraculous, immunity from evil results, it is not a saving faith, it is but an idle dream, a vague superstition. And certainly there was no one who was so well qualified to declare the legitimate results of a correct faith in his teachings as was the Master himself.

BOOK REVIEWS

STEPS ALONG THE PATH, by Katherine H. Newcomb. 287 pp., cloth. Price \$1.50 postpaid. Lothrop, Lee & Shepard Co., Boston, Mass.

The Preface of this book announces: "It is intended in these pages to lead the reader into a larger idea of what life means after becoming acquainted with his soul . . . To inspire in him a gladness which comes with the realization that he is one with the wonderful universe—that he is in harmony with it, and has all its power behind him as well as within him every moment."

The author, in this book, deals especially with the optimism, self-control and poise—and the consequent power for good, that are the natural expressions of a soul in harmony with the Universe.

In the chapter on Will and Character she says: "Don't think you can influence people by words. Don't think you can inspire them by deeds or actions alone. What you ARE is the only thing that counts." And her effort throuth is to aid the reader actually to BE the truth: and so, we would term her excellent book, practical ideals, for the reason that she has projected into it substance, by which it is alive with truth: In other words, she believes what she says, in the sense of "I know it is true," and she pervades her whole work with that quality, so that it is very vital and helpful, for the reader perceives that it is a product of ideals that have become, by adoption, realities to a great extent in her own life.

AN INDIAN STUDY OF LOVE AND DEATH, by the Sister Nivedita of the Himalaya Brotherhood of Swamis. 76 pp., half cloth. Price 75 cents. Longmans, Green & Co., New York. N. Y.

This author, as we understand, has long been a member of the Swami Brotherhood of which Vivekananda was the founder; so we expected in the present book the product of her practical efforts in applied religion. The book considered, however, may be classed as purely ideal, with a beautiful devotion to some individual, companion who had past into the beyond. This little book presents, as we see it, the strength of personal attachment by which humanity clings to loved ones so that, tho separated physically they are still in sympathy bound.

It is a well written book, and it should be interesting to many as an illustration of the intense Hindu devotion for "loved ones."

LET THE NEW NATION ARISE: A Treatise on the Subject of Purification and the Gathering of the Purified. By Carl Theodul. 157 pp., cloth. Price \$1.00. The Balance Pub. Co., Denver, Colo.

This book is the product of a practical mind that has read much, selected

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well, and practiced sincerely: The result is a book of ways and means for self-purification. It is not alone a presentation of right principles; but the character of the writer is so imprest in his writing that it becomes a study of individuality. And, in this case the feeling arises—a desire to meet such persons as this author, not for what they know, but because of that strength which earnestness stamps into the character.

The author gives practical views upon many subjects, including Phrenology; Planetary Influence; Foods (advocating uncooked food); The Purification of the Body (Fasting); The Perfect Man—Spiritual Powers; False and True Teachers; Soul Entity and Reincarnation; Works of Different Authors. This is but a partial list of the contents. He has a good deal to say in support of Solar Biology.

We commend this book because it is the product of a worker, not a dreamer. He appears to be gathering practical knowledge for attainment of perfected life.

ILLUMINATION: Spiritual Healing, by James Porter Mills. 159 pp. Cloth. Price \$1.00. Address the author at 3, Cornwall Gardens, London, S. W., England; or The Esoteric Pub. Co., Applegate, Cal.

This is a book of meditations; and they are exceptionally fine; but, their value first is merely suggestive; the true value depends upon self, in silent musings. As an example of this teacher's work as presented in this book. Sec. XX. says: Let us take this meditation "Infinite consciousness within me. Infinite, you know, means that which is deathless." Then he enjoins silent thought upon his treatise (in six pages) upon that theme. Likewise with each of the 25 valuable meditations; first the proposition, or truism; then silent devotion upon its elaboration. He suggests vital principles; starts you in a wholesome trend of thought upon them; the rest all depends, as it should, upon consequent unity with the Divine Mind.

HEALTH: Abstract and Concrete, by the same author, Mr. Mills. 319 pp., cloth. Price \$1.50. Address as last mentioned.

In this book the author goes more into the heart of his subjects: The Body; The Senses; The Psyche; The God of Religion and the God of Science; The Ways of Life; Race Mesmerisms; Thought and its Consequences; Practical Healing; Heredity; The Pneuma and the Psyche; Food for the Mind; Talking to Life; The Way into the Silence; Consciousness, Illumination.

These two books deal with principles underlying physical excellence and perpetuity. They advocate the Kingdom of God and His righteousness, by which all things else are attained; but his special effort is to demonstrate, as said, one of the things (fundamental), Health by harmony with the Infinite Will.

A——

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 only repeat 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.

NOTICE OF THE BRITISH ESOTERIC SOCIETY

THE British Esoteric Society meets at 35 Battersea Rise, Clapham Junction, London, S. W. every Friday evening at 8 p. m. All interested in this teaching are heartily invited.

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 1909.				
Body	Enters	day	h.	m.
☾	♊	1	7	43 p. m.
"	♋	4	8	22 a. m.
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"	♒	20	0	34 a. m.
"	♓	22	1	54 a. m.
"	♈	24	6	25 a. m.
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"	♊	29	2	25 a. m.
☼	♒	20	0	50 p. m.
♂	♈	30	0	36 p. m.
♀	♋	4	7	55 p. m.
"	♌	23	3	31 p. m.
♄	♊	8	9	28 p. m.
"	♋	15	7	37 p. m.
"	♌	21	1	7 p. m.
"	♍	26	1	42 p. m.
On April 1 ♄, ♅ and ♆ are situated as follows:				
♄	♐	12°	0'	49"
♅	♋	13	0	15
♆	♈	17	57	1

BIBLE REVIEW

Vol. VII.

MAY, 1909

No. 8

WOMAN: OR THE SUPERIOR SEX

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

WOMAN has much to discourage her in the race to reach the goal of life, and the highest pinnacle of human perfection. The curse rests more heavily upon her than upon her brother man. She has apparently fallen lower, as the apostle Paul says: "Adam first was formed, afterwards Eve; and Adam was *not* deceived, but the woman being deceived, has come to be in the transgression." And in childbearing and in all matters connected with generation the curse sits heavily upon her; far more heavily than upon man.

Nevertheless there is hope for woman in the regeneration, and as she was first in the fall she may be first in the rising again; for in spiritual matters she has always taken a foremost place.

We find moreover that even among the nations by whom she has been most enslaved, and treated as a chattel, and a toy, a mere instrument for man's pleasure, even there she is recovering her long-lost freedom. In Turkey the women are taking off the veils and being applauded by young Turkey and not condemned. For good as well as evil she is taking the lead, and everywhere the emancipation of woman has become a

burning question, and a question which she *will* have answered. And notwithstanding the treading down of woman in the main, for ages she has nevertheless, in a certain sense, been pre-eminent—preeminent in wickedness as well as in goodness. This is well illustrated in the case of Jezebel, whose name has become a byword and a reproach. “There was *none like Ahab* who sold himself to do wickedly in the sight of the Lord.” There was no man worse, but there was a woman far worse—the woman Jezebel, and as the Scripture justly adds, “whom Jezebel his wife stirred up.” For of his crimes she was the instigator, and notably so in the case of Naboth. She was the real worker of the ruin of Israel; the supporter of the prophets of Baal and Ashtoroth, and the would-be murderer of Elijah. Yet while this is true that woman is

THE WORST THING ON EARTH,

a direct procuring cause of all kinds of evil, for as Jesus the son of Sirach says: “From the woman came the beginning of sin, and by her we all die,” and that a man should choose any plague, and any wickedness, but the wickedness of a woman. “And there is no anger,” saith he, “above the anger of a woman, and it is more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman.” Yet on the other hand, she excels far above man in the noblest human qualities. For what self-sacrifice approaches that of woman? In this man is continually put to shame. Indeed evolution points to the female sex as the originators of every trait in our natures that is best worth cultivating.

“All the social fabrics in the world,” it is said, “are built around woman. For the highest ideals in civilization, in humanitarianism, education and government, the way was prepared in savagery by mothers, and by the female clan group.” An old Hindu drama voices the truth by saying that: “Nature is woman’s teacher and she thereby learns more sense than man, the pedant, gleans from books.”

There are many reasons why the female may be called the superior sex. For as Albrecht remarks, "Males are rudimentary females—Biologically the male is secondary." "The female not only typifies the race," says Professor Ward, "but metaphor aside, she is the race." For tho male and female are designated as individuals of different sexes, in reality there is only one sex, the feminine; maleness being an intermediate stage of development." For as Weisman says, "the first organic life was absolutely feminine"—and "the ancestral germ-plasma were of necessity, wholly composed of the female element." Life begins with the female organism and is carried on a long distance by females alone.

Among the *Cynips Kollari*, or the Marble Gall Fly, which causes the marble gall on oak trees, no males have yet been discovered, and the ultimate generations of several species of gall-flies are all females. In some of the minute aquatic crustaceans and in many rotifers no males have ever been found.

If we study the life-history of

THE BEE AND THE ANT

those remarkable insects that have developed and perfected mechanical and social aptitudes still embryonic in man—we are struck by the fact that it is the female alone which has attained to the height of instinctive efficacy, and that amongst the bees there is a yearly wholesale massacre of the males. With the ants the same phenomenon occurs. The queen-mother is supreme in the nest, the workers are non-productive females; the short-lived males come into existence for the nuptial flight, and then and there are excluded from the social industrial life of the gynarchy community.

There is no doubt that on the spiritual plane woman has always excelled, for as Jacob Boehme says "Woman in all departments of life is

THE SAVIOR OF MAN;

woman being on the whole more refined, more submissive and

intuitional than man, is also more receptive for the germ of spirituality," and Paracelsus affirms that "woman is the spiritual power of humanity, and is therefore of a nobler and more refined kind of matter." "It is to woman," says Elie Reclus, "that mankind owes all that has made us men."*

There is every encouragement, therefore, for woman to reach out for the regeneration, and to become clothed with the sun, and to put the moon under her feet. To this end she will be mightily helped by a study of Brother Butler's "Special Instructions to Women."

*The Carmic Procession," by Frances Swiney.

THE JOY OF SERVICE

By HENRY VAN DYKE

"LET me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray—
‘This is my work; my blessing, not my doom;
Of all who live I am the one by whom
This work can best be done in the right way.’

"Then shall I see it not too great nor small
To suit my spirit and to prove my powers;
Then shall I cheerful, greet the laboring hours,
And, cheerful, turn when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best."

THE LORD'S PRAYER RELATIVE TO SOLAR BIOLOGY

By ALEXANDER MCINNES (London)

BECAUSE seven is the finished number—the present number for vitality and harmony in the absolute—there are seven days of creation, seven gatherings (churches) in Asia (*Ayesha*, the world), seven stars that are angels, seven angels who stand before God, seven golden candlesticks, seven spirits of God and seven pillars of wisdom, spoken of in the Bible.

That which is truth for all will correspond to those seven. Hence the Lord's prayer comprehends the seven vital functions of the Grand Man of the heavens.

♄ THE RAM, "Our Father who art in heaven."

Farrar Fenton points out that YAHVEH, or the Ever-Living, means the Chief or Head. God rules all, he is the Father of all, and none can stay his hand or say, What doest thou?

♂ THE BULL, "Hallowed be thy name."

Hallowed, sacred, sanctified—as sanctuary, a place of refuge; as it is written, "The name of YAHVEH is a strong tower: the righteous runneth into it and is safe" (Prov. xviii. 10). The Babylonian Cherubim in the British Museum have bodies like giant bulls—emblematic of Strength; four powerful cherubim guard the way of life leading to the sanctuary of THE NAME. Many shall endeavor to enter in but shall not be able. The guard at the gate is Taurus, the zealous. But where adults are endangered, children are safe. This brings us to:

♊ THE TWINS, "Thy kingdom come."

Did not the Lord Christ say, "Permit the little children to come unto me, for of such is the kingdom of heaven"? And again, "Except you become as little children you shall in no

case enter into the kingdom." Hence the Twins are next the cherubim that keep the gate. Besides Gemini will not be content to chant their prayer in a church. They will go out into the highways and by-ways and entice people to come in; for the keynote of the twins is activity.

⊗ THE CRAB, "Thy will be done on earth as it is in heaven." The Bull is more powerful in bodily strength; the mother-love, however, as symbolized by the Crab, is nearer to Divine Love by reason of its cohesive power. Will is the masculine, as Love is the feminine manifestation of Deity. There remain these three, Faith, Hope, Love; but the greatest is Love. And God's will, as taught by Jesus, is that we love one another. What emblem more competent to represent the love of God than the pertinacious crab? Even in men born in this sign, the mother-love is evinced in a more universal way; these are they who found orphanages, hospitals, homes for the aged, benevolent societies, *et cetera*.

Ω THE LION, "Give us our bread this day." The heart feeds and sustains the whole body thru the circulatory system. The quality of the blood is the quality of the life. Poor blood makes a weak body, rich blood, a strong body, sluggish blood, an inactive body, *et cetera*. Above all the blood must be pure. Jesus said, The pure in heart shall SEE God. It is our deepest desires that dominate and impart quality to the blood. "Except you eat my [Christ's] flesh and drink my blood you have no life in you." Oh, that the one desire of every heart may be, Give us our portion of the living Christ.

♄ THE MAID, "Forgive us our debts as we forgive our debtors."

This is the Epigastric center or Solar Plexus, where, I believe, resides the soul or subconscious self. The Bath of Psyche (from *Psyche*, the soul) is no evil picture since it represents the cleansing of the soul and its return to virgin purity.

♌ THE BALANCE, "Lead us not into temptation; but deliver us from the evil."

Unstable as water, tempted by herself, Libra cries out to be delivered from the evil. The evil what? Why, to be severed from the fallen eagle which has become ♏ THE SCORPION for ♏ is ♏ degraded.

True, the Lord has given us the prayer in the descending scale, even as Dante represents humanity as a Great Man, thru the head and down the veins of which pour the tears of all generations. But better far is the upward scale, ending in Aries, the blessing of God.

From all this we may learn that God's love never fails. So sure is it that if we but raise our eyes we may see it written eternally in the heavens. There shines ♈, Aries, emblematic of the Lamb (the young ram) of God that taketh away the sin of the world, yea, that was crucified from the foundation of the world. Altho Aries represents our Father who art in heaven, it also represents the Christ who declared, "I and my Father are one." This is the great CRUX ANSATA, or ansate cross—the ancient mystic symbol of immortality—to which the eyes of mankind dimmed by sorrow and suffering, have been turned thru the ages. This is the goal whither humanity is marching, where God shall wipe away all tears from their eyes, where is the unutterable peace of God. And beside Aries shines the Pleiades, supposed to be the center of the whole cosmos, the very throne of Almighty God, shedding the sweet influence which none can bind. (Job xxxviii. 31.)

In the antipodes, where Aries may not be seen, there God has caused to shine forth on the sky the glorious Southern Cross so that none may be without an earnest of welcome and peace.

All these are symbols, parables, emblems. God is not so far away: heaven is not so distant. The faintest cry of the human heart to the All-Father reveals him to be nearer to us than our breath. As the external, so the internal. "If any man will

come after me," says the Christ, "let him take up his cross and follow me." The Southern Cross of crucifixion is within each of us, as also is the *Crux Ansata*. Let us, then, unveil our cross, rising out of unstable Libra, away from the fallen Scorpio into the cleansed Maid, nourished by the Christ, and filled with Divine Life, become as little children who may safely pass the cherubim into the very presence of Him who has loved us and cleansed us from all defilement, and is able to present us faultless to our Father in heaven.

GOD IS LOVE

By "JAC" LOWELL

"Love lavisheth its all !
It overruns its measure and bestows
A beauty-bearing thrall.
Till ev'ry mortal measure overflows.

God lavisheth his best !
His blessings great encircle ev'ry child ;
Each life by him is blest ;
On each immortal being hath he smiled.

God lavisheth his gifts !
Like Love he spreadeth them below, above ;
Like Love each woe he lifts,
And makes it sweet, for God Himself is Love !"

From *Boston Ideas*.

NATURE has presented us with a large faculty of entertaining ourselves alone, and often calls us to it, to teach us that we owe ourselves in part to society, but chiefly and mostly to ourselves.—MONTAIGNE.

NOT BY MIGHT, BUT BY SPIRIT

BY I. L. HARPSTER

Not by might, nor by power, but by my spirit, saith YAHWEH.—Zech. iv. 6.

JESUS gave a method contrary to the world's method for accomplishing things. In the world it is the custom to do to others as others do unto us; this is the old law, "An eye for an eye, and a tooth for a tooth." People return that which they receive; they judge according to judgment past upon them, and they render favors according to favors received; this then is the sum total of the way the world acts; this is the circulating medium, and this coin passes current in all societies. The world gives only that which it receives, and generally speaking it expects in return the good it gives, with a high rate of usury.

In a close analysis of the order in vogue in the world, it is evident the personal is the all-important thing, it is the self that calls for recognition. The physical man being the creature of worship, everything that pertains to self—which comprises the appetites, passions and desires—must be gratified. There is a vast difference between animalism, or the lower self and its functions, and the spiritual nature, or the higher self and its functions. Let us endeavor to draw a comparison:

"Not by might, but by Spirit," is the order of unfoldment. In the animal kingdom it is the survival of the fittest. Herein is where force plays its important part, "Might" rightly functions on this plane. Where self rules the individual, all things must bend to subserve its sphere of use. The desires of self must be gratified at all hazards, no matter what measures are employed. Force is the order and must ever function on the

lower or animal plane. We see this exemplified in the animal kingdom, not only with different species, but with the same sex of like species.

It was by "might"—force—that the people took Jesus the Christ and nailed him to the cross. That brutal force that knows no bounds when once aroused by hate and fanatical zeal. Jesus told his disciples the time would come, "that whosoever killeth you will think that he doeth God service." So long as the lower nature is in the ascendancy, all acts of right—so understood—must be governed by force. This arises from the spirit of pride and the desire to rule; it seeks to suppress that which is not in harmony with it and that which opposes its right of control. Jesus rebuked his apostles when dissention arose among them as to who should be the greatest apostle; this verifies the prophet's declaration by the Spirit, that, "Not by might, nor by power, but by my spirit, saith YAHVEH," was to be the order of Christian unfoldment.

In the Divine Word we learn that "the first Adam was of the earth earthy;" this has reference to the physical body and its functions; and so long as man is controlled by the first Adam, his lower self, he will function in a natural order which is, by "might," or force. This explains why Jesus told the Jews that they served their father the devil. He recognized that in their hearts they hated him and the truth he brought to light. They loved darkness rather than light; and giving reign to the desires of the lower self was more to them than coming into the light and unfolding on the higher plane of righteousness and truth. They were not willing to subdue the demon (devil) within themselves, therefore they determined to kill Jesus and destroy his influence. This is the final alternative to which the carnal nature will resort in its endeavor to remove that which comes between it and its desires.

What a contrast there is in the two phases, the one "Not by might," and the other, "but by my spirit." What a remark-

able difference between the operation of these two forces; the one force, employing coercion to command its position and sustain its power of influence, the other, the Spirit, bringing the man exercised thereby into divine order thru a peaceable process—that subtile refining influence that is capable of transforming the baser nature of brutal force to moral worth and peacefulness. This power is “non-resistance.” “Resist not evil” came from the lips of him who was the embodiment of Truth. Spirit is the potentiality, the power, to which the most obdurate and passionate nature will yield. This power infused within the soul transmutes the baser metals of self into the pure gold of the divine self. The transmutation of the baser metals of character into purity, justice and love is so subtile in its operation, that we well may pause and consider its process. This order is brought about so silently, without visible manifestation, that its phenomenon can be presented no clearer than it was by the Master when he 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.”

There is something wonderful in such potentiality, such power, and yet there is nothing violent in the process of its accomplishment. What can it be? What subtile influence is here manifested, that so radical a change should be wrought in the character of man? This great transforming power is the spirit of Love.

Jesus the Christ impressed the minds of his followers that the redemption of the world could not be accomplished thru the means of violence: “Not by might, nor by power, but by my spirit, saith YAHVEH.” It was the Spirit from above, that quickening power from the realm of peace, righteousness and love that men might inbreathe, that would change the man, liberating him from the bondage of carnal self; and by its

growth within his soul change the order of his selfish life to that of universal good and helpfulness.

The Holy Spirit, or the Holy Breath, is the life of the world. Without this moral lifting power humanity would degenerate. It is this quality of life that holds humanity within its present sphere. As man cannot exist without air, neither can the soul of man be quickened into life without the Holy Breath from the higher realm. It is this Spirit from the God of Love that holds humanity intact, and should this be withdrawn nothing would save the human race. Without this power to draw, man could never rise above the level of the beast.

There is a love found on the lower plane, but this love is for self and for those close of kin; this love cannot extend to a wider range and include the universal self. This power of universal love is God-love, and when man inbreathes this power within his soul, he then sees the good in all; and when the self is conquered, "Not by might, but by Spirit," then with the Master we can "Behold my mother and my brethren" in all humanity.

How truly wonderful is the plan of God, "Not by might, but by Spirit." His mind was fixed upon man; he was speaking of man and what was required of him to become a God-like man, that he might take the dominion over the earth, for which he was created. His nature must be changed; his enlightenment drawn from Spirit; his wisdom drawn from the divine higher Breath; this, and this alone, will bring man into perfection. He was intended to ally himself with the fountain of all Truth, all knowledge, all power, and all good.

So this wonderful transformation from sinfulness to that of righteousness is thru the medium of Spirit. Force can have no part in this work. It is the "mountain cut out without hands" as mentioned by the prophet Daniel.

Man, to be perfect in health, must breathe pure air, so man to become perfect in thought must inbreathe the Holy Breath.

Jesus said, "It is Spirit, and it is life." But like all force, spirit is invisible; the natural eye cannot behold it, it is the quickening power of soul. It is only thru soul that man may inbreathe it; may draw it from the higher realm, and thru purity of heart incorporate its essence as his very own. The Spirit Divine does not abide in vessels of carnal filth, for the soul must be garnished and swept of all evil (perverted) desires before it abides continually with man. The Master said, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

Then the secret of unfoldment lies in the purifying power of Spirit. "Be still, and know that I am God," and when Spirit has done its perfect work, man will have become as the Master became when he said, "The Father and I are one."

MY PRAYER

By GEO. SAMPSON HUGHES

PURE Spirit, Great Unmanifest,
Thy will be done. Thou knowest best.
Guide our footsteps near and far;
Be for us our guiding star;
Shed on us your radiant light;
Give us each purer sight.
To thy Love may we attend
Knowing that there is no end.

THOSE men only are criminals to be punished, who with wicked purpose, fly in the face of society and break its laws because their own selfish purposes lead them over the laws, and over other men on the way to their gratification.—JOHN A. ANDREW.

SOUL-MATES

By L. B. GOODYEAR, M. D.

THERE is much said at the present time about soul-mates, affinities, *et cetera*, and what is being said seems to have an appearance of truth; yet those that believe that there is an affinity for each soul and seek that affinity are always deceived. This doctrine of the soul's affinity is the doctrine of devils, and is only one of the cloaks under which the devil hides to deceive many. The question arises in our mind where is the truth? or what is the truth from which this deception of Satan arises? because we know that an evil is the wrong use of, or misunderstanding of a good thing. We know that everything is positive and negative, masculine and feminine; the man is positive—externally masculine, and internally feminine, and woman is the reverse of this.

God, we are told, is one, two in one. The beginning of life on the material plane is also one, the two sexes in the one body or cell. We are told by those who know that the sexes alternate in the successive reincarnations. Why? Let us reason together and see if we can arrive at a conclusion: The soul while incarnating in a masculine body becomes more masculine than feminine, more positive than negative, consequently in its next incarnation it is attracted to its opposite, a negative body—a female body, thus alternating from one to the other in every incarnation in its upward climb up the ladder of evolution. In each incarnation the soul is learning to be a world-builder, either in a masculine or feminine body.

Where the androgynous nature leaves off and the male and female organs are separated into two bodies is not known. We

sometimes meet with an atavism, that is, a taking back of nature to a primitive condition, where she has again in the human species endeavored to place both sexes in the human body. We call these unfortunates "hermaphrodites." One scientist tells of one in Europe, who was highly educated and who fell in love with a man on one occasion and with a woman on another, and suffered acutely at all times on account of his—or her?—arduous position.

"Nor is the man without the woman, nor the woman without the man in the Lord" (I. Cor. xi. 11). We read also that man was made in God's image. But God is two in one. In the allegorical story of the rib we read that God brought Adam's mate to him. Now the rib is interior to man—this is as far as we can go, it is too deep and spiritual to formulate. We know one thing, to think that man and woman can make attainments together is a fearful error, one of Satan's pitfalls. If we are wrong in our conclusion we should like to be corrected as we think there must be many who are able to correct us.

As we have said the sexes alternate. During the incarnation that the soul manifests as a masculine entity, his interior is feminine, therefore his "mate" is interior to him. After man has past back thru the Garden into the City—the garden of Eden—then will God make man conscious of his mate, "I will make a help meet for him" (Gen. ii. xviii). Then we shall learn that the other half has always been with us, but we knew it not, then we shall be consciously two in one. But the external will be masculine, not feminine, because the masculine is the expresser, this is the reason the Bible gives no account of female angels. Man cannot be complete without the feminine, she will be interior giving form to his ideals, making him what he is. This will be a glorious consummation of which we have no idea now. But for either one to seek the other will be to fall into the pit of sex which leads to death.

DECEIVING THE ELECT

By ENOCH PENN

If it were possible they shall deceive the very elect.—Matt. xxiv. 24.

It is remarkable to what extent the evil spirits are exerting themselves to deceive the people. It seems as if the Master's warnings against being deceived are applicable to-day as never before. For it seems that even the very "elect" are in danger of being misled by the teachings which are now being presented to the public mind.

We have now before us a book written by a spiritualistic medium who claims to have been controlled by the spirit of Jesus Christ. Thruout the book there is kept active an under-current of thought which is that we must at all times be willing to receive instructions from and follow the guidance of the souls of those who have past into the spirit-world. The one strong point made is that the souls of the dead are the redeemed and are the angels of God which are sent forth to minister unto and to teach and guide the people.

Now the thought that those of our loved ones who have died, especially if they were known to be sincere Christians, are now angels in heaven, has been held and taught by the church for a long time and is denied by few who accept the Christian faith. Yet we are compelled to say that this thought has been obtained by wresting the statements of the Bible from their evident meaning. While this thought was held simply as a comforter to bereaved ones it apparently did no harm. But the time seems to have come when "the way" becomes narrower, when God's people must let go of all false beliefs, no matter how comforting those beliefs may be, and lay hold upon simple facts because they are facts. And now the idea that our departed ones, concerning whom we have comforted

ourselves by fondly hoping that they are rejoicing in heaven, and safe forevermore from sin and sorrow, must be abandoned. There are no firm grounds given in the Bible for this belief. And those who prefer to cling to this belief simply because it is a comfort to them will now be compelled to take the step that is being pointed out by the evil spirits. They must either drop the belief because it is false or else in holding to it because of its comfort, accept the logical conclusion which the "spirits" are beginning to offer, that if our departed friends and loved ones have gone to heaven to live among the angels and to be angels, then those of our dead who come to communicate with us are indeed angels of God, and we should be obedient to them and be guided by them. By doing this we become Spiritualists.

We must either accept the teachings of the "spirits" of the departed, and follow their guidance or else deny that they are angels. Also it follows that we must recognize that our former beliefs regarding this matter were not founded so much upon a knowledge of the facts as upon the hope we had relative to our departed ones.

If there is one thing more than any other which Spiritualism holds to and fosters in the minds of its adherents, it is the belief in the perpetuation of the consciousness of those who have died. And that because of this all domestic ties are maintained intact in the spirit-world.

"We shall know each other there," is the stock-in-trade sentiment of the Spiritualists, as indeed it is of the modern Christian church. Thus far the Christian belief on this point supports the Spiritualists. Thus far the Christian and the Spiritualists may travel together.

There is one thing, however, which Jesus very emphatically taught, it is that those who will follow him wholly into the regeneration, will, in doing so, break all domestic ties, will hate and be hated by father, mother, brother, sister, wife and child.

Will hate all that binds them to the old condition of generation and death, even tho it be the old family relations. Jesus declared, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come 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" (Matt. x. 34-36). Jesus declared also that those of the regeneration neither marry nor are given in marriage. And we remember also the one who said: "Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: . . . And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke ix. 59-62). For these reasons we declare that those who would follow the Christ into the regeneration must dissolve all domestic ties that bind them to the old order of life and so part company with the Spiritualists at this point.

The domestic ties are founded on generation and belong wholly to the physical nature and in the regeneration are not to be considered. We regard as sacred the mutual love and harmony between parents and children, between brothers and sisters; and the wonderful self-sacrificing mother-love, we speak of as divine. Meanwhile we are apt to forget that all these ties exist and are fully recognized among wild beasts. The fiercest and most savage mother-beast in the forest will readily sacrifice her life in the defense of her offspring. This is Nature's method of protecting all young life.

It is only natural that Christian parents should desire and hope that their children who have past away have reached the ultimate of all they believe in and hope for. Likewise it is natural that children should desire the same for their parents. Again it is only natural that they should turn to the Bible for

consolation and hope and evidence that their desires are well-founded. Because of these things the words of the Bible have been wrested from their true meaning by those eager for a foundation for their hope.

We remember that when the multitudes followed the Master, too eagerly seeking something to please the animal nature, he not only informed them by what desires they were actuated, saying in substance, You are following me now because I fed you, but at the same time he made the narrow way more narrow by showing them some new and essential restriction to the physical desires and impulses if they would follow him. Because of these things many were offended and refused to follow him further. By this means Jesus dispersed the excitement-loving crowd. Evidently he knew well that those who fed upon his words, who above all things else desired to know the truth that they might live in harmony with it, would not cease to follow him so long as he continued to give them of the bread of life. Equally well he knew that the crowd would follow him so long as he provided the loaves and fishes that they desired. When Jesus declared, you must "sell all that thou hast and distribute unto the poor;" you must forsake father, mother, wife, husband, brother, sister, child and home if you will be my disciple, we can imagine how the crowd melted away, for they were not hungry for such food.

While Jesus bore patiently with the ignorance of the people yet that ignorance must not remain among his followers, as they grow older they must eat stronger meat. Even as a mother will at times say to her child, "You are too big now for such and such things, you are not a baby any longer," so to those who would follow the Master, the way continually grows narrower. Continually they are being shown that first this thing and then that thing is on the outside of the dividing line and must be abandoned if one would walk the way of life.

For centuries past the Christian church has been permitted to

hold to the comforting thought that their loved, departed ones are now safe in heaven, but the time seems to have come when the "elect" are strong enough to bear the truth that their departed ones are asleep awaiting their time to return to take up again the lesson of life, that they have not yet reached the end of their journey, the ultimate for which they were created.

To those who are not ripe enough to recognize that all domestic ties are purely of the material world and must be put aside upon entering the regenerate life, there is a door opened. Spiritualism is preparing itself to receive into its fold all those who are unable to let go of father, mother, husband, wife or child. The Christ himself has drawn the lines of the narrow way clearly and has distinctly left all domestic ties outside. The time seems to have come when men must either cease to cling to those that form the old domestic life simply because they are of me and mine or let go of the Christ life. They must either follow the Christ into the regeneration or enter into the opening door to Spiritualism.

There is no questioning the logic of those who believe that since our departed ones are now consciously living in heaven among the angels: first, They are the redeemed from among men; second, They are sent to men to instruct and guide them; third, It is man's duty to follow their teaching and guidance implicitly.

Little by little the way grows narrower. Little by little the license is being taken from the babes in Christ. Little by little the Shepherd is dividing the sheep from the goats. Little by little the chaff is being winnowed from the wheat; for "his fan is in his hand, and he will thoroly purge his floor, and gather the wheat into his garner." Even as centuries ago so to-day the cry goes forth, "Choose ye this day whom ye will serve." Choose if you will follow the truth because it is truth, or will follow the desires of the carnal mind, and be counted unworthy to enter into that "rest which remaineth for the people of God."

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XXV.

CREATORS AS PLANETARY SPIRITS

Now, all creators on the cosmic plane are Planetary Spirits, or the spirit resident within the sphere, whether it be planet or sun. God does not create or govern his universe from outside of it, as once thought, but from within it. To illustrate, the germ of wheat, when its sheath is dead, makes for itself a body like unto that which died. In order to do this it draws from the soil such juices as it needs to make a wheat-seed body. It chemically discriminates. It does the same with the atmosphere and sunlight. These chemical substances it collects and appropriates and assimilates, and so the wheat-body is made. Man follows the same order. He is constantly wearing out the cells of his body. These he renews by food and drink and atmosphere and sunlight. But he, the ego, the soul, chooses such chemicals as will supply the waste, and by the proper process these chemicals eventually become cells and fit in where they are needed. In man's salvation the God that saves operates not from without but from within, thus St. Paul admonishes us to work out our salvation with fear and trembling, assuring us that it is God who worketh in us to will and to do of his good pleasure. In this same way worlds, including suns and systems regarded as units, are made. A planetary soul, or spirit, desires to make for itself a body, which in this case is a world or sun or system of worlds. To do so it reaches out and from the universal store-house chooses the chemicals of earth, water, air and fire, which it needs, and in such proportion as it

needs to suit the particular planetary soul, and in course of time, by the proper creative process, the external world is formed. Thus every world, sun, constellation and the cosmos in entirety are living beings, just as certainly as are our bodies. They possess living souls just as surely as do our bodies. And these living souls are the creators of these world-bodies just as surely as our souls are the creators of our bodies.

If this be true, and modern science confirms it, and if the creative gods were once men, then the members of our race are candidates for the office of "world-builders." The ultimate destiny of man is to become the Logoi, one with the creative Christ. He is eventually to create worlds, suns and constellations, and from within rule their destinies. As a god he will work within to will and to do of his good pleasure. If all this seems extravagant we need but pause and consider that even now we are microcosms, baby macrocosms, and that we are following exactly the process that the planetary spirits are following, except that where they use the raw elements of nature in their body make-up, we convert the same into flesh and blood.

All this is man's ultimate destiny, after he has past thru the Nirvanic, or rest period. He will be this during the next and succeeding creation cycles. But prior to this, during the process of evolution, while unfolding his being into the Christ-life, preparatory to entering into his rest, he passes into the angelic state, advancing "from glory into glory," until he has fully consummated himself. But this subject of the angels cannot be treated here, but naturally comes under the evolutionary process.

Of these creation-forces there are various grades corresponding to the various planes of creation, which as has been shown, are seven. This is exclusive of the planes noticed in the last paper, that of the Absolute and that of the architects. There are seven planes, four of them sub-planes, of active creative

process. The gods or suns of the uppermost of these planes, are highest in glory. That is, the atom of this plane being the highest ethereally, and the most complex structurally, is most radiant. Its glow is so intense that to our senses it would seem absolute darkness, and its heat would seem absolute zero. It is immeasurably beyond the range of our physical. No man can see God, the God of this plane, and live in the flesh. All that is less than spirit would be consumed in a second of time. The Christ in the bosom of the Father alone can see him and live, and he alone can declare him.

On this plane, as on the higher, there are seven of the Elohim, and these seven in the aggregate constitute the Creative Logos. They are the product of the combined rays of the superior Elohim and of the Father-Mother God, or of YAHVEH Elohim. The glory of this plane is less than the glory of the innermost, or thought-plane, and each succeeding plane becomes less and less glorious on to the end. This is why St. Paul referring to the differences in the gods, says that "one star differeth from another star in glory." The stars are themselves the gods.

It is here the Hebrew Bible begins, that is, with the active creative Elohim. "In the beginning the Elohim created the heavens and the earth" (Gen. i. 1). It does not recognize the Absolute in the creative process. In other parts indeed it tacitly admits both the Absolute and the Architects, when, for example it speaks of "The Most High God;" and it thus recognizes the highest plane of the Logoi, because a word exprest, must first have been a word in thought; but in its Genesis it begins at once with the active creative gods.

We have said that there are seven of the Elohim on each of the seven planes of creation making forty-nine in all of the real world-builders. But this depends upon how we view the subject. The Kabala says that there are three sets of the Elohim. Our Bible would seem to indicate but one set. In these various

ways we may refer to the make-up of our bodies. We may speak of it as a unite, or a trinity, or a seven-fold organism or a multifold organism. In fact the Elohim are numberless. John, in his revelation, "heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." There are as many gods as there are separate suns and planets in space, just as each cell in the human body is a separate personality. Each system is a unit-god with its central personality. The whole cosmical order is one vast almost illimitable God, one in centrality, but composed of many minor gods. This is the Logos St. John refers to in the prologue to his gospel, when he says of the Logos that "without him was not anything made that has been made." This unit Logos is the composite unity of a vast multitude of manifested living spirits. As One he is the active working Mind of the universal order, the one immutable Law-giver, creating and governing from within. As many He is the world-builders.

The symbol of this all-inclusive creative Logos is the Tree of Life whose roots are generated and imbedded in the heavens, in the absolutely rootless root, and whose trunk growing downward, shoots its luxuriant branches outward in every direction, first within the highest plane, then within the plane next below, and so on to the end when its top-most branches penetrate the plane of crystal. Rich in fruitage is this tree as every star and planet is a separate specimen of its productiveness. It bears a great variety of fruit to meet the varying planes thru which it passes. In varying stages of unfoldment is this fruit, from the ripest golden-hued, resplendent in glory, ready to be plucked by the God Supreme and stored within his ample bosom, down thru stage after stage, formed from ever consolidating waves of that light which, on the objective plane, is gross matter, some having their own distinct forms, others again, like the

elementals, have no form of their own, but assuming any form according to the surrounding conditions.

These various grades of gods are the Divine energies who build the universal order. Taken in their entirety in the completed cosmos it constitutes the great belt of the heavens, the twelve-house zodiac, whose angel, or angel influence, affect our world, and each of us individually for our highest and most lasting good. Of our own greater system, the seven Rishis, or shining stars of the constellation "Great Bear," are the more immediate guardian angels of our earth and of its inhabitants. Of our own immediate system, each of the seven planets, from Mercury to Neptune, are the angels set to look after each other and our own world, each in his own way. Of our own immediate world, each of its seven Logoi or Elohim combined, constitutes our Planetary Spirit, have the immediate charge of each and all her children.

THE IMMEDIATE RESULTS OF THESE FORCES

The primal forces of creation have been referred to as centrifugal and centripetal, but the forces are one and the same force only manifesting in different ways, one as "action" the other as "reaction." The Orientalists refer to these two forces as the "Breathings of Brahm." The centrifugal force answers to the exhalations, the centripetal to the inhalations. This accords with the well-known oriental aphorism, "Breath is life." But it should be remembered that what is here called "breath," is on the plane of spirit. The exhalation of breath corresponds with the will of Deity radiating from the great fiery Center. And when we say radiating we mean real spiritual rays, or rays of spiritual substance and life. From this spiritually radiating force of Will, proceeding from the heart-center and passing out into space, spiritual light and life were born—the first beginnings of the cosmical order. In this act of Will, Divine Consciousness permeated all space. This exhalation of the breath of Deity, or outgoing radiations of Will, acting upon the un-

differentiated, homogeneous, primal, cosmical, spiritual substance, ground it into powder, so to speak, of infinite fineness. But we are not to think of this powdered substance as upon the plane of sentient matter, but as powdered, spiritual stuff, infinitely above the range of the senses. This was the first step in the direction of differentiated, heterogeneous, dense material stuff.

The inhalation of the breath of Brahm corresponds with the reaction of the Divine Will as it returned from the periphery of space to the great fiery heart-center. The action is similar to that of inbreathing only upon the plane of spiritual mentality.

These two forces, called by different names, according to the plane of their manifestation, are always equal in Nature, that is, "Action and reaction are equal." This is a fundamental principle—an axiom—of science. It is what in his "First Principles," Herbert Spencer calls "The Law of Rhythm in Nature." This is true of these laws on whatever plane they manifest, else creation could never have come into existence, or having been in existence, it could not continue. By this action, or outgoing Will of Deity, from the spiritual Center, radiating into the primal, cosmical stuff, and grinding it into atoms of infinitesimally small size, together with the reaction, or returning Will of God, toward the heart-center, passing thru this infinitely fine, spiritual substance as a mental force, this atomic substance is set into rotating motion, and its essential substance is thrown into all possible mixtures out of which eventually all possible complexity of forms are created. These heterogeneous mixtures of the originally homogeneous substance are the primal source of all chemistry, and all chemical compounds, without which no forms could ever have been.

THE UNITY OF SUBSTANCE AND BEING

In what has just been said reference was made to substance, to matter and to the atom. Now these are all one, they differ only in that they manifest upon different planes, and

radiate with different vibratory force and glory. Dense matter is on the lowest plane, the atom of the mineral is at the bottom. This atom is a single sphere, but a form with a heart-center or living soul. The rays from this heart-center are so few and so sluggish that mineral seems to our senses to be inert matter. Ascending from this plane we reach that of rock, and above this that of soil, and above this that of water, and above this that of gasses, and thus we climb the ladder until we finally reach the original, spiritual substance from which all these other so-called elements sprang. As we climb this ladder, the composite atom grows in complexity, tho in fact smaller or more rarified; and with the complexity, and according to it, the radiations increase in number and in intensity in geometric ratio. With these differences all substance is one. Modern science is correct, then, when it holds as an axiom that "all substance is co-related."

Will, action, force is an expression of life, but life upon different planes and manifest with different intensity. The lowest plane of life is that exprest in the vibrations of the mineral atom; the highest plane of life is that exprest in the omnipotent and infinitely glowing vibrations of pure spiritual substance.

Once more, substance and life are one and the same. They eternally and inseparably cohere. In the Absolute they are undifferentiated, homogeneous. In the sphere of the relative they appear to be separate and distinct entities, but in fact they are one and the same. This is the ultimate synthesis of being. Substance is but the expression of life, or mind, or force. Essentially God is life, but life taken by itself is an abstraction, formless and incapable of manifestation. In order that it may manifest it must possess a body. Now substance is this manifesting attribute of life. It inheres in life, as an integral part or portion of it. We cannot separate them. If we should extract all substance from a form, we should at the

same time extract all life, they would go together. If we should extract all life from substance the same would be true. What we call matter, as mineral for example, is but life densified, slowed down to so sluggish a movement that it appears within the range of the senses.

We do not say that life inheres in substance as tho it is subordinate to substance, for this would be rank materialism. We say that of the two, life and its manifestation, life is the all essential. Occult science is correct, then, when it declares that "Mind is all." Life is the real entity, and yet it must possess this manifesting attribute or it could never reveal itself, and creation could never have come into being.

This is the Monistic conception of being and life, the conception held by our Bible, when it declares that "God is One," and that "God is all in all." It is the conception held by all Oriental religions, by the ancient Israelites, by the early Christians, and to-day science has been forced to accept it. All reputable, up-to-date scientists are monists. They differ only in that the materialists declare that of the two, matter is the real thing, while the rest declare that motion, or force, or life is the real entity.

In the further discussion of this subject we shall follow the analytic process, distinguishing between the life and the substance as tho they were separate and distinct entities. This we do for the sake of clearness, and yet we shall always so present them that it will be understood that they are a unit.

(To be continued.)

"He that knows, and knows not that he knows, is asleep; arouse him.

He that knows, and knows that he knows, is wise; follow him.

He that knows not, and knows not that he knows not, is stupid; shun him.

He that knows not, and knows that he knows not, is good; teach him."—*Arabian Proverbs*.

“THE MORNING COMETH, AND ALSO THE NIGHT”

By H. E. BUTLER

Lord, when thy hand is lifted up, they will not see; but they shall see, and be ashamed.—Isa. xxvi. 11.

THERE are many thoughts embodied in this expression of the Spirit of God thru the prophet Isaiah. In order for a correct understanding, however, it is necessary that we should drop from our thought the vague philosophy of so-called theology and take up the thought that God is spirit and that by the word of that Spirit the worlds were made. And if God is spirit and spirit formed the word that made the world, that produced all the laws governing the world, then all is by virtue of spirit, and all mind is the emanation of spirit and all mind emanated from the one great central Mind which is Spirit. So that whether it be the laws that govern the physical world, the earth on which we walk, or the laws that lead the mind to desire a consciousness of God, it is all of the same Mind and caused by the same Spirit.

If the foregoing is true, that all is spirit and emanates from the one great center, it would be natural for us to suppose that all must necessarily be good. This is true, and it is not true. In view of a purpose in the Creative Mind there is good and evil. In view of all considered—the object in that purpose and the methods for carrying out that object—it is all good. But this subject is so vast, as it takes in the uses accomplished by perversion as well as by divine order, that it would require a volume to express the thought, so we pass it by and simply say in general: Good is that which aids directly in carrying out and

accomplishing an object, let it be the object of a man or the object of God, the Cause of man. Evil is that which scatters, dissipates and hinders the carrying out of an object in the mind of man or in the mind of God. Then we might say, briefly, that order in view of the Divine Purpose is always good; disorder in view of the Divine Purpose is always evil and always brings evil results to the life—let it be man or beast—that is in disorder with the Mind that created the world.

Because all creative-law is positive it is relentless. As we are told by the mouth of the prophet, "I will work, and who shall let it." (Isa. xliii. 13.) This implies that wherever there is discord, conflict, with the great general purpose in creation, the rolling tide of that Infinite Purpose, which is manifest in all the laws of nature, rolls on regardless of man, and must inevitably crush out, extinguish, every opposing force, no matter how great an aggregation in the body of the race, or how diminutive in the body of an insect—divine law moves forward relentlessly, doing and accomplishing according to the Divine Purpose.

And as in that purpose was exprest the thought that man should be made in the image and like his Maker, therefore man is endowed with a vitality, a tenacity to life above all other creatures, and thus is enabled thru the power of his mind to experiment with transgression against divine law to the extent of the destruction of the earth on which he lives. But as there are intelligent beings who govern the affairs of the planet, restraints and hindrances are thrown around the perversion of divine law until there is brought forth a people whom the Christ called "the salt of the earth," the saviors of the world, the counteractors of the final destroying principle, and to-day we have reached a period in the development and growth of the race, where there are a few whose very constitution forbids them entering into the extravagant perversion of divine law; and because of the power of that Divine Mind in them, they be-

come the saviors of the world, to save it from its utter ruin. But yet they are but few compared with the masses, as we read in Isaiah :

"Then said I, Lord, how long? And he answered, Until cities be waste without inhabitant, and houses without man, and the land become utterly waste, and YAHVEH have removed men far away, and the forsaken places be many in the midst of the land. And if there be yet a tenth in it, it shall again be eaten up: as a terebinth, and as an oak, whose stock remaineth, when they are felled; so the holy seed is the stock thereof" (Isa. vi. 11-13).

"Lord, when thy hand is lifted up, they will not see." This seems to be remarkably the character of the people at the present time. Our wise ones, the scientific world, tell us that this and that catastrophe is only the result of natural law; that there is nothing supernatural; God has nothing to do with it. The so-called teachers of righteousness unite with them and say that God has nothing to do with it; and that it is only natural consequence, which is equivalent to saying: there is no God, the world is ours and we make it what we please.

Thus now at this time when thousands are being destroyed by earthquakes, tidal waves and other disasters, "they will not see," but as the prophet said, "they shall see, and be ashamed." It is remarkable how completely, after the destruction by earthquake and fire of San Francisco, the people fulfilled the word of the prophet:

"And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in pride and in stoutness of heart,

"The bricks are fallen, but we will build with hewn stone: the sycamores are cut down, but we will change them into cedars" (Isa. ix. 9, 10).

The ministers plastered over the catastrophe with the thought that God had nothing to do with it, that it was merely an accident of nature; and how oft-repeated were the words: "We

will build a better San Francisco; it was a wooden city before, we will now build with stone and reenforced concrete that will defy the elements." Recently at Messina all was despair and people fled from the destroyed city, but now they too are saying, "The bricks are fallen, but we will build with hewn stone" a more substantial city. Thus are men fulfilling the words of God by the prophet: "Lord, when thy hand is lifted up, they will not see;" men are going on just the same, producing conditions that will destroy their own existence—the wealth in which they trust, the very land which seems to them so substantial, will rebel against them and refuse to support them.

For let us keep in mind the fact that man is a mind-center, a creative factor, and as such his mind has a direct and a positive influence upon the elements and upon the solid earth upon which we walk. Otherwise how could the declared purpose, to make man in God's image and like him and to give him dominion, control, over all the earth, be accomplished?

The processes of evolution have been developing in man, mind, and by mind God made the world. The purpose in that Divine Mind was to make man a mind-center thru whom the God of the universe would find expression, in governing the world, in commanding the forces in nature. God will not deviate from his purpose, but all things are moving toward the ultimating of that purpose, and in the process that is going on, the word is "they will not see, but they shall see." They now say, "There is no God." But is there no God? They shall know that there is a God in heaven whose laws govern their very life, and the disobedience to those laws will bring pain, misery of every kind, and final destruction.

But laying aside these generalizations, let us see if we can find some evidence of the consummation of the great work of making man in the image and likeness of God.

Creation has proceeded from the beginning thru generation. The law of generation is the first and most powerful, therefore

the sex-principle governing all life is the first and strongest principle and the underlying source of life. Because of this fact we have been teaching regeneration for the last twenty-one years; that is, the conservation and control of the fountain and source of our existence. Thousands and tens of thousands have striven hard to take control of creation, generation, in their own body and have failed. Some are succeeding—the few who have the persistence that will not yield; but we read in the Revelation:

"And the sixth angel sounded, and I heard a voice from the horns of the golden altar which is before God, one saying to the sixth angel, which had the trumpet, Loose the four angels which are bound at the great river Euphrates.

"And the four angels were loosed, which had been prepared for the hour and day and month and year, that they should kill the third part of men" (Rev. ix. 13-15).

"And the sixth angel poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising." (Rev. xvi. 12.)

These quotations are most significant as they are in such perfect keeping with nature's laws now active in a most marked degree in human life. The word "Euphrates" according to authorities means "that makes fruitful, or grows," in other words, the waters of fruitfulness. We read that four rivers went out from Eden (Gen. ii. 10-14), and physiologists state that there are four classes of human life.

In the first quotation we read that the angel is to loosen or to take from the water of fruitfulness the four angels or spirits of life that have been carrying on the work of creation during the 6000 years that are past, and that these spirits of creation are to work destruction to the human family. In the quotation from the sixteenth chapter we read that the angel poured out his bowl upon the great river Euphrates. The bowl, called in

the original version "vial," is the symbol of a container, something that stores up. We are also told that that which is stored up in the bowls or vials is the prayer of all saints and we are instructed to pray, "Let thy kingdom come, thy will be done." If this is the prayer of all saints, that God's kingdom might come, then this pouring out of the bowl is the answer to the prayer by cleansing the earth and preparing it for the establishing of that kingdom. Therefore it is said that the great river Euphrates, the waters of fruitfulness, is dried up "that the way might be made ready for the kings that come from the sunrising."

Please banish from your mind the idea of a God, like a great man who issues edicts without special cause, for God, the cause of all, causes man to judge and to condemn himself, as the Lord said, and even to execute judgment upon himself. Let us see how this is being done now :

The waters of fruitfulness have been taken possession of by the sense desires, the desire for self-gratification and sensual pleasure. All restraints have virtually been thrown off by the people at large. Let one who stands in God, whose mind is not covered by the serpent's veil, go into the great centers where wealth and pride (society) hold sway and watch the performance of these people. Does he see any real love there between man and woman?—No. What is the leading object in the mind of the woman there? Too plain for question—sensual gratification, to lead man to follow and to desire her because of her sex power. This has worked well for a number of years, but it is now overdone ; man no longer feels attracted, he begins to feel a disgust, a repulsion for the things that had dominated him for years past, and the more repulsion he feels, the greater efforts are being made on the part of the opposite sex to attract and to capture him. Thus the very effort on the part of the opposite sex is adding repulsion to repulsion until the

mind is now being turned against the sensual desire as a source of pleasure, in fact, against it in all its phases.

The four angels or spirits of life are being loosed from the waters of fruitfulness and are leading the mind of man into every imaginable perversion. This is destined, from the very nature of things, to dry up and to destroy in the masses the very desire that has dominated the world, the sex-principle.

We were astonished upon reading an article published in one of the San Francisco leading papers, which we quote here :

GUESTS DINE LESS HEARTILY

Special despatch to the Chronicle.

"Los Angeles, March 19.—Hotel and restaurant men, conducting all classes of places, notice a strange and marked falling off in the amount of food consumed by the same number of patrons as compared with other years. Not only do the people eat less, but they have apparently changed their style of eating, according to the managers of the larger dining places. Nearly all of these served table d'hôte dinners until this year, when the practice ceased because the demand dwindled to nothing.

The buyer for one of the largest tourist hotels in Pasadena, which is crowded to the limit at present, declares that the guests are eating only half the quantity formerly required to appease their appetites, and the saving to the house is very large. Similar conditions obtain here. The reason has not been determined. The main theory advanced is that many find it necessary to cut down expenses, but this is not sound because the American plan hostelrys have the same experience. Perhaps the people have found they enjoy better health when they eat less."

After reading this article we ask you to recall what has been said in the Esoteric teachings, especially in the little book "Practical Methods to Insure Success," namely, that from three-fourths to seven-eighths of all the food consumed by the human family is wasted in sex-gratification, and when the waste of the seed is overcome, the individual will find that he cannot eat more than one-fourth or one-eighth of the amount of food that he formerly ate. Knowing this fact it becomes clear, if

this article is true, that the waters of the Euphrates, the waters of fruitfulness, generation in the human family, have begun to dry up.

Since the publication of the foregoing statement in the newspaper we were in San Francisco and we made inquiries in some of the leading hotels concerning this matter of a decrease in the consumption of food and they virtually admitted that it was the case there.

The tide of the human mind, the condition of the race, the height of development, the extreme to which man is going, all tell us that the time has come that the waters of fruitfulness shall be dried up. For what purpose? The same prophecy tells us "that the way might be made ready for the kings that come from the sunrising."

As the Bible, and especially the Revelation, is all in symbolic language, the "rising sun" is the symbol of the source of light, therefore the kings that come from the sunrising, are the kings of light, and God is the light thereof.

The obstacles, the difficulties, are so great, as we have said, that thousands have undertaken to conquer generation but have failed; but the time has come when the waters of generation will be dried up. This will open the way for the kings of light. (They shall be kings and priests unto God and reign upon the earth.) That is to say, it will open the way for those who *will* to conquer generation, to enter into life.

Lest any should say in their heart: Then I will wait until the waters are dried up and will not strive any further, let us say, it is thru the effort on your part, and on the part of all God's people everywhere, that the waters of generation are being dried up, and if you wait until the time has arrived that you have no more struggle in that direction you will not attain, but you will be taken possession of by those dark forces referred to in the remainder of the sixteenth chapter of Revelation. It is the overcomer that attains and possesses the domin-

ion, and this drying up of the waters of creation in the human family is by virtue of the saviors, those of whom Christ spoke when he said, "Ye are the salt of the earth," ye are the saviors of the earth, by taking hold upon those forces and ruling them.* These saviors, according to the Revelation, shall be watched over protected and saved from "the hour of temptation, that hour which is to come upon the whole world, to try them that dwell upon the earth" (Rev. iii. 10). And those that do not strive with all the powers within them, will be necessitated to take their chance with the sinner and the ungodly, with those that are breaking God's laws and with those that know not whether there is a God or not.

In conclusion let us say: Look about you; study these thoughts; look at the world; at the happenings in the world and see where the tide of the human mind is rushing, carrying with it the whole business, social and vital fabric of the world, and answer to yourself the question: Where are we going? What is the end of this? How long can this continue before the end comes?

Let one who can feel and know the mind of the masses go into the centers of high, social life and sense the minds of the people, and try to think of God, of his laws and of his purpose, and he will realize how these people hate God's laws and look upon them with contempt and scorn. How long can this continue? The evidences are beyond question, the time has come, the work has begun wherein the old things must pass away, and the Lord said, "Behold, I make all things new" Rev. xxi. 5).

*This is an apparent contradiction. We have said that the perverse habits of the people are the cause of the drying up of the waters. Here we say it is because of the righteous living the true life. Both are true, because as the righteous conquer generation they, so to speak, turn back the waters of life, and this reacts upon those that are in the perversion of that life and causes them to go to an extreme which results in repulsion to, and even destroys the powers of generation. Thus it is true that the righteous shall judge the earth and the inhabitants thereof.

Then let us be up and doing and be prepared to enter in with the first ripe fruit into the marriage supper of the Lamb. Are you praying as the Lord taught you, "Let thy kingdom come, and thy will be done on earth"? If you are, then awaken your consciousness, bestir yourself to learn the purpose of God, and consequently his will, and begin to give your entire life to the accomplishing of that purpose.

The people will not see, but they shall see when it is too late. Now that the light is offered to you, you may see and you that do see, be up and doing, for the time is short and God's kingdom is about to begin to come in. Are you to be one among them? May the God of wisdom, the Spirit of light and knowledge illuminate your intelligence that you may answer correctly. Divine peace be with God's people.

ONE CAME BEFORE ME

By THEODOSIA GARRISON

ONE came before me, winged and wondrous eyed,
And laughing spake, "Behold me, I am Love!"
And I, the thrice deceived, made answer, "Prove
That thou art he indeed—the Undenied."
And straight Love's laughter fled him and he sighed
And in his eyes I saw the great tears move
(Oh, wistful tears!); and at the sight thereof,
"Now by thy tears I know thee, Love," I cried,
Ah, many little, lesser gods there be
Whose laughter is as lovely as Love's own.
What wonder they delude us thru the years.
Thus only may we guess the Deity
When suddenly one day, his laughter flown,
Love lifts a face made exquisite with tears.

—From *The Booklover's Magazine*

ESSENTIALS OF ENVIRONMENT

By F. S. CHANDLER

Part II.

NOTE especially that the kingdom to which we refer is one which must and shall have a standing here on the face of mother-earth, not beyond the bounds of time and space or far off upon some distant star, but right here on earth, and we feel a large company are with us in saying that in the very immediate future, as we draw inference from the statement of Jesus to certain of the scribes and of the Pharisees where he answered them, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas [dove]: For as Jonas was three days and three nights in the whale's belly; so shall the Son of [a] man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Read the rest of this twelfth chapter of St Matthew's gospel and trust the "Spirit of Truth" or the inspiration of the All-Mighty in earnest quest for the facts of things that be.

Figuratively speaking, we shall now step into the laboratory of God's workshop and take note of his methods in preparing the soil and giving it so much diversity of fertile elements; see how the mind-organs of his majesty chemically blend and produce a workable intelligent mind-unit or center for a specific use previously formed by the word of his mouth.

Students of the well-known science of Solar Biology are aware that every community, village, city, county, state, combination of states, empires, nations, worlds and systems of worlds, have

a character and a function peculiarly individual as may easily be determined where it is possible to learn of the exact date and hour of birth or declaration of principles.

While such dates are often more difficult to obtain than the birthday of a person, nevertheless where accurate data is at hand the student can formulate a very good outline of general tendencies and marked characteristics. It should however be held in mind in these character sketches that the pure nature or original virgin-earth condition forms the base or reciprocal reservoir for inter-action of planetary influences focalized as it were over a given area forming the boundary of district under consideration, inasmuch as the position of our earth in this our solar system performs the wonderful function of the heart of the solar man and therefore is a great magnetic center thru which all electric or mind energy must necessarily play continually with innumerable variations. All are working together in perfect accord with divine law and purpose as intended in the beginning for the ultimate good of every living creature, to the honor and glory of the Creator in a truly remarkable and concise manner. For instance, where a body of men unite or are assembled together as one mind in framing and upholding certain well-defined principles of law and government, they gather at a certain fixed time to ratify those principles or articles of association thru oath of allegiance, and the date and hour of such ratification has the stamp or seal of approval of the servant of all, which is none other than the great creative or universal mind-elements of planetary influences peculiarly like unto the conditions we find surrounding the parentage and birth of a child. This infantile bundle of principles, this nucleus of positive and negative mind-forces, is set immediately into motion, revolving within a prescribed boundary-limit or orbit by virtue of the identical law governing the large planetary bodies as they roll on thru space, throwing off and drawing to themselves according to their inherent principles and nature of

usefulness. Like the seed of the tree, this nucleus will expand and reach out to increase its kind until in process of times and seasons a large tree-principle has its roots deeply imbedded in the bosom of mother-earth, spreading out its leaves and branches up into the solar fluid, standing forth as a monument unto the remarkable law of discrimination and illustrating how the purpose in the mind of the Creator is thru, and by virtue of the "I will be what I will to be" in carrying man steadily forward by himself, and all creatures and forms of life, much wiser than they know or perceive, until they are matured after the image and likeness of the original loving, intelligent mind-principle which is constantly creating from itself. Inasmuch as,

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

We are made conscious of the fact at this juncture that in precisely the same way and by virtue of the identical laws we mention, will the body of the Lord's (YAHVEH'S) Christ in its second coming be assembled together in the duly prepared place—the Master himself stating it, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Thru this parable we are given to understand that the beginning of this gathering will be marked in the assemblage of a few ripened ones who exemplify in their individual lives the instructions and the teachings of the Savior as epitomized in that wonderful sermon on the mount, and who by common consent and acceptance of the Holy Ones come fully under the bonds of the so-called *new*, tho as a matter of fact really is the, *Everlasting Covenant*, the immutable law of him who spoke the worlds into existence and who cannot fail in the slightest degree.

In this instance the Holy Contract between God and his people is written in the "inward parts" and in the heart, the vital center of all love and affection; and therefore takes the form of a marriage vow or agreement between YAHVEH, the God

of the universe, the faithful and true husband, and the lamb-like body, the pure white soul and the consecrated spirit of his people. One hundred and forty and four thousand of such become truly the temple of the living God, and all who comprise the first ripe fruit of this age will thus noiselessly be drawn together out of the world's quarry to go no more out forever.

To the sincere truth-seekers and students of divine law, we suggest they set up a figure, applying the principles of Solar Biology in a careful analysis of the characteristics of the State of California (a name of ten letters, symbolizing perfection) to illustrate our subject more fully, and to the end of proving the truth of our statements; because we are now in a time of judgment, righteous and true judgment, when it behooves each and every individual to "Prove all things; hold fast that which is good," in view of God's purpose to make man in his image and like him.

California is suggested for several reasons, one of which is that the student may learn of the causes which so suddenly brought the state into prominence at time of the gold discovery. Many thousands of hardy pioneers sacrificed their lives during that period for the sake of material gold, and failed to find either gold or its spiritual counterpart, notwithstanding the abundance of both within the borders of this mystical, enchanted habitation of perfected fruits, rare flowers, lofty snow-capped mountains, stately old trees, eternal sunshine, and a lengthy western coast-line, all washed by the peaceful Pacific, altho subject to frequent seismic disturbances and diversified by a range of climatic conditions unequalled over a like area upon the known surface of our planet earth.

As a matter of history, we are informed that on the 5th of July of the year 1846 the American Californians declared themselves independent, a created State if you please, and placed Fremont (free-mount) at the head of their affairs. How

natural it was immediately to appoint a head, as without such a function the entire body is in disorder.

Being without authentic information we are unable to give correct hour, to determine the sign rising on the date given, but suggest it may have been Pisces as it will be observed that the boundary lines of the state indicate a shape not unlike that of the human foot.

The idea of pre-natal conditions which make for production of principles, the student will find, on date in question, can more easily be imagined than authentically described by taking into consideration the facts of general historical knowledge we have of the state of mind existing at that time with those hardy explorers, who had the will and determination to succeed at all hazards, and the hazards were numerous in those days in the wilds of a new country so far distant from their old home and friends. They surely must have been endowed with goodly measure of the "I will be what I will to be" in order to have succeeded in their efforts to rear a great State as then and there proposed.

We leave the details of delineation of this man-state in the hands of the student and thinkers, and believe each will find, as do we, that a carefully worked-up sketch of the initial principles of causation active at the moment the ship was launched, gives a very good knowledge of the general character of the native-born as well as the use and function of the State as a whole. We add that all seeming detrimental phases of the subtle forces discovered in the planetary combination on occasion of this birth-date can, and will eventually be turned to good account by the overcomer or supplanter who enjoys a knowledge of the great law of *use* as comprehended in a perfect understanding of the divine purpose; it being a fact in all nature that the use made of anything gives one of two possible results, termed good and evil. That which results in the greatest good relative to the divine purpose, with the least amount of attendant evil marks the true course of procedure. All is good in its place,

time and season, but out of place, out of time or out of season immediately suggests a state of disorder and confusion.

While we see perverted conditions at present which in all probability will bring about further earth-quakes, and perhaps disastrous tidal waves; still we perceive wonderful possibilities for California in the righteous or right-full use of her natural resources by those who are able to utilize them to the legitimate ultimates in mind of the Creator in the beginning. All those who have grown or developed to the point of recognition of the divine purpose in the vast scheme of creation, will find, have found, that all nature responds to their seeming magic touch; just as clay in the potter's hand, or as the crude and unshaped building material is put into useful and practical form by the experienced master builder. That is to say, thru the living of the regenerate Christ-life, the individual is thereby enabled to view single-eyed thru the spectrum of pure spirit and observe the sphere of usefulness of every living, as well as seeming inanimate thing, and thus come into a knowledge of the fact that each and all are creatures or parts of one mind and purpose, moving irresistibly thru an evolutionary process to ultimates as well-defined and fixed as the proverbial laws of the Medes and Persians.

The Christ, our example and pattern, was the first to overcome all seeming evil thru a knowledge of the good. His followers, in spirit and truth, are they who wisely and intelligently deal with creative-law; they who use or are able to use all things expediently (with perfect balance or equity) but are enslaved by none; they who work harmoniously with God in the plan and the order of his word, as a son being schooled, experienced and duly qualified by and thru the Father to supersede him as the right-full, righteous heir and protector of all his possessions.

(To be continued)

ARTICLES READ AT ESOTERIC SOCIETY MEETINGS

WE are receiving letters from different persons in various parts of the world in regard to forming Esoteric Societies and holding meetings, and as a general suggestion we present the following:

If a person can gather together three or four persons who are interested in the Esoteric thought, then it is easy to form a society by simply electing a president and a secretary, and if there are finances involved, a treasurer. This is sufficient to constitute a society. Then by writing articles of special interest to those that are gathered and reading them at the meetings, interest will be created sufficient to gather others into the society.

As a suggestion relative to the articles, we purpose to publish each month some of the articles read at Esoteric Society meetings, and we ask those societies that are formed and those that are forming to send us such articles as they deem worthy, and we will publish them in BIBLE REVIEW as an aid to other societies and as an incentive for others to organize.

It must be borne in mind, however, that the space of our magazine is limited, so that we shall have to sort out the best articles and publish as many as our space will permit. Therefore if any should send in articles and they are not published, they must not be discouraged, because they, as well as we, feel the need of publishing only such articles as specially represent the Esoteric thought.

Another point that is very important is to have articles short and to the point. Among the following articles it will be seen that some are altogether too long. Articles that are too long we shall cut down, if possible; otherwise we shall publish them as given. We publish these articles in hope that they will be an encouragement and instructive to the beginners in this great work. It is our purpose not to publish names in connection with the articles, therefore they may be signed either with an initial or a pseudonym. [Ed.

OPENING ADDRESS BY THE PRESIDENT

THE world of mankind is conscious only of the physical body and the physical earth and its products. As to the source of life and the cause of all things, there is but little or no thought or knowledge.

It is the office and function of the Esoteric movement to think about, to discover, and to make practicable in the everyday life of every one the laws and methods by which man may become conscious of the cause that lies next beyond the five senses.

In connection with every law we should remember that there is a method of applying that law, and we should also bear in mind the fact that when any law of nature is complied with—applied to the habits of life—the results in accordance with that law are ABSOLUTE.

Therefore the thought and effort of the Esoteric movement is to discover those laws and to live in harmony with them, apply them in our own life that we may overcome all vicissitudes of sorrow, disappointment and death. Therefore any suggestions that the members make that will aid us to accomplish this result, will be of vast importance to us all and it is for this purpose that we are gathered together. We hope that no one will think that, because they have just begun to study these thoughts, their thought is of no importance, for by beginners whose minds have been illuminated by a devout, earnest, prayerful soul, frequently some of the most important thoughts are suggested.

We shall now leave this thought for further suggestions from the society and hope to hear from all present.

Among the articles read are the following:

“YE are come unto Mount Zion and unto the city of the living God.” In coming up from the old order unto the body of the Elohim we are standing at the entrance of an organization that is intensely vital; we are entering into a company of people and into a state of mind where there is nothing dead, useless, or out of place. We are seeking to become one with a body of people whose every thought and action is based on a purpose, who do that which they do according to a method, and

who never fail to accomplish that which they have purposed to do. The perfected souls of those above us who have become sons of the Most High are in the path of eternal progress. Altho progress is eternal there are in it definite steps or stages of advancement. Before the perfected souls who are above us can advance from the glory in which they now are unto still greater glory, they must first bring up a company of souls from earth who can take the same place toward the lower creation that they now occupy. They have purposed to create the race of mankind in their own image and in their own likeness so that we may become to all that come after us what our elder brethern have been and are to us.

In this perfected creation which is to be manifested, there is a multitude of positions having different peculiarities each of which must be filled by an individual whose nature is adapted to perform that particular function in the workings of the body of individuals as one composite whole. Therefore in order for each to find his proper place and in order successfully to fill it, he must search within himself and find where the innermost consciousness or sensitiveness comes in touch with that mind that is the cause-mind that is not affected by any influence that produces a carnal or fleshly consciousness. If we can find this inner connection with the Spirit of the Highest and hold to it in spite of everything to the contrary, we shall ultimately find ourselves among those who are to have the name of the Lamb and the name of his Father written in their foreheads and who only shall be able to sing the new song. The word of Scripture is, "Yet once more will I make to tremble not the earth only, but also the heaven [doubtless meaning the whole astral realm] and this word, yet once more signifieth the removing of those things that are shaken, as of those things that have been made, that those things which are not shaken may remain" (Heb. xii. 26, 27). If our interior is quietly and firmly united to the consciousness of YAHVEH, we

can let everything else that we don't want be shaken, but when the shaking comes, if we are not united to God, then all that we are shall be shaken. Before we can stand in perfect unity with the Elohim there must be made an interior connection with the higher or celestial heavens, in each individual. As soon as this connection is made in an individual the powers of the adversary will be turned loose on that individual or body of individuals, literally to strip them of the mortal consciousness. The only salvation there is, is to hold on from within, no matter if it seems as though the flesh would be consumed from the bones. We have not yet reached the realization of immortality, because we have not yet (as the writer of Hebrews puts it) "resisted unto blood, striving against sin," in other words, we have not yet yielded up the carnal consciousness that has its seat in the blood. Nor can we yield up the carnal consciousness unto complete destruction, until there is the interior connection made with the higher heavens, whereby we may hold on to our true place in the universe while that in us which is from beneath is being destroyed.

When the higher self draws near enough to the individual to make an inner connection between the two, then it means business. As we are admonished, "Watch, therefore, for ye know not on what day your Lord cometh. But know this, that if the master of the house [at present, the carnal mind] had known in what watch the thief was coming he would have watched and would not have suffered his house to be broken thru. Therefore be ye [the lawful heir] also ready, for in an hour that ye think not the Son of Man cometh" (Matt. xxiv. 42-44). For when he cometh, a quick work will the higher self make in destroying that within us that destroys the body.

Ab.

WHY am I an Esoterist?

We all, doubtless, have asked ourselves this question, for it

is reasonable to inquire as to the purpose and object we have in view. We shall put the answer as we understand it in a few words: Being dissatisfied with the things of this world, of its illusions and phantoms, we are striving to attain unity with the Father by dedicating our lives wholly to him, and are ready to heed the call of our Master to take up the cross and follow him, "That we may become perfect even as our Father in heaven is perfect." When we think of the countless incarnations that we have been living in generation, and again think of what we have started out for, to be god-men and god-women, it is common sense to expect that we cannot make this change all at once for we are building a foundation for eternity and the work at its best, is but a daily plodding, but if we can really and in truth give up the world and its ties our reward is sure, for Jesus says, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." (Matt. vi. 33.)

M.

"FOR as a man thinketh in his heart so is he:" This wise adage suggests that by holding thoughts, no matter what they are, we are by the law of cause and effect the expression of those thoughts, as long as those thoughts remain; for these words are expressed in the present tense by the verb "is." Surely if we give any credence to the truth of this masterly utterance, it is of vital importance to us, for it implies that if there is anything out of order with us, no matter what it is, the cause must be in our thoughts. If this be true, then if we wish to change conditions, let us search our thoughts diligently, let us bury deeply our old preconceived ideas, that are holding us down in a rut and barring our progress, that we may make room for new and better thoughts.

The thoughts that have occupied our minds in the past have been good and bad. But as we are to go onward, which is the law, let us put forth effort with all our heart and by the aid of

the Holy Spirit seek daily, thoughts new and higher. "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them" (Mark xi. 24), are the words of our Master, and if these words are true, old conditions and environments must change and pass away, while we go onward—eternally onward. G.

"THIS is my faith, that God reveals himself
To man according to his state,
Higher to higher minds, so lessening down
To the dim verge of reason."

THESE words of a poem by T. L. Harris, have suggested a train of thought, which might be greatly elaborated.

Jesus was the ripe fruit of his Age. He was the seed of Abraham; and Abraham was chosen to be the head of a great nation because of his fitness and development; therefore God is not partial, he is just. Thus you see Eloah, who inhabited the body of the man Jesus, the Christ, came into the world in harmony with, and according to the laws of nature.

In the Spring-time, the seed is sown and cultivated and finally the harvest is ready; then the husbandman takes the ripest and best, and uses it for the next planting. Thus the man Jesus was the most mature seed, the highest expression of manhood, in his time, and God made manifest according to law; for Jesus himself said that he would go unto his Father, and the time would come, when we should do even greater works than he did, because of the greater needs of the people, for progression is the eternal law of the universe. D.

"AM I my brother's keeper?"—Yes, and no. A shepherd keeps his sheep, that is he is their head to guide, to lead, or to drive, as the case may be, as he thinks best. I am not in this sense my brother's keeper. Still, I cannot say regarding that which my brother is, or does, or says, it is none of my

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business; it is my business. It is not for me to say that my brother shall do that which I think he should do. It may not be my duty to tell him what he should do, even tho I know.

Years ago I read a story of a shipwreck out in the open sea, a few escaped in an open boat but they had only a small supply of water and biscuit. It was noticed that one of the men did not use his share of the scanty ration. Every day as the little portion of water and biscuit was doled out, his share of the water was poured into a large canteen, and his biscuit was stored in a bag. After eight or nine days the supply of food and water gave out, then this man died; but before he died he gave all the water and biscuits he had saved to the others. Upon this scanty store they subsisted until they were rescued. This man made no effort to make others do what he thought they ought to do, he left them free, but he was their keeper nevertheless.

E.

THE thought of the immediate presence of God is a most practical one.

Since God is the creative power of all life and is greater than any part or all of his creation, there is no power that can thwart or unsettle us if we base our daily thought, word and action on his constant presence within us; and realize that as it is by virtue of that presence we live, we can neither evade it ourselves nor can any external force or condition take from us that life which he has given. By virtue of his name, our power when exercised with determination, becomes most potent in overcoming negative, unwholesome states, and in lifting us up to the high ground of positive faith and lofty purpose.

The very moment we hesitate or seem half-inclined to yield and believe that outside influences *can* affect our lives, we are about to take ourselves out of God's presence and be placed in the hands of the externals. We must try then to let this thought of his presence grow into our very being, make it the central

point towards which all things tend. In this way, we can accomplish what we wish to accomplish, and feel assured of a life in harmony with his Divine Purpose. A.

KNOWING.—Standing out in bold relief as one of the provisos in our sacred covenant, agreement or contract, as it were, with God, the everlasting Father, we have the provision, that if we are faithful in doing the best we **KNOW**, the Father will never suffer us to be deceived or misled. "The best we know," what a world of significance in that seeming, simple phrase! On it hangs all the good, or all the evil, embodied in the life of a true son of God.

The Jews, marveling at the words and teachings of Jesus, put the question, "How **KNOWETH** this man letters, having never learned? Jesus answered them and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall **KNOW** of the doctrine, whether it be of God, or whether I speak of myself" (John vii. 15-17). Knowing God's will is the one great essential of a life patterned after that of Jesus the Christ. The doing of God's will is the following out, the living the best we know. In doing the best we know, we are on an equal with the angels of God and the souls of just men made perfect. When we enjoy the consciousness of doing the best we know, we are safe and free from all condemnation.

Knowing is the result of experiencing in one way or another. That is, thru some experience we know certain things, certain laws, certain principles as a result of experimentation. The more we experience the more we should know. The more we know, the more is expected of us, and therefore the more we feel the need of knowing more.

The lover of truth for its own sake, is one who seeks the truth because it is the truth, the facts of things that be; the lover of truth is one who really rejoices in the facts as a hungry

man would enjoy the food he craves. To some of the Jews who believed on him, Jesus said: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free" (John viii. 31, 32). The inference here being that the words of Jesus, carefully considered, weighed and balanced one after the other, would lead the individual into a knowing, a knowledge of the truth. In fact this was one of the close conditions of discipleship, as he said in another place, "I know mine own, and mine own know me." Now if we really desire to know certain facts, we very naturally seek in the direction the desired facts are to be obtained; and the more eager we are to know, the more we concentrate upon the source of that knowing, the more we draw upon the supply and the more we experiment to prove that that which we obtain is in line with our central desire.

In the proving of all things and in the holding fast to that which is good in view of our purpose, we make the truth—the facts of things—part of ourselves, the knowing consciousness of the individual. This individual, knowing consciousness forms a base upon which the structure of a man after the image and likeness of his Creator is to be built.

The plan and specifications given in that wonderful sermon on the mount by the pattern-man, Jesus the Christ, embody all the essentials, embrace every detail of a structure of truth and righteousness to be desired. By and thru the instrumentality of the Son of God, we are to know God and to come in close touch with the Son of God. We are obliged to study the words (germ thoughts) and the works of that Son who said: "the words that I speak unto you, they are spirit and they are life." This study or attention is a reaching out, a yearning for that which we feel we require because of our nakedness, the knowing that we do not know, which places us in the attitude of an empty vessel to receive that which we should know as a son of God. "For my people have committed two evils;

they have forsaken me the fountain of living waters, and hewed them out cisterns that can hold no water" (Jer. ii. 13). Living the regenerate life prepares the physical structure as a fit and necessary cistern to receive and hold the living waters direct from the Fountain Head of eternal life.

Now to be filled with that knowledge which we should know, means first inspiring from those who do know, and second the proving by word and works the inspirational knowledge thus obtained to be part and parcel of the individual, knowing consciousness. Here the words to the angel of the church of the Laodiceans are peculiarly applicable :

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore and repent. Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. iii. 18-22).

This is the admonition to you dear children, you who know that you do not know; you who have followed the teachings of our Lord and Master to the point of having surrendered your all and to the realization that you are really naked of all that belongs to the old order of generation and death and are therefore desirous of being clothed upon with the pure, white garments of righteousness. Naked we came into this world, and surely we can take nothing with us. Blessed be the name of the Lord.

J.

WHAT does the Esoteric Fraternity mean to me? What place

has it in my life—in the life of my soul that has been passing thru varied experiences from one incarnation to another? Of all the important events that have happened to the soul, is there any event since the day of Adam that means to the soul what it means to be one of the Esoteric Fraternity at this time? As I sense what past human experience has been to me, and as I feel the import of my present environment, language fails to express the situation as I see it. The language that most accurately expresses what I feel deepest within, is that of Jesus' parable of the prodigal son and his return to his Father's house. When we take into consideration the full scope of this parable in the soul's experience, it extends not only thru a few years or a life time, but it is an experience that extends thru thousands of years and thru a number of incarnations. So far as we know anything of ourselves, we know what has been the constant tenor of the deepest sensibilities of the soul thru many a long and weary day of past incarnations. The joy that the soul once had in its Father's house, creates in it the consciousness of the emptiness of the greatest pleasures a mortal existence can afford. To be a living harp, yearning to vibrate in harmony with the music of God's great universe, but lo, the strings are unstrung; to know that there is a full and rapturous joy which if obtained the soul would be fully satiated, yet all one can touch of it is its twisted echo; to know that there is a realm of light and of glory inhabited by beings who are the expression of majesty, honor, uprightness, integrity and power, and yet to be in the darkness, in filth and in rags of folly—this is what it is to be a prodigal. But it is thru this kind of bitter experience that the prodigal son becomes wise, so when he is reinstated in his inheritance he will no more act foolishly. As the son returns, the Father runs out to meet him. But before the son is received into the innermost part of the Father's house, the Father says, "clothe him with a change of raiment." The filthy garments of sin and death must be taken off and the glorious

garments of righteousness and immortality put on. What a change it must be, when our garments have become a part of ourselves! The poison of sin must be burned out of our very blood and the very essence of our flesh must be consumed as we are stript bare of this mortal consciousness, and clothed upon with the nature of YAHVEH.* This then is what the Esoteric Fraternity means to me. It is the Father coming out to meet the return of the prodigal and taking off the filthy garments that he may clothe his child with his own self and with his own glory. Ab.

*For if we can receive the name of YAHVEH and hold it and let ourselves be held by it in spite of all adverse conditions, then shall we prove that we are the sons of God and that the Father's good pleasure rests upon us.

CORRESPONDENCE

Dear Friends: In January BIBLE REVIEW, page 187 appeared, without any comment from the Editor, "He was drawn out of the water at the age of 80. . . . At the age of 120 his eye was not dim nor his natural force abated."

We all know water is a symbol of generation, and I reason thus—what has been done by one child of God, can be done by others; further I venture to assert, for the uplift of all, there is not a living man or woman to-day, no matter what the past life has been, who can not do the same. However, in justice to all who desire to live the regenerate life, I warn them to fortify themselves, and make themselves very, very strong, as fierce battles are sure to be fought in the body, but there is also consolation for every sister or brother—"the battle is the Lord's;" make yourself strong in God, do whatever you do to the glorification of God, and you will come out victorious. Somewhere I read, "If you wish your neighbors to see what God is like, let them see what God can make you like."

M. J. P.

BOOK REVIEWS

THE ARCANÉ TEACHING. Lesson I., Free Sample Lesson, advertises 21 Lessons of 16 pages each. Price \$1.00 for entire set. Arcane Book Concern, P. O. Box 769, Chicago. We do not know of this Concern. We mention it only to give our readers the opportunity, if they wish, to investigate.

LONGEVITY or Why Methuselah Lived 969 Years: Psychologically Considered, by Rev. P. J. Green. Pamphlet, 31 pp. Price 10 cents. Address the author at 549 East 26th St., Portland, Oregon. This writer points the value of autosuggestion, and the certainty that, "According to thy faith be it unto thee." He adds nothing new, but probably does much more by imparting the power of his own belief, and even for this, it is worth much more than its price to any one.

FOOD IN ITS RELATION TO ENERGY AND HEAT, by A. Rabagliati, M. A., M. D. 46 pp. Cloth. Price 50 cents. Elliot Stock, 62 Paternoster Row, London, E. C., England. The author here questions: "Does either bodily energy or bodily heat come from the food?" And his effort is to give evidence that they do not; that heat and energy are of the mind, inspired or in-breathed. He recognizes that bodily heat that arises from combustion of food, and considers it a fevered state. He also points to the fact that food also congests the blood circulation and lowers the bodily temperature; but when food is not taken the temperature of the body returns to normal, and continues so thruout a prolonged fast, during which time energy becomes maximum. The ideas are not new, but well worth consideration by those who have not investigated.

SOME ASSURANCES OF IMMORTALITY, by John B. N. Berry. 65 pp. Cloth. Price (supposed) 25 cents. R. F. Fenno & Co., 18 E. 17th St., New York, N. Y. The writer is sincere, but the evidence offered is confined to a few ordinary, spiritualistic communications (mediumistic) preceded and followed

by some commendable reflections upon the greatness and goodness of God, and the efficacy of faith, prayer, love, trust and hope.

CHANNEY'S SANITARY SCIENCE (Rev. 2nd ed.) By E. N. Chaney, M. D. Pasadena, Cal. 28 pp., besides 25 pp. of "Proved" Homeopathic Remedies, with classified list of same with abbreviations. Paper. Price 50 cents.

This little book is one of unusual value, being the experience of an advanced physician in Hygiene, including baths, external and internal, the treatment of colds, constipation, diet, and valuable suggestions in Homeopathic treatment of disease. Dr. Chaney has for many years had a knowledge of the regenerate life; and it is evident that the information in this book, while necessarily brief, will be of considerable value to our readers.

THE WORDS OF OUR LORD AND SAVIOR JESUS CHRIST SPOKEN FROM THE CROSS: A Meditation. By Madam S. R. de Meissner, 1524 31st St., Washington, D. C. Paper. Price 25 cents.

NUMBERS AND LETTERS, or The Thirty-Two Paths of Wisdom, by Margaret B. Peeke. 191 pp., De Luxe, pocket size. Strongly and beautifully bound in blue leather with title and metaphysical figure of Solomon stamp in gold. The first page of the book is a description of the "Mystical Figure" on cover. Inserted is a fine photograph of the author. Price \$2.60 postpaid. Address E. C. B. Peeke, 729 Rose Bldg., Cleveland, Ohio.

This valuable book is the life-product of a devoted Bible student; her constant purpose being to unlock Bible Symbology thru study of the Hebrew Alphabet. She confined her work in this book exclusively to the esoteric significance of the twenty-two Hebrew letters, and the letters comprising the word YAHVEH, which embodies the Word of God, the NAME referred to thru-out Scripture, and especially by the Lord Christ, who himself was this name made flesh.

In her treatment of this subject, her Prologue is mainly quotations from St. John's wonderful discourse on the Word, wherein he identifies It with the Christ; she also draws from Revelation and elsewhere in the Bible in order to corroborate and emphasize her "findings" gleaned by a life-time search in every available ancient authority upon the mystery of numbers and letters as related to the Word. By the Word is meant the Bible in general, and the Name, YAHVEH, in particular. In summing up, in the prologue of her book,

she says: "In this Word are all the Mysteries of numbers." That she has done well to substantiate this claim, we believe every reader of the book will in joyousness of soul attest.

In Chapter Six she says: "All Hebrew letters contain a number, a hieroglyph, a symbol and a place. To know these in their relation to each other, and to numbers, is to hold in the hands the chart" to the "Thirty-Two Paths of Wisdom." She proceeds to explain the symbology of each Letter and its relation to all other letters. The arcana contained in the twenty-two letters, and ten numbers, constitute the thirty-two avenues of Divine Wisdom.

With Chapter xiv. a chart is given, its purpose being to objectify all that in the text has preceded it; but the chart is taken by permission from two works on the Cabala. We do not like the chart, believing that the most correct chart for every mind is that mental one legitimately your own conception and orderly acceptance of the ideas advanced; any other chart is too apt to take one out of spirit into form and letter.

This book, in our estimation, supersedes in value every other work ever written on the subject of Numbers and Letters. To the devoted Bible Student, and especially those who thru the life of regeneration are coming into a consciousness of the Name, YAHVEH, it should prove not only of worth in immediate knowledge, but as well a key for further inspiration, thru meditation upon the wondrous attributes of the Name. There are sixteen chapters to the book, in addition to the Foreword, and an instructive Prologue. A remarkable feature of the work is its vast amount of information in condensed expression, without a single obscure sentence. The present edition is very limited, so we advise all our readers that intend to get the book to order without delay. A.

EDITORIAL

Our Book Review Editor has given a notice in this issue of the magazine of a work entitled "NUMBERS AND LETTERS" by the late Margaret B. Peeke; but we do not feel that we can let it pass without a word of comment, because the author has been a co-worker for many years in the great work, now before the world.

Few there are who know anything about the higher sciences or doctrines who do not know the name of Margaret B. Peeke. She was a woman of unusual mental power, honest, earnest

and most zealous in the pursuit and dissemination of truth. There are very few who have the opportunities that Mrs. Peeke had. Twice, at least, and we are under the impression, three times, she was called to the Orient to receive instructions from the Masters—who had a regular line of succession even from pre-historic times—where the knowledge, and perhaps some theories, have been stored up for thousands of years, and she was made a partaker of this knowledge.

We have heard much said during the last twenty-five years about an “initiate” as if such a person were something more than human. Mrs. Peeke was an initiate of several degrees. For many years she was the Inspectress General in America of the Martinist Order of France. She no doubt took this position as it offered an opportunity to lead forward the knowledge of the occult and cause realm, but there is no doubt that in her own attainment she had reached far beyond the sphere of service that she performed.

The little book before us contains many remarkable thoughts. “The science of numbers” is given to literature probably for the first time with such a degree of perfection. But if one should ask us, concerning the entire philosophy of the work, including the multiplicity of worlds and principles belonging to them, and many other things, we frankly answer, we do not know. Some, perhaps most, of the professors of our colleges, if asked this question would answer: “Nonsense, impossible, there is no such thing.” This implies that these respected gentlemen know all there is, not only in this world but in other worlds; that they have been able to traverse the infinitude of space and worlds and know all there is in them, for that only would enable one to say, “There is no such thing.” But when statements are made by wise and good people concerning things of which we know little or nothing, we must frankly admit we do not know.

If the Masters that were Mrs. Peeke's instructors have kept

pure and undefiled the knowledge that has been brought down from the pre-Adamic age (See "Goal of Life"), then we should believe that the thoughts presented in this little volume are correct. But if, like all other systems, there have crept in certain adulterations, certain mistakes made thru the confusion of the spheres of thought and action with the idea that they are separate worlds, then it leaves the matter open for the reader to study, to think about, and to look to the great First Cause with prayer and an earnest desire to know the truth and for discrimination to judge between truth and error. For the time has come when absolute truth will have a standing upon the earth, and when it takes its stand upon the earth nothing can change it, nothing can destroy it.

Mrs. Peeke has been a powerful factor in the spread of far advanced and important truth, and we recommend her books for thoughtful reading on the part of those who are studying and thinking, especially those who are reaching out for a knowledge of the past, that they may gather the past as a foundation to build the future upon.

When Mrs. Peeke left the world it was a great loss to humanity, for few have lived who were so capable, so honest, so faithful to that which they believed to be true as Mrs. Peeke; and we are glad to learn from the little book before us, that her son is taking up the work to carry it forward. He has made of this book as fine a specimen of the printer's art as it is possible to make. The paper is of the very finest, the binding is of the very best and the whole work shows his respect and honor for his worthy mother and for her thought and effort in the line of great truths.

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 only repeat 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.

NOTICE OF THE BRITISH ESOTERIC SOCIETY

THE British Esoteric Society meets at 35 Battersea Rise, Clapham Junction, London, S. W. every Friday evening at 8 p. m. All interested in this teaching are heartily invited.

A Branch of The British Esoteric Society has been formed in Bristol, England. Every Thursday evening at eight o'clock meetings will be held at 11, Dover Place, Clifton.

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, 1909.				
Body	Enters	day	h.	m.
☉	♌	1	3	3 p. m.
"	♍	4	2	55 a. m.
"	♎	6	1	7 p. m.
"	♏	8	9	17 p. m.
"	♐	11	3	17 a. m.
"	♑	13	7	5 a. m.
"	♒	15	9	5 a. m.
"	♓	17	10	15 a. m.
"	♈	19	0	5 p. m.
"	♉	21	4	7 p. m.
"	♊	23	11	28 p. m.
"	♋	26	10	6 a. m.
"	♌	28	10	30 p. m.
"	♍	31	10	29 a. m.
☽	♈	21	0	37 p. m.
♀	♎	12	8	45 a. m.
"	♏	30	11	29 p. m.
♄	♏	1	8	7 a. m.
"	♐	6	6	43 a. m.
"	♑	11	9	11 p. m.
"	♒	18	4	28 p. m.
"	♓	27	4	12 a. m.
On May 1 ☿, ♃, ♅ and ♁ are situated as follows:				
☿	♏	0°	26'	11"
♃	♑	14	14	5
♅	♌	14	0	10
♁	♏	18	17	19

BIBLE REVIEW

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GOD IN MAN

BY I. L. HARPSTER

THIS does not mean that man is God; that man may declare himself all-powerful, all wise, all good; that he may declare himself a deity, the right to lord it over his fellow men, causing them to serve him according to his whims. These powers and attributes do not belong to the physical man. The Christ fully emphasized this thought to the people during his ministry. He always stated, when he performed some miraculous or unaccountable act, that he did not do it of himself—referring to the physical man—but the Father dwelling in him did the works.

There is much misconception or confusion in the minds of many profest Christians relative to the power as manifested by the Christ. This confusion arises from an erroneous conception that man has formed of God. The mind has pictured a Deity, a marvelous personage, seated somewhere upon a throne of power, glory and majesty, weighing the thoughts of man, ruling him with an iron will, and taking pleasure in inflicting punishment upon his creatures for their mistakes and weaknesses. Christians have pictured an awe-inspiring Creator, before whom they must cringe and from whom they must court favors. Their Creator is an objective being, and thru some

magic process or miraculous metamorphosis wrought upon his creatures they will be transformed into his image and likeness.

It seems strange that such an erroneous conception of Deity should have fastened itself on the minds of the profest followers of Jesus the Christ. With many this erroneous conception relates to the personality of the man Jesus which he manifested while upon earth. It is the physical man Jesus they still worship instead of the invisible power that he wished to impress upon his followers as the real and only power which they must look to for life, wisdom and strength. In confirmation of this truth the great command becomes pertinent: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." We find thruout the Hebrew Scriptures the people of Israel were constantly warned not to worship any graven images, not to look to objective forms of any character as objects of worship; for by so doing they would commit an offense against Deity, which would result in their departing from the truth and from God.

To-day, when "heaven" or "hell" is mentioned, the mind at once goes out into space locating such a place as prefigured by the mental conceptions. To such a mind "heaven" becomes a fixed abode; this arises from the fact that the mind does not grasp the abstract, but looks to concrete forms and conditions. This, however, is looking away from the real, the life from which all objective manifestations originate and manifest. One solid cannot permeate another of like solidity, a fluid or a finer substance may interpenetrate a solid or coarser substance, so spirit permeating man, enables him to function on the material plane. It is spirit vibrating thru the brain which enables man to feel and sense thought. Thought-action is the power of God or Spirit manifesting thru the sensitized nerves of the brain, these nerves serve as a medium for thought-manifestation.

We learn from the Divine Word that God is Spirit; that God is all, and in all; that God is omnipresent; that he is the fullness that filleth all things. If this is true, then that which gives us life and animation is of God. If God is all thought, all wisdom, then we are but an infinitesimal part of him; and that which we express is of him, no matter how feebly expressed. God is all power, and we, his creatures, draw from that power. This power is ours to use, and we become that which we will to be; what we are, depends upon how this power is employed. This self-same power may be so misused that man may shape himself into a veritable fiend; a nature that becomes a menace to life and to society. On the other hand, if this power is employed in the right direction, the sinner (one addicted to error) may find the true road to life, happiness, freedom and prosperity, and may become the saint.

It is God-love that saves the world: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."* Too often the import of this Scripture has been considered by the followers of Jesus the Christ from an external point of view; viz., that their salvation comes from an outward source, rather than from within; they overlook the fact that this fountain of life wells up from within. To change the nature of our thoughts and desires, we need to be born again, "to be born of God." This birth is brought about by subduing the carnal mind, the mortal mind, so called. This mind must be set aside with all the desires, appetites and passions of the lower self before the divine in man can be realized.

To change the thoughts of man from evil to that of truth and righteousness, cannot be done by forcibly driving out the evil from the mind, any more than one can brush darkness from a room, but evil thoughts are displaced by admitting the light of truth and love. When the light of truth takes possession of

*John iii. 16.

the mind, then the shades of darkness disappear from the mind, and man finds peace and happiness; he then finds freedom and the heaven sought. He no longer thinks of heaven as an abode, for he has found that place of peace and rest so longingly looked for by the weary pilgrim. He has found the heaven and that heaven is within.

Jesus is called the savior of mankind, and rightly too, but just the manner in which he is to save the world has been misunderstood by many. Many are looking for him to appear in the flesh in order to liberate and transfer them to some other realm; and they believe that if they have faith in him, he will save them in some miraculous way. This is an error, a misconception, for unless Jesus saves mankind thru the heart and mind, man will never be saved. The seat of God's throne is within the human heart, or soul; it is here where the kingdom of God is. God does not work from the exterior, but from within.

Man cannot be saved until he is saved from himself. So long as man is controlled by the carnal mind he cannot find the kingdom of God. It is only as man submits himself to higher law or power, can he come into divine order and harmony. Man being the object of salvation, then, in order for God to save the world, he must work thru the body of mankind. It is the Divine Spirit that is the transforming energy in man, changing the physical tendencies and propensities of the lower nature, fitting him to function on a worthier and a higher plane.

When Jesus told his followers that he should be killed, it grieved them; they were sad at the thought of his leaving them. Yet, the Master informed them "it is expedient for you that I go away." We believe the thought the Master had in mind when he spoke these words was, to call their attention to the importance of Spirit; that they should depend less upon him and more upon the Divine Spirit. So long as Jesus was with them they no doubt looked to him for strength and power;

looking more to the man, Jesus. Jesus, however, often called their attention to the fact that it was the Spirit operating thru him that did the works. He wished to call their attention to the importance of the Divine Spirit; the necessity of it for development in order that they might come into alignment with the Father.

To modify or to change the nature of an element, a different element or elements must be introduced; so to change man from the Adamic nature to a spiritual nature, the Divinity of God must be incorporated into his very being. Not only this, but the substance in man must be united in God thru the quickening of the Spirit; for, as the Master said: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God."* There is no other method under heaven whereby man "may be saved"—changed; this is God's law of forming an affinity with man, and any other plan used by man to reach the "sheep fold," transforms him into a "thief and a robber."

Man's nature must be changed; he must be drawn of God, as the Master declared: "And I, if I be lifted up from the earth, will draw all men unto myself."† Man must learn to let go of himself and reach out for the Spirit Divine; this, and this only, will bring him into harmony with the Higher Powers, bringing peace, happiness and freedom.

*John iii. 5. †John xii. 32.

THE SUNSHINE'S 'ROUND US

"LET us say: 'The darkest night
Drifts in dreams to perfect light!
O'er the thorns the roses seem
Fairer than a soul's white dream!
Tho the night and storm have bound us,
God hath wrapt his sunshine 'round us.'"

A GREAT DISCOVERY

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

THE man who discovered the circulation of the blood won for himself undying fame, but not worthy of less honor is he who brought to light the immense value of the vital fluid, into which the "seed of life" is transmuted. Of the value of the blood no one has any doubt; for "the blood is the life," and "all that a man hath will he give for his life." But strange to say, there is something which medical science computes at forty times the value of blood, but which the majority of mankind do not know how to utilize, and rather regard its possession as a temptation and a snare, than a benefit; and thus what might be the greatest blessing to man is turned by his ignorance into the greatest curse. More misery, and murder, diseases and various kinds of death are due to this cause than to any other. More than 120 different diseases *are caused by the loss of the seed of life* for as many have been cured by the subcutaneous injection into human bodies of the spermatic secretion of animals.* The injection of only a cubic centimetre of the fluid has in many cases brought back comparatively lasting health to old men, and it has been the most successful agent in curing diseases of the most varied kind among which are mentioned consumption, ulcers, malaria, gout, congestion of the brain, palpitations and paralysis.

But why should man inject into his body the spermatic secretion of animals, when he could preserve his own, and by this means keep his body at the highest possible state of vitality?

But here the question arises as to how this is to be done. It is pointed out that the batchelor and the virgin do not appear

*"Regeneration" by Kenneth Sylvan Guthrie (translated from the German.)

to enjoy better health than married couples, and therefore our hypothesis appears to be worthless. But it is just here that the Esoteric Society steps in and explains the process whereby any man or woman who is willing to live a life of perfect purity can, by following out the simple directions in "Practical Methods," and other works of the Fraternity, attain to perfect mastery of the body and bring it, as St. Paul says, into subjection (lit. slavery).*

Every one who is willing can prove the matter for himself. However difficult it may be at first, sooner or later, victory will crown the efforts of those who persevere. But the great matter is to learn how, not only to retain the seed, but also how to transmute it into vital essence, that which the ancient Egyptians called "*Sa-ankh*" or the fluid of life. It is necessary to know how to reabsorb this vital fluid into the system, and those who have attained are able to do this consciously by an effort of the will. Deep breathing is also of great assistance in this matter.

One finds that the whole body is opened up, as it were, by this process of deep breathing. Deep breathing is one of the most health-giving exercises.

The following is a splendid exercise :

1. Receive steadily the air into the lungs, taking as long as possible to inhale.
2. Remain with your lungs fully inflated for half a minute.
3. Release steadily the air, taking as long as possible for the process.
4. Remain with the lungs *deflated* for half a minute or more.

We should learn to breathe *consciously* at all times. These matters become easy to the regenerate who are living the over-coming life. To them environment becomes a matter of small moment, because they are masters of environment. The body becomes like a powerfully fortified castle. The armies within

*I. Cor. ix. 27.

are able to neutralize all the invading forces which would otherwise cause disease. The body will be consciously full of abounding life; and tho a man be advanced in years he returns in experience to the days of his youth. He sees even the young suffering from colds, and various ailments while he in the self-same environment has perfect health. The difference between a man who has attained and he who has not, is beautifully illustrated by a tree. We see the tree in winter, with its branches bleak and bare and desolate as if it were dead; but the life is still there, only lying dormant, and when the spring comes, and the life-giving sun shines upon it, it enters upon a new phase of life, like an aged man becoming a youth again. But why is this? What is the cause of such a marvelous transformation? It is simply this, that the life-fluid, the *elixir vitae*, has begun to circulate thru the tree. And the tree now puts forth myriads of breathing organs, and gains fresh life and vigor day by day. This is exactly what the regenerate man is enabled to do. Abundant floods of life sweep away death and disease. For the vital elixir in man is exactly similar to that of the tree. For as there is no apparent difference in the protoplasm from which springs the oak, the man, and the eagle, yea, the worm and the reptile, so we gather that all life is the same life, but that it is differentiated simply by the organism that receives and the vessels that contain it. And we have learned that the vital fluid in man circulates thru the lymphatic system, and it is this circulation which is the cause of health and strength, because it vitalizes everything that it penetrates. This is the reason why exercise causes the muscles to expand, and why massage is so beneficial, and deep breathing and anything which causes increased circulation of the vital fluid.

So that we say that if the discoverer of the circulation of the blood be worthy of honor, then the discoverer of the conscious circulation of the vital fluid is worthy of even greater honor,

for he has taught us a way whereby not only health of body can be secured, but increased mentality, and if we are already begotten from above such an increase of spiritual life that we realize the promise that rivers of living water are indeed flowing out of us to the thirsty world around, and that we are becoming trees of righteousness of the Lord's own right-hand planting, and that God is doing for us and thru us exceeding abundantly above all our asking or thinking. This indeed is the greatest discovery that it is possible for man to make. For as Margaret B. Peeke says in "The Arena" (April 1895): "If the fact were known that a life of purity in thought, word and deed would bring to a man a supremacy of which he has now but the faintest dream, that by it his life would not only be increased in length, but that all sickness and poverty would be unknown, and even death lose its terrors and cease to exist, mere selfishness would drive men from their present life of animality to the new life of regenerate sons of God."

"To burn in mad waste the divinest aromas and plainly celestial elements from our existence; to change our holy of holies into a place of riot; to make the soul itself hard and impious, barren—surely, the time is coming when it will be known again what virtue is in purity and continence of life; how divine is the blush of young human cheeks: high, beneficent, sternly inexorable is the duty laid not on woman only, but on every creature, in regard to these particulars. Well, if such a day never come again, then I perceive that much else will never come again. Magnanimity and depth of insight will never come again, heroic noble purity of heart and of eye; noble pious valor to amend us and the age of bronze and lacker; how can they ever come? The scandalous age of hungry animalism, spiritual impotencies and mendacities will have run its course till the Pit swallow it!"—CARLYLE.



THE PRIESTHOOD

By ENOCH PENN

It is written of God's people, "the saints of the Most High," that "they shall be kings and priests unto God and reign on the earth" (Dan. vii. 27; Rev. v. 10, i. 6). To our mind the meaning of the term "kings and priests" is better expressed by the words, "kingly priests." The office of a priest is that of a medium of communication between man and his God. In all religions his business is to announce to man God's will concerning his actions, to teach him those things which he should know and do that he may not in his ignorance work his own destruction. The office of the priesthood is an acknowledgment of two things, first, that the ordinary man is not in direct communication with God, or with that realm of immortal intelligences called heaven. Second, that it is possible for some to communicate with God, or with that realm of immortal intelligences. Heaven is not above nor below as to locality, but is a realm of life that is more refined and interior to the realm in which man is normally conscious. Those who enter into such communication and in turn communicate the knowledge received are priests in fact, are mediators, go-betweens, between God and man. "And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel" (Ex. xxv. 22).

Among all peoples and in all religions it is recognized that the natural man is not fitted for the priesthood. This is proved by the fact that a long period of preparation is always

demand. This is true of all priesthood from the Medicine Man or Witch-doctor of savage tribes to the Christian ministry. The predisposition to the priesthood thru heredity, held a prominent place in the Hebrew religion and is recognized by peoples of cruder religions. The 144,000 who are to form the nucleus of that nation of kingly priests are to be of the descendants of Abraham. This is the fulfilment of God's Word to Moses concerning Israel, "Ye shall be unto me a kingdom of priests, and an holy nation" (Ex. xix. 6).

Whatever may be the understanding of the candidate for the priesthood, of the purpose of his preparation, it has ever been and must always be to fit the candidate for his office and work by developing in him the ability to know his God—to know God's thought and purpose concerning man. Otherwise he cannot be a priest, he can be but a teacher of the thoughts of others.

We are not in any way concerned regarding the methods of preparation for the priesthood practiced by other systems of religion. Our own religion teaches that our God is the one great omnipresent Intelligence, and is Spirit, a formless Mind in which we live, as the fish live in the waters of the sea; and he has a definite purpose concerning man, "let them have dominion," "the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (Dan. vii. 27). He has declared his name to be YAHVEH, the God of Abraham, of Isaac, and of Jacob (Ex. iii. 15). This God our priests must know, they must know the thought and purpose of this Mind, must be able to communicate with his messengers that they may in turn communicate God's thought and purpose to those who are not able to receive it first-hand. This is the true office of the priesthood.

The question arises: Since the qualifications of a true priest are that he be able to know God and the thoughts of God concerning all important questions, and since it is only thru a

special course of preparation that these qualifications can be gained, What is that course of preparation? The Lord Christ declared, No man knoweth the Father but the son. (Luke x. 22.) That is, no man except he be a son of God can know God. Since the first vital qualification for the priesthood is to be a son of God, by what means is that condition of sonship attained? In 1. John iii. 9, we read, "He that is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God." Here we find the first great step of preparation. The would-be priest and son of God must take control of the creative forces in his own body. He must get such control that his seed must remain in him. He must not lose it either voluntarily or involuntarily. Why is it necessary that the priest should conserve all his seed? and why is it stated that by this method (there is no other method given) a man becomes a son of God? The reason is that when the seed is retained in the body it is transmuted into a crystal water of life by the sex-energy, this sex-energy is symbolized by the sacrificial fires consuming the body, that the body may ascend to a higher state. This transmuted seed enters the nervous system as the sensating medium. It is this which enables man to sensate, to know, to think. When this refined life-element fills the nervous system the mind begins to be conscious of things not before known or to him knowable. If the mind thus intensified, is turned toward God with an honest desire to know God's will and to do it, intelligences from the higher realm will begin to appear and at times their thoughts and perceptions are conveyed more distinctly than if communicated verbally. And finally he who thru conserving his seed and holding his mind stayed on God begins to perceive the thoughts that are in the great all-pervading mind of God. Ability to perceive these thoughts of God gave rise to the visions of the seers and prophets. "I will make myself known to him in a vision" (Num. xii. 6). "Gabriel, make this man to understand the

vision" (Dan. viii.16). Thus man attains the divine sonship by overcoming the forces of generation in his own body, and by an attitude of honest devotion towards God he begins to know God and those holy ones who live in God.

When man realizes his divine sonship thru knowing God and those intelligences in the angel-world, he perceives that there are two distinct realms of mind which operate thru him. While the mind that rules this world and the forces of creation and the mentality and vital currents of the race operates thru man his mind is able to cognize and to realize only the things of this material world, is conscious only of the thoughts, feelings, desires and impulses of the physical body. This is the carnal mind which cannot know God.

To illustrate: Let a man decide that he will stop thinking; by careful watching he will observe that thoughts are trying to force themselves into his brain, suddenly he has forgotten his determination and finds that thoughts are passing thru his brain and causing his brain to operate as a wind-mill is turned by the wind. Why is this?—The earth-mind compels man's brain to formulate thought whether he will or no, by this means he is compelled to develop his brain capacities. But mark well, all these thoughts are of the earth earthy, there is no knowledge or consciousness of spirit. One may idealize something about God or the spirit-world but it is not knowledge. In the carnal mind the Prince of this world, the Devil, has rule. Therefore in this mind is all darkness, untruth, strifes, disorder and death. Because of these truths, to such as lose the seed, spiritual things are foolishness.

When the one who is attaining sonship holds firmly to the consciousness of that mind to which he has access he finds that to him spritual things are becoming very real, God and the angels are realities. He is putting on "the new mind." (Eph. iv. 22-24.) He is putting on the mind which was in Christ.

"Spiritual things are spiritually discerned;" that is, are cognized only by the operation of the mind of the Spirit upon the brain. The spiritual mind cannot function until the brain is sensitized with the transmuted seed, which will enable the brain to sense the things of the spirit-world.

To put off the carnal mind, to renew the mind, to put on the mind which was in Christ, to put off the old man and put on the new man, to be born again, be born from above, are statements which mean one and the same thing. These statements are generally understood to mean to cease all immoral, criminal and wicked thoughts with their resulting acts. To be born again is not simply to live a life of moral rectitude. It means to enter into and live from and think and act in an entirely different state of consciousness. And no one can sense and know this state of consciousness unless the waste of the seed is overcome. For if the seed is not conserved there is nothing in the organism by which spiritual things can be cognized.

The parables of Jesus have mystified the people largely because they seemed in a way so contrary to simple reason. To illustrate: In the parable of the supper where the invited guests all excused themselves, one saying, "I have bought a piece of ground, and I must needs go and see it;" another, "I have bought five yoke of oxen;" another, "I have married a wife;" Jesus said: "None of those men that were bidden shall taste of my supper." Men say, "We should tend to our farms, and to our stock, men should marry." But the Master would impress upon the mind how easily the legitimate things of this world may absorb the attention and make impossible the attaining of that consciousness of the spirit-world sufficiently to live in and from it. The fixedness of attention necessary to attain this consciousness is prevented by being diverted to the things of this world thru desire for them. "Love not the world neither the things of the world." A man may not in his heart lust after a woman (Matt. v. 28). A woman may not be over-

concerned about her household duties (Luke x. 40-42). The attention must not be too fully upon the family (Luke xiv. 26.), and, "How hardly shall they that have riches enter into the kingdom of God!" (Luke xviii. 24). Not because such are necessarily wicked or immoral, they may be the most pious, kind, and good, philanthropists or ministers; but the vital point is if the attention is diverted from the goal the prize is lost. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees (the most religious and strictly orthodox among the Jews), ye shall in no case enter into the kingdom of heaven" (Matt. v. 20).

By these things we perceive that no man is fitted for the priesthood until he has thru the regeneration put off the carnal mind, and consequently has not put on the spiritual mind that can know God, can know his mind concerning man (I. Cor. ii. 14). A man living in generation may learn and adopt the beliefs of others, as they are taught in theological seminaries, but armed by such knowledge alone, he can only say "It is written." He cannot say, "Thus saith the Lord God." For his brain cannot respond to the movings of the mind of the Spirit. He cannot bring to man knowledge direct from the fountain of knowledge and truth.

It is because the losing of the seed makes it impossible for man to know God and the things of the spirit realm, that all sexual perversion and weakness is so severely denounced thruout the Bible. For the same reason a man was deemed unclean and was compelled to go out of the camp of Israel (Deut. xxiii. 10), nor was he permitted to worship in the tabernacle or the temple—the symbol of entering God's presence (Deut. chap. v. especially verse 31). It is because of these things that it is written of the 144,000 who were redeemed from the earth, "These are they which are not defiled with women" (Rev. xiv. 4).

It is a sad, sad commentary upon the state of the Christian religion of to-day that they have no priesthood. They have none who can say, "Thus saith the Lord God." All of its

teachers are taught to preach simply this or that which other men have believed. There is no increased knowledge of God or of spiritual things obtained. Honest, sincere and self-sacrificing as we believe many, very many, of the ministry are and have been, yet they have one and all forgotten that God in his word has plainly declared the method whereby man may approach God and know the thoughts of his mind concerning the affairs of men. "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (1. Cor. ii. 12).

"SHORT is the triumph of evil,
Long is the reign of right,
The men who win by the aid of sin,
The nation that rules by might,
The party that lives by corruption,
The trickster, the knave, the thief,
May thrive for a time on the fruits of crime,
But their seeming success is brief.
Sneer if you will at honor;
Make virtue a theme for jest;
Scoff at the man who strives as he can
To seek and to do the best;
Make goodness a butt for slander
And offer excuse for vice;
Proclaim the old lie, the corruptionist's cry,
That every man has his price;
Yet know that the truth shall triumph,
That evil shall find its doom:
That the cause of right tho subdued by might
Shall break from the strongest tomb:
That wrong, tho it seem to triumph,
Lasts only for a day.
While the cause of truth has eternal youth,
And shall rule o'er the world for aye."

IMMORTALITY OF THE BODY

By H. E. BUTLER

SINCE our earliest remembrance there has been here and there one who has stepped out before the world and claimed that he had immortality of the body, that is, that his physical body would never see corruption or death. These have always attracted our attention since childhood, and as we have been a Bible student all our life, we have seen good and substantial reasons for such claims, especially in the teachings of the Lord Christ. In fact, he taught immortality of the body more fully and continuously than any other teacher of whom we have any record. It may be said that almost the entirety of his teaching was of the immortality of the body thru righteousness, in contradistinction to death thru the sin of our father Adam. As it is written, "For as in Adam all die, so also in Christ shall all be made alive" (1. Cor. xv. 22).

Common-sense reasoning says: If, as we have always been taught, death came thru the transgression of Adam, death of the physical body, for it is written "dust thou art, and unto dust shalt thou return," which could not be spoken of the soul, but of the body, then it follows that the making alive thru Christ must be the making alive of the body, the perpetuation of the body. As we read concerning the Christ, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Psa. xvi. 10). This is accepted as meaning that Jesus the Christ was not allowed to see corruption, for tho the body died, it rose again.

Leaving out all the arguments, which are abundant and overwhelming, that the teaching of the Christ was of the immor-

talities of the body, we unite with all the world in asking: "Why is it then that all have died?"—If the Scriptures are correct, all have not died. We read of Enoch that he "walked with God: and was not; for God took him," and of Elijah that he "went up by a whirlwind into heaven," and of the Lord Christ that he "was carried up into heaven," after he died and rose again from the dead. So that it appears that all have not died. But, says the skeptic, we should like to see some one demonstrate that they have immortality in themselves. This seems reasonable, but how can immortality be demonstrated? If a man should live a thousand years in health and vigor, who that knew him in youth would know him in his old age?

Laying these things aside, one great fact stands out before us and it is this: No belief has been perpetuated among men that has not in it a vital truth, and the vital truth that we have held out before the world is: It is possible for man so to live, and so to comply with nature's laws that death will have no power over him.

Our leading physiologists from studying the workings of the human organism, its building power, its power to change, have come to the conclusion that there may be some method of life by which death may be overcome. In 1878 there was quite a movement brought about in this direction, according to the newspapers; and the thought whether or not it is possible to overcome death, is still agitating the minds of the leading scientists.

Among the last who stood before the world and taught and claimed immortality was Helen Wilman Post. She firmly believed and claimed that she should never see death, and we firmly believe that she was as near the door of immortality as any one has been for many years, but unfortunately she, and especially Mr. Post, ignored the very Fountain and Source of that immortality. Some years ago in her magazine, "Freedom," she published a series of articles entitled "Children's

Sunday School Lessons'' by Mr. Post, in which he put forth some of the most radical and infidel teachings, infidel to God, to Christ, to spirituality and to everything upon which life depends, and we have always believed that these articles were the cause of his downfall as well as Mrs. Post's, for these articles were so radical that they shocked the higher religious sensibilities of all classes, and created a prejudice that opened the door to the prosecution and even persecution that resulted in his death, followed by her own.

Another who claimed immortality was Cyrus R. Teed. He claimed that he should never die, or if he died, that he should rise again as did the Lord Christ. Why did he die? Because he had no God but himself. Thus he ignored and virtually rejected the Source of his life.

Then there was Joseph T. Curry, a noble, good man who believed he had immortality and would never see death, but he died. Why?—Because he had only a partial truth.

Do we hear some one say: "There is Hiram E. Butler, the author of this article who has been teaching the possibility of immortality for years, Has he got it?"—We must answer in a way that may be thought evasive. Let it be so, this we know: We have the knowledge of the methods of life that will inevitably bring immortality of the body; and these methods are the most desirable methods of life imaginable. For in order to obtain immortality and to live on thru the ages, everything in the individual must be brought into such perfect unison with the mind and life-currents of the Creator that every breath that is drawn will be a breath of joy, peace, and benevolence to the world and to all around him.

The keys to the vestibule of this immortal existence are to be obtained thru living the regenerate life, the conquering of all the waste of the vital substance of the body, but this conquering is only the keys to the vestibule. When one has entered into the vestibule of that life, he finds there a dressing room in

which a great deal of preparation must be made before he can enter in thru the door into the immortal city.

We speak in symbols. It is the best we can do, because if we should speak plainly you would understand less of what we mean than when we speak in symbols.

In the preparation, conditions must be made and no one individual can possibly make and maintain those conditions. Conditions in this case imply more than one person. As it will be seen from reading "The Goal of Life," and our other writings from the beginning, immortality, eternal life, or the kingdom of God on earth—which are virtually synonymous terms—can be established only by the gathering together of the first mature souls of the earth's production, called in the Revelation to St. John the one hundred and forty and four thousand. When these can be gathered, WHICH WILL BE DONE, then will immortality begin. What do we mean by immortality of the body? Do we mean that these bodies just as they are will continue on the earth to all eternity? O, no! we mean that the processes that are going on in the body of throwing off the old substance and taking on the new will continue right on. The death of the physical is taking place daily, but in youth the body takes on more than that which dies and is thrown off, so that there is increased growth, added vitality and vivacity up to a certain period.

The point under consideration is this: When the life is ordered in perfect keeping with nature's laws—for God is the source of all nature—then the organism will have the power to take on added life, added flesh, to balance or even overbalance, if desired, the principle of death and decay, and as the mind is master and absolutely dominant in such an organism, it will control the supply and demand of the system, so that an abnormality will not grow in the organism.

Again, when a person lives the regenerate life wholly, it adds greatly to the capacity, power and refinement of the mental

faculties, giving capacity to these faculties instead of causing growth of the physical body. The growth begins in the mind and that growth means growing towards its Source, to be like its Source. God, the Creator of all things, is spirit, and God is a consuming fire. Then the growth of such a mind is toward spirit and fire. Fire is an element that transmutes the grosser to the finer, and this transmuting and refining process of the body begins as soon as man complies with nature's laws in every particular, and unites his consciousness and centers all his aspirations and desires upon Spirit and Godlikeness. Then the higher spiritual will constantly be attracted, drawn in, inspired and incorporated into the organism until the very flesh becomes a flame of fire. Yes, the process of refining will gradually go on year after year and finally the body will have become so refined, so purified and spiritualized that it will no longer be what we now recognize as flesh. Thru growing and developing it will become a spiritual body that no longer is bound down to walk upon the earth as mortals do, but is freed from all restrictions and bondage, so that wherever the mind directs, the will propels the body with the speed of thought.

This is what we mean by immortality. Have we immortality? We have the knowledge, we have the foundation principles necessary to gain it. Shall we be able to get the requisite conditions? Shall we be able to conquer the last enemy, death, who now rules the world and has united the world-mind and has organized it from the physical, mental and occult side against the incoming Divine Order? The astral forces and the different classes of the mental forces of the earth are united as one mind, one will, to destroy the incoming conditions that bring life and to perpetuate death, all this, he who would overcome death must conquer. (See Isa. xiv. 9, 10.)

The only hope that remains for us or for any person on this planet to reach that state of immortality is in God. YAHVEH Elohim who created the world, rules it absolutely, and he that

is able to abide in him, obey his guidance and instruction, will be protected by that mighty power that holds even the breath of all flesh at his command. Therefore, if it is the will of the Father to establish his kingdom on the earth at the present time, then it follows, that if we are faithful and obedient, we shall go on in continued life and shall never see corruption.

But if we are not able to follow the leadings of the Spirit absolutely, and be absolutely obedient to the laws of perpetuity, then we shall pass out of the body, but if we are obedient to the Divine Guidance, to the knowledge that is given us, we shall thru the power of the Infinite Mind and Will, conquer the world of death; and if *one* can conquer the world of death in this age, it will open the door wide for *many* to conquer. Before the Christ departed from the earth he left on record the words, "Be of good cheer, I have overcome the world." His having overcome the world, made it possible that there should be one, two, three, and so on, up to the 144,000 more or less, who would overcome the world and death and have immortality in this, the closing period of the age.

You see there are many "ifs" placed in our way according to the thought as we have presented it, but in the mind of him that rules the world and even the universe, there are no "ifs," and we repeat, we know the methods by which death may be overcome and WILL be overcome. Can we get the conditions that will make this possible? Do you say no? We ask you then: How do you know? Do you say yes? Then we ask: Have you received your answer from him who rules the universe? from him who said, "Let us make man in our image after our likeness, and let them have dominion over all the earth"? If you have then you have it from authority.

The time has come, the people are here on the earth that are ready to enter into life and there are many now living the regenerate life who feel that they possess immortality; they have the evidence in themselves of the renewal of youth and even

superior vigor and power to that of youth, which is a pretty strong evidence that they have it. But for the perpetuation of that immortal state to all eternity, there must be conditions made. We do not believe that it is possible for this immortal state to continue on and on indefinitely unless all the requirements are met; and the requirements are, that a body of people must be gathered and united as one body, and the gathering and the forming and the uniting of this body are governed by Divine Laws, laws that have been in existence from the beginning, waiting for the people who are able to accept and to apply them.

The knowledge of these laws is now in our possession, so that when a people have attained to where they are absolutely obedient to the Mind of the Spirit, the Spirit of him who has willed, designed and arranged for the gathering of that body, will call them together for the establishing of his throne over all the earth, thru his servant, who shall call the people to the mountain, and when he calls, the spirit of YAHVEH that has led and guided his people will be the second witness to confirm the call and cause obedience. And the gathering together of such persons into one place will enable them, thru that same Mind of the Spirit, to establish the conditions prerequisite for the perpetuating of eternal life in the physical body, which will be the establishing of the Eden again, of the kingdom of God on earth. This will bring in the conditions spoken of by the angel to John when he said, "The kingdom of this world is become the kingdom of our Lord, and of his Christ." "And the Spirit and the Bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely."

ESSENTIALS OF ENVIRONMENT

By F. S. CHANDLER

Part III.

Now a word as regards the instrumentalities thru which the spirit of God finds expression in the physical world all about us.

Jesus the Christ, our Elder Brother, brought to light the knowledge and possibility of immortality of the flesh as well as of the soul and spirit some nineteen centuries ago, and assured his faithful disciples, "That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, [note carefully the meaning of the name Jesus Christ] shall receive an hundredfold, and shall inherit everlasting life." "But many that are first shall be last; and the last shall be first" (Matt. xix. 28-30).

In connection with these words read also the parable of the laborers in the twentieth chapter of St. Matthew.

Thru an absolute knowledge of divine law, the Master so spiritualized the very cuticle of his physical temple or earthly body that he was enabled to do just what he said he would do, "Destroy this temple, and in three days I will raise it up." And when he was risen, his disciples called to remembrance these prophetic words and simultaneously there were new and deeper meanings disclosed as to the true significance of his life's work and teachings.

We move on down thru the cycles of time to this our day and age of the world, and thru the instrumentality of one whom we have learnt to know and identify as Zerubbabel (a stranger in

Babylon), mentioned by the prophets of our Lord, we are given the finishing touches of instructions, the timely added word, which carefully followed leads the individual to the door of the Christ who said: "I am the way, the truth, and the life." The Good Shepherd, whose sheep shall KNOW his voice.

That Zerubbabel, actuated by the Holy Spirit, has laid the foundation of this house in bringing to light the obscure passages of scripture, and has given to the world all the necessary keys of instructions for reaching the highest goal of human attainment, we no longer have any doubt whatever. Therefore the whole matter now rests with the people who are, or who have been ABLE to receive those instructions or practical suggestions leading unto life-eternal, so freely and fearlessly given, and yet so lovingly bestowed thru one who, during long years of faithful endeavors, great struggles, against the tide of sin and death, together with physical and mental pains, almost beyond endurance, brooked no defeat, made no compromises, nor considered any personal sacrifice too great for the vitally important work in hand.

This ONE having performed his whole duty, it now remains to be seen how many are prepared to take on the yoke of the faithful and true witnesses unto these vital principles of the regeneration and to give their undivided effort and attention to the dissemination of this literature, before the inevitable storm breaks upon a sin-drenched world and the night cometh when no man can work. This light shall enter into every dark place and this gospel of the Kingdom shall be given to all nations, kindred and tongues because YAHVEH hath spoken and there is no God besides him.

There is a deep meaning in the parable of the laborers to which we have called attention herein, and we are impressed that it is simply necessary to muse over the passages quietly, that the spirit of truth may lift the veil and disclose to God's elect the import of these words to them at this time.

While it is not so much a question of first or last, it is certainly imperative at this hour that each individual carefully study self to ascertain whether their work with all that pertains to generation has been completed and whether they have grown to the point where they are able to discern the people and the place, the soil and environment essential for co-operation along the lines of regeneration exemplified in the life of the Master, as in such event the spirit has the word found in the prophet Isaiah where it is written, "Assemble yourselves and come: draw near together, ye *that are* escaped of the nations; they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save" (Isa. xlv. 20).

The 55th chapter of Isaiah also contains valuable suggestions for the mature soul striving to enter into life and peace.

As we view the idea of colonization and fraternal orders we feel it is a means employed by the spirit originally to classify bodies of people of similar inclinations, and the centralization that must eventually take the shape of regenerate communities or cities of refuge to school and protect God's chosen people until the final call is given for them to come out altogether from the diseased and corrupt conditions attendant upon selfish aims and purposes. It is quite clear that any order short of that pointed out in Revelations will be unable to stand in sight of the grand ultimate in the mind of the Creator in making man after his own image and like him.

It is not our office to think for another but rather we offer suggestive thoughts as wisely, tenderly and lovingly as we know, and leave the results as seeds of our best thinking to multiply and develop wherever they find the requisite soil and retentive mind able to sustain them.

Jesus said, "Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden light."

These words have a new and a sustaining influence to us who

have surrendered the things of this world and our heart's love goes out to all of the dear ones who are earnestly striving to enter into life and seeking first the kingdom of heaven and its righteousness.

In closing, and as a summary we ask you is it time? and if so, where is the body of the Christ in its one hundred and forty and four thousand members to be established?

Where is the soil and environment best suited to the growth of these stately trees of immortality, the seeds of which are of God's own planting?

A righteous judgment of a tree is based upon the character of its fruit, and not upon its habit nor the surface appearance of the tree itself.

Clear water runs thru a clean tube and comes out clear, but if the tube be unclean in any particular, the clear water is contaminated proportionately.

We who seek the truth, and nothing but the truth, are not so much concerned in the messenger but want the message which the messenger has for us, and the more vital the truth the less we seem to care about the personality or instrumentality presenting the same, as we are hungry and altogether absorbed in our quest for the facts of immortality, needing no example aside from the true one given us in the model life of the meek and lowly Nazarene—Jesus the Lord (YAHVEH'S) Christ.

Of course, there is another side to the question which has a particularly important bearing at the present time when the buds of immortal life are opening to the sun of righteousness, and so many "I ams" or "I would bes" are springing up as in a single night; but the disciple John covers the ground, in giving to the elect these words, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ [Anointed Savior] is come [has the credentials] in the flesh is

of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God : and this is that *spirit* of anti-christ, whereof ye have heard that it should come : and even now already is in the world" (1. John iv. 1-3).

Jesus himself told the Pharisees that : "The kingdom of God cometh not with observation [or with outward show]. Neither shall they say, Lo here ! or, lo there : for, behold, the kingdom of God is within [or among] you" (interior consciousness). Read what he then said to his chosen disciples, verses 22 to 37 in St. Luke's gospel that there may be a clearer understanding of our object in suggestions made to the awakened at this time.

From the foregoing, we see that in casting about us for a harbor for our ship with people of like aspirations to our own, we should be *careful* and very cautious in making our choice after the pattern shown in that great sermon on the mount, and be morally and spiritually certain that we ourselves are prepared, fully equipped, to accept and apply that pattern in all our life and thought.

We should remember too, that while this great gathering and sealing process is taking place, each living stone stands alone in God, while altogether in the formulating Christ body, functioning according to the sphere of individual usefulness to it as a whole.

Now then, thru the medium of this article we put the question : Who is ready and prepared to start in, as it were, like one of those tiny seeds, and take root, grow and develop from above (regenerate life) rather than below, (old order of generation) ? and with earnest, patient endeavor press on and on to a perfect unity with God the Everlasting Father, regardless of other varieties of trees similarly growing round about ; regardless of the psychic storms, cold intellectual blasts, and all counter currents in the great ocean of the world's life ; only to have a consciousness of being rooted in God ; and in him, the great

formless spirit, in the Christ attitude, live, move and possess intelligent, individual being.

We believe that this environment for ripened souls is now an established fact, and all who are diligently seeking first the kingdom of heaven and its righteousness here and now will be planted as the selection of the matured seeds among men thru the guidance of none other than the God of Israel.

“He that overcometh shall inherit all these things: and I YAHVEH will be his God, and he *shall* be my son (Rev. xxi. 7).

(The End)

COMING MAN

By ELLA WHEELER WILCOX

“OH, not for the great departed,
Who formed our country's laws,
And not for the bravest-hearted
Who died in freedom's cause,
And not for some living hero
To whom all bend the knee,
My muse would raise her song of praise—
But for the man *to be*.
For out of the strife which woman
Is passing thru to-day
A man that is more than human
Shall yet be born, I say.
A man in whose pure spirit
No dross of self will lurk;
A man who is strong to cope with wrong,
A man who is proud to work.
A man with hope undaunted,
A man with godlike power,
Shall come when he most is wanted,
Shall come at the needed hour.”

SPIRITUAL CONSCIOUSNESS

By IRENE LUCAS BUTTERWORTH

"BEFORE the eyes can see they must be incapable of tears. Before the ear can hear it will have lost its sensitiveness. Before the voice can speak in the presence of the Masters, it must have lost the power to wound. Before the soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart." ("Light on the Path.") Much of occult truth is written in the form of paradox—showing both sides. The key to the understanding of these truths lies in the ability to distinguish between the relative or lower point of view and the absolute or higher one.

True occultism does not teach that man should sit around doing nothing but meditating; on the contrary, it teaches that it is man's duty and glorious privilege to do something a little better than it has ever been done before. It teaches that no life is fully rounded out and complete, unless some useful work is a part of it. Intelligent work helps toward spiritual unfoldment.

One must learn to feel that he will always be alive whether he is in the body or out of it, and that this particular body is merely a thing to be used by the real Self, which cannot die. Have no fear of death, attach small importance to mere bodily existence—that bodily existence that impairs the broader life and consciousness.

Shake yourself free of the old horror of physical dissolution. One must grow into a *positive* feeling or consciousness of life—everlasting before one is able to shake off this fear. No creed

will help you, *you* must feel, realize, the consciousness of your survival of individuality.

“Look for the flower to bloom in the silence that follows the storm; not till then.

“It shall grow, it will shoot up, it will make branches and leaves and form buds, while the storm continues, while the battle lasts. But not till the whole personality of the man is dissolved and melted—not until it is held by the divine fragment which has created it, as a mere subject for grave experiment and experience—not until the whole nature has yielded, and become subject to its higher self, can the bloom open. Then will come a calm such as comes in a tropical country after the heavy rain when nature works so swiftly that one may see her action. Such a calm will come to the harassed spirit and in the deep silence the mysterious event will occur which will *prove* that the way has been found. Call it by what name you will, it is a voice that speaks where there is none to speak, it is a messenger that comes, a messenger without form or substance; or it is the flower of the Soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked for, and desired, even amid the raging of the storm. The silence may last a moment of time, or it may last a thousand years. But it will end. Yet you will carry its strength with you. Again and again the battle must be fought and won. It is only for an interval that nature can be still.”

This flower that blooms “in the Silence that follows the storm” is the flower of Spiritual Consciousness. Look at the plant of life. First the seed, then the putting forth of roots, the pushing of the plant thru the soil of the material into the purer region above—the unfolding leaf by leaf—the discarding of sheath after sheath, until finally the tiny bud of the spirit is visible and the real unfolding begins.

This appearance of the bud of Spiritual Consciousness,

marks a most critical period in the evolution of the Soul. This comes only after the storm, when the silence has succeeded the rush of the winds, the roar and the crash of the thunder; in the calm restful period that follows the storm great things await the Soul. So remember this, O, Soul, when landmarks, and old ties and possessions and friends are swept away, leaving you without support or comfort—hold thy peace, be glad of your opportunity to prove yourself. The time of mere blind belief is passing from you and the time of *knowing* is at hand. It is a thing to be felt rather than to be intellectually grasped, yet the intellect may partially grasp it, when the illumination of the spirit has raised it to higher planes.

We pass thru three stages to reach this Spiritual Consciousness: the instinctive stage, the intellectual, and the spiritual; in other words, we do as we are told, then we learn to do, and finally we know *why* we do.

Many start on the road but reaching materialism stop enchanted, but the enchantment does not last, peace and comfort are denied. They beat against the bars of their mental cages like squirrels on a wheel, yet remaining just where they were in the beginning. In due time there comes a little gleam of light piercing thru the clouds lighting up, one step at a time, a new path to the feet of the befog-minded traveler, and soon he finds himself in a new country.

The light pouring forth from Spiritual Consciousness leads the traveler along the Path of Attainment, provided he has the courage to follow it. The light of the spirit is always a safe guide, but very few of us have the confidence and trust which will allow us to accept it.

There are two stages of this blossoming of the flower, altho they really blend into each other—the “I Am” consciousness and the Cosmic Knowing. The “I Am” consciousness is like the bud to the flower, the flower itself being the Cosmic Knowing. The “I Am” comes to a soul which has unfolded

sufficiently to admit of the rays of knowledge from the spiritual mind, and then the Soul simply *knows*, that's all. It has the actual spiritual knowledge that it is an entity, immortal. It cannot explain it to others, it cannot even intellectually explain it to itself. Imagine what it would be to explain light to a man born blind, or cold, to one born in a tropical country, who had never experienced other than the sensation of heat. We simply cannot explain our spiritual experiences to those who have never experienced spiritual experiences. Indeed it is not wise to relate these experiences to others—unless they have reached the same plane of understanding.

“To read, in the occult sense is to read with the eyes of the spirit. To ask is to feel the hunger within—the yearning of spiritual aspiration. To be able to read, means having attained the power in a small degree of gratifying that hunger. When the disciple is ready to learn, then he is accepted, acknowledged, recognized. It must be so, for he has lit his lamp and it cannot be hidden.” The plant itself comes when its time is ripe, and it cannot be forced unduly. Let us prepare the best conditions for its growth and welfare. Meditate along these lines of thought, that you may prepare the ground for the seed. If these words find a response in your soul be assured that your own is coming to you and that you are well along the path. Look for the Light for it will come, be worthy of its coming.

Spiritual Knowing is realizing that God is Infinite Spirit and Infinite Love, and that we are his image and likeness—individualized expressions of his being and nature.

The world puts its faith in an intellectual knowing; change it and trust to your spiritual knowing. There is a deeper meaning, it leads to the innermost sources of being—to the heart, out of which are the issues of life.

God is spirit, God is love, man is his expression as rays of light are expressions of the sun. These are not abstract ideas,

they are strictly practical. The kingdom of God is within you, "Seek and ye shall find, knock and it shall be opened unto you."

Transfer the thought entirely from the material to the spiritual point of view. It will require striving but it is the noblest effort that a human being can make.

Love is the only force; let it not be forgotten that all troubles of humanity come from a belief in a force and power apart from God. Lifting the thought from the material to the spiritual plane, takes us into the timeless regions, "Where one day is as a thousand years, and a thousand years but as a day." All fears and anxieties are borrowed either from past or from future.

Spiritual Knowing shows that anxiety is not only foolish but actually unscientific. We are one with God, then rest in him realizing that, "All the Father hath is mine," and trust Infinite Love to supply all your needs.

Sense perception misleads and betrays us in a thousand ways and it never leads to what all mankind are seeking—happiness and peace.

The meaning of the word "science" is "to know." Then the truest science must be that which leads to the best and most useful knowledge.

Who is there who will not admit that the best and most useful knowledge is a knowledge of God, the Infinite Source of all things? Even from the intellectual standpoint it is now generally conceded to be scientific to believe in immortality, and unscientific to doubt it.

This higher consciousness is what is meant by Spiritual Knowing or Spiritual Consciousness, and it is by this process that the human race will be regenerated. So keep the porter at the door of thought, and listen to the voice within, for as Ella Wheeler Wilcox says:

"You are your own devil, you are your own God.
You fashion the pathways that your footsteps have trod ;
And no one can save you from error and sin,
Until you shall hark to the spirit within.

Once list to that voice and all tumult is done,
Your life is the life of the Infinite One ;
In the hurrying race you are conscious of pause,
With love for the purpose and love for the Cause."

IN MIND THOU LIV'ST

By F. W. C.

ALONE in thine own mind thou liv'st,
It is within thee all experience lies ;
Not joy or sorrow, pain nor pleasure giv'st
Without thy mind.

Deep within the vortex of thy soul
The thought round which thy life doth whirl,
Thou small or great, in part or whole,
Tis' in thy mind.

This the essence, this alone the real ;
The else which seems to be is nought beside ;
Render all to God in woe or weal,
Peace to thy mind.

To that within, his hand alone can reach,
But thou must guide that hand aright ;
Heed then the truths the Christ did preach,
Calm flux thy mind.

Worship alway at the shrine of Being ;
Bend act and word and thought unto his will ;
Live and love, the truth eternal seeing,
Victory to thy mind.

A STUDY IN SOLAR BIOLOGY

By ALEXANDER MCINNES (London)

MANY parents take serious exception to various traits in their children's character, holding up their hands in righteous horror of filial profligacy, yet forgetting that all children are only a materialization of the parents' thoughts at time of incubation. Truly a good tree brings forth good fruit; a worthless tree brings forth bad fruit. It is not the appearance of the tree that qualifies the fruit. An apple tree may be beautiful to the eye: form a picture on the landscape and afford a grateful shade from the burning sun, at the same time its fruit may be bitter, worm-eaten and rotten at the core. A tree is judged by its fruits. What are your children like? The Old Book says, God tempts no man; but each is tempted by his own passions or desires. Passions are internal powers and inherited qualities. Can it be said of any of us that we were considered good and righteous by our associates, that we attended public worship regularly, subscribed liberally to charities and missions etc., etc., yet our children have gone to the bad? Why? Because in the mind there were harbored thoughts that should not have been entertained for a moment. These thoughts took flesh and dwelt among us as our sons and daughters, proclaiming by their lives and destinies what we really were, not what we appeared to be. If parents desire good children let them cleanse the mind of all impurities, that the children may start their journey with a clean record and rise up eventually to call their parents blessed.

It must also be remembered that, however much any one may desire children (and I believe no home can really be a

home without them), however much the parents may purify their minds, besides making other necessary preparations, unless parents are in the Universal Thought, all is of no avail.

By "Universal Thought" is meant that dominant idea which characterizes each sign of the Zodiac. This thought has a double aspect: i.e., Solar and Lunar, or Positive and Negative, or Exterior and Interior.

The Positive aspect is the larger, lasting all the time the earth is in a sign (30 days). If it be the father's thought the child will be a boy; if it be the mother's thought, a girl.

The Negative aspect, generally called *polarity*, is comparatively more transient, lasting while the moon is in a sign (2 days). If the child be a boy, the polarity is the mother's thought; if a girl, the father's thought. These thoughts are active at conception, manifesting at birth when both the sun and moon reach position. The desired conditions may be chosen and the time calculated backwards by an Obstetrical Table; even the sex being predetermined according as to which aspect of the Universal Thought is severally held.

Aries, Ram	♈, Harmony.
Taurus, Bull	♉, Zeal.
Gemini, Twins	♊, Activity.
Cancer, Crab	♋, Home Love.
Leo, Lion	♌, Business Love.
Virgo, Maid	♍, Self Love.
Libra, Balance	♎, Change impending.
Scorpio, Scorpion	♏, Business success.
Sagittarius, Centaur	♐, Severe fighting for success.
Capricorn, Goat	♑, Climbing upwards painfully.
Aquarius, Water carrier	♒, fighting for public recognition.

Pisces, Fishes ♓, Life and death struggle.

For example, say a girl is born in December (the earth, ☿, in Sagittarius) with the moon, ♀, in Pisces, and a boy born

in March (\oplus in Pisces) with the \odot in Sagittarius. In both of these cases Sagittarius is the mother's thought and Pisces the father's. In the case of the daughter, however, the mother held the Positive and the father the Negative aspect; with the son the aspects were reversed.

From the above it would be accurately inferred that the parents' condition was indeed desperate. Pisces invariably signifies the most severe struggle to which a human being can be exposed—struggle in deep water. Here the father is fighting for existence, while the mother has her back to the wall fighting for the preservation of her children.

A girl born in July (\oplus in Cancer) polarized in Libra, shows the mother (positive aspect) in a peaceful condition of human love; the father (negative aspect) is in the balance—impending change. In this case inquiries elicited the fact that the father who was a minister, had applied for a new pastorate.

A case of both earth and moon in Libra, showed that change was impending in both parents; i.e., they were striving for the mastery over each other, as to who would be ruler. The child will suffer for a lifetime—unstable as water.

What has been stated would seem to be in accordance with the Supreme Law, since, of the very many cases in which it has been tested, not one exception has so far been discovered. Of course, the various combinations of the signs may either emphasize or tone down the significance given to each sign. Nothing but practice will familiarize one with the exact shade of meaning.

The other personal traits are fixed by the relative positions of the planets, of which I may give an example in a further article.

To sum up, then: All planets, all signs, are good if the parents were internally living on an exalted plane; all are bad if they were living on a base or low plane; all are, shall we say,

checkmated if they were unequally yoked. Let none despair, for the Lord Christ is able, if earnestly entreated, to break the chains of heredity, to set the prisoner free.

It is the same sun matures the poisonous poppy and the deadly nightshade, that nourishes wheat and vegetables. For poppies come from the seeds of poppies; wheat from wheat; everything according to its kind, and many different qualities of each kind. Be not deceived, what you sow that shall you also reap. Can a leopard change his spots or a tiger his stripes? —Nay, but he who is *in* the Lord Christ is a NEW CREATION, the old spots of sin and stripes of iniquity have past away, all things have become new.

DAWN

By P. J. WILKINS

WE know that many have asked themselves the question: "What is there that I may bring before the minds of men that will help to wean them from the suffering and death which they undergo?" Yet it seems impossible to illumine the atmosphere in which the people exist, so that they may see the truth with regard to the perverted uses of the sex-function, and the consequent evils thereof, to say nothing of the great "promise" of immortality that is now before us.

In the hope that the atmosphere of the earth will be illumined by the efforts of those who have dedicated themselves to God, we realize that the *united* light of their minds will be required to pierce the blackness which surrounds it. A center thus formed would be one to which the people might look for help and guidance at all times. According to the prophecies of the Old and New Testaments, it will be made after the pattern in the heavens, and will be composed of the Christ-body of overcomers of the age which produces it.

The condition of darkness in the world now is so great that the light of separate individuals cannot manifest itself except on rare occasions, and then only to one or two. It is possible even that this light requires the medium of "Bible Review" for its external expression to any considerable extent. We are glad that God has preserved that organ for his purpose, and to know that he will continue to do so, so long as it is necessary; but it may be, that, in his wisdom a change will shortly take place. We say this because the darkness appears to be growing deeper and deeper, and because we feel that it would be good for us to consider the question of a united effort towards the accomplishing of the task that is before us concerning the establishment of God's kingdom on earth.

Would not such a center manifest itself as the Sun or Son of God in the morning of the new day, and as it rose in power, gradually extend its life and light to all the nations of the earth? Is not this the only means we have of turning their hearts to God so that the glory of his life and power may appear?

HER FRUITS

By MARY ELEANOR ROBERTS

"THESE are the fruits, kindness and gentleness,
And gratefully we take them at her hands;
Patience she has, and pity for distress,
And love that understands.

Ah, ask not how such rich reward was won,
How sharp the harrow in the former years,
Or mellowed in what agony of sun,
Or watered with what tears."

McClure's Magazine.

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XXVI.

NATURE'S FINER FORCES

WE have said that at the beginning of the present creation cycle, the exhalation of the "Great Breath," or the centrifugal force, or the will of God outgoing from the Great Center, pulverized the primal, cosmical substance into the finest of the atomic condition. This undifferentiated substance we speak of as "primal cosmic substance" in its undifferentiated condition. The Orientals call it *Prakriti*, which means the same thing. The Being within which this substance inheres in its homogeneous state we speak of as "Being," or as "The Absolute One." The Orientals call it "Prana," which means the life-principle, or they call it "Brahm," the Deity in his unity of being.

But when this primal undifferentiated substance has become pulverized into atoms, or into differentiated matter, and the life into which this atomic substance inheres has become individualized into atomic forms of life, it, or they, become the bases of Nature's forces. When this breath of God begins to inhale, as we have seen, and this atomic substance is set into its whirling motion, these forces of Nature pass from the potential into the dynamic state, that is, they become the actual forces of Nature. We speak of them in the plural because the one great force—the Will of Deity—differentiates itself into various forces, and each force has its own peculiar atom, or way of manifesting itself, and this according to the rate and quality of the force of the vibration. These forces go by the general name of "ethers." These ethers as expressions

of the life in which they inhere, are the substances out of which all chemicals spring, and are therefore the sources of all living forms—the kosmos and all within it, the suns and planets that compose it, the inhabitants that dwell upon these, all demons, elementals, animals, men, angels, with all energies and powers and forms of both the visible and the invisible creation.

In a general way our Bible refers to three planes of life and substance, viz., *Spirit, Soul and Body*, corresponding to the three elements in Nature, *Fire, Water and Earth*, the three notes of the musical staff that produce harmony, one, three and five, and the three forces, or planes of forces, Spirit or Divine Force, Psychic force and Natural Force. Our Bible makes much of the Trinity division in unity, of both life and substance. The Will-force with its manifesting spirit-substance is the Father; the Psychic Force with its manifesting or psychic or soul substance, the real creative-force and substance, represents the Son; the power of the Father—Will or Love—acting thru the Son—Love acting in and thru life—produces the force and substance of light. This represents the *Holy Spirit*. This is the source of the natural forces. The alternate planes and forces in nature our Bible does not consider.

But the Orientals, who are the greatest analysts in the world, divide these forces into five, corresponding to the five senses in man. Two of these forces are dual, making seven forces in all, with their seven atomic expressions. This corresponds with the septenary idea of Nature, as was discust in chapter XVIII. This complex subject of nature's forces and substances will be greatly simplified if we view it according to the Oriental division of seven, instead of the Christian view of three.

These finer forces of Nature the Brahmans call *Tatvas*, which means "modes of motion." A *Tatva* is a distinct form of vibration or force. In their correspondence to the senses these vibrations represent sound, or the appeal to the ear; touch, or the appeal to the sensation of feeling; sight, or the

sensation of seeing; taste, or the sensation corresponding, and smelling, or the odoriferous sensation. Each of these forces embraces all of these sensations, which is another proof of the unity of nature, but in each of them one or the other of the sensations dominates; so these *Tatvas*, or forces are severally named to match the particular sensation it represents. The highest, or innermost of these forces the Orientals call *akasa*. This word represents the highest atom in its manifest condition, the life-principle corresponding with it, which as we have said is the real entity, is the general word *prana* which means the life-principle. In discussing the *akasic tatva*, or the highest or finest of the atoms, it must be understood that the life-principle of this particular atom is implied.

“THE MIGHTY ATOM” THE AKASIC OR SOUND-ATOM

This atom is called “Soniferous Ether,” which means the atom of sound, or the etheric plane of sound. It is the plane on which the vibrations are such that they constitute or produce sound. As an out-breathing of Deity, it corresponds to the sound produced by the out-breathing of an animal. The idea that the sensation of sound should stand at the head of all the ethers grows out of the fact that sound is the first noticeable effect of an exhalation. It is thought too that as this is the very beginning of the creative process, in the breaking up of the primal undifferentiated substance into atoms, a sound would be made not unlike the grinding-process of a mill, only infinitely more intense.

But when we say that this *akasic* atom is that of sound, we must remember that this sound is on the spiritual plane, and is therefore discernible only to the spiritual sound-sense. That it may be heard on the plane of the natural ear it must use a medium, common atmosphere. It is only thru the sluggish vibrations of the gaseous plane that the ear can hear. Should the auditory nerve come into direct response to the *akasic* force, which is purely spiritual of infinitely burning heat, it would be

consumed in the twinkling of an eye. The ear cannot hear beyond its range. It cannot hear a sound produced in a vacuum, so-called. An absolute vacuum is an unthinkable condition of space, for "Nature abhors a vacuum." The finer forces are there, and in them sound is produced when a bell is rung in a so-called vacuum, but the sound vibrations being beyond the range of the ear no sound is heard. Thus in the grinding process of the outgoing Will of Deity into the primal substance, pulverizing it into atoms, sound-waves of infinite intensity and fineness were produced but were not realizable to the ear.

PURE SPIRIT ATOM

The *akasic* atom being the beginning of the differentiation of the undifferentiated, primal, spiritual substance, is itself pure spirit. As yet it had not been densified but was homogeneous with the primal substance. But the pure spirit it is spirit-substance, or nucleoli substance, the substance composing Faith. "Now Faith is the substance, etc." (Heb. xi. 1). Being substance it is form—form in its last analysis, so to speak. It is therefore the basis of all other forms on all lower planes. It is the highest expression of the Divine Life in its dynamic state. It is what Emerson calls: "The Oversoul."

Because it is pure spirit it is not only the beginning of the creative process thru involution, it is also the completion of the evolutionary process, for the destiny of all gross forms is to become transmuted back into spiritual forms, when again all becomes one. It is thus not only the creator, but the destroyer of forms.

Being purely spiritual the *Akasic* Ether is all-pervading. It is Deity in his Omnipresence, "for in him we live and move and have our being" (Acts. xvii. 28). Space, then, is a quality of this ether. It fills all space. Altho it fills all space it is not one continuous mass as primarily it was, but as form it must have space between it and the next atom for locomotion or for vibratory purpose, or movement would be impossible and creation

out of the question. It fills all space that forms are capable of filling.

Being purely spiritual this ether, or the atoms that compose it, is saturated with the highest, divinest consciousness. Every atom is a living, organic being, personal, if you will, the foundation of all personality, and on this plane, the life, the consciousness, the personality is essentially Divine. None of Nature's forces are unconscious, unintelligent, without character or without will, they are each and all personal upon the plane where each is found. Every *akasic* atom is a center of divine force. As these combine into molecules, and molecules into cells, and cells into complex organisms whether of worlds or men, in each with its living central soul, personality runs thruout. It is literally true that God is personal in all his organic-life, but so far as this world is concerned, especially in man as he stands at the head of creation on this plane.

The evolution of each of the *tatvas*, or planes of atoms, always results in forms of the same substance, or grade of substance as the *tatva*. *Akasic* ether, therefore, produces suns of pure spiritual substance. The first worlds then that were created were vast spiritual suns, but little denser and but little less glorious than the great Unit Sun, from which all sprang, which is composed of substance attenuated to its absolute degree. These first suns are the products of rays emanating from this great primal, unit Sun. These first-born suns are the Elohim, or Logoi. Together they constitute the Logos, or "First begotten of the Father, full of grace and Truth" (John i. 14). These were the Creators of the whole Kosmical Order. "And without him was not anything made that hath been made" (John i. 3). Of these primeval Elohim, as was shown in a previous chapter, there are seven. These seven Suns, being living, radiant Beings, "Sons of God," emanate radiant substance a little denser and less glorious than themselves, and thus a lower plane of suns is produced. This process continues

on down thru all the planes including the densest and least glorious of the spheres. Each lower plane is denser and less glorious than the one above, because upon a lower plane of vibration, and it is, therefore composed of a lower grade of atom or etheric substance, and a lower grade of life. The *akasic* atom, then, is the immediate mother of the atom next below it, the next of the one next lower, and so on to the end. This *akasic*, or purely spiritual atom, or ether, is then the most important of all the ethers. Being spiritual or nucleolus-substance it precedes every change of state on every plane, and also succeeds every such change. That is, there is a center of unit in all forms, the innermost soul composed of spiritual substance and life, this is the *akasic* substance. This must be the beginning of every organism on every plane, and therefore, the creator of the atoms of all the planes. The same is true of all worlds composed of atoms. They begin with the heart-center, or *akasic*, or spirit substance, and from this center radiate the substances that compose the coarser and less complex atoms.

Of the planes of Suns each plane fills the space allotted to it, and each sun in each system is a center of force or life, as is our sun, radiating its influence thruout the space allotted to it. The Great Central, Unit SUN, filling all space dominates the whole. From every point of this illimitable ocean of Life, rays are flying in every direction to every other point, rays of pure spirit-substance. Of every individual sun on all lower planes the same is true. Its rays correspond with its plane and fill all the space allotted to it. Thus is this illimitable ocean of Life in ceaseless and intense motion, and yet not a point of this ocean of Spirit Life ever changes place. In this gradation of suns—one sun “differing in glory” from another—we discern Divine Wisdom. Man could not abide the glory of the Unit or Central SUN. But as plane below plane is created, a plane is at last produced that our race can abide, and from which we

may derive the various elements—from matter to spirit—we need for our unfoldment. Thus YAHVEH Elohim is both a Sun and a shield (Ps. lxxxiv. 11).

This highest spiritual plane, being the plane of sound, preserves all the sounds that have ever been made, or that ever will be made. This is true also of color and of all else that has to do with the senses on any plane. All forms on all planes also are thus preserved in the *akasic* substance. Each of us having past thru many births, in our low plane remember nothing of our past lives; but as we spiritualize, all this will reappear to us and we shall ultimately be able to see the beginning from the end—to see all that ever was during this creative-cycle, and possibly thru all past cycles. We shall attain to Omniscience.

The form of the vibrations of this plane is said to be “by fits and starts,” a jerking movement, so that the impulse propelling it, falls back upon itself along the line of its advancing path; and it has been said that it throws the substance subject to it into the form of a dotted sheet, that is, little points rising above the common surface so as to produce microscopic pits in the sheet. It moves also in all directions, that is, on all sides of the direction of the wave. The wonderfully beautiful geometrical forms into which dry sand sprinkled upon a drum head is moved under the impulse given by musical tones, show the ever formative effect of the vibrations of this ether. The form of the vibrations produced by this ether on all lower planes, whatever it may be, is similar to the vibrations produced by the *akasic* ether. It is because of this that we know the form of the *akasic* vibration on the highest etheric plane. We can hear the sound produced thru the medium of the common atmosphere and can ascertain its form; and knowing this we may know also the form of the pure *akasic* vibration.

(To be continued.)

THE MYSTERY OF NUMBERS

By CHAS. FOX, M. R. C. S., M. R. A. S., L. S. S.,
M. Roy. Soc. Arts, Soc. Bible, Archeol., &c.

THE BIBLE

It will one day be recognized that there is a numerical significance which I find in two distinct forms in the Scriptures of Truth. First, in the Quabalah, (Cabala) and, secondly, in its actual construction and form.

I. By the first I do not mean the old Quabalah of the Rabbins—which necessarily, is not Christian and, consequently, is unprofitable or lifeless to the soul. I am ignorant of it, indeed, after studying the theme for years. This other is a Christian Quabalah, which has been shown me in fresh profusion and beauty and, as being Messianic, is a study and a revelation highly profitable and beautiful for us and for any coming age. This form of mystery or hieroglyphic consists in taking advantage of the same written elements being used to express writing and numeration. And both the languages of Holy Scripture employed these same signs—letters—for numbers and for words. Hence a double significance must always be possible.

II. The second occult Number-Language that has been shown me, is completely novel and would not be readily surmised or perhaps credited without knowing some, it may be several, of its facts and proofs. This secret disclosure—to speak paradoxically—consists in the very constitution of the Book of Books (“Bible”) according to arithmetic. I have found it to be twofold—as to the actual arrangement and in the references—many times. The first is manifold and displays a vast and often ravishing field; the second shows the reference

to be often mystically harmonious with or expressive of the matter of the text or with other references. Such a discovery adds a fresh beauty and value to the Divine Records and a new proof of their sacred source.

I propose at this time, if it interests the readers, to illustrate some of the above propositions by the extraordinary case of Psalm cxvii. drawing to that extent upon the unpublished stores.

This chapter is peculiar in being the shortest of all the thousand and more in the whole library called the "Bible."

It actually has but *two verses*.

It is, also, but a few verses from the central one of the whole Bible, which occurs in the next Psalm. These two characters tho only in form, stamp it when they thus coincide. Let us see if its *number* has interesting relations, or a secret significance, then.

Dealing as we are with the mystical, one would now proceed to treat the symbol 117 magically, as is allowable in this field. It being 9 times 13, this may be exprest mystically as if 913. Thus it gives us the decimal of the very important and mystical line, original base-length, each side of the square, of the Great Pyramid which was, by the sure and striking touchstone of the *sockets* (cf. Job xxxviii. 6), 9131 original or Pyramid inches in extent.

I find that the *first word* of the Bible gives the same value בראשית, "In the beginning," as number, reads: 2, plus 200, plus 1, plus 300, plus 10, plus 400, i.e, 913. Thus, the whole volume has its base line laid in the sign of the mystic pyramid, and of its base—a marvelous thing, indeed, in the deep wisdom and thaumaturgy of God.

The Great pyramid rises on the earth over 9131 inches.

Bible begins in a word (first) — 913-1.

In a magical combination of the elements, the same gives—as 9, 13—the symbol of the shortest chapter of the Bible. Hereby it is, one feels, signalized secretly as representative

of it, for, by occult tokens in number the little Psalm is, we find :

1. Related to the *central* verse.
2. Referred to the *first* word of it.

Each of these correlatives is formally representative of the Bible, viz., what is exactly central and what is exactly its beginning. And here we find them united in the same chapter. But this chapter, thus subtly designated, is *also* the shortest in the Bible, so possesses yet another and intrinsic quabalistic token of complete singularity. The one referred occultly both to the mystical pyramid and to the beginning and midst of the Bible, is the one we could not but mark as unique by being the shortest it contains.

But there are other magical relations to the Bible itself, or to that whole volume of which it is the least chapter or part : The *first three books*, by their chapter symbol, give :

Genesis, 50	} or 117, together.
Exodus, 40	
Leviticus, 27	

But, yet more, (for the marvels of God's knowledge and handiwork surpass what we can conceive), the first five books of the *New Testament* give similarly :

Matthew, 28	} or 117, together.
Mark, 16	
Luke, 24	
John, 21	
Acts, 28	

These parallel facts disclose a secret design of parity between the two Testaments. They are, evidently, declared to be *mutually counterparts* by this beautiful token, so strangely ordered and never suspected to this day—a discovery truly ravishing and intended to teach us their unity of real authorship and inspired design. Like the little dual Psalm before us, the Bible it subtly represents is, itself, of two parts which are, yet, manifestly one.

The number of books at the opening of the Testament chosen

divinely to give this *common* token, or mystic link, is, we see, 3 in the case of the Old, and 5 in that of the New. But, if by this sign and for this purpose of referring them mutually there are five used in the latter case, so in the former one, the five are set apart very notably, being the books called, from this circumstance, the "Pentateuch." Thus, we see that in each division of the twofold Bible the first 5 books are marked off, tho it is in different ways—in the Old Testament by being those of Moses, and in the New, by being the mystic symbol of the shortest chapter of all Holy Writ. This parallelism confirms, and *again expresses*—quabalistically—the important and beautiful fact, so pregnant and true, of the real oneness of the Old and New Testaments, or unity of the volume of Truth. Hereby its inspiration is, indeed, signified, (1.) as being but one (2.) in that this fact, or others as to it, are set forth in it in so amazing a way. What could have arranged or effected such a cryptogram, but the wisdom of God? and among the weighty inferences and lessons to be here deduced is that of a faint idea how unsearchable and almighty this is.

To have been allowed to see this common link, which declares—not by word but by *number* language—the unity of the Scriptures and the Divinity of their Source, is a favor indeed after these ages of concealment. That common link is the sign 117; and we have had our attention, as it were, called to it by the great Author by its being the least of all chapters, that is, *standing alone* in the whole Bible extent. This Psalm, tho but two verses, is quoted by the apostle—and in a most important doctrinal connection too. (Rom. xv. 14.)

But there is in this instance yet a further, and even deeper, mystery—that of its very form. Is not Christ the glorious center and common link too, of Scripture and is not its unity *in testifying* (as he said) to him—or he the common end and theme of each and all parts and, thus, what makes it one? It has been shown me I think that this singularly marked Psalm

is a subtle symbol even of him. Hence it is of two divisions only—as he was Divine and human—to express this; and if this makes it almost despicable to some, so did his incarnation make him to the world. He was amongst others what this little chapter is amongst all the rest. But, yet, it is honored by very important use as an authority of doctrine and made as a center of the Book and found secretly related to the beginning by several tokens; and, so, Christ was—even in that flesh and contempt—Truth's oracle and is the center and the *alpha*, really, of the Creation of God.

What now, finally, will the pious reader say when we ask him to count the words in which God was pleased to suffer the translators (ignorant, of course, utterly of what they were doing and no believers in such mysteries, no doubt) to express this little Psalm of two parts in an Authorized Version. The number is 33, that of the years of our Lord and the *sign*, therefore, of the *incarnation* of God. Thus, the having but two verses is explained, as well as the striking honor we have shown to be paid the Psalm and its tokens—out of all keeping with its apparent insignificance or “humiliation.”

After such an unexpected climax of revelation one would add nothing further at this time to illustrate or to enhance, tho so much could be stated on the symbol 117 both in the Scriptures and in many spheres and on 17 in the Biblical order and symbology. It will doubtless seem most singular; but facts of Scripture are proceeded upon, it will be observed, and these cannot be gainsaid.

In these days, when those sworn and paid to devote themselves to preach the Scriptures as his “word” freely trifle with them, it may be God will raise up new and strange evidences (as such seem almost needed), which have been reserved thru Ages deeply hid until this time. Glorious will be the Revelation, of which perhaps some first lines are given here, and previous to the universal Church.

ARTICLES READ AT ESOTERIC SOCIETY MEETINGS

OPENING ADDRESS BY THE PRESIDENT

GOD is love and love is life in motion. There are all grades of love from the lower animal to the higher spiritual and all are emanations from the one great central Source that we call God. In the realm of the mundane or physical world all creatures feel the need of love, and even we who are living the regenerate life feel that hunger for love more than those who are not living this life, and the natural impulse is to look around us for love and life from each other on the material plane, and thus we are liable to forget the Fountainhead. It is like choosing the water from the spring after it has run thru the earth for a long distance, in preference to going to the spring itself.

All things that live in a material body look to the material world for love and life. Thus they obtain death in place of life. But we are given the great and wondrous name YAHVEH which is properly divided into two parts: YAH, expressing power, energy and positive force, and HAVEH, expressing the negative, feminine or love principle. Thus we have in a general form "YAHVEH" and in the specific form for our consideration "YAH-HAVEH." This is the Fountainhead to which we may go and inspire, draw in and incorporate Infinite love.

The creatures of earth are in division and separation and are seeking a drop of the honeydew of love here, there and everywhere; but they in the heavens are united to the one Center and draw their life, infinite love, from the one great Center, which unites and makes them one in God, and this is what *we* seek, this is what *we must* attain.

THE COLD FACTS OF LOVE.—If this is a truth it is certainly the paradox of paradoxes. How can there be *cold* facts in love? Ask the highly magnetic man and woman, whose magnetic currents are flowing in such a warming life-giving stream that the two souls seem to blend into one, one soul is scarcely conscious of the other. It is hard for them to realize that they are *two* souls, so perfect is the blending. And this harmonious blending is broken only by the interruption of still higher states of rapture and ecstasy—ecstasy so uplifting that they often lose consciousness of their physical bodies. Go ask these souls, we repeat, about “the cold facts of love.” Hear them say: “You might as well ask us about a *cold* fire. Surely this love is the warmest of all God’s gifts, surely this love is God-given, there can be no more enjoyable heaven—we want no other heaven than this. Oh, that we may live always in this warming, God-given influence? We know that it must be from God because we feel kinder and more loving toward all God’s creatures. We love the brethren more than ever before. We can excuse the sins of others easier than before we knew this great love, because we know others, without this great love to aid them cannot be what we are—the embodiment of love.”

As these souls progress, they exclaim, “Oh, God is so good to have given us such love!” And as they raise their souls in loving devotion and thanksgiving to God for his great gift, lo, they touch something else—the astral realm, which is as far removed from their other experience as day is from night. And the senses cry out, “We thought we had reached heaven but here is another heaven, whose joys far transcend our wildest imagination.” For what tongue, pen, or brush can picture astral beauties! And the souls exclaim, “Surely we have been caught up into the seventh heaven pictured by St. Paul, “In their new-found bliss they use the same love-currents to roam around from sphere to sphere in the astral realms, for these

realms are numberless. Here they meet great souls, Christs innumerable, angels and arch-angels innumerable. They can gather any knowledge they wish, for it is all "banked in the heavens." "What can be higher than this," they say, "It would take eons of time to fathom all these heavens, here we shall stay forever." They gradually lose interest in all material things, everything material becomes a bore to them, and they almost wish they had no bodies to look after, so that they could live in their new-found heaven all the time.

But one day, one *fatal* day, one of the souls either thru reading something written by a Divinely illuminated soul, or by coming in touch with such a soul, touches yet a higher love than he has yet known—a God-love. It may be just for an instant of time, it may be that in an hour afterwards the memory cannot even call up to consciousness what that God-touch was like, but the soul has had the touch, and the soul remembers it; and it gradually begins to be dissatisfied with that old love and that infallible law begins to work, viz., the moment the least dissatisfaction creeps into love—love on any plane—that moment love begins to die. Finally the old love dies altogether, and the soul has nothing—nothing but blackness and despair. The human love that was so comforting, with its highly magnetic currents, has gone and the astral ecstasies have gone, and the Divine Love seems too far above him for the soul even to sense again. In his utter despair he may even turn to human love again, and be satisfied for a time, but with the same results—love gradually dies again. Then in utter despair he searches the Bible yet again to see if he can gain inspiration there that will bring him in touch with that Divine Love. The Bible opens to that greatest of all chapters outside of Christ's sayings, and as the soul reads it over he knows that he has come upon the "*cold* facts of love"—no warming magnetic currents here; but he determines to practice

its precepts, even if it is cold, if thereby, it may reach again that Divine Touch. As the soul travels his weary journey with neither human love nor Divine, walking "in dry places, seeking rest and finding none," he cries out in agony, "Oh, for one soul that I could speak to, as heart to heart!" As he sees no comforting hand to help, none that understand, misconceptions on every side, his old nature is to retaliate, then comes the Divine admonition, "Love suffereth long and is kind."

When he sees evil on every side, pitfalls to ensnare him, intended snares and unintended ones, then he remembers, "Love taketh no account of evil." When he sees that which rightfully belongs to him taken away, then he remembers, "Love seeketh not her own." When he has provocations thrust in from every side that would try the patience of angels, then he remembers, "Love is not easily provoked." When he begins to feel superior to others in not being able to revel in and enjoy the things of this world, then he remembers, "Love is not puffed up." When he sees others enjoying love when both human and Divine are denied him, then he remembers, "Love envieth not." When everything is dark and hopeless then he remembers, "Love hopeth all things." When he cries out in despair, "Everything has failed me, I have nothing left, I have drunk the waters of Marah, the waters of bitterness, I am neither in heaven nor on earth, I am suspended between the two—*earth* and *heaven* have failed me," then he remembers, "Love never faileth."

As the soul puts these *cold* facts into practice, he touches a Divine Love that cannot be compared to his first experiences of love. From "the *cold facts* of love" he has ascended into a love that is Divine, that gives a warming influence of the Spirit all unknown to those living in the magnetic currents of love, and he knows that "when that which is perfect is come [perfect love] then that which is in part [generative love] shall be done

away." He no longer sees thru a glass darkly, but he sees face to face.

He knows as he is known,
Never more to walk alone,
Now the mists have cleared away.

D.

THE MIRROR OF SPIRIT.—Doubtless we all have at some time stood before the looking glass and meditated upon the reflected form of flesh with mingled feelings of scorn and approval, and asked whether we really saw ourselves as others see us—a vision characterizing self-mastery and intelligent teachership in the field of the occult as we understand it.

Our dear Lord and Master informs us that, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. vi. 22, 23.)

This is a very clear statement of divine law, and we shall find it truly unmistakable when we take the thought home and carefully apply it individually.

We are firm in the belief that this singleness of eye is a matter of attainment thru a knowledge of the how of loving God, the formless, spiritual former of all forms, with all the heart, all the strength, we possess, along with which naturally follows the loving of our neighbor as ourselves.

Now this attainment of the loving of God single-eyed is a process of development thru the love of physical forms first, as the apostle said: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1. John. 20.) That is, we should learn how to love our brother in the sense that sets free, uplifts, liberates and expands; never seeking or anticipating a return, but loving because it is Divine

to love ; giving the best we have without money and without price. In other words, the initial course in obtaining this perfect singleness of eye lies in viewing our brother with the same degree of charity we should have for our own image in the mirror and as a matter of fact, stand before our brother as we stand before our mirror and whatever of seeming good or evil relative to our conception of the Divine Purpose we may behold in our brother, immediately and spontaneously *realize* that he is reflecting our own likeness (past or present), our own perfections, imperfections, inconsistencies, failings, weaknesses or idiosyncracies, and if we be thoroly honest with ourselves, we shall undertake the matter of correction in ourselves, rather than attempt to correct the brother either by thought or word of censure or condemnation. Thus in due season, thru the constant watchfulness herein suggested, we shall absorb, as it were, all the observable good and correct all the relative evil so as actually to possess or admit of a singleness of eye and of purpose, thereby forming a true spiritual objective mirror for our brother, and at the same time a perfectly white and pure subjective looking glass into which we view all as God views. By so doing we shall recognize the place, the use, for everything, and consequently set all in Divine order within ourselves, placing every one and everything in their rightful, righteous place and establishing a true basis for the kingdom of heaven within our breast. Thus we take the dominion, the righteous rule, over our animal nature, having converted the same into the precise character and nature of an innocent lamb (guileless disposition). This introspective attitude serves as a lamp for close scrutiny and honest self-examination, a light, illuminating the contrite heart in cleansing and purifying the physical organism that it may truly become the living temple or church for the indwelling of the Holy Spirit. This gives us the lamb which replaces the sins or causes of sin in our individual world, and affords the requisite conditions (freedom from evil imaginings) for

the establishing of the kingdom and the dominion under the whole heaven; the kingdom of God's love, wisdom, justice and mercy.

In the effort to make this thought somewhat clearer, we cite our individual experience of the earlier years of coming into this new and holy life of the regeneration: When we attended lectures of helpfulness, and suggestive thoughts were uttered for individual use in the overcomings, the stigma of the old life and habits was such that instead of taking the suggestions home to self, we would immediately or automatically cast about us and select another person of our acquaintance or circle of friends whom we thought needed (possibly true enough) and should receive the instructions. We utterly failed at the time to recognize that the other person thus selected was our individual looking glass in whom we saw so clearly demonstrated the very evil, the mote or beam, actually resident in our own organism, and therefore, because of our ignorance of the operations of this wonderful law, we naturally stood in the attitude of a judge and fell under the workings of another great law mentioned by the apostle Paul: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom. ii. 1).

Dearly beloved, God's vision is perfect; the dews of heaven fall alike upon the just and the unjust, and to the extent that we, his sons, approach unto his image and likeness, that clear white and spotless mirror reflects God-like faces in our brethren and perfection of outlines of all forms, with vistas of peace and plenty, joy and gladness all about us. "Blessed are the pure in heart: for they shall see God" (Matt. v. 8).

There are no adversaries or imperfections in him, and there are none of these in our brethren if our eye be single and we seek only the good, the pure, the noble and strong in each as we see and impart it ourselves. There is no lack of any good thing with the children of The Covenant; while our whole heart

and life radiates love, tenderness, consideration and truth, respecting fully the rights of all and with malice towards none.

Our Father is so good, O, so good, so patient, faithful and true! and we as his sons, cannot do otherwise than imitate him in his wondrous love for all, hence we love and aid one another willingly and cheerfully, doing what we can in the sharing of each the other's burdens and becoming collectively held in him for the common good of all, without rule, favor or law, save that love which fulfilleth all law to the glory of his Holy Spirit abiding in us. J.

"EVERY plant which my Heavenly Father hath not planted shall be rooted up."

Every thought which we seek to hold in the belief that it originated with ourselves and do not credit it to God cannot for this very reason have any stamina or life in it and is hardly suffered to take root before it must be torn up.

But every thought which has the vital spark of truth and which we fully recognize as coming from Our Source of Truth, finding no forced growth of our own culture in the soul, takes root in the virgin soil, and flowering in love and purity fills the heart with the ardor of Divinity in which no false things can thrive.

Truth, or Good, is all-powerful. Evil, being a perversion of good, is weak and only continues to weaken the more it is estranged from its original good. As any or all of the functions of the body are, in their natural state, good, it follows that when perverted they become weak up to a point where disease sets in, which is Nature's method of tearing down the false or evil and restoring right conditions. "Use determines all qualities whether good or evil." A thing good in itself, but not used or put to improper use becomes evil in proportion to its misapplication. The highest use of Truth is to lead us to God,

the ignoring or perversion of Truth weakens or destroys our trust in him, and delivers us to our own unguided way.

In seeking the good in all things without ceasing, we transcend or nullify the evil and make it impossible of manifestation. Then, by the way of repentance we must return thru all the perversion of good that we have caused to reach ultimate good—the Love and guidance of our Heavenly Father. M.

“ALL the world’s a stage,” wrote the great bard, and it is equally true that all the world’s a farm, and that all the men and women in it, and all the children too, are merely plants of different kinds and qualities growing and maturing under the watchful care of that great husbandman, “Our Father,” who tends, and waters, and loosens the soil, and causes the sun to warm and the wind to blow in proper proportion for the best development of each plant.

Sometimes we may think that the springtime is too cold and backward, but we should remember that under the surface of the soil roots are growing and being strengthened so as to support the upper portion of the plant during the hot summer days, therefore, all is well.

Our Father has so arranged the economics of this world that every part is necessary to the growth and development of some other part, for “no man liveth or dieth to himself,” for

“All are but parts of one stupendous whole,
Whose body nature is and God the soul.”

It is necessary to have schools, but scholars without teachers, or teachers without scholars cannot thrive, one is necessary to the other, and it might be questioned, which learns most, scholars or teachers? It is necessary to clear the land of its wild growth of timber &c. before we can raise grain or other foods upon it, but there is a demand for the lumber or may be firewood thus produced.

A man discovers a mine and works it primarily for his own benefit, yet he cannot benefit himself unless he gives the product of the mine for the benefit of others. Each one of us has discovered a mine, a mine of knowledge, we must give that which we obtain, in order that we may obtain the means to continue working our mine.

In "Practical Methods" we have been advised to find out what amount of flesh we can carry to the best advantage; and then by frequent visits to the scales, and the control of our appetite keep the body at that weight. I as an individual, cannot work your mine, but I can tell you that having worked my own mine in that particular I have found some ore that pays for working it. If it were not so, that particular practical method would not have been given. From repeated visits to the scales I have discovered that the weight of the body is not under our control unless we take that control, *and keep it*. I have found that the best time in the day to weigh myself is before breakfast. If any one will carefully weigh himself every morning before breakfast and every night after supper for only one month, keeping a record of results, he may find good and sufficient reasons for weighing himself for a long time afterwards.

N.

"WHETHER therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1. Cor. x. 31). To our mind this precept of Paul's expresses the same thought as that express in "Practical Methods," "Use determines all qualities whether good or evil." For surely whatever is used legitimately and not misused, is for the glory of God, be it eating, drinking or whatever we do even to the slightest detail, the thought of use should be uppermost in our methods, as it is the abuse not the use of anything that is selfish and evil. Jesus says, "He that is faithful in that which is least is faithful also in much: and he

that is unjust in the least is unjust also in much" (Luke xvi. 10). In other words, he that executes the law of use in little things properly, is capable of a greater executing and *vice-versa*. For it is "straws that tell which way the wind blows."

Again the thought of use suggests the glory of God when man uses his mind and body to his greatest ability in his daily duties, for it is only in this way that we prepare ourselves for the possession of the "True riches." Which means the possession of the dominion of the whole earth, tho if we lack faithfulness in what appear to be mere trivial things, we glory not in YAHVEH but are held in bondage by mere trinkets compared to the true riches. A.

EDITORIAL

WE sincerely hope the friends of the Esoteric thought and especially the friends of "Practical Methods to Insure Success" will continue to exert themselves to get us names and addresses that we may send circulars to them. For we are very solicitous to get this little book into the hands of as many people as possible. The world needs it; many are writing us enthusiastically who have seen it for the first time. Many of you can furnish long lists of the names and addresses of men and women who would be very glad to get the book. May we insist that you be active and energetic in this direction?

NOTICE OF THE BRITISH ESOTERIC SOCIETY

THE British Esoteric Society meets at 35 Battersea Rise, Clapham Junction, London, S. W. every Friday evening at 8 p. m. All interested in this teaching are heartily invited.

A Branch of The British Esoteric Society has been formed in Bristol, England. Every Thursday evening at eight o'clock meetings will be held at 11, Dover Place, Clifton.

Time of Cusp Transits.
Washington, D. C., June, 1909.

Body	Enters	On		
		day	h.	m.
☉	♈	2	8	23 p. m.
"	♉	5	3	45 a. m.
"	♊	7	8	55 a. m.
"	♋	9	0	31 p. m.
"	♌	11	3	13 p. m.
"	♍	13	5	41 p. m.
"	♎	15	8	44 p. m.
"	♏	18	1	19 a. m.
"	♐	20	8	23 a. m.
"	♑	22	6	21 p. m.
"	♒	25	6	28 a. m.
"	♓	27	6	43 p. m.
"	♈	30	4	54 a. m.

⊕	♏	21	8	58 p. m.
♂	♐	20	7	6 a. m.
♀	♑	18	11	47 a. m.
♀	♒	6	7	56 a. m.
"	♓	17	4	44 a. m.
"	♈	27	8	1 a. m.

On June 1 ♃, ♅ and ♄ are situated as follows:

♃	♋	16°	40'	51"
♅	♌	15	6	25
♄	♏	18	37	35

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THE SPIRITUAL BODY

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

THE *sine qua non* of the Christian faith in the First Century was belief in the resurrection, and some of the earliest heretics were those who were unsound in regard to this belief. St. Paul especially adduces Hymenæus and Philetus as having erred in this respect and were making shipwreck of the faith. (I. Tim. i. 20; II. Tim. ii. 17.) Such as these he delivered up unto Satan. On such an important point we ought to take every pains, therefore, to be perfectly clear. But the question arises as of old: "How are the dead to be raised; and with what sort of a body are they to come?" It is clearly evident, first of all, that there is a resurrection quite apart from reincarnation. For reincarnation implies a body of flesh, apart from which one cannot be said to be incarnate, that is, in the flesh. And those who attain immortality are no longer in the flesh, because flesh and blood cannot inherit the kingdom of God. (I. Cor. xv. 50.) Corruption and decay are inseparable from flesh and blood; as shown I. Cor. xv. 50, where the Holy Spirit writes by the hand of Paul:

*"Flesh and blood cannot inherit God's Kingdom;
Neither is corruption to inherit incorruption."*

The parallelism shows that "flesh and blood" is the equivalent to "corruption" and God's Kingdom to "incorruption." So then it follows that "this corruptible" *must needs* (i. e. it is absolutely necessary that it should) clothe itself with incorruption.

The Holy Spirit also distinguishes between two kinds of bodies by saying that "If there is an *animal* body (Ψυχικός) there is also a *spiritual* body (πνευματικός). Now this latter is the resurrection body of the saint, those who attain that age (αἰών) and the resurrection from among the rest of the dead (απο τῶν νεκρῶν), these become clothed with immortality and *cannot* die any more, but death and dissolution is always possible to a body of flesh from the very nature of the case. But if the earthly house of our tabernacle (bodily frame or tent-dwelling) be *dissolved* we have a building from God, a house not made with hands (*non manufactum*) eternal in the heavens.

If we be clothed with this habitation, we shall not be found naked, otherwise we shall walk naked and ashamed. Paul also speaks in the context of our outward man as decaying (1 Cor. iv. 26) leading up to the climax of its dissolution in chapter v. 1. But it is to be replaced, this mortal body of flesh, by a spiritual and incorruptible, immortal body. We may see the body described in various parts of Scripture. It is to be like the glorified body of Christ. (Phil. iii. 20.) What that is like we see in Rev. i. 11-18. The countenance of each one is to shine as the sun at noonday. (Apoc. i. 14-16.) The description here corresponds to the image of the glory of God—to the man on the Throne—*Adonai*, in Ezekiel i. 26-28. There can be little doubt that the vision of Ezekiel is one with that of John. For the man upon the throne is Christ, and Isaiah speaks of Him in chapter vi. 1, as *Adonai*, and John identifies *Aconai* with the Christ (chap. xii, 41) by quoting Isaiah vi. 10, and saying: "These things said Isaiah when he spake of Him and saw His glory," and Paul says that "He is the Image of the invisible God"—"the brightness of his glory," and Ezekiel says: "this was the appearance of the likeness of the glory of Jehovah" (*cevod-Yahveh*). So that there can be no doubt that it was the Messiah that each one of the prophets saw, for the three (Isaiah,

Ezekiel and John) agree in one.* We know then what is the likeness of his glorious body or the body of his glory, of which the Apostle Paul speaks in Phil. iii. 21, where he distinctly affirms that "the body of our humiliation" shall be transfigured into the likeness of the body of his glory. Our spiritual, glorified resurrection bodies must therefore be like his, and we have in the visions of Daniel (chap. x. 6), Ezekiel and John. clear descriptions of the form and appearance of such *glorified*, spiritual bodies. But it will be observed that these differ somewhat from the description given of the body of the Lord Jesus after his resurrection. But we must bear in mind the fact that altho this was a spiritual body, which was independent of the laws of nature, so that it could pass thru the solid substance of walls and doors, it was not yet *glorified*. For all the Scriptures on the subject prove that Jesus was not glorified until He "ascended up on high"†. For the Spirit could not be poured out as at Pentecost until Jesus was glorified or until his ascension, and the body, therefore, on which he showed the scars of his wounds to his disciples, asking that they should handle it, and that Thomas should thrust his finger into the wound-prints, could not by any possible means be what the apostle calls the body of his glory. For it stands to reason that his glorified body must be free from every kind of defect or imperfection such as wound-prints would imply. For if his glorified body were imperfect then the bodies of the saints who are like him would also be imperfect, which is absolutely unthinkable.

It was necessary indeed that he should be manifested to his disciples in a similar body to that in which he lived and died, because no appearance in a glorified body, such as those which John and Ezekiel saw, could have been such an absolute proof

* Compare also Ezekiel i. 27 with Rev. iv. 3.

† John vii. 39, "Jesus was not yet glorified."

Acts ii. 33, "Being by the right hand of God exalted hath poured forth this."

Eph. iv. 8, "When He ascended—He gave gifts to men."

of his resurrection, as that which was given in the body still bearing the marks of the crucifixion. But to believe that such a state of things could continue, or in other words, that our glorified celestial bodies will have wound-prints in them which may be seen and felt is manifestly absurd. And the Holy Spirit, thru Paul, expressly discriminates between the body that *now is*, and that which *shall be*—"Thou sowest *not* the body which shall be." Again he speaks of our fleshly body as a tent (*σκηνη*), and our celestial body as a house (*οικια*). The first being always *temporary*, while the house is *permanent*. He speaks also of the tent (bodily frame) as being *dissolved* (II. Cor. v. 1), and that what is mortal is to be *swallowed up* of life. In II. Cor. iii. 16, he speaks of the outward man *decaying*, but the inward man being renewed day-by-day. The subject is hedged about with a good deal of difficulty, because we have to reconcile apparently contradictory statements. But it appears on the whole that the Spiritual body of the inward man is gradually formed within us as above indicated "being renewed day-by-day." It was a common belief among ancient philosophers that there is an inner luciform body, which corresponds to our idea of the spiritual body. Into this the fleshly body can be dissolved—the Twain becoming One—the illusory visible *without*, being absorbed into the real invisible *within*. For there is a power by which the outer may be absorbed into the inner. For when the Kingdom of God comes then the Two shall be One, spirit and matter shall be one substance. We must have power over our own bodies to effect this, to indraw the external to the center, thru the power of the indwelling Christ. For matter after all is but another form of spirit as a great Mystic says: "Matter is Spirit made exteriorly cognizable by the force of the Divine Word." "Matter is caused by the incessant, intense movement of Spirit." For were the electrons which constitute the atoms to cease their rotation, matter would revert to spirit. Hence the immense importance of stillness—

the Silence of God—which has been called the “Philosopher’s Stone.” It is in this Silence that the inward man is built up, and the spiritual life mightily quickened.

As to the manner in which the spiritual body is formed within us, a good illustration is given in the vision of Mrs. J. M. Wood in vol. 9 of *The Esoteric*, p. 473. “I realized [she says] that there was within my body a human form of the same material [as the air but of a lighter blue tint]. The bones [of this body] are mate to the bones of my outer body—they are within the bones of my body. It takes the same form but is not of the same material as my [outer] body. It is not flesh but spirit.”

It would seem clear from all the evidence therefore that the spiritual body is formed in the regenerate during his earthly lifetime, so that if the outward man decays and the earthly tabernacle be dissolved, we are not found naked, but clothed with the spiritual body. But it must be borne in mind that this spiritual body is not yet glorified, and not yet therefore “clothed with immortality.” For the transfiguration which effects this, apparently constitutes the resurrection which is called the first or chief resurrection, to which only the “blessed and holy” will attain. For the dead shall be raised *incorruptible*, and we who are alive and remain shall be changed in an atom of time, in the twinkling of an eye. (1. Cor. xv. 51, 52.)

The body of clay is by no means essential to this resurrection, for if we are changed it will be absorbed into the spiritual body when it is glorified or metamorphosed into the likeness of “his glorious body,” and if we sleep, it is in the spiritual body that we are *awakened* (*εγερθησονται*). The word used in this connection is that for waking out of sleep. It will remove a great difficulty from our minds if we remember that a spiritual body is not necessarily immortal for “God alone hath immortality,” and none but those who become “partakers of the Divine Nature,” even tho they have spiritual bodies, can therefore be immortal and incorruptible.

A NATURAL, AND A SPIRITUAL BODY

BY I. L. HARPSTER

PART I.

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.—1. Cor. xv. 44.

How often these words have been spoken at funeral services. Thousands, yes, millions of times, and yet the body of the deceased has been assigned to mother earth to moulder and to dissolve back into the elements from which it is composed. Is not the order here reversed? for, instead of that which was sown a "natural body" being raised a "spiritual body," the power of death has taken hold of the elements composing the "natural body" and dissolution has taken place.

We fail to see the truth of the statement that that which is "sown a natural body" is raised a "spiritual body," when the "natural body" is planted in the earth in order to hide its corruption from the gaze of human eyes. When a child is born, the world says, "Another soul is born into the world." Mark the words, "a *soul* is born into the world." If this be true, then a soul is brought into the world at birth; and at death the same soul departs from the human plane. Seeing then that the ego of man comes into the world as a soul, and departs from the world as a soul, wherein is it raised a "spiritual body"?

"Come now, and let us reason together, saith the Lord." What is the apostle Paul referring to in the 15th chapter of 1. Cor.? He evidently is speaking of the plan of salvation. The Christian plan of salvation as instituted by the Father thru our Lord Jesus Christ. This chapter alone is sufficient (if there were no other) to lead the Christian neophyte from the simplest rudiments of Christianity to the perfect man in Christ.

In the first part of the chapter the apostle Paul writes to the Corinthians "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures." These were the first principles of Christianity taught by Paul and the apostles. It will be well to note that Paul speaks of this gospel of the "death, burial and resurrection" of Christ as being "according to the Scriptures." The Scriptures that Paul referred to were the Hebrew Scriptures, for these were the only Scriptures then in use. Further along in this chapter Paul writes, "And if Christ be not risen, then is our preaching vain, and your faith is also vain."

If the death of the body is *the* "being raised a spiritual body," how then can the Christian reconcile the following, "Then they also which are fallen asleep in Christ are perished"? "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope" (1. Thes. iv. 13). Even when Lazarus died, Jesus informed his apostles "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep" (John xi. 11). It was a custom then with Jesus and his apostles to speak of those who had died as having "fallen asleep." Attention is called to this thought because if what Jesus and the apostles said is true, that those who have past out of the body "are fallen asleep" or, are resting in Jesus, then those who have died have not yet been raised a "spiritual body."

The Christian world not having an understanding of the plan of salvation in its fulness, believes that when a man dies his soul has discarded his physical body and has taken on a "spiritual body." The former thought is correct, but the latter, taking on a "spiritual body," is not true. For in the latter the soul is "unclothed." "For indeed we that are in

this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life" (II. Cor. v. 4). As long as the soul is "unclothed" it has not taken on the "spiritual body."

The time embraced between the departure of Jesus from the earth-plane to the present, has been the seed-time and growth of the soul of man; this was all this time was intended for. It was not the intention to raise man a "spiritual body" until the end of the world (age). This inference may be drawn from the parable of the "tares." (Matt. xiii. 24-31.) After the "tares" appeared along with the wheat, the servants asked the householder, "Wilt thou then that we go and gather them up? But he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest time: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them into bundles to burn them: but gather the wheat into my barn." Here we have the two classes; the wicked and the righteous; both were to remain and to develop opposite qualities: the wicked would become more wicked, and the righteous would develop into greater righteousness. This time, called the "Christian dispensation," is the age of the cultivation of the moral and spiritual faculties of man.

In order to get a clear understanding of the plan of salvation, it becomes necessary to recognize the law of reincarnation. The subject of reincarnation, tho, is very distasteful to the average Christian professor. It would seem that Paul anticipated such an objection, for he said, "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain: But God giveth it a body as it hath pleased

him, and to every seed his own body." Notice this latter clause, "and to every seed his own body." If a kernel of wheat is sown in the soil and it grows, its body will be a stalk of wheat, nothing more, nothing less; and so a grain of corn, or any other seed will have a body peculiar to its nature. And the soul or ego of man is the life of the body, the seed with its human characteristics. The soul takes possession of the body, forming and qualifying it in the likeness of the soul's inherent qualities. It is the state of growth of the soul that characterizes the individual; this, and this only, accounts for the phenomenal development of some children. There are no accidents in nature, neither is wisdom nor prodigious development natural to the child unless its soul-powers have been unfolded in previous incarnations. The human body is the soil in which the souls of men and women make their abode and unfold their soul-powers; and this condition is to last until the end of the Christian dispensation, or age, for according to the Scriptures there are none permitted to receive a "spiritual body" until the end of the age.

Do we find any Scriptural reference corroborating this statement?—Yes, "For as in Adam all die, even so in Christ shall all be made alive." When? in the past?—No, not according to Paul's statement, for he says, "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." Here we find it said that Christ was the first-fruit, and there was to be no other until at the time of his coming. Jesus the Christ was the "firstfruits" because he overcame the death of the body; and just as Jesus the Christ overcame death in his body, so it becomes incumbent upon his followers to overcome death in their bodies in order that they may be his at his coming.

If the dead rise not (are not reincarnated) then all is vain, for Paul writes, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise

not? let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness and sin not: for some have not the knowledge of God: I speak this to your shame." In this the apostle Paul is referring to two things; First: "If the dead rise not," are not resurrected (brought into the world thru reincarnation) then all is vain. If the dead rise not, then Paul recognized the fact that the plan of salvation would miscarry, for man must develop his mental-faculties and soul-powers before he can be worthy to become a joint-heir with Jesus Christ. This can not be accomplished in one incarnation, for the environment of one incarnation can not possibly be such as to test man in all points necessary, because we rise thru meeting and overcoming antagonisms. One life-time, or one incarnation, can not present sufficient varied experiences for an all-round soul-development, therefore the wheat and the tares are to grow together until the harvest time. Second, Paul has given a code of ethics requisite for spiritual growth, for he mentions, "Be not deceived: evil communications corrupt good manners. Awake to righteousness and sin not." Paul realized that evil thoughts were conducive for bringing about corrupt habits and manners; and that the evil thoughts and desires if persisted in would finally result in evil actions and deeds; but instead, he admonished them to "Awake to righteousness and sin not." By following this course of thinking and living, the evil tendencies of their natures would be changed, which would enable them to develop God-like characters. This unfolding into righteousness Paul recognized was the all important privilege and duty of every Christian man and woman.

In this chapter, then, we have a perfect system for the developing of the Christian character. But thus far we have only reached the perfecting of the "natural body," or more particularly relating to "soul growth," the age preparatory for the final completing of the perfect "temple" in Christ. So far,

then, in a great measure we go with the Church; but at this point the Church is ready to stop and call it the end of that which is required of it, but as man is to be saved fully in the triune sense, "body, soul and spirit," it is evident that that which has been accomplished so far in Christian development is only a part of the Divine plan of salvation.

(To be continued.)

"ANGER and worry are like echoes: they do not exist until we call for them; and the louder we call the louder is their response. We can never drown them, yet, if let alone, they will drown themselves."—HORACE FLETCHER.

"I feel that it is quite proper that a man should wither away and die if he will not stand up in his majestic and God-like dignity and assert his mastery and supremacy over the whole vast Universe and all Life."—*The Individualist*.

IF YOU WOULD SUCCEED

By FANNIE HERRON WINGATE

"DON'T say 'I can't,' but say 'I will,' if you would reach the goal;

Don't even say 'I think I can'—'I hope'—for Fate will dole Her favors out most grudgingly to one who weakness shows; To him who can be veered about by every wind that blows. Just set your teeth together hard and say 'I'll do or die!' Then stand your ground and trust—aye! trust; but don't forget to TRY.

For if you keep on hustling, you will surely turn the tide, And you will find the powers for good all working on your side."

THE TRUE AND NARROW WAY

By L. D. N.

ON the eve of his departure the Master said to his Disciples: "I have yet many things to say unto you, but ye cannot bear [understand] them now, howbeit when he the Spirit of truth is come, he will guide you into all truth . . . and will show you things to come." "The comforter which is the Holy Spirit whom the Father will send in my name ["even the Spirit of truth which proceedeth from the Father"], he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you" (John xvi. 12, 13; xiv. 26).

We have here presented to us in Christ's own words the inward and spiritual way of reaching the higher understanding and deeper insight, the true spiritual education. When he first appeared as a public teacher among his own people and where he had been reared, they, knowing how limited had been his previous advantages, were astounded at his transcendent insight and wisdom.

"And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said: Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren . . . and his sisters, are they not all with us? Whence then hath this man all these things?" (Matt. xiii. 54-56.) And at Jerusalem, "Jesus went up into the temple, and taught. And the Jews marveled, saying, How knoweth this man letters having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me" (John vii. 15, 16). "As I hear I judge," he listened to the

voice within, and judged and acted only from its teaching, which gave him the wisdom and power of the Spirit. His way was the inward way of intuition from a divine illumination, which reveals all things, guides into all truth, unveils the future, and brings to remembrance all things whatsoever, that are needful and legitimate to the individual state, time and circumstances.

We see all this exemplified in his experience, as the result of his entire dependence upon and consecration to the Way. We have also his most emphatic and unqualified assurance that for all who faithfully follow him in the way, it will do substantially the same as it did in Apostolic experience.

The specific condition on which this Divine Illumination and teaching is secured, the Master has explicitly stated in his answer to the wondering Jews: "If any man willeth to do his will, he shall know of the teaching." Will is the concentration and expression of desire. Where it is the supreme desire of the soul to know the Father and dwell and walk in unity with him in all things, it will then surely rise above the motives, ambitions and enticements of the sensuous life, and give itself in unreserved consecration to the Father and to his work.

When the soul does this, it so certainly opens itself to the conscious touch, welcome and inspiration of the Father's Spirit, and will hear his unerring voice in the inward life, and in due time will receive the full baptism of Divine Illumination and power.

"Ye shall receive power after that the Holy Spirit is come upon you; and ye shall be my witnesses" (Acts i. 8). The true followers of the Christ in the Way were to come under the dominion of that which is wholly spiritual (the Holy Spirit) and witness to the Christ-life and power, by its reproduction in themselves. In that condition of life they listen only to the voice from within, as did the Christ, and judge and act only as they hear. Then their judgment is just and their work perfect; because they no longer seek their own will, but the will of the

Father who sends them. This was the basis of the Apostolic experience. It was because the Church failed to follow the Apostolic example of taking the Master at his word and claiming the promise, that she lost the Apostolic life and power. In her early substitution of outward authority for an inward oracle and guide, she lost the gift of the Spirit, the priest took the place of the prophet, and her spiritual life was quenched under the growing dominance of ecclesiastical pomp and ceremony. While clinging with tenacity to the fact of past inspiration and seership in prophet and apostle, the Church has not, either in teaching or in practice, made that fact the basis of a continuance and further development of these gifts and their wider realization in the unfolding life of the race—which was the function of a true church of the Christ.

The Master accompanied his great final commission to his working followers with the emphatic promise: "These signs shall follow them that believe." Either the Christ, the Sent of God, promised that which cannot be fulfilled, or his profest followers have lacked the faith upon which the fulfilment of the promise was conditioned.

The nature of God and the constitution of the human soul remain the same in all ages. The exercise of these transcendent powers is, as we have seen, the normal and legitimate function of the spiritual man, and they become manifest in proportion to the development and activity of the spiritual nature. The inspirational capacity and experience of men should therefore, thru the cultivation of these powers, be made to expand not only with the unfolding life of the individual, but in the unfolding of the race-life as well. And this is the true function of a Church of the Spirit in the world, and the only reason for a Church at all. It is, we repeat, the partial development of the spiritual nature that has given us the seers, prophets and geniuses of the world. It was the full opening of this nature and normal development and co-ordinated

activities of its transcendental powers in Jesus, to which his entire being and life were adjusted, that made him the Christ—the God-Anointed. Exemplar.

Misled by a false metaphysic, and thru ignorance of the true nature of man, and of spiritual gifts, regarding them as supernatural and miraculously given and confined to a special age, the Church has come to stand more for creeds, tradition and a blind worship of the past, than as a school of the Spirit, open to new and ever-advancing revelations of truth. Men need the bread of a growing life which only a living and perpetual inspiration can give. The true life of the soul cannot be sustained and unfolded in beauty and power on the husks and petrifications of tradition.

Because of the spiritual impotency of the Church thru its loss of inspiration, materialistic thought and philosophy have been allowed to increase in modern life in the ratio of its intellectual development and scientific enlightenment, the Church being utterly powerless to prevent or arrest them. The scathing words of the Master to the traditional Church of his time, apply with equal force to the traditional Church that bears his name to-day :

“Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men;” “Thus have ye made the commandment of God of none effect by your tradition” (Matt. xv. 7 - 9, 6).

The Master laid a firm foundation for a progressive inspiration and revelation of truth when he charged his followers to turn within for the Comforter which would then abide with them forever, and guide them into all truth. The gifts of the Spirit, or the development and activity of the transcendental powers, were to characterize the new life of the Kingdom of God. The failure to recognize this with the consequent neglect of this

inestimable privilege, as well as a bounden duty, was perhaps the second great mistake of the early Church.

The great Apostle said to the Corinthians, and likewise to all churches: "Concerning spiritual gifts, brethren, I would not have you ignorant," for "the manifestation of the Spirit is given to every man to profit withal" (I. Cor. xii. 1, 7). It was only by this enduement of the Spirit that men were to receive their true equipment for efficient service in the Master's work, to which such are called. "Tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke xxiv. 49), was the specific injunction of the Master to those whom he had just commissioned to preach his gospel to all men. Then he says, "Ye shall be my witnesses."

IF CHRIST WERE IN OUR MIDST

JESUS said, "ye shall know the truth and the truth shall make you free." Free from what?—Sin and death. Why is it then that the Christian World is under the law of sin and death?—It is because they have accepted the letter and not the spirit of Christ's great Sermon on the Mount. The Christ-spirit of this great sermon can not be understood until there is a change of heart—the heart is the seat of love and the emotions—this love must become purified by fire until all the dross, namely, the things of this world, is burned out, then will the heart of man turn toward its Maker, then the Christ-spirit will come into your midst. But they who have not been purified by the Fire—will not discern him, they will be like those who are looking for a sign, and shall be deceived; for it is said that he will come as a thief in the night. So if we would know him, we must live the life the Master taught until our consciousness is gradually merged into the Son—who alone knows the Father's will.

D—.

CAUSE AND EFFECT,
AND THE PROBLEM OF THE PRESENT

By P. J. W.

WHEN we examine into the progress of the world during the last hundred years, we are struck with the great advance that has taken place in relation to means and methods of inter-communication in general. This work has many sides, from railways, steamships, etc. to the telegraph, telephone, and wireless-telegraphy, and the growth of news-papers and magazines, etc., wherein all the news or mentality of the world from private to political matters is distributed to all parts.

When we take such matters as these, and they are innumerable, into consideration, we recognize an ever-increasing tendency on the part of humanity towards a mutual relationship, a linking up, as it were, of all parts of the body of humanity, and a continually increasing dependence of one part upon all the others. Socialism even, and the Brotherhood spirit, if read aright, may be included in these "signs of the times."

On the material plane therefore, we seem to have plenty of evidence of the fact that the sun, and the earth with it, has entered the sign Aquarius; for that sign in the Grand Man represents the nerves of sensation, or the channel by means of which the mental or nervous energies of the organism are distributed over the whole body. It is thus making itself felt thruout the whole body of humanity, and the forces of Mother Earth, who always obeys the dictates of the higher mind, are being harnessed under its influence accordingly.

We recognize too, that the minds of the people have been reaching beyond the narrow ideas, and set doctrines of religion, and that there is a growing tendency towards the forming of broader, and higher principles. A universal religion that

embraces all truth has long been sought for, in most cases unconsciously perhaps, by scientist, and philosopher, and religionist, in short, by thinking men and women alike.

Charles Darwin, Herbert Spencer, Emerson and very many others of equal ability, have opened our minds to the harmonious action of nature, and the symmetry and beauty of her laws, as they relate, both to mind and matter. They have led us along the road that leads to a perfect understanding of the fact that there is a cause beyond every effect, and that the one cannot exist without the other.

Here we have the first great principle that we may lay hold of and utilize, if we would ascend the heights of real knowledge and understanding, for it is the stepping-stone of all knowledge, and will introduce us to a new field of action, where time and opportunity are unlimited. The most important direction in which we may utilize this golden key of knowledge, lies in the recognition that we have of the present unsatisfactory and suffering condition of the human race.

Those who live the regenerate life have found by experience that the cause of every form of suffering, or intolerance of the rights of others, arises in the perverted uses of the sex-function, the waste, voluntary, or involuntary, of the life-forces, and even where these are somewhat controlled, in the selfish instincts of the race. They know that this is the work of the monster, the God of generation, that rules the whole world, and that, before the race can be redeemed from his influence, there must have arisen a body of people who have overcome that influence in their own lives, and who are one with each other in mind and heart, for the purpose of extending the influence of their pure minds and lives, into the darkness of the intellectual minds, and death-stricken lives of earth's inhabitants. This is the highest light that has been given to man at the present time. We do not know the numbers that behold it, yet it is the light that must permeate every channel of the

human mind in conformity with the sign of this age, and the development of the people. How this is to be done is the problem of the present.

So far, then, we are brought to the "root of all evil," we will now apply our principle still further. We may look upon the entire world and visible universe as a homogeneous collection, or better still, embodiment of effects, from the smallest particle of earth, or center of activity here, to the largest sun that astronomers have been able to discover. All these would appear as the harmonious effects (in that they all work in harmony with one another) of a central Cause that is invisible to the physical senses; yet that there is a Cause we cannot doubt, and that this Supreme Mind or Cause, in whom all power resides, is working towards a definite end in the creations that he is carrying forward, is quite apparent, if we survey the stages of this world's history from the evidences of its geological formation, and from the records that we have of man's appearance, since the time that he has continued to develop those powers of mind, or intelligence that he now possesses. May we not conclude indeed that an omnipotent cause, or mind, has been at work, and is still working, towards an ultimate that is hardly yet discerned by the body of humanity?

That there are a number of mature souls, however, at the present time, who have learned these things for themselves, and much more also, having overcome the works of generation in their own bodies, and who are longing for a higher state of existence, is undoubtedly true. These are the effects that now appear, such effects being the highest product of the age, and the question before us is: "Of what use are these effects in the Divine plan?" Will they be used as the stones or beginnings of a higher order of life on the planet? or will they pass away and leave the earth impoverished of its best and brightest minds, and the knowledge they have gained? Surely it is left to their own intelligence to decide. If YAHVEH is the only

power they have, will He not illumine their minds so that they may seek ways and means to establish his kingdom in accord with present necessities, now that the material is at hand?

Should not all those whose hearts are filled with love to God and man, and whose minds have wrestled with and grasped the problem of their own existence, seek for and study the problem of the present, as it relates to the mind and will of God concerning the welfare of all the children of men? Shall we not do well to lay hold of the facts that are before us, and earnestly seek, in the light of the spirit, to bring them to a reasonable conclusion?

THE SUPERIOR SEX

THERE has been much argument as to whether the man or the woman is the superior; and Paul's statement that the woman should not be suffered to teach, and, that the man is the head of the woman, are often quoted as unanswerable arguments for the superiority of the man.

Apparently, however, this arrangement is largely symbolic of the qualities and the true relative place of the intellect, of which man is the representative, and of the impulses of the heart, of which woman is the representative.

Where the impulses, the desires and emotions, of the heart lead, unchecked by the intellect, evil results and ultimate disaster always follow sooner or later; but where the impulses of the heart are subject to the careful scrutiny and restraints of a trained and well informed intellect, the chances are that both will advance toward success and happiness.

The heart may at times intuitively perceive the faulty logic of the intellect and prove itself then superior to the head.

It is evident that each is superior in his or her own sphere of use. Therefore, "Keep thy heart with all diligence, for out of it are the issues of life." And forget not, "My people are destroyed for lack of knowledge."

P. H.

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XXVII.

FORM OF THE AKASIC ATOM

THIS atom standing at the head and therefore embracing within itself all possibilities of the after creative results, is the most complex of all the atoms. Its form is that of the geometrical figure called the "icosahedron," a solid bounded by twenty plane faces. In Nature this figure is composed of cubes and tetrahedrons, or pyramids enclosed by four triangles. The tetrahedron represents the positive, or masculine element; the cube, the negative or feminine element. These geometrical figures constitute the unit of construction of all forms, first of all of the atoms, then, thru the various combinations of atoms, of all other forms however complex, and whatever be the plane upon which they may be found. The single cube is the atom of the mineral plane, which lies at the bottom of creation, so far as we know at least. This is why the cube is used as the symbol of God's Temple, or peculiar dwelling place. It is the form of the whole cosmic order taken in its entirety, as well as in its last analysis in the atom. It is the unit of the construction of the microcosm as well as of the macrocosm, of man as well as of all else. The macrocosm is God's great Temple, and Man, the microcosm, is God's Temple on Earth. The inner sanctuary of all great temples of all great religions has always been cubical in shape. The New Jerusalem, which John saw in vision, let down from heaven to earth as our future abiding place, is a cube in form. This is the "pattern" which Moses saw in the mount, after which he was to construct the Tabernacle.

But when we say that the single cube is the atom on the mineral plane, we do not mean a cube of inert matter, but of living substance. Nothing is inert, as we have already seen. The schools yet hold to the exoteric conceptions of solids in the study of geometry. But the cube in nature has a fourth dimension, so to speak. It has not only its length, breadth and thickness, but its heart-center, or germ, or soul, as well. It is composed of six tetrahedrons, or four-sided pyramids, whose bases constitute the sides of the cube, and whose apexes meet at the center. The tetrahedrons taken together, constitute the positive or masculine element, according to symbology. The cube, as a figure, represents the negative or feminine element. The two combined in one figure represent life-organisms before the fall, or before the separation of woman from man; and this same combination of duality in unity, represents that state toward which our race is advancing, when the twain will again be one, and when we shall be as the angels in heaven, who neither marry, nor are given in marriage. (Matt. xxii. 30.)

The icosahedron, or *akasic* atom, is composed of forty cubes, or atoms of the lowest plane spiritualized, with their tetrahedrons, the two infinitesimal icosahedrons referred to. This has been practically demonstrated by the formation of this figure out of miniature blocks, in accordance with the laws of symbology. The unfolding of this complex figure and the rebuilding of it into other forms, demonstrate also the make-up of this *akasic* atom in nature, and show also that it contains within itself all possibilities of all other forms, or of the entire cosmos with all that it contains. This atom foreshadows this world, that crowning work of God, the creation of man, with his illimitable possibilities and glorious destiny.

The icosahedron itself, being a spark in a ray from the great Central SUN, is the Fire or spirit-element or plane in Nature. Possessing all possibilities of form within itself, are both masculine and feminine, or positive and negative.

Unfolded, it may first be rebuilt into a pillar of pentagons eight stories high, with two miniature icosahedrons for which there is no place in the pillar. This pillar, however, is built up of tetrahedrons, and octahedrons instead of cubes (octahedrons are composed of cubes). The tetrahedrons are internal as before, and represent the masculine element. The octahedrons are on the outside, and represent the feminine element. The octahedron represents, symbolically, the androgynous condition of life-forms; therefore, this pillar represents our race before the division of the sexes—the state of innocence before the Fall. The two miniature icosahedrons for which there was no place in the pillar represent the possibility of the division of the sexes. This pillar represents the air-element in nature, or the plane of mentality.

Again, the icosahedron unfolded, may be built up into a pillar of cubes five stories high, still leaving out the two miniature icosahedrons. As the cube is on the earth-plane—at the bottom of creation—it represents the earth-element. This pillar, tho the two sexes are united in the one form, represents forms after the Fall, and therefore represents the sexes divided, when both the masculine and feminine needed the objective, or kindergarten method for unfolding. This is only a provisional condition as already seen.

Once more, the unfolded icosahedron may, by the use of the isolated blocks—the tetrahedrons—be rebuilt into a hexagonal¹ pillar of five stories, composed of tetrahedrons within and octahedrons without, or masculine and feminine combined. This figure represents the water-element in nature, or the psychic-plane, where the two sexes are again united into one form, but now with all past experience added. These are all the forms into which the unfolded icosahedron is capable of being made. The first pillar represents united youth before the age of puberty. The third pillar represents united sexes in the exalted

position as angels of heaven. This is Paradise restored after the consummation of the work of Redemption.

Infinitely small as is this *akasic* atom, and it is by far the smallest of all atoms, it is the most complex of all. Marvelous are the works of God, in the small as well as in the great.

This highest most spiritual of all the atoms is the most glorious, as well as the most infinitesimal and the most complex. From the heart-center of a single cube there radiate eight rays, one toward each corner of the cube, both above and below. Now, the icosahedron, or spiritual atom, is composed of 40 cubes. Each cube sends out 8 positive and 8 negative rays. Multiplying 40 by 16 will give 640 rays in all. This would indicate that this atom is one mass of radiant substance. The recent discovery of radium, which, by the way, belongs to a much lower plane than that of pure spirit, gives us an idea of the radiant glory of the *akasic* atom. And if a single atom be so radiant, it baffles imagination to attempt to conceive of the radiant glory of YAHVEH-ELOHIM, from whom as a SUN these atoms proceed. Paul speaks of this condition as "The riches of his glory" (Eph. iii. 16).

We have referred to this *akasic* ether as universally diffused abroad. This is true of the substance emanating directly from the one great center; but there is an *akasic* ether of lesser purity emanating from each sun, decreasing in glory as we descend to lower planes. These ethers are confined to the space occupied by the sun or constellation of suns. But in every instance it is the spiritual substance and life of that plane, and the beings upon that plane must first exhaust the possibilities of the plane before they can rise into a higher plane of greater glory. It is thus we attain "from glory to glory" (1. Cor. xv. 41, 42).

We have said that this *akasic* plane is that of sound, but while this is its dominant character, it embraces, appeals to,

all the other senses, for example, it has color as well as sound, but color on the plane of spirit, and therefore not visible to the sentient eye. But in ascertaining the color as in ascertaining any other phenomenon, we must take into consideration the duality of the organism. Every organism from the smallest to the largest is dual, or possesses both sex natures. Now these are antipodes, as is true of the North and South poles of our earth. There is a positive and a negative sound, which in the organism are blended; so there is a positive and a negative color in every atom or combination of atoms, and these must be blended. By duly considering this we can arrive at the truth of anything. In the Absolute from which the *akasic* emanates, the feminine color is white or all colors combined. But the masculine is at the other extreme. This *akasic* atom falling next to the Absolute, would be violet for the feminine, and the darkest red for the masculine. The violet being cool, and the red being the hottest of colors. Blending these gives a dark color, which is neither hot nor cold, as the conditions neutralize each other. This, then, is the most dangerous of all the ethers. Acquiring it in excess from any plane would throw out of equipoise our system, and would result in death. Saintly people have been known to die, and that very suddenly, from an excess of Divine glory during their hours of meditation, and it is known that many people are spiritualizing themselves out of their bodies. Thus is nature infinitely complex, infinitely alive, infinitely glorious and infinitely mysterious!

We have dwelt thus with great minuteness upon this first and highest atom because of its great importance, and because it is necessary to know these various points, better to understand the after unfoldment of the "Mystery of Godliness" in the creative process of both the Macrocosm and the Microcosm.

(To be continued.)

THE REVELATION OF ST. JOHN

By ENOCH PENN

FOR centuries the minds of Christian people have turned to the Revelation of St. John, questioning the meaning of the strange statements therein made.

If indeed we are nearing the end of this age, as many believe, then it would seem we should be able to get some light upon these mysteries. For the general thought is that these things are reserved unto the end of the present dispensation.

Regarding these Revelations, many have conjectured as to whether the incidents mentioned would be of such a nature that all would recognize them as they occur, or if indeed the great bulk of these incidents might occur and few, very few, recognize them. Perhaps it is not important in a way. Nevertheless we feel that it is proper and right that we should ponder the matter and strive by honest investigation thru careful thought and even prudent surmises to understand them; otherwise we cannot conceive the purpose for which they were written.

In thinking of the words of the Revelation we feel that there may properly be made a synopsis of the whole account. The Revelation might be divided into several parts: First, the Messages to the Seven Churches. Second, the opening of the "Book." Third, the Sounding of the Seven Trumpets, and Fourth, the pouring out of the Seven Vials.

Since we believe that God in his wisdom works not arbitrarily but permits effect to follow cause, step by step on down thru the ages, we naturally assume that the same sequence of cause and effect follow in the things mentioned by the revelator.

By referring to Gen. i. 26, we find stated God's purpose in

the creation of man, namely, that man should be created in the image and likeness of God and should finally take the dominion over all the earth. The statement is made: "So God created man in his own image." We wish to draw attention to the fact that because of a certain style of Biblical expression of putting a thought in the present tense, that is not to take place until some future time, much misunderstanding has been the result. For instance, we read in Gen. ii. 5, that God made, "Every plant of the field before it was in the earth, and every herb of the field before it grew." That is, the cause had been set in motion and the work was declared finished even before it had begun to be manifested on the earth. Because of this style of expression the impression is general that man is already a finished product, but this is a mistake. Man is not yet god-like, nor is he, as yet, formed into the image of God. Nor has he, as yet, that dominion over all the earth which is designed for him.

The angel declared to Daniel that "the saints of the Most High shall take the kingdom dominion] and possess the kingdom for ever, even for ever and ever." This statement of the angel shows that up to that time the declared purpose concerning man had not yet been consummated. And he would need to search long and diligently to substantiate his statements who would declare that man to-day has attained the image and the likeness of God, and has dominion over all nature.

A careful consideration of the Bible as a whole will show that in Genesis we have an account of the beginning of the process of man's creation. While in Revelation we have an account of the finishing of the work; namely the attaining of the image, and likeness of God, and of universal dominion.

Thruout the whole intermediate books of the Bible, we have an account of the long toilsome process of the training and developing of man to the designed ultimate. It is not until

the Seventh vial is poured out into the air, that the declaration is made concerning God's work upon earth, "It is done," meaning that the last individual cause has been set in motion to complete the work, and that God's work being finished, man having attained the image and likeness of God, and absolute dominion of all nature, God has turned over into man's hands the governing and controlling of all the earth from henceforth. Even as a father, having trained his son in his calling until he can take his place, steps aside and leaves the whole business in the son's hands, so God purposes to deal with man.

It should be understood that the whole of Revelation is an account of the steps of the process whereby "the saints of the Most High shall take the kingdom and the dominion under the whole heaven."

In analyzing the Revelation we find that the incidents mentioned follow each other in a certain order with little or no hint of the time intervening save that the opening of the seals seem to follow each other with comparative rapidity, as also the sounding of the consecutive trumpets, especially the first four; and the outpouring of the vials.

Regarding the Seven Messages, we might assume the seven churches to be the seven vital signs from Libra to Aries inclusive, and the messages to apply particularly to the people characterized by these signs. Or we may assume the seven churches to be representative of those who are striving for the seven different degrees of attainment in the Order of Melchizedek. This latter assumption we feel is the more nearly correct. In a way these messages may also be to the Seven Creative Principles in nature.

We accept that these seven messages are to those who are striving for the seven degrees of attainment of the Order of Melchizedek, and therefore for the re-formation of that order on earth with Jesus as High Priest as manifestly designed. Then it is evident that they are messages of grave importance

to us in particular for we, who are striving to live the regeneration, are each one of us in, or have attained to a greater or less extent, one or more of these degrees. The logical conclusion of these thoughts is, that Jesus has begun to gather out from the world his church, the 144,000 elect, chosen ones; that they form a new body, and as such, be united to that eternal Order of which Jesus is the High Priest. Then we can say of Jesus, "who is a High Priest forever after the Order of Melchizedek," that he is "our High Priest."

The great "Book" sealed with seven seals then becomes the center of all attention. Now a book is a mass of recorded knowledge. The book being sealed indicates that to those only who could unseal the book was this knowledge accessible. The statement that no man could open the book declares the knowledge at that time inaccessible to man. Being unable even to look upon the book indicates that man did not have a perception even of the existence of that knowledge. The seven seals indicated that there are seven distinct knowledges in the book. While we understand that in "Bible Reviews," published years ago in "The Esoteric," these seals were, to a certain extent, opened and the knowledge given to the world, yet we are inclined to the belief that the understanding of these seven knowledges is possible to those only who attain to the corresponding degrees of the Order of Melchizedek.

The Lamb that was slain, and he alone, was *able* to open the book. Since no one but the lamb was *able* to do this, we feel that it is those only who are *able* to offer themselves a living sacrifice as lambs of God, who are *able* to be all that was symbolized, typified, by the sacrificial lamb of Hebrew ritualism, that can "prevail" to open the book, to receive that knowledge which is sealed from all other men.

"Knowledge is power." When the first four seals were consecutively opened, there went forth, apparently out of the book, four horses, of different colors, with their riders. These

were symbolic of the knowledges; and the purpose declared of them indicates the influence of these knowledges upon humanity at large.

Every thinking creature is a brain-organ of the world-mind.

This world-mind is the power which impels man to think, whether he will or no. Thus is man's capacity to think and to know developed. So that when he has attained the power to be what he wills to be he has also the capacity to act intelligently and understandingly. It is this same power of the world-mind which is the "carnal mind" that man must overcome ere he can become fully conscious of that Spirit-realm which we call "heaven," the angel-world.

We know well what a vibration or sensation sometimes thrills the whole body when certain thoughts take form in the mind for the first time. In considering this fact, we liken the sounding of the Seven Trumpets to the vibrations of thought, the vibrations of sensation, which will permeate the body attaining unto the regeneration, then thruout the body of humanity this knowledge, in some form, even tho blurred and distorted, permeates the world-consciousness and affects all thinking creatures, if not indeed all living things on earth. We know that sometimes news (knowledge) may reach a man that may make him furious with rage, or dreadfully sick, or pale and trembling with fear, or joyous and glad. When Jesus communicated to the Jews some of the knowledge he brought from the realm where that "Book" is, some of the people "gnashed upon him with their teeth." So maddened were they that they sought to kill him, and finally did kill him. We remember however that to some this knowledge was joyful tidings

When the first four trumpets were sounded, or as we understand it, when the first four knowledges permeated the vital currents of earth and thrilled the body of humanity, the effect upon man was as a storm of hail and fire and blood,

and of bitterness and darkness. To the Lamb who opened the book the result was, "*power and riches and wisdom and strength.*"

Following the sounding of the last three trumpets there is a long series of events. The last general event being the harvest of the world which appears to be the gathering together of God's people into one place. First there were gathered 144,000 upon Mount Zion. This will be the manifestation of God's kingdom for which Christ taught us to pray in the words, "Let thy kingdom come."

This formation of the true church of God's elect and faithful ones is the taking of the Kingdom and the dominion under the whole heaven by the saints of the Most High. Also it is the re-establishing upon earth of a branch of the Eternal Order of Melchizedek, with Jesus as their High Priest.

As this body of servants of our God advances in the regeneration they will continue to gain knowledge and power, and added capacity to love. All that live, live from God, "God is love." So we perceive that all that live, live because they are loved. We take on the characteristics of the one whose love we receive. Therefore we perceive that God's love for us is the means whereby we grow into the likeness of those in the heavens.

We all know something of the effect of the inflowing of love upon our own life-currents and consciousness. How many-fold greater must be the effect of the inflowing of the life of higher realms thru the receptivity of the purified body of God's children?

When Jesus walked the earth, the unclean spirits in men cried out, "Let us alone;" for the Divine Life embodied in him troubled them. How much more shall this same Divine Life embodied to a greater extent in the many thousands of God's elect trouble the world as it penetrates the vital currents of humanity and be to them a manifestation of God's wrath?

"Fire came down from God out of heaven and devoured them" (Rev. xx. 9).

The joy of living is in *knowing* and *loving*. When, thru the attainment of these different degrees, God's people are *able* to receive of the love of their Husband—"Thy Maker is thy husband"—to an extent we at present cannot know, it will fill the Body with a joy which mankind have never before known.

When the Body of God's people shall be filled with the life of God, that life radiating thruout the world will be indeed, to those who are unclean, a fire to consume and to destroy, so that God's love to his people will be the vials of God's wrath to the wicked. Hence we see that all these wonderful things mentioned by the Revelator are the results which will naturally accrue to the world, as God's chosen people attain to the fullness of the seven degrees of attainment in the Order of Melchizedek.

If we accept these thoughts we perceive that the Seven Messages are to a people who are preparing themselves to receive knowledge typified by the unsealing of the Book. And the Sounding of the trumpets is the vibrations set in motion in the vital currents of humanity thru that knowledge, by the power of the mind and will of the "overcomers;" while the descending currents of Divine Life as love inspired by the Body will be joyous life to God's Sain'ts but will be as a destroying fury to those unfitted to receive and utilize it, and "will destroy them that corrupt the earth," then shall the earth be cleansed, "then shall the righteous shine forth as the sun and as the stars forever and ever."

God speaks to every man in his own tongue. He is a Hottentot to a Hottentot, a German to a German, a Methodist to a Methodist, a Scientist to a Scientist, a Wise Man to a wise man, a Fool to a fool. He is all these—and more. And yet God never changes a hair's breadth.

THE BLESSED OF THE LORD

By F. S. CHANDLER

Blessed are they that do his commandments, [wash their robes] that they may have right [the right to come to] to the tree of life, and may enter in thru the gates into the city.—Rev. xxii. 14.

SIFTED all thru that wonderful book, the Bible, we find the words, *bless*, *blessed* and *blessing* used in a most fitting sense, but it does seem to us that its use here quoted at the close of all that has been said before, sums up the whole volume in a final blessing, comprehending the beginning and the end of God's merciful and tender dealings with all His creatures. When we say "the end" we really imply the beginning of a life and a consciousness which our homely language can never express.

Verily, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I. Cor. xi. 9, 10).

We recall, on occasion of our first entrance into the arena of the "overcomers," how a beloved friend, far in advance of us, cheered us on with the words: "You little know of the joys and blessings the Lord has in store for you as you remain faithful and true to the principles of the regenerate life taught and exemplified by Jesus the Lord's Christ." To-day, as never before, we grasp a fuller meaning of these words, and take this occasion joyfully and hopefully to pass them on to all the dear ones who are striving to enter into the city of peace thru the golden gates of the twelve signs of the zodiac.

When the booklet "Practical Methods to Insure Success"

was first given to the world and we began to assist in its general distribution, many of the worldly wise ones (well-intentioned enough) condemning our course, defended their position in the statement that the teachings were dangerous, except for a few, and that these instructions had always been reserved for the secret edification of the individual whom the very wise should search out, and then "dish out" at so much per plate.

Somehow the commercial arguments of "Mr. Worldly Wise" did not appeal to us, and we reasoned that if the author of the booklet was big-hearted enough to offer, what to us seemed a very timely line of moral instructions, at a price within reach of everybody, it was not for us to take the initiative as discriminating against a single soul, white or black, old or young, but, on the other hand, we held, and still hold, that the motive actuating our endeavors is the true basis of judgment and, as we discovered that our motive rested in the desire to do good and to help others to help themselves, we felt justified in proceeding. As we continued on our way however, an adversary, too large for us to handle at the time, threw us off our horse. Undaunted, we mounted again, and with thanks to the giver of every good and perfect gift, have lived to see the day of God's wisdom in this great work; and we understand why these heretofore secret or hidden teachings along the line of a celibate life are now scattered so freely to all the world. It is because the end of the old order of generation is at hand, and "the sun of righteousness" is rising. The teachings of regeneration, which will characterize the preaching of the gospel of the kingdom of heaven on earth, are going forth to every nation of the globe, so that there can be no excuse because of ignorance on part of those who set themselves against this new order and consequent keepers of the Everlasting Covenant—that potential holy contract which has been in

existence since the beginning, but is made comparatively new in this modern time because of the waiting for maturity of a people *able* and willing to enter into it.

They who take these teachings of the regenerate Christ-life and follow them outside of their legitimate channel, will do so to their personal detriment, as they will discover that they are dealing with a two-edged sword which guards the way to the tree of life. Therefore they will have the alternative either of a righteous, lawful, *use* of the new-found power as the Master has clearly defined it, viz., "Verily I say unto you, That ye which have *followed me*, in the regeneration when the Son of man shall sit in [on] the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;" or, of a self-destructive force which will make the way for the kings of the sun rising, the ripe fruit of the earth, who have grown large enough to deal intelligently with principles and qualities independent of forms or personalities, ties or relations of every name and nature which may bind or hinder the accomplishing of the original purpose of the Creator to make man after His image and likeness. We well know that that image and likeness is the principle of being which has no form, shape or limitations whatsoever; and yet an all-pervading, all-powerful and all-knowing *mind* principle of *will* which forms all things, controls all things and rules absolutely, having therefore no favorites or distinctions as to race, color, sex or creed, but simply a clean, clear-cut line of evolutionary development which the true sons of God recognize, and imitating or working with that *mind* and *will* in carrying forward its great general purpose, obtain results of peace, joy and happiness commensurate with the task performed in a God-like manner.

While the regenerate life brings us into a consciousness of God's loving and ever merciful nature, a love far, very far, beyond that which has ever been experienced between the most

loving pair of earth's children, yet His love is also a consuming fire, a most thoro searcher of the heart (loves and desires), and the reins (perceptives and imaginations). The overcomer has to reckon with this fire until he stands, as it were, upon a sea of glass absolutely invulnerable to any other love currents or psychic conditions contrary or perverse to a condition of separateness and consequent holiness (whole-ness) unto that Holy Spirit, the Divine Comforter, the Holy One of Israel.

Blessed indeed are they who keep his commandments (know and apply the law of Divine Sonship), and cursed indeed are they that trusteth in man, the workmanship of men's hands, and maketh flesh their arm, and whose heart departeth from the Lord.

IMMORTALITY

By MARGARET K. REGAN

BLISSFUL hour, when God bids me linger
In the pregnant silence with him alone ;
When the mortal veil parts by unseen fingers,
And my soul drinks Knowledge from the vast unknown :
It is then I am awake to things above,
And join the choir celestial, "God is Love."

It is then I know my life has been evolving
Ever onward, thru the mist of years,
Slowly, but surely, life's great lesson solving,
'Til on the far horizon the dawn appears ;
Thought evolved, to where I see
The narrow entrance to Immortality.

A FOUNDATION

By H. E. BUTLER

It is not necessary to descant upon the fact that a foundation for all material things that we build is essential; yet it is a fact that there are very many who would build their mental and spiritual house in the air, without any foundation whatever, and that they fail goes without saying.

We brought before the mind of the public in the little book "Practical Methods to Insure Success" the idea of two foundations. The foundation that seems best suited to the ordinary mind, is a foundation built upon the sand. Notwithstanding that the sands of time change, yet it is possible for one to build and attain for a short life-time on the shifting sands of a material existence. But those who would attain the highest possible degree, either must lay the foundation—their hopes, desires and efforts—in the direction of worldly interests, they may, in order to do this, take up "Practical Methods" and so apply the mand put their whole mind into the accomplishing of worldly possessions and worldly attainment that they will attain the thing desired; or if they would attain the higher spiritual they must lay their foundation in a true Christian life.

These two ways—worldly attainment, and spiritual attainment—are set before the human mind as the only two ways of success in life. To the ordinary mind a spiritual attainment is a myth, but to the mind that knows, that really thinks, the spiritual attainment is the only solid foundation, the only real enduring attainment. The attainment of occult or magic power may be possible to a very limited degree, but it is a floating foundation that cannot stand.

The Christ was compared to a rock and he compared the building of the temple of knowledge and wisdom to a house founded upon a rock, and worldly attainment, to a house built upon the sand. Whatever is built upon the sand must pass away, but whatever is built upon the "Rock of Ages," stands forever.

The mission of the Christ to earth has never been understood and the time has come when we must understand it in order to avail ourselves of the advantages that are brought to the inhabitants of the earth. In "Practical Methods to Insure Success" we have called the attention of the Reader to a law that we call the law of Re-collection, the mental process by which we recall and put together experiences that occurred in the past. By this same method we may call in, inspire and know that which has never been known on the earth. We also called the attention of the Reader to the necessity of having some link, some little thread, by which the mind can lay hold of the thought desired before he can succeed in calling in and knowing anything. If you had an experience in your early life that you have forgotten entirely, could you recall it? Certainly not. But if one little suggestion that belonged to that experience should come to your mind, you could then lay hold upon it and re-call and re-member the whole experience.

As your mind would be blank and would wander in vain thru the experiences of a life in the attempt to recall something that was entirely forgotten, so at the present time and in fact thru all the ages, unless there was something that a person knew that related to a higher sphere of life he could never inspire from that sphere, he could not even aspire or wish to associate and connect himself with that sphere, he could not even think of it.

Because of this it was necessary for one of the Elohim Gods—the Creators of the world—to come to earth and incarnate in the man Jesus, to live in that body, to teach the

people and to cause records to be made of those teachings in order that the inhabitants of the earth may have a thread upon which they may lay hold and gather in the knowledge that will relate them to that sphere of existence from which YAHVEH Eloah came. (For an explanation of this thought see "Goal of life or Science and Revelation," chapter xi. "The Elohim".)

Then Jesus was correct when he said, "I am the door," and again when he said, "I am the true vine, ye are the branches," which literally exprest the connection that all persons bear to him in his relation to the cause-world, and it was because of this that he said it was thru him you might approach the Father.

Of what value is this to you in your present experience? Does it appear clear what it is? Let us see. You desire above all things to have a conscious unity with God and to attain to a consciousness of Spirit. All thought of every kind is inspired. You take up perhaps "Practical Methods to Insure Success" or the ideas embodied in "Practical Instructions for Reaching the Highest Goal of Human Attainment." You put these instructions into practice and you soon begin to have spiritual or psychic experiences. How do you know whether they are right or whether they are experiences that are leading in the wrong direction? For it is true, as the Apostle said, that in the latter days there would be strong delusions and many would believe a lie and be condemned. (II. Thes. ii. 11.) And the Christ said: "Many shall strive to enter in and shall not be able." Why shall they not be able? Because their mind's are incapable of building a firm foundation and building stone by stone upon that foundation, but they are in constant danger of getting foreign material that will cause disintegration and destruction of the whole structure. There is but one path of safety and that path is absolutely safe so long as we abide in it, and that is for every individual who seeks the higher spiritual to seek it, first thru seeking Christ the Savior. It does not matter whether you regard the man Jesus as the Savior, or

whether you regard the Spirit that he called his Father, who he said was in him and did the works thru him, as the Savior, but in order to lay the foundation securely it is necessary for every individual to seek to know of his acceptance with God or with the Christ, seek it thru prayer, thru an earnest desire to know and do the will of the Father thru careful, right living.

Whoever will thus reach out toward God trying to do the right and earnestly desiring to know God, will obtain an experience that will cause them to know, not only that there is a God, but that they are accepted of God. With that inner consciousness of their acceptance they can then go on applying methods for perfecting their body and increasing their mental and physical powers of manhood and womanhood in perfect safety, because so long as they are in that conscious touch with the Spirit they will have an interior guidance that will lead them into all truth.

In order to maintain this consciousness it is absolutely essential, as we have said, that you have some link to join your physical consciousness with the spiritual. For instance you pray, seek and desire, until you receive the consciousness of your acceptance. This world is a world of "practicality." You need to engage in business, perhaps; you need to engage in those pursuits that relate to the care of the body and in doing this you become immersed in the great ocean of the world-mind and the spiritual consciousness then seems to be drowned out. Your work is done for the day; you go to your home or to your room and you sit down and desire to reach for that spiritual consciousness, but you find you cannot do it; the first thing you know the mind seems to reach out for occult powers or the spiritualistic, dealing with familiar spirits, then evil influences will rush in upon you. If your desire is purely for the occult or invisible, you will get it, but you will get it from evil influences that desire your hurt and not your good.

Then how are these things to be avoided? How are the

deceptions that come at this point to be overcome? They are to be overcome by the methods suggested and prepared by the Lord Christ. When you go to your room and are ready to reach out into the spirit-world, into the cause realm, seek out that old and almost forgotten Book, the Bible, the records of God's dealings with his people, the records of men who were in touch with the Spirit of God and sit down quietly; be still and let your desires, your thought and your feeling be centered in knowing the Spirit. Then let your intuitions lead you in opening the book and in reading the Scriptures. You read those words because they connect you with the mind that spoke the words and with the inspirations of the men who wrote them.

This will link you to the source of the inspiration of the words you read.

If you read the words of the Christ and let your prayer, your desire, your earnest outreaching go out to God and to the Lord Christ, as you read and muse and pray you will be brought in contact with the same Spirit that the Lord Christ called his Father. Then will be fulfilled the words of the Christ when he said, "When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers" (John x. 4, 5).

If you make the teachings of the Christ the source of your inspiration (not the theological dogmas that have been built out of Christ's words) you will find that you will soon recognize, under all circumstances, the voice of the Spirit of God. You will not be deceived, because the angel of the Lord will be present with you and when you have formed the link with the Father thru the Christ's teachings, then will flow in the same Spirit that filled the Apostles on the day of Pentecost, not to such extent, perhaps, but enough to cause you to know the right.

This becomes the touchstone, this becomes a foundation that cannot be moved, for you have formed an acquaintance with the Spirit of the heavens, you have united your consciousness with the *knowledge* of God.

This is the true foundation and they that build upon it and abide with it with care and watchfulness need have no fear of being deceived. But remember what the angel said to John on Patmos, "But I have this against thee, that thou didst leave thy first love. Remember therefore from 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" (Rev. ii. 4, 5). Your first love is the love to God, to the Spirit that was manifest thru the Christ, to the Spirit that was manifest to the world thru the prophets and at last in the great Revelation of the closing period of the world's history. If you abide in that love and make that your foundation, abide in it always, remembering that you are never safe without it, then you may inspire knowledge, wisdom, understanding, power and all the attributes of Deity and you may thus grow into the Divine likeness. This may be accomplished with perfect safety but in no other way is there any degree of safety, in fact, there is absolute certainty of being misled and getting into many difficulties, dangers and final failure.

Therefore remember, the foundation is the "Rock of Ages" (rightly named), the Spirit that formed the world and man upon it, and the link that has been given us by the Spirit to unite our consciousness, our aspirations and our inspirations to him, and the world in which he lives, is the Bible. This does not mean that you should take the Bible literally, and to consider everything as the word of God, but it means that you should seek to find in it a mental expression that unites you to God the Cause of all things, and every spirit that comes to you, or every line of thought that springs up in your mind that is not in harmony with the inspirations contained in the writ-

ings of the holy men recorded in the Old and New Testaments, you may depend upon it, it is not of God and does not lead upward to a higher spiritual consciousness.

One more thought in conclusion: It is known at the present time that there are men and women who can take an article that belongs to an entire stranger and by sitting down quietly and centering their mind upon it they can draw in, inspire, knowledge concerning the individual, and in some cases they can actually get the image of the person before their mind. That article serves to put them in touch with the owner.

The Bible records is the article upon which your mind should be centered to enable you to inspire from the same Source, that the inspirations came from that caused the Bible records to be made. Then remember the words of the Christ, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me;" "I am the door of the sheep;" "he that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber" (John xiv. 6; x. 7, 1). Here is our hope, here is the only reliable center, the record of a mind that came out from God, thought from God, felt from God, felt the Spirit of God, knew the mind of God. Then psychometrize that thought, take it as a thread by which you may reach the same Spirit, and never let go of it as the link that binds you to the Infinite Mind. This is the foundation built upon a rock.

THE CONQUEROR

By L. H. HAMMOND

"DRUNKEN with victory, their hordes surge by;
Prone with the dead am I; but thru the smoke
Glimmers the face of Truth, for whose dear sake
I fight, or die, or wear the captive's yoke."

From Harper's Magazine.

REGENERATION

BY ABIYAH

So long as the mind of man is engaged in carrying on the work of generating flesh, which work is the basis of all the works of the world, he works as a bond-servant who knows not what his Lord doeth. His mind is under the dominion of a driving task-master who demands absolute obedience from all his subjects, and they are not permitted into the counsel of their master nor permitted to know the purpose of his commands. So long has the race been accustomed to this state of life that it considers it to be natural for man to be blind as to the purpose of his own existence. But thanks be unto our Creator who has sent unto us, in our Egyptian bondage, a Deliverer, to deliver us from that cruel serfdom that blinds the soul to its blindness and slavery. But we who have obeyed the call of Him who came, as he said, to call us not servants (for the servant knoweth not what his lord doeth,) but friends, and to disclose unto us that which he has in his own mind; we who have dared to disregard the threats of the heartless god of generation to become friends with Him who has been made heir to all the earth and all that is in it, can stand up as no other people can and claim our right to know the facts as to the purpose of our existence. And better than this, so far as we measure up to the standard of full Sonship, it is the Father's delight to show us all that is going on in the universe, that in any way concerns us.

The scientific world of to-day is honest in wanting to learn the truth; but its honesty is limited to the extent that it wants

to know the truth only as it sees it, in its own method of finding it. Its method of searching for truth is thru the reason, dependent solely on the workings of the brain.

The best the scientific world can say of its speculations and theories is that this is true, *if* such and such is the case. But it does not know about the "if." The great mass of what is called "scientific knowledge" is based on uncertain "ifs." So long as the scientific mind remains in its present state, it will continue to philosophize upon uncertain "ifs." For the mind that is allied to carnal generation is incapable of looking upon the works of creation from within outwards, and therefore is unable to gain a comprehensive view of the laws of creation, for it can see only in part. The true Son of God is able to say "I know" with a different kind of knowledge than that which is looked up to by the world as authoritative. The true Son of God becomes clothed upon with the very mind of the Creator who produced the world and all law, and therefore he looks out upon things and sees them as the Creator who made them sees them. Such knowledge is absolute, and is not based on speculation, nor founded on an "if." Jesus spoke with absolute knowledge when he said "I know whence I came and whither I go." His mission upon earth is to bring his followers up into this same state of consciousness of life in which he lived and spoke, where one is clothed upon with the mind and attributes of the Creator. And we, who have started in the path of the regenerate life, have given into our hands the keys that unlock the way into the realization of true Sonship.

"EVIL is an alloy by means of which Good is smelted and separated in the crucible of human self-sacrifice. When the self is all consumed on the altar of self-immolation then only God remains."

THE DIVINE FRIEND

By LOUISE IMOGEN GUINEY

From the French of C. Olivier

“I said : ‘Tho death or life would stay me,
My thoughts pursue Thee, and adore.
If self and folly still betray me,
Toward Thee I only sigh the more.
Thou hast me captive in Thy power
When far I stray and long forget,
And when there comes the lonely hour,
Thru secret tears I know Thee yet.
The flash that probes the midnight ocean
Can thrill not like one look from Thee ;
Nor Nature, in her whole bright motion,
Doth so caress and compass me ;
No dove’s note in the wood-recesses,
While dark and dreams are over all,
Had ever half such tendernesses
As, deep within my soul, Thy call.’
“And then Thou saidst : ‘I love Thee. Listen.
Thou shalt in Me full joy regain.
Why flee away? Is doubt uprisen?
Who else to save thee were so fain?
I am the more than brother-hearted
Whose Name and home thou know’st. O break
Whatever bond would keep us parted,
Nor when I plead, let ‘No’ awake !
Fear nothing, pledge Me faith securely :
I walk beside, unweariable.
But strain thy wing to reach Me surely,
For, in Eternity I dwell.”

CONTROL THE EMOTIONS

By ADNAB

Neither do men put new wine into old bottles.—Matt. ix. 17.

The life generated in the human organism is constantly seeking expression thru some emotion, either of sympathy, fear, love, or hate; this is life in motion. The body and the mind by habitual self-control must become sufficiently strong to hold all emotions, impulses and appetites in check, subject to wisdom and divine love. The emotional nature is the avenue of expression, and in the order of generation and death, life thru the emotions flows headlong. In the regeneration the body must be made capable of holding this "new wine," the divine life; and this holding power does not mean stagnation thru selfish suppression and withholding; it does mean the control of every fearful, hateful, unkind or passional impulse, in order that it shall be true of each sincere soul, "for my name is in him," and for such there is but one emotion—a mighty current of divine love, under direction of wisdom.

And, what does this mean for the individual? A sexual nature no longer "sexual," for the life-forces, once congested and depraved, now circulate thru body and mind that Spirit which quickeneth unto immortal life. Therefore we can see that Christ's teaching thruout has this object in view—the conversion thru self-control of this old body into a new body, a fit vessel for the new wine of perpetual life; and we cannot find in all methods of attainment anything to compare with the plain, practical directions given by him, for the simultaneous dying of the old self and the birth of the new. "Ye must be born again."

THE LORD'S PRAYER

OUR Lord assures us that if we abide in him and his words abide in us, we may ask what we will and it shall be done unto us. But when we have repeated his prayer to our Heavenly Father, with a sincere heart and a faith that wavers not, is it possible to ask for one thing more? Consider what it would mean for his kingdom to be established upon earth—for *this* is what we are asking. Consider what it would mean for his *will* to be done on earth as perfectly as it is done in the heavens, by his messengers—for *this* we are asking. And if we are honest with ourselves could we ask of him to give, or to forgive us anything that we would not willingly grant to our neighbor? Then when we have so prayed to our Heavenly Father, what more *can* we ask of him?—It is done. It is finished and his word abideth forever.

R.

“RULING, then, over himself and what belongs to him, and possessing a sure grasp of divine science, he makes a genuine approach to the truth. For the knowledge and apprehension of intellectual objects must necessarily be called certain scientific knowledge, whose function in reference to divine things is to consider what is the First Cause, and what that ‘by whom all things were made, and without whom nothing was made;’ and what things, on the other hand, are as pervasive; and what as comprehensive, what conjoined, what disjoined; and what is the position which each one of them holds, and what power and what service each contributes. And, again, among human things, what man himself is, and what he has naturally or preternaturally; and how, again, it becomes him to do or to suffer; and what are his virtues and what his vices; and about things good, bad and indifferent; also about fortitude and prudence and self-restraint, and the virtue which is in all respects complete, namely, righteousness.”
—*Clement of Alexandria*.

BOOK REVIEWS

PERSONAL IDEALS, by R. Dimsdale Stocker. 90 pp., Cloth. Price \$1.00. L. N. Fowler & Co., 7. Imperial Arcade, Ludgate Circus, London, E. C. or Fowler & Wells Co., 18 E. 22nd St., New York, N. Y.

The author of this work seems to view the world as it really is and makes an effort to make others see things from the solid standpoint of reality. In the first chapter he eulogizes the character of the famous poet Walt Whitman and brings out some very fine points in the man's character. The second chapter is devoted to what the title indicates, "Spiritual Crankiness and Moral Faddists," in which the author shows up very clearly and logically the eccentricities so common to nearly all persons. He attempts to make a mirror in which faddists may see themselves as others see them. In the third chapter, "Suggestion as a factor in Character Building," he tries to strip the idea of auto-suggestion of its commonly accepted occultism and brings it down to its every-day utility in the daily occurrences of life. The fourth chapter is entitled "The Key to Perfection." Herein the author brings to light very forcibly the idealism of many regarding that which constitutes perfection and makes a heroic effort, and perhaps a very successful one, to show that character is an individual quality, or living up to the highest that a man really is, and not what people say he is. In the fifth chapter, "Ideals, Idealism, and Idolatry," he gives the hard facts of the human mind and consciousness and brings out some very interesting points, which no doubt will be of use to many, to read, think about, weigh and measure. He certainly arraigns in this chapter what is called "Modern Christianity" as to its realities and idealities. He says on page 84: "Are these people who tell us so much about Christ as a fact and a pattern for men, prepared to carry out the things which he presumably regarded as essential to man's eternal peace? Do they distribute their goods to the needy, or do they not grumble at the rates?" Altogether this is a good, practical, sensible work, and if it could be read and thought about by the whole civilized world it would certainly make the world better. [Ed.]

THE SOUL OF THE WORLD, by Estella Bachman. 428 pp., Cloth. Price (supposed) \$1.00. Equitist Pub., House, Station A, Pasadena, Cal.

This is a well-written novel, and more—an advocate of “A balanced Land Tenure” as the basis for universal peace and plenty, and the solution of all labor and socialistic problems. While this book presents no ways and means for accomplishing a land reform, it does awaken a timely consideration of the subject.

STOP AND THINK - - - HOW TO BE HAPPY, by Lee Roberts Andrews, 1729 5th St., San Diego, Cal. 102 pp., paper. Price 35 cts.

This book was originally two books, now comprised in one cover, and the price is less than formerly. Thought is here considered in its twofold nature, viz., as dynamic, creative purpose—fixed mental states that shape destiny; and, as discrimination or wisdom-thought, which is the action of the inner, intuitional mind which receives impressions by stillness, attention as enjoined in the Biblical command: “Be still and know God:” Thus the author claims that by this inner attentiveness—“Stop and Think”—words and deeds that are unnecessary and give and bring hate, failure and unhappiness are obviated.

The subjects are well treated, and the title, and the result to the thoughtful reader, expressed in words are the same.

THOUGHTS ARE THINGS, by Edward Walker. A booklet of 100 pages. Price 10 cts. The Progress Company, 515 Rand-McNally Block, Chicago.

This little book is another contribution to the truth that happiness and success are due to mental states that are not difficult of acquirement; the requirements being honor, optimism and orderly thought and effort.

PRACTICAL APPLICATION OF DIVINE PRINCIPLE IN OUR EVERY DAY LIFE, by Pauline E. Sayre. 72 pp., paper. Price 25 cts. “Mind is the dynamic force of the universe” . . . “Thought is responsible for all that comes to us.”

Conquest of fear; practice of self-control, are also well considered. “Those who understand the laws of Mind know that no adverse circumstance need remain.” A booklet of many values.

MONEY THE ROOT OF ALL EVIL OR GOVERNMENT WITHOUT MONEY, by Elijah Moses. Pamphlet of 6 pp. Price 5 cts. Marvel Publishing Co., Gilchrist, Michigan. The author advocates the effectual, simple life, and gives glimpses of it to such an extent as shall make every reader, by inevitable conclusions, see that commercialism, sorrow and poverty are unnecessary to the extent that they now exist; that, in fact, when money is dispensed with,

and every man, every woman and child becomes a partner of the nation (all land, property and industry being operated by the Government) and the proceeds being distributed in exact and immediate proportion to the co-operation of each individual, then merit, justice and plenty shall be open to all mankind. We advise all to read this pamphlet, for it doubtless is the voice of the nation.

THE REPUBLIC, by N. P. Andresen. 282 pp., Cloth. Price \$1.00. Address the author at Box 256, Avalon, Cal. Here is another, more extended consideration of the same subject, of the loosening of the awful oppressions and consequent poverty, unrest and discouragements due to a false system of life. Mr. Andresen shows that he is not a mere theorist, but a thinker; that he has actually been over the ground, and by experiences of life has arrayed facts that are profitable because the perception that comes to every thinker is, Life, as now seen in the world, has been a hard school; we have outgrown it. It has been endured because ignorance and passion and injustice and hate have actuated the world till now we view life from within outward, and behold a vast artificiality ready to go forever.

Part I. While seeking to define justice, unjust conditions are exposed.

Part II. A discussion of the causes of value, etc.

Part III. The nature and functions of the just state.

Part IV. Discussion of the methods whereby the people may acquire possession of their rightful inheritance.

The whole is in form of a dialogue in which a retired banker, a wealthy mine owner, and a professor of social and political economy, bring facts to light.

Adnah.

EDITORIAL

IN the May number of "Bible Review" we gave a review of the late Margaret B. Peeke's last work, "Letters and Numbers, or The Thirty-Two Paths of Wisdom," which has been published by her son, E. C. B. Peeke, and is now sold by him at 729 Rose Bldg., Cleveland, Ohio, and by Mrs. M. W. Drury, 5 Mt. Pleasant Place, Boston, Mass. Since this review,

we have received a copy of a "Tablet" received by her son which we think will be of interest to many, if not to all, of our readers.

Mrs. Peeke was a mystic of the ancient order of the H. B. of L., but as all those great orders wherein reside knowledges, have no narrow bigotries to support, she became the Inspectress General of the Martinist Order in America; and she likewise saw good in the Babist movement; she became an active worker in it. We also see good in this movement, for certainly if the teachings of Abdul Beha were followed by the American people we should be a far superior nation. The narrow-minded will say at once: "I wonder if the editor of this magazine is a Babist; I thought he was an Esoterist." It is hard for narrow minds to conceive of the possibility of a mind like the late Margaret B. Peeke's, loving goodness, righteousness and truth regardless of all personality, sect, denomination or society, and willing to work for the advancement of whatever will advance the public interest; and we are glad to see indications that she has a noble son who is disposed to take hold of the work where she laid it down and to carry it forward. It is our earnest prayer that God may strengthen him, make him wise and prosper him in the work.

The following testimonial speaks for itself and shows that the high esteem in which Mrs. Peeke was held was not merely among a few personal friends, but it was almost a national recognition, as the following testimonial which came thru the Persian Consul at Washington, shows:

Washington, D. C., May 6, 1909.

Mr. Benedict Peeke,

My dear Mr. Peeke:

A few days after your dear mother's departure, I wrote a long letter to our blessed Abdul Beha asking him to write a tablet in memory of my dear friend Mrs. Margaret B. Peeke. I have now received a Holy Tablet from

Him to translate and forward to you. I advise that you write a letter of thanks to the Master and send it to me to forward to Him. I am glad that he addressed it to you. This tablet is so beautiful that I trust you will think it best to send copies to all of Mrs. Peeke's Beha friends and pupils and keep the original for your own self. I am indeed delighted that such a beautiful tablet came for your dear mother.

Trusting that I will hear from you soon, I am sincerely yours.

Mirza Kuli Kahn.
(Persian Consul, Washington, D. C.)

TABLET

—9—

He is God.

O thou, daughter of the Kingdom! O thou, esteemed maid-servant of God! O thou, Mrs. Peeke!

Pure and sanctified is the Lord of the Kingdom who released thee from this earthly world and led thee unto the Kingdom (Divine World) who took thee into the Pure World out of this world of dust, delivered thee from separation, longing and yearning, and caused thee to soar up to the rose garden of vision and meeting.

O thou, who art attracted unto God! Happy is thy condition! for in this world thou didst devote thy life to spiritual pursuits, didst call people unto the Kingdom with inner attractions night and day, and didst partake of Eternal Life, and of the Meeting of the Lord of the Kingdom. Before long the Queens of the world will be nameless and forgotten, but thou art shining and luminous, like unto a star on the Eternal Horizon. During future centuries thy name will be on all tongues, and thy Eternal Glory will be clear and manifest. Tho this bounty is not at present clear and manifest, but in the future, it will before

long become visible and evident. Happy, happy is thy condition, for thou hast become a recipient of the favors of His Highness, the Merciful One, and hasten unto the Assemblage of Meeting, of the beauty of Abha.

Supplication :

O thou, Creator ! Glorify this esteemed daughter of the Kingdom of the Divine World, and cause this longing one to attain unto the honor of Thy Union. Give this thirsty one to drink from the fountain of life, and cause this enraptured one to seek rest and peace in Thy Shelter. Grant the wishes of her heart and soul, and make her survivors firm and steadfast in the Right Way, and the Path of the Kingdom, so that they may light the lamp of that attracted one and walk in her footsteps. May her descendants be related to Thy Threshold in this world, and may they be known in Thy Name. Thou art the Clement, the Merciful, and Thou art the Beneficent, The Gracious, The Forgiving, The Powerful. Upon her be Behal Ullah-el Abha. (Sig.) E. E. Abdul-Beha-Abbas.

Translated by Ali Kuli Kahn, May 6, 1909.
Washington, D. C.

WE sincerely hope the friends of the Esoteric thought and especially the friends of "Practical Methods to Insure Success" will continue to exert themselves to get us names and addresses that we may send circulars to them. For we are very solicitous to get this little book into the hands of as many people as possible. The world needs it; many are writing us enthusiastically who have seen it for the first time. Many of you can furnish long lists of the names and addresses of men and women who would be very glad to get the book. May we insist that you be active and energetic in this direction?

BRITISH ESOTERIC SOCIETY. CHANGE OF ADDRESS

THE meetings at 35 BATTERSEA RISE will be closed for the season on MAY 28.

Our opening meeting will (D. V.) take place on WEDNESDAY SEPT. 8 at LECTURE ROOM, BATTERSEA CENTRAL LIBRARY, LAVENDAR HILL, CLAPHAM JUNCTION, London, S. W., and will be held thereafter at 8 p. m. each Wednesday (except the first Wednesday of each month) in this LECTURE ROOM.

A Branch of The British Esoteric Society has been formed in Bristol, England, Every Thursday evening at eight o'clock meetings will be held at 11, Dover Place, Clifton.

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

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.,	11.56 a. m.	Santa Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.,	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.,	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Milwaukee, Wis.,	11.16 a. m.	Brisbane, Australia,	3.20 a. m.

Time of Cusp Transits. Washington, D. C., July, 1909.				
Body	Enters	day	On h.	m.
☉	♊	2	11	55 a. m.
"	♋	4	4	5 p. m.
"	♌	6	6	32 p. m.
"	♍	8	8	36 p. m.
"	♎	10	11	21 p. m.
"	♏	13	3	21 a. m.
"	♐	15	9	0 a. m.
"	♑	17	4	33 p. m.
"	♒	20	2	23 a. m.
"	♓	22	2	16 p. m.
"	♈	25	2	53 a. m.
"	♉	27	1	51 p. m.
"	♊	29	9	22 p. m.
☽	♏	23	7	53 a. m.
♀	♌	6	10	50 p. m.
"	♍	25	10	30 a. m.
♄	♒	5	8	46 p. m.
"	♓	12	6	53 p. m.
"	♈	18	0	24 p. m.
"	♉	23	0	58 p. m.
"	♊	28	7	22 a. m.
On July 1 ♂, ♄, ♀ and ☽ are situated as follows:				
♂	♏	7°	6'	54"
♄	♌	18	58	13
♀	♋	16	8	38
☽	♐	18	57	51

BIBLE REVIEW

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No. 11

THE ESOTERIC LIFE

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

PEOPLE often ask: "What is the meaning of the word 'Esoteric'?" It is derived from the greek *Εσω* (*Eso*) = within; *Εσώτερος* = inner, interior. In our case it has reference to

THE INNER MEANING

of the teachings of the Christ. It is the kernel of Christian teaching as opposed to the outer shell.

To the word "life" we attach the idea contained in the Greek word *ζωή* which in the New Testament is life in the highest, intensest form, a life which springs up like

A PERENNIAL FOUNTAIN;

an abundant life, full of joy and health and vigor. We maintain that this is what it means to any one who is successful in living the Esoteric life. When anything new is brought to our notice, we always ask

"CUI BONO?"

What good is it? And rightly, for the Law of Use is the test for all things, as to whether they are good or evil. In this case the answer is so satisfactory and the advantages to be reaped so great, that in describing them we expect to be looked upon as dreamers.

Scarcely any one who reads "Practical Methods" for the first time will think that its opening promises can possibly be

fulfilled, but will immediately pronounce them "too good to be true." This however is not so. They are solid and sober facts, as we have proved by experience from our starting-point to the goal of our present attainment. Our great wish is that we had known of these vital matters many years ago. But it is never actually too late while life lasts, to begin to live the Esoteric life, and to derive huge benefits therefrom. As our beloved brother Butler has clearly shown in "Practical Methods," we have a message to all men, no matter how wise or how simple; how learned or how illiterate; how poor or how rich. In its broadest sense it is for man of

EVERY CLIME AND NATION;

every age and station; altho in its highest reaches few, very, very few can hope to grasp it in its fulness, for it is as high above the ordinary *exoteric* teaching as Heaven is above the Earth. To scale its heights one needs "the wings of the Great Eagle;" to sound its depths we need the plummet of Infinitude.

But it has not only depth and height, but breadth also. It reaches to the whole creation, which thru the Beney Elohim, or Grand Order of Melchizedek, shall be delivered from the bondage of corruption, into the freedom of the glory of the children of God. It is thru regeneration that this is to take place, and the Redemption of our Body. Then shall be brought to pass the saying: "Death is swallowed up in victory," for there shall be

NO MORE DEATH

and no more curse.

But this can be anticipated now by those who are willing to live the Esoteric life, with perfect submission to the will of God and a full trust and confidence in Our Lord Jesus Christ who "abolished death and brought life and immortality to light thru the Gospel." For just as Christ became "the firstborn of an entire creation"—so there are those who are to form the Body of the Christ—who are to be "the firstfruits of the harvest of the earth." These are represented in Rev. xii. as

THE MAN CHILD

(lit. "Male Son") who are to rule all the nations with a rod of iron—or "to shepherd them with an iron scepter." This is a body of overcomers who are to be caught up to God and his throne—to sit with Christ on his throne.*

But few indeed are willing

TO PAY THE PRICE

of following the Lamb whithersoever he goeth, forsaking all that they have; hating even their own souls—being virgins—not defiled with women; hating even the garment spotted by the flesh, being cleansed from all defilement of flesh and spirit, and walking worthy of the Lord unto all pleasing; dwelling among the sons of this age "as lambs in the midst of wolves;" energized by the will of God, working internally to every good word and work, and thus continually "doing the will of God from the soul"—these are "they that are counted worthy to attain that age, and the resurrection among dead ones, being sons of God and sons of the resurrection.

But the question with the ordinary man is always, "What shall it profit ME if I live the Esoteric life?" The answer is, "Much, every way." For the mere conservation of the seed and resorption of the vital element, with attention to diet and cleanliness, leads to

PERFECT HEALTH

of mind and body, freedom from pain and all those disabilities and causes of inharmony to which the majority of mankind are subject. On the score of economy, to put the matter on the lowest ground, much might be said. Abstinence from tobacco and intoxicants and useless luxuries for which the Esoterist has no need—is found a decided advantage, and he finds as brother Butler tells us that he can do well on less than a quarter of the nourishment actually needed by persons living in generation and wasting the pure gold of life. So that the world's question,

*Rev. xii. 5; ii. 26, 27 and iii. 21, 22.

"What shall we eat?" is to a great extent answered by the Esoteric teaching.

The Esoterist finds also that he has

NO NEED OF MEDICINES,

because all sickness is taken away from him, and he has a constant feeling of exuberant health; his body grows consciously stronger, and develops in a marvelous and seemingly miraculous way, and because of the feeling of buoyant health his mind becomes cheerful, joyous and optimistic, besides taking on new powers of kinds which properly belong to mankind in a higher state of perfection than the present. Apparently he is regaining somewhat of that which Adam lost by the Fall. For the loss of the seed of life we understand to be the primary cause of that fall which was the result of eating of the tree of knowledge.

Very many are dismayed at the very first step. They are not willing to

GIVE UP ALCOHOL,

because they seem to need something to stimulate their energies, if it be but temporary. But the elixir of life, which circulates thru every part of the body as a result of conservation and transmutation, gives a similar feeling of exhilaration, to that which is given by alcohol, but greater; and whereas the latter is temporary and hurtful, the former is permanent and beneficial.

Oh! that man would drink of that true and lasting *eau de vie* or water of life, instead of that which is falsely so called.

He would find that God's real *eau de vie*, was a million times better than the serpent's substitute.

In regard to

THE SEX QUESTION.

It is thought that the Esoteric life means practically the same thing as becoming a monk or an ascetic, and uselessly renouncing the joys of life, but this is far from being the case, because as a fact, there is immeasurably more

PROPHECY

By Azile.

And thy ears shall hear a word behind thee.—Isa. xxx. 21.

THE clock had just struck one a.m., sleep had apparently departed from me. It was raining, and while listening to the pat, pat, drip, drip of the lulling music of the rain, suddenly I found myself in a room, standing opposite a door opening to a dull, cold, flagstone passage. Close to me was a pillar against which my right hand was braced, and I was calmly gazing upon two remarkable babies, who were stolidly seated, side by side on the bare floor of a narrow platform, where a reading desk would be supposed to be. The babies had never walked, and they appeared as if they might be any age from nine months to ninety years—they were somehow ageless. They were good-naturedly smiling and staring at nothing in particular; the skin on their bald heads, was moist and oily, as tho they had been much overfed. They were, or ought to have been, thoroly amused, for a jolly man at their back was laughing uproariously and exerting himself to make them look up at a live bear, in a builder's wheelbarrow, the handles of which were straight up in the air. The bear was sitting helplessly, with its fore paws straight out; it certainly did look funny. "If that bear wiggles" thought I, "there will be a fall and a skirmish," for the wheelbarrow was on the end of a very high step or ledge near the door, and two steps higher than the two complacent babies. The jolly man continued in the heartiest laughing I had ever heard; at the same time telling the babies what a wonder it all was, yet with all his efforts those babies

touched my hand as it rested upon the pillar, yet they saw me not. They were extremely friendly to each other, and both especially jolly to the two fat babies.

After conversing together the jolly man, stepped down and went off to the right to the darkest corner of that dark place, and there against the wall was a mummified bear. It was rotten and musty. I wondered greatly at the jolly man taking up so much time to examine such a thing so cautiously and quietly. At last he must have found what he wanted, for he pulled out a thick, long book, and stood looking earnestly at it awhile, then slowly and carefully opened it. The leaves, as he tried to turn them over, crumbled away from beneath his fingers and fell in crumbling lumps on his toes and then rolled away. He stood staring fixedly at the falling stuff, and while thus standing, he sank suddenly and limply in a heap on the floor facing the wall—dead.

The other man was reaching up petting the late jolly man's bear, then stepping down where the two complacent babies were sitting he paused—putting out his hand towards the corpse said, in an awe struck voice, "What's the matter?"

Very distinctly, I answered, "Dead, Doctor," he shuddered.

"Dead! Dead!" he almost shrieked, and turning slowly round as tho to look on the babies, he swayed to and fro a few times, then fell flat on his face, thud! in front of the babies—dead.

The fall shook the platform, and down fell, as expected, the bear and the wheelbarrow, and a skirmish took place near the door. Here was danger! Save the babies I must.

It was because the desperate situation gave me strength, that I was able to lift the nearest baby, it was so heavy and big that I was forced to balance it against me, but I managed to carry it thru the long, uneven, flagstone passage out of doors, into a large sunny quadrangle, surrounding which were houses built of grey stone. There I saw sedately passing a clean

That noise, the trundling noise—what was it? I earnestly questioned.—“Warnings.”

That lone pillar, that held up the great beam, hath it a meaning?—“Womb-man.”

That old stone passage, moldy room and mummy—what meaneth that?—“Crypt-Tombs.”

O GOD! what did the wholesome looking woman mean?—“Wisdom.”

And that great square, or quadrangle—what means it?—“Life.”

And I, O GOD, DID I represent anything?—“Love.”

THE INVOCATION

By N. P. ANDRESEN

O my Father, thou that dwellest
In the high and holy place!
Thou, eternal Benefactor
Of the entire human race!
May I see my duties clearly,
And perform them one by one;
And may wisdom give me guidance
Till my earthly work is done.

O my Father, and Protector,
Source of everything divine!
May my daily life and action
Closely harmonize with thine.
May the law which ruleth heaven
Be transplanted on the earth,
And from present strife and chaos
May thy reign of peace take birth!

mortal body (so called), but by a taking on of the heavenly substance, by a life of regeneration.

Paul declares that the body cannot be quickened except it die. So the body cannot be changed from the mortal to the spiritual life, except the mortal first die. But it must not be inferred from this that the body is to die and be laid away in the grave to disintegrate; but the thought is, that the mortal mind with its desires and practices must become dead, changed, before it can be quickened into life by the Spirit. A dual nature is divided against itself. Truth and error are antagonists. Some teach that the body must die and be laid in the grave before it can be raised immortal. This idea originates from the fact that Jesus died and was resurrected from the grave; but it must be remembered that Jesus "tasted death for every man;" this he did that "immortality might be brought to light." Herein is this scripture, the Lord "having tasted death for every man," made plain. It is thru his death that we are enabled to escape death.

Paul said, "I die daily:" and yet while he spoke those words he was taking on the "life more abundant." If this is true, then some will say, "Why did he not become immortal?"—For the same reason as already mentioned, the time was not then ripe for the immortalizing of the race—the "body of Christ." This promise would take place in the fulness of time, and at his coming. It must be remembered that Paul did not die a natural death, but was killed. What Paul meant by saying "I die daily," was, that the carnal life which he had hitherto led was being killed by inaction, or by ignoring its demands to control him any longer. The serpent-principle was being killed by the fires of Spirit. Inaction weakens, while action strengthens. The spiritual nature could not attain with Paul until the carnal nature was subdued; or he could not take hold of the Spiritual until he had let go of the carnal. Therefore that is not "quickened except it die."

will be the last act in the immortalizing or spiritualizing of the body, and this spiritualizing will be possible only to those who have been born anew by overcoming the "serpent-principle" within their own bodies, for it is only the quality of life arising from the unitizing of the "water of life and the Spirit," that will withstand the final "spiritual fire" that will consume the "flesh and blood" yet remaining, transmuting it into the immortal element of "eternal life." Of the "overcomers" it is said, "These are they which follow the Lamb whithersoever he goeth." These have become equal unto the angels, having become messengers of salvation to the race. These having overcome death and united their powers with God, they pass from glory to glory in the great Cosmos of universal knowledge, wisdom and love.

(Concluded)

THE SERPENT-PRINCIPLE

THE most subtle temptation that the serpent used to gain control of Adam, was thru the woman—opening his inner consciousness to Eve, the serpent-principle took possession of him. This shows that the serpent-principle is most subtle, and that Adam lacked the knowledge of the law operative under those conditions, and humanity has been deceived ever since, with a few rare exceptions. Therefore the statement of our Lord "Seek first the kingdom of God and his righteousness and all things shall be added unto you," is the key.

We know an absolute monarchy is ruled by a king that has absolute power over all within his kingdom, likewise until we come into full realization of the absolute enthronement of the Father within our inner consciousness, we lack the knowledge of the working of those subtle laws of generation, and are bound to serve under them until we put forth our hand and take of the fruit of the tree of life and live forever, then the serpent can no longer deceive us.

D—.

it would have been a means of their reaching out and inspiring ever larger, nobler, and more exalting conceptions of Divinity.

In the present light that we have of God's nature, knowing that God embodies himself in individual forms and personalities, which when becoming perfected are united into grand bodies and organizations, cannot we discern the trend of the growth of the Order of Melchizedek on the earth?

In the last part of Revelation there is given to us a picture of the conditions that will exist when this grand Order has its footing on earth. There we have the outline or pattern after which its members on earth will be organized. Each member is rightly adjusted to every other member; all is in working order that works without labor. Enthroned upon Mount Zion, after the eternal and everlasting pattern of the heavens is the Father, Son and Holy Spirit thru whom the Body lives. These conditions are to become facts. They are to become facts because they are the result of growth and not of fancies that spring up and are lost in a day.

The Order of Melchizedek is growing. Then has not he who was the Door to that Order nineteen centuries ago been growing? Shall one who holds a position in the Order of Melchizedek, even tho the Door, occupy the same position forever, as the Grand Order extends onward and onward thru the ages, ever acquiring new additions? The pattern of the eternal Order never changes, but its members change in their relation to that pattern as they advance to a higher degree. There are far superior positions in the Order of Melchizedek than that of the Door. When that Order has its perfect standing on earth there will need to be some one in it who is more than the Door. Israel's blessing upon Joseph is of profound significance. He said to Joseph "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." The one who has the double portion is the one who is the extension of the root-branch or central

anything kept secret, but that it should come to light" (Mark. iv. 22).

To illustrate our thought, we shall mention the instance of a certain young man of our acquaintance who, some twelve years ago, took up the work of distributing the Esoteric literature. As he enjoyed the advantage of a very influential business position in the world, and had the financial means to push the work quite widely so as to reach a large number of people in a comparatively short time, he entered so fully into the spirit of zeal and self-sacrifice that he was enabled thereby to accomplish very much in the spreading of the truth. But as soon as he had utilized all of his means and lost all that the world holds dear in family and business ties, the old adversary was let loose upon him, and to quote his own words: "It was a perfect hell" for a period of time measured exactly by ten years. His suffering seemed frequently beyond mental and physical endurance. The words to the church of Smyrna given in Revelations, had a peculiar and direct bearing upon his experiences, viz., "Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation *ten* [perfecting number] days; be thou faithful unto death, and I will give thee a crown of life." But after emerging from his trials and being released from bondage, the motives of his heart originally manifested, came again to the surface and he then discovered that his life had been spared and renewed by virtue of and solely thru the pure motive actuating in the beginning of his endeavors for a higher and holier state.

This was a valuable experience for the young man, and also lends new hope and testimony to all of us who are striving to enter into life thru the straight gate of honest, divine motives and persistent, righteous seeking on lines set before us in the life of regeneration as taught and practiced by Jesus the Christ, and so clearly elucidated thruout the Esoteric writings.

know thy works and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne and hast patience, and for my name's sake hast labored and hast not fainted. Nevertheless I have somewhat against thee" (Rev. ii 2-4).

Now it seems that if the neophyte has so far overcome as to be exempt from the condemnation spoken of by the Spirit, then he does not suffer the consequences of the opening of the "first seal," the sounding of the "first trumpet," or the pouring out of the "first vial" of the wrath of God. But if his works are not perfect, then with the sounding of the first trumpet comes, "Hail and fire mingled with blood and they were cast upon the earth, and the third part of trees were burnt up, and all green grass was burnt up." And so in regular order are the four sevens completed. The charge to the seven angels of the churches, the opening of the seven seals, the sounding of the seven trumpets and the pouring out of the seven vials of the wrath of God, ALL are the harmonious operation of laws of Spirit in bringing order out of chaos, in refining the gold, in bringing the mind and will of man into harmony with God's will, and in changing our corruptible bodies into incorruptible and celestial bodies—all are necessary for the accomplishing of his Divine purpose, to make man in his image and like him. Then let us see what it is that the Spirit condemns in his charge to the seven angels of the churches, that we may stand before him blameless and feel assured that he will keep us in "the hour of temptation which shall come upon all the world to try them that dwell upon the earth."

ATTENTION

By ADNAH

ONE of the most difficult and necessary things for the overcomer to acquire is the ability to turn the attention, because everything depends upon the direction of the attention. An example is this: You have been much disturbed; some one or something has greatly shaken you, but night comes and you fall asleep; the mind is free; rest and strength, and a degree of illumination follow. But what about the trouble? It went because you left it—the attention was turned. The overcomer is able to turn the attention in an instant, without recourse to sleep, or by any artificial means—simply by control of the will (vital energies) to divert the attention away from the emotions. In fact emotion is only action of the uncontrolled will. The attention becomes attracted in a certain direction, condemnation may be fancied or heard; or words may be spoken or thoughts sent out that are not pleasant, not helpful; but you are the judge; it is your privilege immediately to dismiss them, or deal with them calmly, kindly. Sleep is not the only mental state that diverts the mind from troubles; perchance we become so absorbed in something being read or written or listened to that other thoughts, sounds or conversation that ordinarily would shock or displease, are not heard—even when they actually are heard, they are not received—you know how that is. We consider these happy diversions are accidental and only occasional; but it is our right to have such command of self as to become deaf, even tho we hear; to be blind, even tho we see; to be painless, even when pained. It comes by practice. How?

Every hour gives abundant practice. Take the seeming little things: Suppose you want to sneeze. It is all right to want to

that cannot enter until there is an unwavering love for the ultimate, such a love as will suffer long, very long, and then, at its worst—be kind. A wise one has said: "Strength comes by knowledge of the law, and knowledge of the law comes by love. It is said, too: "Love never faileth." This is true not only of the out-flowing love, but of the steadfast love within, which turns the mind's eye, the mind's ear, ever to the main issue, and insures that poise and attention necessary to a knowledge of Life. "Be still and know God" is not a commandment for defference' only; it implies a wonderful principle, by which is obtained the reward of concentration.

GOD'S PURPOSE REVEALED

CHRIST said, "Verily, verily, I say unto you the hour is coming and now is when the dead [dead to spiritual understanding] shall hear the voice of the Son of God and they that hear shall live." We are now living in the time of the great awakening here referred to, the time of the fulfillment of the promise that "Ye shall know the truth and the truth shall make you free." For the true purpose in the creation of the world has been revealed and can be known by all who have "eyes to see and ears to hear." Also we can know the laws working to bring about the accomplishment of that purpose, if we live in harmony with these laws, by taking as our power God's great name, "I will be what I will to be," at the same time striving to live the regenerate life with entire consecration to God, we can gradually free ourselves from the old order of generation, sin and death. For by uniting our mind with God, we take away the resistance within us, the only barrier to the inflow of Divine Life. By this Divine Life we can be conformed to the life and mind of Christ, our elder brother, and bring about the great ultimate in the purpose of the creation of the world—which was to make man in the image and likeness of God.

—JACOB.

means of transit, when every body else knew that horse flesh alone could do it. But steam is of the normal mentality of our day—quite.

The inventor of silhouettes, the fore-runner of modern photography, was put under restraint in France, for trying to fix people's shadows on paper by means of chemicals. The abnormal then is now either the normal in this respect also, or there are a lot of lunatics about—by the way, has the expression, "Camera Fiend," any connection with what has been said?

A person I heard of was confined as the outcome of total conservation. At the time, I knew nothing about this subject of celibacy. Any inmate who does not take his food is forcibly fed; because some maniacs would starve themselves to death. This young man had a normal, healthy appetite, and continued to consume the usual quantity of victuals. His interior guidance must have given him some instruction on the point; for, while in the Asylum, he suddenly ceased to eat and was fed by force. He never came out alive.

I am led to believe that there are quite a number of similar cases under treatment and that when uncontrollable, many medical men practice on them a means of procuring an involuntary catabolic crisis by touching with a sharp instrument a certain spinal nerve situated near the small of the back. Immediately afterwards they are tractable. With my present knowledge, it is evident to me that this poor young fellow was really a pioneer, abnormal only to the present condition of society. He suffered and died because he had unintentionally acquired a force which he was unable to manage. Had he known to reduce his food and to take positive control of his body, as taught in "Practical Methods," he might have lived to be an acquisition to the age.

George Fox, the founder of Quakerism, suffered much from the same cause. In his autobiography, he tells of the long, dark passage he went thru, and among other things, how his

THE GARDEN

By LAURA FITZHUGH PRESTON

I DREAMED a dream of purity, of whiteness, and of snow—
The day was dark and clouded, soft fell the flakes and slow ;
The garden that I loved lay cold, its work, seemed given to death,
Of bursting buds and blossoms born of spring's eternal breath.

But within the smold'ring bosom of the mother-earth, there lay
The seeds' perpetual promise of a life within decay ;
Tho I knew and felt the truth of this resurrective power,
My heart grew chill within me o'er the blight of bud and flower,

O'er the gardener's futile tending for a season of a day,
His patient waiting for the rise of seed above the clay ;
But as I sadly gazed upon the garden of my love,
A thought sped swiftly toward me—fugitive, returning dove—

And laid upon my spirit something radiant and rare,
A leaf from far-off Paradise, the garden of its care ;
And spoke to me in visions of an Eden-home regained,
A manhood in God's image standing pure and unprofaned.

And I felt the sudden rising of a hope like spring-time breath
Of triumph for man's body over weakness, sin and death ;
No more to crumble into dust beneath the weight of earth,
God's purpose unfulfilled by death, the tragedy of birth.

The snow-flakes still fell softly on the garden of my love,
While in my heart's Ark, prophesied the vision of the dove ;
Man's garden is the body, and its gardener the soul,
A triune immortality, the Spirit's aim and goal.

the same time, betwixt the two extremes of all its chapters in length.

Yet further—this Psalm or Chapter is actually, the central one in the whole Bible ; so that it is both the central Chapter and less than one from the central verse ; and it is quite remarkable that these conditions should concur, as the median verse of Scripture might have been far from the middle chapter, the length of both chapters and verses being so extremely various and irregular.

Not, however, now to enlarge upon this, I would observe that the shortest Chapter's No., 117

Verses, 2

gives longest Chapter's No., 119.

Again, this symbol is that one of the former—17—in conjunction with the supremely mystic VII ; 119 being 7 times 17. This chapter or Psalm quite *outré* for length has 176 verses, which gives the decimal of the length-standard of the "mile," 1760 yards ; and the immemorial British measures, being alarmingly now unhappily imperiled, have, there is little doubt, a primitive sacred origin demonstrable by the Children of faith from those venerable extant testimonies—those mystical and cognate twins of lithic and of lingual speech—the Great Pyramid and the Bible, *par nobile fratrum*.

When these marvels come to be revealed and a new Language of Number enters with its wealth of added testimony to glorious truths already known, but being shocked by the irreverent assaults or indifference of the learned to their base, the surprise and transport of the Churches will equally be great. As this quite fresh and unexpected evidence unfolds, the Numerical sphere will—we might almost say—present a *new Miracle* to the world ; but it is surely coming—

"'Tis coming up the steep of Time !"

We have instanced one application of these quabalistic Hermeneutics to the civil domain and to our lands—in the

concealed in the Old and that the Old is revealed in the New. The two principles and works complement each other, as in the sexes when rightly conjoined, and make a perfect whole, each supplying what the other needs. The purpose and message in all is but one, and the design and issue of them is the producing of a new man in Christ—that we may be born again God's Children, not by imputation or imagination, but by knowing him inwardly and partaking his Cross of whom they both declare."

Here are another "two witnesses" to the one Lord—in this first case by *type* of Sacerdotalism and Rite and History and by *prediction*; and in the second, by open *discovery* thru Evangelists and Apostles; as we remarked another "two"—this whole Volume and the Pyramid the most ancient and sacred monuments upon Earth and which have ever been.

We observe, then, that agreeably to the great dual law of the sexes and permeating all things, the unique Bible is in two *Halves* mystically, as one. Let us see now if Number affords any token of this.

The entire books total 66, which in a volume of two halves would give two thirty-threes. Thus it would seem to signify that its two portions witness to Christ, each of them, the Man of 33 years, which is just a generation of Time. It would seem implied that all is to speak of him, really, in some way (as it is truly), or of his Life in us and Salvation and that the Testaments are equal or mystically one.

By the chapter-token we learn that there are 929 in the old portion and 260 in the new, while the books are in number—

1st, O. T. half, 39

2nd, N. T. half, 27

These last, by their common divisor 3, afford 9, 13—which pair, we have seen, gives the mystical 117 symbol and also the first word of Scripture. To bring the actual extent by number of books to accord with the mystical or spiritual of 33 each 6 would need to be superadded, to hide the mystery (as is often

forth, since the actual matter must stand and be truthful in which it is concealed. But a clue is discernible (if shown us) which will afford the correction; and, when applied, it gives a result that is significant and perfect even but the more. It is, doubtless, for want of perceiving this silken thread of Medea that men so generally have been lost in the maze where, nevertheless, there is often or always a true way and a most curious order which, however, we do not perceive. The aberrancies that we observe quite mar and baffle us and we turn from it disappointed, tho tantalized, saying, "There is evidently no mystery—tho it looked beautiful and remarkable here," whereas the seeming flaw or discrepancy was due to the exigency of the letter and to hide the gem from our search at present, and we knew not, could not discern, the mystic key.

The New Testament canon is seen to be related, in the depth, to the phenomenal, twofold chapter, in two ways: (1) The first verse has in the original 17 words, and to make this more notable mystically, it has in the old Authorized Version also the same—not a common thing, I think, from the Greek. (2) The numerical equivalent of Ps. 117 is, I find,

Verse 1, 126

“ 2, 134

giving 260,

the very number of chapters of the New Testament. Thus, very subtly, is it hinted how it holds forth the Lord whom the New Testament declares under a veil, and that they profoundly agree.

How far the reader may be prepared to follow what is here written and disclosed one cannot tell, but it is presented to him out of love. Whether, after years of silent waiting, the time is yet ripe for it, remains to be seen. After long feeling hopeless of these times, as the sands went slowly down, one has been encouraged by the Editor's belief that a day is dawning for the

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XXVIII.

THE CREATION PROCESS (CONCLUDED)

THE "VAYU" ATOM.

IN our last chapter we discuss the primal atom in the process of creation, that atom called by the Brahmans *akasa*. In this chapter it is proposed to follow up this subject of "The Mighty Atom."

The first atom outside of the *akasic* as we recede from the center, is that called by the Brahmans, *vayu*. In discussing the atoms, we should ever keep in mind that they compose the various ethers that make up the garments, so to speak, of Deity. To illustrate, the ether nearest our sun is an *akasic* ether because composed of *akasic* atoms. They are the next in fineness or glory to the pure essence of the Sun. Next ether outside of this is composed of *vayu* atoms. Applying this to the Great Central, Spiritual SUN, the subject will be readily understood.

The *vayu* atom, tho less glorious than the *akasic* atom, and coarser, or larger grained, is yet too spiritual or ethereal to come within the range of the senses. Indeed this is true of all the atoms on the planes radiating from the Great Spiritual Center. They are all spiritual, but as we pass outward we find that they ever grow coarser and less glorious or luminous.

The *akasic* atom is the Father-Mother of this atom directly. Of the others—those more outward—it is the parentage only indirectly. Each ocean of ether is the direct parentage of the one farthest out. Reverting to our Sun again as an illustration, we

medium—the common air—in order that touch may be realized on the physical plane.

We learn from this same atom on the lowest plane that its motion or vibration is at acute angle to its wave, and that the form of the vibration as discovered in the sense of touch is spherical. This atom, then, is the beginning of formation and of solidification. The creation of the *akasic* atom by the outflow of the Divine Mind into primal, cosmic stuff, corresponds to the Bible account of creation—"And the Spirit of God moved [brooded] upon the face of the waters." This created the primal atom or ether, without which there could be no undulations, hence, no light. "And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day." Of course, on this highest plane, this light was that of mind or spirit, and not light as we understand it in its appeal to the natural eye. It was what we should call Divine Enlightenment, but it is the same as light on the plane of the senses, it is that which when operating thru the atmosphere produces light. The creation of this atom, or of the ether it composes, corresponds to the Bible account of the second day of creation, that of division. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day." The first period was that of the display of force; the second, that of discrimination.

Locomotion is the quality of this ether. *Vayu* means "Mover," and the vibrations of this ether, moving in a spiral, is the beginning of form. Space having resulted from the

Christ plane, and Jesus said, "All power [authority] hath been given unto me in heaven and on earth" (Matt. xxviii. 18). In his ascension, Jesus the Christ entered into this plane of Being and of glory, where he is said to be seated upon the right hand of the majesty of God, above the ranks of angels (I. Pet. iii. 22).

This plane being the plane of manifestation, or of organic form, carries in it all the manifestations of Life, from the beginning of the creative process to the winding up of this creative cycle. It is the stratum of primal "cause and effect," and in it all causes and effects are held. Everything that is susceptible of the sensation of touch—all worlds and all forms within them—are herein preserved. When, therefore, we shall have reached the Christ-plane of existence, we shall be able to take a survey of the whole creative process, from beginning to end, as one now may survey a landscape.

"TAIJAS TATVA" OR ATOM

After Space and Locomotion were supplied by the preceding ethers, the next demand requisite was Heat to expand the ether. This was acquired by the action and reaction of the *vayu* plane. Every atom of this plane is reacted upon by the atom lying next to it. The atom which is the more distant from the Sun, and therefore a shade cooler, reacts upon the atom next near the Sun center, and therefore a shade hotter. Counter-currents are thus created like the undertow of breakers. These opposing currents of equal force cancel each other, and both together pass into the *akasic* state. This, so to speak, second grade *akasa*, gives birth to the etheric ocean next outwardly, which is the *taijas* plane composed of *taijas* atoms. We find, therefore, that the commingling of *vayu* vibrations with those of *akasa* produce *taijas* vibrations. *Taijas* is the name of the atom on this third plane out from the Great Center, but the name given to the life-principle that animates it is "*saman*." *Saman* is the real entity, but *taijas* is its manifestation.

Expansion is a quality of this ether. This follows evidently from the shape and form of motion which is given to this ethereal vibration. This was necessary that room might be provided for the universal order or Kosmos. This space is filled with *taijas* suns, or suns of a high spiritual order. According to the creative principles, then, it is the plane of order or where order first began.

It is said by the Brahmins that this etheric ocean gives birth to colors, and in man to muscle, as the *vayu* ether gives birth to skin. It is the primal source and feeder of the muscular system. The positive ether produces the positive system, and the negative ether, the negative system.

The form of this atom is the Rhomboidal Dodecahedron. The Dodecahedron as we saw in the *vayu* atom is a twelve-sided geometrical figure, contained under twelve equal and regular Rhomboids. A rhomboid is an oblique angled parallelogram like a rhomboid, but having only the opposite sides equal, the length and breadth being different. This atom is composed of 12 cubes and emanates 96 rays each of positive and negative, 192 in all, which makes it also intensely radiant substance. The radiant glory and intensity of this atom gives us an idea of the glory and intensity of the human mind and thought.

This is called the Angus, or fiery atom, it is the hottest of the ethereal seas, hence its color is "red."

This plane being that of sight may be said to be the picture gallery of the universe. Every scene ever transacted in the past, back to creation's morn, or that ever will be transacted in the future to the end of time, in all worlds thruout space, has been, or will be preserved in this ether. In imagination as we read history, or current events, we try to picture the scene, but when we have arisen to this plane of life, we shall be enabled in the mind's eye to realize all as they truly occurred. This power is realizable even on this plane. What solemnity this gives to life!

(To be continued.)

is ennobling. The elaborate table of contents gives no idea of the nature of the book; neither can it be described more than love can be told or measured in words; it is the song of a soul with a distinct message which her words do not convey, and yet it is there and felt and known, for Love has a way of its own. Both prose and verse contain such philosophy, as this: "You leave an impression with every thought you think." "The temple is the soul; the lights in the temple are the thoughts. The radiation from these lights is the carrying of the Christ message into all the world." "Every moment, this moment, is the one supreme moment of my life." The price is much less than the worth of such a book.

THE Seven Creative Principles. By H. E. Butler. 170 pp., cloth; finely bound and beautifully illustrated with symbolic star in the seven colors corresponding to the Seven Principles active in nature. Price \$1.50 Esoteric Publishing Co., Applegate, Cal.

Many of the readers of Bible Review may never have known of this valuable book, which, altho it has been before the public for a number of years, holds more vital import than ever for the mind of Man, for this is the age when the forces of life and death will be understood and overcome. It is a book that throws considerable light on the path of the overcomer, and gives much insight to the order of the solar heavens, the measure of the perfect man, the requisites for immortal life, and the accounts in Revelation. We do not believe there is a book in existence that so clearly outlines Nature's Creative Forces and the order of Man's unfoldment and dominion. By class instructors it is now widely used, and for independent investigators, students and beginners, it is fascinating because of its wisdom, order and the surprising simplicity with which life-problems are elucidated.

The General Manager of an extensive land system writes under recent date as follows: "I have been reading your book, 'Seven Creative Principles,' with great interest and attention, and I beg to ask whether I may have the privilege of using some of the work outlined in this book on which to base a Masonic Lecture? . . . I am glad to say that this book of yours has perhaps given me as many new ideas and valuable thoughts as anything read by me in 35 years. The variety of expression and the clear definition of the principles involved are unique." Yours very truly, (signed) R. P. Probasco.

Orders for this book, address to the publishers, will be filled by return mail.

results of this attack was the turning of our hair white in a single year; but we still have the same hope and faith that conditions will be established whereby the immortality of the body may have a standing on earth, and if those who are interested in the teachings of the Esoteric movement are faithful and devout, they will soon be called together and be made instruments thru which immortality may have a standing among us. We see abundant evidences on every hand that the time is rapidly approaching when the gathering of the people will take place, at which time they will be builded together into a temple that will stand forever, for the time has come for the ripe fruit of the earth to be gathered, and he that has begun the work is able to and will carry it to a successful end, and there is not power enough in all the dark forces, both the visible and invisible, to prevent it, for he that is with us is more than all they that can be against us.

WE sincerely hope the friends of the Esoteric thought and especially the friends of "Practical Methods to Insure Success" will continue to exert themselves to get us names and addresses that we may send circulars to them. For we are very solicitous to get this little book into the hands of as many people as possible. The world needs it; many are writing us enthusiastically who have seen it for the first time. Many of you can furnish long lists of the names and addresses of men and women who would be very glad to get the book. May we insist that you be active and energetic in this direction?

BRITISH ESOTERIC SOCIETY. CHANGE OF ADDRESS

THE meetings at 35 BATTERSEA RISE will be closed for the season on MAY 28.

Our opening meeting will (D. V.) take place on WEDNESDAY

Time of Cusp Transits.
Washington, D. C., August, 1909.

Body	Enters	On		
		day	h.	m.
☉	♈	1	1	13 a. m.
"	♏	3	2	33 a. m.
"	♍	5	3	14 a. m.
"	♊	7	4	56 a. m.
"	♐	9	8	46 a. m.
"	♍	11	3	0 p. m.
"	♏	13	11	20 p. m.
"	♍	16	9	34 a. m.
"	♎	18	9	27 p. m.
"	♏	21	10	14 a. m.
"	♏	23	10	8 p. m.
"	♏	26	6	53 a. m.
"	♈	28	11	27 a. m.
"	♏	30	0	36 p. m.

♊	♍	23	2	36 p. m.
♏	♍	6	0	40 p. m.
♀	♊	13	0	52 a. m.
♏	♈	2	5	57 a. m.
"	♏	7	8	26 p. m.
"	♍	14	3	42 p. m.
"	♊	23	3	26 p. m.

On August 1 ♃, ♏ and ♏ are situated as follows:

♃	♏	21°	19'	54"
♏	♎	17	13	3
♏	♏	19	19	28

It is said by many: "God is everything; God is my life, my thought, my feeling and therefore my passions and all my desires; God is all that I am and God is immortal, therefore he cannot die, he cannot be sick, he cannot err or do wrong in any way. Therefore, if I follow my appetites and passions and all the desires of my body I am conforming wholly and absolutely to the mind and will of God, and as it is impossible for God to err, therefore there is no sin; do what we will there is no sin."

Upon the surface this would seem to be undoubtedly correct, for if God is our life and the source of all our mind, our appetites, passions and feelings, and if God is absolute and cannot err, there can be no error in following out these appetites and passions. What a terrible license this gives to people who believe in this way! Where would it lead the human family?—Certainly to its own destruction.

The Apostle Paul said, "The mind of the flesh is death; but the mind of the spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." But from the philosophy that all is God there is no carnal mind; therefore there can be no death; again, therefore, all mind must be spiritual. So one may readily see from the foregoing that this belief puts down all bars, removes all restraints, opens all doors and allows the individual to flow down the stream with perfect ease and confidence.

While we accept it to be true that God created all things from himself, that there is no life in all this universe but God's life, and that there is no mind existing but the mind that is derived from God, yet we must deny the assertion that it is God in his eminence that animates our bodies, that thinks thru our brain, and desires thru our sensations. Here we must stop and think as men of intelligence—think from that which we know. Come, let us reason together:

is an infinite variety, for we see in nature no two things alike; no two men think alike, feel alike, are impressed in the same way by the same thought, not even do they taste the same substance alike, and in its extreme manifestation certain things that are delicious to one are very distasteful and disagreeable to another.

Thus we have manifested a great variety of consciousness in human life. The same holds true in the animal world: that which is meat to one animal is poison to another.

What mean all these varied qualities? Do they not express to our mind, do they not even force upon our mind, the idea that even God, the Spirit and Life that produced all things by a word is progressive? If progression is gradation from the very lowest to the very highest, it certainly is manifested in all life, from the tiny insect that pesters our life up thru the higher forms of mind, even beyond the reach of the human consciousness to what has been denominated in the ancient Scriptures as the Holy Spirit. The Holy Spirit is brought out as that Spirit of God, whose vibrations, whose life-force, is transcendently finer, more intense and active than anything that finds expression in that which we call material.

Here again we are caused to turn our attention to facts in nature, and we should remember that facts are the most stubborn things in all nature. We are brought face to face with the fact that all life is progressive. We look back a few thousand years to the people that lived on our planet, and we see how low and incapable they were compared with the men and the women of the present time. There are men of seventy and eighty years of age, who can look back within the limits of their own brief experience and compare the children of the time of their childhood and early manhood with those born at a more recent date, and they find that those born a century ago were coarser in quality, less refined in appearance, less clear in their mentality and at maturity less capable men and women.

wisdom and power. Destructiveness is lack of mind and consequent darkness and disintegration.

Every man and woman living must from the very force of circumstances recognize these statements as facts. The very air that we breathe is laden with destructive qualities and it is also filled with constructive qualities; to choose which we will receive lies within our power. The will to be and to do and to accomplish is constructive. The passive, negative condition that surrenders to whatever force acts upon us, is destructive.

Is God both constructive and destructive? If he were not, then all the thought-forms that he has created, all that we call material substance would, if he were wholly destructive, cease to be, and if he were wholly constructive they would always abide, but the law of change is a universal law. Tomorrow will bring new experiences, many of the things that are to-day will be gone to-morrow. Yes, even this hour's mental condition will not be the same the next hour.

Science tells us that all the substance that we call matter is in the most intense activity. Doing what? Simply acting over and over in the same way, producing nothing? Certainly not, all action is change. God the Creator who formed the world and who is the life of all things is not an idiot who sits and does the same thing day after day and year after year with no purpose. Action means purpose, and purpose means accomplishment, and accomplishment means change. Therefore God is progressive. Therefore there are placed before us good and evil. Good is constructive, building, growing, increasing, forming and constructing a mental and spiritual consciousness more and more like that mind that was able by a word to create a world, to people it and to cause all things to grow, act and progress. Evil is destructive, negative, allowing by lack of will and power of mind that which is constructive to be absorbed. Thus disintegration and death have their existence and it is for you and for me and for every living thing—and especially for man

stroy itself, for two drops of water if brought into juxtaposition will absorb each other and become one drop. So every thought, desire and impulse toward the destructive, the lower condition of life, absorbs, drags down and disintegrates, while every determined purpose that holds exclusively to the diviner, the nobler, the higher qualities, links the mind with that which is above, and creates in the individual organism a higher and nobler selfhood.

Can you for a moment imagine yourself as an immortal entity? That entity started as a mere germ; it took on varied forms of life and in each of these forms it had experience adapted to that form, for remember, all quality is expressed in form. Thus, in whatever form this mentality found itself it gathered knowledge according to its form, and as it gathered added knowledge, added consciousness, it changed its form. Do you dispute this? Look at the Negro, the Chinese, all the lower races. Are their forms and color the same as yours? Certainly not, they are expressing a lower form of life.

This selfhood, this conscious entity, has been coming up thru all forms of existence until we stand here upon the planet to-day in a certain state of maturity. We have arrived at that maturity thru the identical process of the growing of the plant. You plant a seed in the ground, it sprouts and the stalk comes up; the first two leaves are the baby leaves, they die and return to the ground: the plant throws them off, it has no more use for them. It has put out other leaves and still other leaves and begins to throw off the old leaves which return to the ground while it continues to put forth new leaves.

The life of the plant goes up thru the plant, throwing off the old and taking on the new. So with this entity, it goes up thru matter, ever repelling the old and attracting new and higher qualities, and after centuries of this process, this mind that started as a mere germ has gathered to itself much refined, valuable material, if mind and spirit can be called mate-

of a life without service? The very food you eat becomes your servant to perpetuate your body. The whole realm of conscious existence is made up of master and servant, the master ruling and causing the servant to serve him.

Then where is the point that we can say, "All these desires and passions are God and must be obeyed?" The word "God" means power and that power is just as disintegrative and destructive as it is integrative and constructive, and you, the intelligent individuality, have the right and the power to unite yourself with either of these forces, to build greater, grander maturer manhood and womanhood, or to descend into the lower—dissipation and disintegration—and cease to be. "Choose ye this day whom ye will serve" and may the God of infinite wisdom inspire you with the knowledge of the truth.

"THE kingdom of heaven suffereth violence and the violent taketh it by force." This passage implies to our mind that in order to obtain the conditions of heaven, it will require determined and persistent effort, and where there is an effort required there is necessarily opposition, as something is to be obtained thereby. And as we are seeking the very highest obtainable, we must reasonably expect to meet the most powerful opposition in every direction. But this opposition must be met by the greatest effort, or else we must be overcome. As it is written, "He that overcometh shall inherit all things." As the world now stands the adverse forces have possession of our very inheritance. But we are told that we are to take the Dominion. From this it should not be understood that we are to become violently angry with opposition. But on the contrary in a calm and determined mind having taken the name YAHVEH, we should use it as the name implies, "To be what we will to be," and if these words mean anything, they mean Practical Application every day in any position we may be placed, that we may show to the world that YAHVEH is indeed our God.—M—.

element in the seed of man, no one will deny. We see the great care and nicety taken in Nature to ensure the preservation and perpetuation of the seed, how it is protected, as in fruits by a hard shell, so that while the elements of the exterior form are eaten and transmuted into higher forms of life the seed is left intact until it again comes in contact with the earth. And the more we search into Nature, the sooner we are forced to admit that all these things come about thru the operation of a subtle undeviating law which is beyond man and which may be called Universal Law, as it is the law by which the worlds were made—the working of God's Spirit.

All things which are beyond the present power and comprehension of man may be said to come under this law, as the rise and fall of the tides, the winds, the movements of the earth and the planets. All the animate forms of life seem to be in a state of passivity to this law, that is, they are moved and ruled by it in the affairs of conception, birth and death. But man, being gifted with a free will, can practically take his life in his own hands, and even tho he may abuse his highest privilege and prostitute the greatest power he possesses to selfish gratification, we see that Universal Law makes efforts when man is passive to produce a perfect specimen of his kind.

By what means then may man understand and unite with Universal Law with the object of perfecting self? First by faith; inasmuch as the Great Cause of all the phenomena in Nature is beyond his ordinary consciousness, his intelligence prompts him to believe steadfastly its beneficent power. Next by hope, he realizes that he may aspire to understand and come into close touch with that Cause; and then by Love; when man has faith in an intelligent, orderly plan of action or progress and hopes to see its fruition in himself and in all men then love of that plan or Cause is the next natural step which

PARADOX

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

THE deepest truths are nearly always found in the form of apparent contradiction or paradox; and the greatest Teacher that ever walked the earth who was

TRUTH PERSONIFIED

was himself a paradox. For tho he possest "all power in heaven and on earth," yet was he "crucified thru weakness" (II. Cor. xiii. 4). And not only his words but his deeds were described by the people as paradoxes, for after spending a day with him, they said, "We have seen strange things [*paradoxa*] to-day." And his teaching is so full of paradox that none of the wicked can understand it; none indeed but the spiritual man who becomes like him—

A PARADOX;

unknown and yet well known; poor, yet making many rich; having nothing, yet possessing all things; sorrowful, yet always rejoicing.

No wonder the spiritual man is accounted mad. For he loves what the world hates, and hates what the world loves. And what madness, it seems to the world, to glory in tribulation; to take pleasure in infirmities and distresses, and to count it nothing but joy when we fall into divers trials—and to reckon such a state as this

OUR BLESSED DAY OF PROSPERITY.

To dread as the greatest possible misery, a life of worldly ease and prosperity, and to count as a curse everything that nourishes our self-love, self-esteem and self-seeking—this indeed

miserable, but this is in appearance only, for it is impossible to disbelieve such a testimony as that of Francis D' Assisi, that he gained by self-renunciation a happiness so intense that he even prayed God not to pour upon him such a flood-tide of

RAPTUROUS BEATITUDE.

The god of this world has so blinded the eyes of his votaries that they can see nothing of the joy and glory that lies beyond

THE RIVER OF RENUNCIATION.

Few indeed can see it for "Viewed from the animal shore," as Catholicus says, "the great river of renunciation appears dark and forbidding and our poor eyes cannot see the farther shore. We think, perchance, the other side is a bleak and desolate country, as the river must rob us of many things which our flesh delights in, and of many others we now think essential to our well-being. But let a man have faith; let him plunge into the river, nothing wavering, and the dark waters will lose their terrifying aspect and as the swimmer catches sight of the shore ahead and hears the distant strain of angels' singing, he will be strengthened and comforted, for he sees that it is no bleak and desolate country, but

A LAND OF JOY

far greater than that of the world of narrow vision, and narrow joys from which he has fled."

Man is all wrong on this point; he is blind even to his self-interest. He thinks he will find pleasure in what he calls the good things of this life, but reaps instead a harvest of pain and disease thru overindulgence, whereas the abstemious man and they who fast often, enjoy life a thousand times more than the epicure. Indeed fasting sometimes becomes so attractive as to constitute a real danger of going too far.

But

THE ACME OF DECEIT

and illusion is reached when we come to that form of sin which

that are seen, but at the things which are unseen. Truth lies in contradiction, in paradox, not only spiritual, but even scientific truth. For as the occultist has taught us thruout the ages,

THE UNIVERSE ITSELF IS MAYA—

an illusion, so the science of to-day teaches us on every hand to doubt the evidences of our senses. Color we can see everywhere, yet it has, we are told, no existence. We appear to see the sun moving from east to west, yet it is the earth (which appears to be quite still,) that moves. On every hand we can see solid matter, perfectly inert, so far as we can discern. But there is no such thing as solid matter, and nothing that is still. Matter is a special form of energy which is incessantly transformed into light at all temperatures. It consists of *electrons* which rotate with inconceivable velocity and it is by this inconceivably rapid rotation that the appearance of solidity is maintained. When Science teaches him so completely to doubt the evidence of his senses, the Atheistic Rationalist might well pause ere he cavils at the Bible for doing the same thing; and from the consideration of the universe as

ONE VAST PARADOX

we may learn to renounce altogether our own *wisdom* and become as little children who lean not on their own understanding but breathe in with every breath the Infinite Wisdom of God.

IN the present time of conflict and struggle, when a mistake is made involving undesirable results to others, the question is usually asked in anger, "Who did it?" But as we, by obtaining more light, by gaining a broader and deeper perception, rise out of this realm of conflict, the question becomes, "By what means can we lessen the evil results of this error?" The effort to compel others to do right gives way to the effort to mitigate the evil we see accruing.

E. P.

him—as he must have to be a member—has by the virtue of Christ being in him, the power to forgive sins, for Christ said “Whosoever sins ye remit, they are remitted unto them,” and “Lo, I am with you always,” therefore Christ is here, now, with his children, and it is he—Emanuel—Christ in us, that forgives sins. This has nothing to do with passing examinations at College and so obtaining rights thru head-work to say or do anything; but it is accomplished by the grace and by the virtue of the Christ in man, which is recognized by the soul.

“Preach and Heal!” says the Master to the men he sends forth. What is this but forgiving sins? Did not Christ say, “Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk?” Now when a healer or other of the true Church of God (he may be a priest of Rome, or England, or Non-Conformist, but he must be of the true Church) heals a sickness in God’s Name—he forgives sin. Why?—Because Christ is in him, as a part of his body. Thus the words of Christ, “Whosoever sins ye remit, they are remitted,” are true, for it is God’s will that sin should be forgiven “on the Earth” and that every contrite spirit may know while here that sin is no longer laid to his charge.

St. Paul writes to the disciples in Corinth: “To whom you forgive anything, I forgive also: for what I have forgiven, for your sakes, I have forgiven it, in the person of Christ.” This plainly shows that the Divine Authority to forgive sins does not belong to apostles, nor to ministers only, but to all the members of “the Body of Christ.” We do not here include all that say “in the name of the Father and of the Son and of the Holy Ghost,” expecting to work miracles from head belief, without Christ being formed in them; for to such Christ said, “I never knew you: depart from me, ye that work iniquity.”

Christ has all power: in heaven and on earth, and if he is

THE MYSTERY OF GODLINESS

By THE REV. GEO. T. WEAVER

PART XXIX.

"TAIJAS" ATOM (Continued)

NEXT in order for discussion will be the outer portion of the *taijas* ocean. This is the ocean of lower mentality. The ocean of higher mentality is that of understanding, or of conception or ideation. This plane is that of the subjective, called by St. Paul, "the carnal mind." It is the plane of mere mentality, or of inductive reason. It is the plane of the "Mortal Mind," the mind that was born at our birth, and that will die at our death. It is then the plane of sight—mind-sight—as was the last, but exoteric sight. It is the plane of the literal, or dogmatical, or of mere theory.

This sub-plane of the *taijas* ether has also its peculiar-shaped atom. The shape of the atom of this sub-plane of lower mentation is the "decahedron." This is a geometrical figure in nature having ten triangular and equal faces, five above the center and five below, converging to points at either end. It is composed of 4 cubes, and radiates, therefore, 32 each of positive and negative, or 74 rays. This expresses the glory and vibratory force of the objective mind. It is a glory that fades, however, a force limited to this mundane plane of existence, or it is such at least in its lowest plane of manifestation.

"APAS" ATOM

The fourth full ocean of ether radiating out from the center, is that whose constituent atom is called by the Brahmins *apas*. The life-principle of this atom is called *vyana*. This ocean of

ether, or the life-principle it represents. Within our system this is the plane of desire, instinct, emotion and feeling—*inward feeling*.

The form of the *apas* atom is that of the octahedron. This in nature is a geometrical figure contained within eight equal and equilateral triangles. It is therefore an eight-sided figure. It is composed of 3 cubes, and sends out or radiates 24 rays of light and heat. Being the coolest of the ethers, its color is white.

The astral plane, within our system, preserves all astral forms ever created, for a greater or less time, when they fade away and disintegrate; but on this highest astral plane, where the atom persists because of its fineness, all these forms are preserved thruout our creative cycle. It is not uncommon to see forms in the astral, here all clairvoyants may see them readily; and all people are clairvoyant at times. But once we have attained to the highest *apas* state we shall be able to see all astral forms that have existed or that may exist. It is said that the Masters have attained to this degree of spirituality and are able at will to discern these forms. They all existed in the Creative Mind of God before creation, and once we have become fully at one with God, we shall be able to see as he sees, because we shall then dwell in the same boundless ocean of pure spirit—being.

"PRITHIVIC" ATOM

The *prithivic* atom completes the list of the forms into which the primal cosmic substance was ground, preparatory to the creative process. In these we find all creative possibilities as they manifest on their various planes.

Here again we find the plane or ocean divided into two. In a general way it is called the physical plane, or that from which the physical springs; but in its divisions the planes are called the "ethereal electric," and the "dense magnetic." The innermost of these sub-spheres is atomic, sub-atomic, super-

substances yielded to the magnetic attractions and vibrated in harmony with the prevailing rythm when the currents were fully established and maintained in perfect equilibrium.

The form of the atom on this inner sub-plane is the rhomboidal hexahedron, or six-sided figure. This is not the regular cube of six sides, but as has been stated is rhomboidal in shape. This is composed of 2 cubes of the unit measurement, and therefore sends out 16 each of positive and negative rays of light and heat. The color of this atom is yellow, and is next in heat to the *taijas* atom.

The *prithivc* atom farthest out from the center, and densest of all, is in form the simple cube, or the cube hexahedron. It is composed of one unit cubes, and radiates 7 each of positive and negative rays of light and heat. Its color is orange.

This is the plane of the gaseous, the liquid and the solid on the sentient plane.

(To be continued.)

I THINK we are too apt to seek for effects rather than for the cause that produces the effects. For instance, we desire to be loving, kind, merciful, just, etc. In order to obtain these attributes, instead of seeking for them directly, if we would ally ourselves to God in loving devotion and seek for an understanding of his purpose in the creation of the world and of his methods to accomplish that purpose, we could then see things as they really are, which would make us loving, kind, merciful and just.—A——.

“For man to say he has a soul
Is not the truth to say;
He has no soul, but is a soul,
And has a house of clay.”

what we must learn to do, is intelligently to live in harmony with these laws, and if we are faithful to this inner monitor, with our eye single to come into harmony with God's great eternal plan, as Jesus said, We shall know the truth and the truth shall make us free.—D——.

WHEN Mary Magdalene was about to pour her love and devotion into the resurrected organism of our Savior, he remonstrated by saying "Touch me not, for I am not yet ascended to my Father." This brings the thought to our mind that because Adam allowed himself to be opened to the mind-currents of generation working thru the woman, Eve was the cause of his fall into generation. Therefore, he was driven from Paradise—the conscious presence of the Father. Christ's mission being to show the way Paradise could be regained, on this occasion he tried to convey by his attitude towards Mary that it is not in divine order for those who are following him in the life of regeneration, thereby struggling to attain conscious unity with the Father, to be receptive* to the love of the opposite sex, until they have reached a state in their development that they are so purified by divine life and fire as to enable them to transmute into the higher order anything that belongs to the Mundane.—J——.

*Many mistake the attitude necessary to occupy here; and from the habit of the old external life they throw out a repulsion toward their sister woman, in place of recognizing that the evil is in themselves, and looking within and taking control there. They are thus likely to make themselves obnoxious and even offensive to good and pure women; but we should always recognize that it is our own weakness that confronts us, and in not being receptive to the evil we have only to hold ourselves quiet and positive and, in the language of the great covenant, continue to be that which we will to be. We may love the good that comes from our sister woman, but while loving it, knowing we are not able to receive and utilize it, we therefore place ourselves in the attitude of the Stoic—not to receive and not to repel. This is the point that should be carefully studied by all Esoteric students. [Ed.]

upon the human race from century to century, we must reverse the nature of our thinking, and instead of holding in mind a blissful future state after death, where all is joy and happiness, we must get to living in the NOW. We are living as much in the eternal life now as we may ever hope to live, for life is continuous; and immortal life must begin now if it ever is to begin. This is not something that can be set aside for some future time or after death, but the "immortal life" begins by the "renewing of the mind," the being "born from above," the being "born again."

No one may hope to find a blissful state after death, as has been expatiated upon by religious zealots, except the soul-qualities are developed to harmonize with anticipated conditions. "Like attracts like," and "as above so below," are truisms, exact laws that cannot be ignored or set aside. Conditions are not changed instantaneously, and heaven as fixed and imagined by some may prove the very reverse. But to pass the border land into the realm of Spirit is not necessarily immortality.

Some will say, "I do not wish to live forever, I desire and long to meet those of my loved ones who have gone before." This is natural from the human standpoint; but when one dies and passes from the earth-plane to enter that of the spirit-realm, he is then in no better condition to assist those who have gone before than they are to help themselves. This is not mastery, but he who passes the portal of death into the realm of Spirit is yet subject to the evolutionary powers: but he that is clothed (body immortalized), rises above the current of evolutionary life and is then endowed with power to succor those who desire to rise above the ebb and flow of the generative tide.

No one may hope to save a drunkard by becoming intoxicated and getting down in the gutter with the inebriate; but a man of sobriety may reform a drunkard thru kindness, proper advice and example. Neither can one unable to swim rescue a

drowning person by jumping into the water, for by so doing both will drown; but if he will throw the drowning person a life-line, or reach down and raise him from the water, then he becomes a helper and savior of a soul from a watery grave.

Just so is one living under the order of generation; he is carried forward by the evolutionary forces, he being powerless to rise above its power; for so long as one is subject to such law, he or she must abide by the law; there is no way of avoiding the inevitable. Therefore, no matter how much one may long for the association of those who have past to the beyond, when one crosses the border-line thru the gate of death one becomes as helpless as those who have crost before, and is not able to extend to them the life-line. Is it not selfishness on our part to wish to join those of our loved ones who have gone before when we are not able to help them? Would it not show more love to be able to help those we love who have gone before by helping them to rise above the evolutionary forces whereby they may attain the mastery over death? Which course of conduct would show the more love? It was just this that the beloved Master, Jesus the Christ, came into the world to do. Think of such love!

How natural it is to set up idols in our hearts—our desires. We set up idols thru desire, and we would force God to grant them if it were possible. But because we set up these idols it is no reason that they will be granted. God's laws are unchangeable. Even Christ (his human-self) cried out in bitterness, "O Father, if it be possible, let this cup pass from me:" then his Divine Nature asserted itself and he said, "nevertheless not my will, but thine, be done." What a glorious victory!

All selfishness is allied to the human-side of our nature. How much grander it is to say as did Christ, when our flesh desires arise, "not my will, but thine, be done." Glorious achievement! How much nobler to make the sacrifice and be of actual helpfulness to those who have past into the realm of

spirit, than it would be to join them simply because we loved them. We love them more by helping them to the mastery, and finally, by so doing, "we shall meet, to part no more."

We are forced to the belief that the very human heart of Christ bled at times, for it is said of him, "Jesus wept." We cannot believe he wept for Lazarus, but he wept for those who loved Lazarus, for his human heart was touched with grief and pity at their sorrow. It was not when Christ was nailed to the cross that he conquered the flesh, but when he resigned himself to his Father's will, then he said, "not my will, but thine, be done." It was then that mastery over his human-self was complete.

Jesus said, "If I be raised on high, I will draw all men unto myself." Just so with the overcomers, for when self is conquered, then, like the Christ, they become saviors of the sons and daughters of men. So long as the self rules the person, universal brotherhood cannot attain in the heart of such, but when the self is crucified, then he recognizes the Fatherhood of God and the brotherhood of man. It is the desire for the universal good of mankind and not, simply for the few, that marks the life of the truly regenerate son and daughter of God.

The reader's mind must not become confused by our remarks regarding those who have past into the spirit-realm, the regenerate one is not to enter the spirit-realm to aid their friends, but the thought is this: As all life is continuous and ceaseless, like the ocean in its ebb and flow, and moving in cycles it is the oncoming tide that bears the loved ones who have past to the other shore, and who will again take on the garb of flesh, as did the Lord Christ and it is then, when the loved ones again are swept upon the human plane that they may be led by the "immortals" "unto fountains of living waters." Then those born on the bosom of the generative evolutionary tide may be arrested from its cyclic order, and ascend spirally to God thru the gate of "immortality."

What a glorious consumation, the crowning triumph of life ! For this purpose was man created, and this brings us to the purpose which YAHVEH Elohim purposed in the beginning, "Let us make man in our image, after our likeness : and let them have dominion" over the earth. Yes, too, the Christian's cherished hope of meeting his loved ones who have gone before shall be finally fully realized ; and this realization of "meeting to part no more" will be consummated upon earth when the mastery is won over self, and when victory over death is gained.

WHEN we think upon the majesty of the name YAHVEH, and realize that therein is our only hope for peace and safety and that all other things we would place confidence in are as broken reeds, we can only experience a feeling of deepest reverence.

And to know that as we have dedicated our lives wholly to his purpose and have taken upon ourselves to do his will in all things, we can feel an assurance, supported by a positive faith in his all-transcending power, that we may take that name and build our lives upon it ; re-create ourselves in his image and likeness by inwardly vibrating it thru our entire being. Then, as we inhale that sacred name, closing our eyes to all exterior things, we should try to feel the full meaning of the words : Purity, Love, Truth ; and as we exhale, let the Divine breath go out in Strength, Unity, Peace. The ideal of purity begets Love of Truth ; God in the inner consciousness, which is vibrated from us in that Strength of Spirit unites all men in the Peace which passeth understanding.—E—.

A FRIENDLY LETTER

WE occasionally receive a request to discontinue "Bible Review" from persons who apparently have been interested in the magazine for a number of years, and we have often wondered what the reason is. We therefore wrote to the writer of the following letter and asked his reason for discontinuing his subscription to "Bible Review" and he was kind enough to write us this letter.

We now ask all our subscribers to criticise the magazine so far as they feel like doing so and to tell us wherein it fails to meet the fulness of its usefulness. We have been somewhat perplexed in regard to some of the articles on account of their being philosophical and impractical, and this is one of the criticisms our correspondent has made. We hope therefore that this letter may be a suggestion to the writers of the magazine.

While we do not expect to please every one, yet we do expect that those who are really seeking the ultimate for which we were created will find a continued interest in the magazine and any failure in this direction we think may perhaps be a fault in the management of the subject matter. Therefore it will be of great advantage to the usefulness of the magazine if our friends and even those who are otherwise, will write us candidly any criticism they may have regarding the thought and order of the subject matter of the magazine. We ask our readers to read this letter carefully and each must decide for himself whether all the criticisms are well-founded or not :

315 Biddle Avenue, Wilkinsburg Station, July 28, 1909.
The Esoteric Publishing Company, Applegate, California.
Dear Sirs : I have received your letter of July 14th, requesting

my reasons for discontinuing my subscription for "Bible Review" and assure you that it cost me some effort to do this, for my criticism of your magazine was apparent.

Since the request comes from you, I trust that my views herein contained may not be taken as an expression of a critical spirit. It is my firm conviction that those who have the direction of "Bible Review" are impelled by the highest motives and are using their best efforts for its success. The contributors write with inspiration and clear spiritual vision and their work is encouraging and helpful. Nevertheless, after following the teachings of the Review for four years, I find myself losing some of my one-time interest and for eighteen months have felt a growing indifference to much it has contained. I have endeavored to analyze my state of mind to learn if the cause were within myself. This is important, for I know that the directors of your magazine are in a position to get a broad view of the requirements of their subscribers, such as is not given to me. Yet I have always been a student of personal hygiene, in all that the name implies, body, soul and spirit. My daily experience with the people is broad, as I meet all classes and can perceive their requirements.

The magazine reaches a relatively small number whose minds bend one way. Constant dealing with one class of people is liable to warp one's perspective. Many of the contributors to "Bible Review" appear to labor to be "esoteric" first of all and their ideas seem often strained and speculative. Even Mr. Butler finds it necessary to state that he is not responsible for their views. Likewise, many of the subjects chosen are removed from the real problems of the people now, and after reading, one seems to have little of real value for the requirements of to-day. Typical examples of this are George T. Weaver's article in the July number on the "Form of the Akasic Atom," and F. S. Chandler's "Essentials of Environment" in the May

number. These may be acceptable to minds that take pleasure in weighing occult, moral and spiritual values and are perhaps properly placed in a magazine of "Advanced Esoteric Thought," but much indulgence in this kind of reading leads one away from the real problems of the people with whom God is. I am convinced that one can devote such a large proportion of his time to dreaming over ultra esoteric theories that he is likely to become weak in constructive action HERE and NOW. All the great men of history have been actors.

It is apparent to me that very many students of spiritual things show small initiative in affairs, are often sick and feeble in body, poor in the material comforts and are indemnifying themselves for their hard lot by the hope that they will soon "go home to heaven," to that spirit-state wherein may be enjoyed the fulness of all things with little effort. Is it any wonder that men like Elbert Hubbard (Fra Albertus), Author of "Letter to Garcia" and Editor of "The Philistine" are spreading broadcast such astounding statements as:

"Christianity was founded by lowly, unsuccessful, whipped-out, depressed people. Its cries of triumph are hysterical, its joys pathological, its shibboleth, pain."—From "The Philistine."

There is a reason for this, and it is found in the fact that those who have clear spiritual vision are slow to construct in the external and material what they perceive in the internal. The untutored natural man, having a material ideal only, forges ahead and possesses, while God's more favored people, less energetic, wander in the wilderness, bemoaning the fact that there are giants in the land whom they fear to dispossess.

While "Bible Review" touches at times on the necessity of the external expression of the esoteric vision, it does not give this point the prominence it deserves and must have if Truth is to have full opportunity. It is too highly specialized, and risks a contraction of its circle of influence. It must change or it will deteriorate. Its usefulness has been decreasing and

I am unable to remove the impression. If my judgment in the matter is correct, you will receive like expression from other sources and this will be an indication to you that some change is desirable.

I would suggest that you devote less space to articles that are ultra esoteric and astrological, and develop in a plain way the exact *modus operandi* of the simpler principles which increase power in the use of the mental faculties; which develop self-control, poise, calmness and ability to use any or all of our interior resources at will. Exact instructions are required, progressively arranged as in a text book, so that all can understand and apply them. This could be a separate department if necessary, and would mean much to many who can now follow your present teachings with ease. The people everywhere, irrespective of their understanding of the deeper things of spiritual life, need more energy, mental and physical; for their failure, in the great majority of cases, to carry their plans thru, is due to this deficiency.

The Review at present, is like a pamphlet on advanced mathematics which can interest but few and is of small value to the bulk of growing people who represent the great field of God's work.

In my judgment any movement lacks proper proportion which fails to provide for its own growth some instruction for its younger (babes in Christ) members. These are found in every home where the Review now enters, and constitute the future subscribers to the magazine. Endurance demands continual advancement. Ideas to be virile, must change. Fixedness means stagnation and decay. There must be progress all along the line. No school of instruction can long exist which devotes all its attention to the graduating class.

I trust that my views may confirm yours as to the importance of continuous growth in the power to apprehend spiritual principles and to manifest them in the external. I think that you

agree with me also that there can be no final mistake where God is ; but if we would utilize every opportunity for advancement, we should be always ready to step forward to new conquests when the Pillar of Fire moves on.

After reflection, I have concluded that I cannot afford to lose the influence of "Bible Review," and I respectfully request that you renew my subscription. Enclosed, I send you a bank draft for the required amount.

With the most sincere desire for the continued success of your magazine, I remain

Yours faithfully,

W. S. Buvinger.

Ans. One point and a very strong one in this letter is the importance of having a consecutive order of methods for attainment. It must be born in mind that "Bible Review" has now completed its twenty-first year of publication. In the early volumes of "The Esoteric" we gave a very carefully considered system of Practical Methods for physical, mental and spiritual attainment in their preliminary stages. These methods were afterwards put in book form and the book is known as "Practical Methods to Insure Success," and we are glad to say that this little book is going over the entire world and that it is finding greater favor every day among the educated and cultured classes. In Vol. I. of the Esoteric we published a series of "Practical Instructions for Reaching the Highest Goal of Human Attainment." Then in Vol. I. of the Occult and Biological Journal we published a series of articles entitled "New Practical Methods." If there is any one thing that is difficult for a person who is inspirationally inclined it is to repeat over and over the same thought.

We feel that all there is of vital importance that will apply to all persons has already been put in form and published and as it is the result of actual experience it is therefore an orderly construction of knowledge. While we recognize it is a fact that the Esoteric thought embraces all that there is in creation

and in its manifestation in nature, yet it must be remembered that if there were such a multiplicity of methods that they could be continued in a magazine for twenty-one years without repetition, there certainly would be little hope of one's making the attainment. On the contrary, the methods are few and simple. Divine Wisdom has made it so in order that man may find the way even in the midst of all the difficulties and discouragement of the present strenuous conditions. As the prophet said, "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein" (Isa. xxxv. 8). This being a great truth the only remedy that we see at present for the difficulty of which our brother speaks is to ask those who are living the regenerate life to write for the magazine short articles on the coloring or character of these methods as they appear in their own life. This may be of great advantage to those who receive the magazine for the first time.

We realize the difficulty we have to meet in making this request, which the readers of the magazine do not know. That is we may get but little response, and why? It is because every individual who starts out to reach the high goal of attainment finds that the whole current of human life and thought together with the full force of the creative energies that govern the world are all against him and must be overcome by his own power and the power that he may be able to inspire from on high, and the people who are best qualified to write find themselves so thoroly occupied in their own attainment and so opprest by adverse conditions that they do not feel that they have the time, neither do they feel sufficiently certain of themselves to take up such a work. Therefore the policy of the magazine has been, and so far as we can see must of necessity be, to open its columns to those who are striving to attain, and to present such thought as will stimulate to action, throw light

upon the pathway and keep the great central object before the minds of the people.

Another point our brother speaks of is that the thought in the magazine seems to be focalized and even strained to be Esoteric. The reason of this is that the Esoteric thought has one specific object and that is the object that was in the mind of the Creator when he created the world, and that object is the ultimate toward which all things tend. There are magazines and papers multifarious that are publishing good thought on all the branches of human interest and we have not the disposition, nor the time, nor the space to take up all the side-issues that would make the magazine interesting to a greater number. But "Bible Review" is a messenger sent out to seek the "first ripe fruit of the earth" and to hold a light for them that they may be prepared and finally gathered into that Body of 144,000 who are to be "kings and priests unto God and reign on the earth."

TO DEVELOP SELF-CONTROL

PRACTICE not saying certain things, or not speaking from impulse, that which after-thought shows is idle or hurtful; not eating things you like to eat. Sensation and emotion rule most individuals, but the overcomer has withdrawn his will from the senses and lives justly with self and fellow man so that intelligence and reflection make his life serene and deliberate in the contemplation of people and events just as they are, free of all personal consideration. For such there are no sorrows, no offenses taken or given. The very least in such a life is justice and strength; a wall of defense; a base from which may operate in wisdom all the tender grandeurs of divine womanhood or manhood.—A——.

THE END OF THE WORLD

By H. M. BOUCHER

WE quote the following article from *The New Age Magazine* not because we believe it to express the absolute form in which the great changes that are upon us will take place, for this we do not know, but because it may be true and if true it should be more widely known. There are so many prophecies pointing to a similar period that we are disposed to give it to our readers on its own merits. For instance we read in Amos v. 18-20: "Woe unto you that desire the day of YAHVEH! wherefore would ye have the day of YAHVEH? it is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him. Shall not the day of YAHVEH be darkness, and not light? even very dark, and no brightness in it?" All thru Revelation similar prophecies find expression, for, as we read in the prophecies of Amos, "Surely the Lord YAHVEH will do nothing, but he revealeth his secret unto his servants the prophets." Since we have had a history there have been those who have foretold in some way every catastrophe that has ever come upon the world, but usually these prophecies of evil come thru unpopular sources and few hear of them until the evil is past; and so this article may be a revelation by the Spirit to an isolated individual of what is actually coming to pass. But we repeat, whether it be the actual form that a portion of the great change will take or not, we are not prepared to say, but we give the article for what it is worth and let the Spirit of truth enlighten each soul to accept or reject.[Ed.]

"AT the moment of, and sometime after the great earthquake, there will be a total darkness over all the world—an awful, terrible darkness—a darkness that may be felt even, when the sun's light will be blotted out for days and the moon and the stars be not visible to human sight; the whole earth quaking continually, and its surface undulating, rising and falling, and wrapt around by an enveloping atmosphere of palpable, black, inky darkness, a darkness caused by volcanic dust, earth debris, and atmospheric fogs, gases, etc. But it will

also be a spiritual as well as a material darkness, and this most palpable, tangible and horrible darkness of all—a noisome, vile and clammy, sooty darkness—will be caused by the rapid condensing of the gross, coarse and evil magnetism of our earth, and which is the accumulation of its bad psychic conditions for many centuries past.

“Altho the grand catastrophe will appear suddenly in its climax, yet every detail has been previously studied and all the accessories to this colossal drama have long since been in preparation. Thus the condensing and pressing downward into the very earth itself of its sickly auric spiritual magnetism has been going on for years, and the unusual terrestrial phenomena now taking place do but accelerate and hasten the conditions necessary for its purification. In case some reader is unaware of it, I will mention here that all physical things from atoms to worlds, generate and are enveloped in aura or soul atmosphere which interpenetrates the physical atmosphere, just the same as both spirits and mortals also create and exist within their own egg-shaped magnetic sphere. And just as human beings can be injuriously affected by accumulations of bad magnetism, so do physical worlds suffer from the identically same cause, and as a natural consequence require at times a severe and drastic remedy to be administered by a cosmic physician.

“Thus when by natural processes this black magnetism is closely condensed, solidified, and semimaterialized, and compressed upon and round about the earth, immediately after the great explosion takes place, a veritable cyclone of invisible forces will be set in motion, mighty streams, torrents and floods of spiritual electricity will tear thru the darkness, while vortices of etherealized storms, whirling in all directions, will assist to destroy, separate, and disintegrate the foul magnetism, and at the same time the terrible celestial fire from the heavens will pour down in streams, and like an all-devouring flame of

living fire over all the earth, will lick up, and absorb, and totally destroy or completely alter the nature of earth's aura or spiritual magnetism.

"This will be the finale of the cataclysm, or purification of the earth by a spiritual downpouring of the waters of life; and marvelous as it may seem to many, yet it will be brought by cosmic forces acting strictly in harmony with natural law tho engineered and regulated by mighty unseen intelligences. For, like unto the continents of Pan and Atlantis, these terrible disturbances and alarming alterations taking place upon our little mother earth will be caused entirely by 'Spiritual Powers' acting in conjunction with celestial dynamics and the will of God. The object of these most awful demonstrations of Nature's unseen forces is not only to impress mankind with the knowledge of a Power above themselves, and in a way that they are not likely to forget for ages to come, but also at once and in one moment entirely to alter all the conditions of human existence, and simultaneously utterly destroy and totally annihilate every vestige of the power and every particle of the hold that the Powers for Evil have over the earth at present. Thus the army of immortals, the celestial warriors of God and legions of the mighty spirit hosts of heaven, are even now, in their countless battalions, actively engaged fighting in the astral worlds in this the final conflict for mastery over the earth and its inhabitants, and at times, as the combatants come closer to the earth, clairvoyants do see in visions these fierce, stern, and terrible opposing forces in all their awe-inspiring majesty and most dreadful, solemn grandeur. Even as I myself have seen regiment after regiment and squadron after squadron, marching in endless columns across a dull-grey astral sky, their implacable faces firm of purpose, set, fixed and solemn, all harmoniously marching together, their millions moving as one single man, silent as the grave and unalterable as fate

itself in their high resolve and determination to destroy the power opposed to them.

"The rank and file of these celestial legions are composed of warrior souls, recruited from the innumerable spirits of the so-called dead; they are led into battle by those spirits of light and truth who have proved themselves worthy to have their names inscribed in the "Book of Life" in letters of gold; and this invulnerable army, an ever victorious host, is guided and instructed by mighty celestial beings of high degree—veritable archangels of God—and is commanded by himself alone. Their weapons are the elements and their knowledge of the occult forces of nature, and their power over the elementary principles of earth, air, fire, and water, and the spiritual principles of all existing things; and having all the powers in the universe to draw upon, and the Supreme Master of All behind them, no power exists to block their onward and ever triumphant march.

"Day by day are the armies of heaven driving before them the hosts of evil and taking up strategic positions upon the astral plane; also slowly but surely encircling the whole earth as with a solid band of finest steel, even as the Prussians surrounded Sedan, ready at the appointed time and at the command of God, to let loose the powers of the elements as has already been described; the result being that after the disturbances have ceased the elements again resume their usual state, and the mighty cosmic forces are once more chained up by the "hand of God." This world will indeed appear like a new world entirely, for the earth's age-long, old conditions will have past away, to exist no more, and the very memory of them will only remain like the broken fragments of a half-remembered dream. For not only will there have taken place a most stupendous transformation of all terrestrial and celestial conditions upon and thru the entire world, but all the ideas of mankind will also have been totally revolutionized, and

this will be the most important and the greatest revolution of all ; and it will be caused by the earth's astral and physical atmospheres so altering in their spiritual conditions as to allow free and open intercourse between the inhabitants of both states—the astral and the material—so that spirits will be able to show themselves and converse with mortals, and mortals be able to enter consciously into the spiritual state and travel astrally for themselves. Thus the fear of death will exist no longer, and the key of spiritual powers be given into the hands of mortals, and the universal knowledge stored in the heavenly archives be at the disposal of all, the supreme power of one all-pervading Intelligence demonstrated unmistakably, the ignorance of all orthodox priestcraft proved conclusively, and the hideous horrors of human warfare rendered impossible for ever.

Yes, war will have become an absolute impossibility, for the mighty celestial cosmocrats, the doers of God's will, and in His name the new rulers of mankind—vast, gigantic, god-like, luminous beings whose aura would alone cover our earth even as a cloak, and whose stupendous occult powers only an initiate can conceive, who have but merely to use their will and they could instantly paralyze or petrify a whole army on the field of battle, or, with the command of the titanic forces at their disposal and their control over the elements—could raise a tempestuous storm on all the seas that would destroy any battleship afloat as easily as tho it were but a paper match-box ; or, if necessary, they could entirely alter all earthly conditions, upset all electrical machines and render all forms of electrical service useless and unworkable ; individuals, animals, and multitudes of people alike could be fascinated, hypnotized, and held in spell-bound silence, unable to move hand or foot unless they were allowed.

“If advisable, these mighty ones—the terrible lords of destiny—could even suspend the force of earth's attraction, or

materialize solid substances in mid air, and like the gods of old, rain down from heaven showers of solid meteoric rock upon a rebellious city; and moreover, they could even cause an alteration in the temperature of our earth so that the surrounding atmosphere would swiftly change from awful burning heat, to bitter, freezing cold, or calling down from heaven the terrible agni, or celestial fire, which sparing neither man nor beast, would in a few moments devastate and turn into a barren, lifeless waste the largest and most fertile continent on earth to-day.

I write of what I know and as a pupil of these terrible, implacable ones, who were great magicians in the old Egyptian and Atlantean days, and the rationale of that which is herein described I am inducted into, and all these things to come have often been before, and can be seen repeated in the astral light by those who have the power and the will to dare to tread the path in silence, darkness, and alone. All such brave souls need have no fear. 'Tis true the path is steep and hard to climb alone, but angels are ever near to guide and help the weary traveler on his way, until he attain the heights above, where all is clear and bright as the noonday sun. As with the individual so it is with the race. Our earth, like a heavily freighted ship, long delayed in reaching its port of destination, will shortly emerge from the darkness of ignorance and storms of chaos into the sea of peace, and smoothly voyage beneath the sunshine of spiritual knowledge.

“WE are not punished for our sins but by them.”

“LET’S keep the windows open toward the East. Be worthy and sometime we shall know.”

THE MISSION OF CHRIST

By HANDAH

THE object in the following is to encourage every one to adopt fully the precepts of the Lord Christ as contained in the entire New Testament, but especially those given in Matthew, v., vi., vii., called the Sermon on the Mount, as well as much more like it that he has given thruout the gospels and Revelation; confidently to assure you that you have in his sayings the most practical and effectual code that has been given for great attainment. You with great desire that nothing in the world can satisfy—a longing to understand, to have wisdom, to live on and on with increase of mind and life, to overcome limitations; in short, to come into harmony with the divine mind and be a co-worker for the good of the world—we counsel you to go deeper into the promises and requirements as exprest by the Christ, for truly as he said: “The words I speak unto you they are life indeed;” and “Unless ye eat my flesh and drink my blood, you have no life in you.” If you will discover by devoted adoption the practical import of his utterances, you surely will obtain the results. Devoted adoption will show you more and more of the inner values of what he states, and you will surely see how regeneration is accomplished, and what it means to “live the life.”

“Unless ye be converted and become as little children. . .”
Let us consider this statement after some prefatory thought:

First, his object or mission: Was it not to lead men up out of the consequences of a perversion of the sexual nature? This question you may decide for yourself. If that is true, then look for the remedy in the statements he made. Note how

different is the attitude of mind and heart as advised by him, from the heart and mind of humanity in general. Friends, in these brief, plain statements are embodied the secret of eternal life; for some they are difficult, even impossible of accomplishment, but let the earnest seeker remember this promise of the Master: "Blessed are they that do hunger and thirst after righteousness, for they shall be filled;" for such there is no longer mystery, but intelligent application of his words to every-day living. His Mission then is to place with us the ways and means for conversion, the actual change in life that shall admit us to the kingdom of wisdom and life, and his words contain it.

Would you be converted? Yes, that is what we seek, to be as a little child! What is the difference between a little child, and one that is larger, and so on to maturity? One, and the main, difference is that the sexual nature is not perverted. The little child does not know and does not care about its sex; during that time the sexual nature, while not developed in an external way, is nevertheless normal, and is pure, and regeneration has wonderful impetus. Every bit of life generated in its organism is appropriated for the needs of the mind and body, and the little one is happy. It is in health because its sex is clean, consequently no evil thought can enter its heart and mind.

With sexual development comes mental power, and the power to use or abuse that mental power. Beloved of God, the great Master, Christ, gives us the right code of procedure for converting ourselves. He makes salvation free for all, but he says that only the overcomer can attain it. Some, he says, ". . . are born eunuchs; some are made eunuchs of men;" and it is very clear why he mentioned these, as if to point the difference for he says: ". . . and some become eunuchs for the kingdom of God's sake." And so, we understand that

even tho a man be not a eunuch, if he be one in mind and heart, he is one, and that is the overcomer.

Take up the utterances of our Lord, live them, and you will plainly see that pure noble thought, with never a sexual desire shall make you well and happy, for it will turn the forces of your life inward and upward to the renewing of body and mind, and for a sphere of use not possible to man in the old order of generation which leads to death.

Watch and you shall know that the sayings of Christ are life indeed and that to enter that Life they must be kept fully, in order to get well. You will find that every precept taught by Christ has a beneficial, reconstructive influence upon the sexual nature, for that is the fountain of life in the human organism, and to keep it pure and free from every sexual impulse is to establish conditions in you for conservation of the life generated by that function. Those who live the regenerate life become so discriminate in thought and feeling that they must live the life of Christ absolutely; even one unkind thought, or one unguarded moment is sufficient to affect the refined nervous and sexual organism of such a person; so that no one can doubt what is right; the Way of Life opens before, and, tho very narrow, it is plain; and, that it is a narrow way is in truth a blessing, for it is narrow in that it admits of not one mistake that goes unrighted; the path of each is one of absolute rectitude, and each paves his own way, and not one stone shall be left out of place. And, this physical nervous organism registers every thought and impulse. We have set out to redeem it from the law of sinful thought and living. Christ has laid out the code of procedure, and so strong and susceptible become all the functions of the body and brain that the lines of thought and action for each are too well defined by the senses for one error to enter that is not immediately felt detrimentally.

And so, the work of conversion is not a sudden forgiveness

of sins ; it is a systematic life of self-conquest, and it is a glorious work, for you are mining for riches, "gold tried in the fire." Every impure thought, all vexation and distress, doubts and fears, anger and lust, and hate and selfishness arise from or produce a deranged sexual nature, for it is a truth that a clean body has no unclean thoughts, and that clean thoughts make a clean body ; the two are inseparable. And the work of the overcomer is to stand guard over his own precincts and keep them holy and acceptable unto God ; to do this necessitates that each shall have all the work that is desirable for one seeking unity in service with that eternal order of brethren represented by our Master. Probably nothing is more helpful in the work of thought-control than the concentration resulting from wholesome work.

But the main work is that conversion which shall merit entrance to the kingdom of God—now, on earth ; and this conversion requires the practice of every precept in order that we shall efface from our nature every trace of the carnal mind which, we repeat, is the mind identified with a perverted sexual nature, so that the overcoming of one is the overcoming of both, and the attainment of that state, "as a little child," without which it appears that no one can enter the kingdom of God.

THE LESSON OF LESSONS

By ABIYAH

To our mind there is one supreme lesson that each individual soul of the first ripe fruit of the earth must learn. This lesson is the lesson of lessons ; it is the lesson which all minor lessons lead up to. Our souls have existed in an unfallen state, in the happy state of paradise. The condition of souls in this unfallen state was certainly a blissful one. We can imagine to some extent what is the nature of their consciousness. They

are bathed, interfilled and buoyed up by God's pure life and love in which they live, as the fish live in the seas. Having never known any other state of life, they have no faculty of mind wherewith to comprehend their own condition. They are glad in the life that they live, but they do not know it. We have departed from this state of life and have entered into the realm of struggle and combat for the maintenance of our own individuality.

The experience of past years has developed within us the attribute of self-consciousness. But in entering into the struggle for self, we departed from our unity with God and from the fountain of immortality. Now, during this, the harvest time of the Christian dispensation, the mature souls of earth are called to return to their unity with God where they may again live from the fountain of immortality and possess an unbroken consciousness. But we do not return to the condition that we left years ago when we departed from our unity with God. We possess a self-consciousness now that we did not possess then. This self-hood that has been developed thru so much travail and suffering, God will not destroy. Yet there is no enduring life apart from God and to attempt to maintain our self-hood without coming into perfect oneness with God, would end in self-destruction.

So the greatest lesson we have to learn is to know how to relate ourself as a self-conscious, responsible individual to YAH-VEH, the God of the universe. When we have found out what attitude of heart and mind this relation requires and have become so schooled as to be able to abide in it under all circumstances, then we can progress eternally, without any more suffering, in learning of God's great nature, which in our oneness with God, will be learning more and more of our own nature, and ever coming to a consciousness of a greater and grander self-hood.

As it is the Father's supreme delight to contemplate the manifestation of his own nature thru the Son, so it is the Son's supreme delight to be a conscious, intelligent expression of the Father's nature. To capacitate us to maintain this relation toward God is the purpose of all human experience, and to learn how to enter into oneness with God is the supreme lesson of our lives.

EDITORIAL

THIS number of the magazine closes Vol. XXI. Twenty-one years of work have past with an object in view; and that object has not been to gain notoriety, nor to make money, nor to appear before the public to be something that we are not, but the object in our mind has grown out of the fact that our life, especially since 1874, has been devoted to the one central object, namely, to know and to do the will of him who created the world; and so far as we have succeeded in knowing that mind and will, so far we have been working toward the ultimate of the object in the mind of the Creator when the world was made.

God has been working in the creating of the world and man upon it these many thousand years; and we who have been working only these few years, sometimes feel tired because of the slowness of the progress of the great work; for we have been made to know what the ultimate of that work is to be and that we are standing in the period of the world's history wherein that work must be ultimated. When that work is ultimated then they that are participants in the ultimate will realize the truth of the words of the Apostle, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1. Cor. ii. 9; Isa. lxiv. 4).

Have we attained that wondrous ultimate? How can we alone and separate with only a few with us compared with the great mass of humanity? No, we are still in the period of labor and even conflict, if we would enter the conflict; but the conflict with us during the years of our work that have past has not been to fight the adverse forces but to be still and know the mind and will of God and to depend upon that mind and will to shape our course for us, and it has been done.

After all these years of our work the people are just beginning really to awaken to a consciousness of its importance and of their need of it, which is, of course, encouraging to us.

Again, when we look out upon the world, upon the present condition of the people, the work that evolution has done upon man and the force that has been at work upon the mind of man to bring about the present condition, we wonder how much longer it is possible for the present order of things to exist. Every thinking man and woman thruout the world realizes that we are getting where there must be a radical change in everything. Many realize so forcibly that "all old things must pass away, and all things become new," or in the absence of this—annihilation? being thrown back along the line of growth and development for thousands of years to begin over again? No, no, he who is our Father and rules the universe makes no retrograde steps. The time has come, the people are here, the new heaven and new earth are to be established, and you, the readers of this magazine are among those who are to establish that new heaven and new earth wherein will dwell righteousness. To what extent, dear reader, are you prepared to take an unyielding stand in this direction?

How much longer we shall be called upon to continue this long-range method of instructing God's people in the way of righteousness only God knows. We often feel, as some of our friends have written us, as if the time has come that it is ab-

olutely necessary that God should send forth a power into the world that would demonstrate the fact that God is and that he is the rewarder of those who diligently seek him and that he will withdraw his spirit, the spirit of life, from those who ignore him.

Well, dear readers, the work is yours, if you learn righteousness, seek God with all the heart, then will you hasten the time when that Body will be gathered, when "the first ripe fruit of the earth" will be gathered in and perfect unity between God, the spirit-world and this world will be established. How many who read this are ready to dedicate their life to God and his work and to go forward following the leadings of his Spirit? As the Lord Christ said when he was here so say we, "He that is able to receive it, let him receive it."

WE sincerely hope the friends of the Esoteric thought and especially the friends of "Practical Methods to Insure Success" will continue to exert themselves to get us names and addresses that we may send circulars to them. For we are very solicitous to get this little book into the hands of as many people as possible. The world needs it; many are writing us enthusiastically who have seen it for the first time. Many of you can furnish long lists of the names and addresses of men and women who would be very glad to get the book. May we insist that you be active and energetic in this direction?

BRITISH ESOTERIC SOCIETY. CHANGE OF ADDRESS

THE meetings at 35 BATTERSEA RISE will be closed for the season on MAY 28.

Our opening meeting will (D. V.) take place on WEDNESDAY

SEPT. 8 at LECTURE ROOM, BATTERSEA CENTRAL LIBRARY, LAVENDAR HILL, CLAPHAM JUNCTION, London, S. W., and will be held thereafter at 8 p. m. each Wednesday (except the first Wednesday of each month) in this LECTURE ROOM.

A Branch of The British Esoteric Society has been formed in Bristol, England. Every Thursday evening at eight o'clock meetings will be held at 11, Dover Place, Clifton.

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

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.,	11.56 a. m.	Santa Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.,	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.,	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Milwaukee, Wis.,	11.16 a. m.	Brisbane, Australia,	3.20 a. m.

Time of Cusp Transits.
Washington, D. C., September, 1909.

Body	Enters	On		
		day	h.	m.
☾	♈	1	0	9 p. m.
"	♉	3	0	18 p. m.
"	♊	5	2	47 p. m.
"	♋	7	8	27 p. m.
"	♌	10	5	3 a. m.
"	♍	12	3	46 p. m.
"	♎	15	3	51 a. m.
"	♏	17	4	41 p. m.
"	♐	20	5	4 a. m.
"	♑	22	3	4 p. m.
"	♒	24	9	13 p. m.
"	♓	26	11	23 p. m.
"	♈	28	10	58 p. m.
"	♉	30	10	6 p. m.
☼	♈	23	11	37 a. m.
♂	♈	23	1	23 a. m.
♀*	♋	19	5	19 p. m.
♂	♊	2	7	11 a. m.
"	♋	13	3	58 a. m.
"	♌	23	7	15 a. m.

♀ entered ♊ Aug. 31, 7h. 2m. p. m. (Omitted last month)

On September 1, ♈, ♉ and ♊ are situated as follows :

♈	♓	23°	41'	23"
♉	♎	18	17	36
♊	♏	19	40	23